

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Baptist Messenger* can be found here:

https://biblicalstudies.org.uk/articles_baptist-messenger_01.php

THE
BAPTIST MESSENGER:

AN

Evangelical Treasury

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1871.

LONDON:
J. PAUL, 1, CHAPTER-HOUSE COURT,
PATERNOSTER ROW.

TO OUR READERS.

IN closing the labours of another year, we desire to express our thanks to the Giver of all good for the measure of support we still continue to enjoy. At no period of our past history do we remember having received stronger proofs of the confidence of our friends, than during the year which is just closing. It is gratifying to be assured that our labours are thus appreciated by no inconsiderable number of the Denomination with which we stand connected, and we ask our friends kindly to use their endeavours during the coming year to make the MESSENGER known amongst their friends.

WILLIAM ALEX. BLAKE,
Editor.

THE BUTTS, BRENTFORD,
Dec. 1st, 1871.

INDEX.

PAGE	PAGE
Baptisms ... 27, 56, 82, 112, 167, 165, 279, 307, 331	Long-suffering 154
Baptists in America 41, 119, 136, 252, 260	Goodness 183
Bruised Reed 38	Faith 212
Cheerful Offerings 210	Vows 242
Clouds 232	Praises 268
Common Sense 92	Prayer 293
Denominational Meetings 161	Preaching 321
Divine Fire 265	Peace and Prayer, or War and Silence ... 21
Everything for Nothing 35, 65	Philadelphia 291
Exhortation to Praise God... .. 101	Preach to the Children 134
Heaven a Life of Faith 296	Presentations, 23, 51, 70, 133, 165, 190, 218, 247, 275, 303, 323.
Israel's New Year 8	Poetry:—
I have Tried Both 259	The Desire of Nations 22
Infant Sprinkling 267	Christ on Prayer 50
"It is Time to Seek the Lord." By Rev. G. Cobb. 319	Lines 78
Joy of Loving Christ 152	No Cross, no Crown... .. 130
Lambs 147	On the Death of a Friend 150
Lord's-Day... .. 237	Growth 187
Miscellaneous, 24, 54, 81, 134, 167, 191, 222, 249, 273, 305, 330.	Believe and be Baptized 188
Ministerial Changes, 22, 50, 79, 109, 131, 163, 189, 218, 246, 274, 301, 327.	O Zion, Lovely City 183
My Social Trouble 122	The Believer Encouraged 317
New Chapels, 24, 53, 81, 111, 132, 165, 191, 220, 247, 276, 304, 329.	He doeth all things Well 246
New Churches ... 24, 52, 111, 166, 222, 277, 30	The Still of the Storm 272
Original Sketches of Sermons. One-word	The Sure Refuge 273
Texts:—	The Little One 273
Intercession 16	Lines 274
Power 43	On the Death of a Child 300
Grace 72	The Angel's Welcome 300
Peace 103	Comes the Kingdom 300
Joy 125	Contentment 301
	Alcyone 326
	Quietness and Confidence 175
	Recent Deaths 27, 82, 195, 280, 308, 332
	Recognition Services, 23, 51, 80, 110, 131, 164, 190, 219, 247, 275, 302, 328.
	Reviews, 19, 47, 76, 107, 129, 159, 188, 216, 245, 270, 298, 325.
	Saviour's Mission of Mercy 179
	Seek Assurance 231

	PAGE		PAGE
Sermon	205	The Negro Dying for others	216
Services to be Holden	80, 110, 164, 190, 303	Wanting to be in Christ's Heart	216
Sorrow for Sin	290	Unbelieving Translator	244
SPURGEON, Rev. C. H. Sermons by:—		So Young	244
The Nail in a sure Place	1	George the King	244
To the Recreant of our Ranks	29	Death of Dr. Price	244
Joy	57	The Old Religion Revived	271
Christ and His Hearers	85	One Pleasure Forgotten	271
A Sore Grievance	113	Living to Purpose	272
Brief Life	141	Eternal Children	272
Zeal of the Lord	169	Alexander and the Light	299
The Multitude round the Throne	197	Elliott Teaching to the Last	299
Meat and Drink Indeed	225	The Prosperity of Galus	290
An unalterable Statute;	253	Poor Judges	299
Strong Faith	281	What Sickness should Teach us	322
God's Memorial to His People	309	Converted without Seeing the Preacher	322
Striking Thoughts, Facts and Figures:—		Cross Bearing made Light	322
Glorious Prayer	46	Tennant's Dumb Sermon	323
Preaching without Prayer	46	Foster Dismissing Speculation	323
Philosophy and the Tomb	46	Sunday Sickness	289
Preaching Smith;	47	Tales and Sketches:—	
God's Word	47	Let other People Alone, 17, 44, 74, 104, 126, 156	
Success	76	The Faulty Nut	183
Christians like Clocks	76	A Tradition of the Peak	213
How to Succeed	76	Dame Cross	243
Spiritual Power	76	The Unknown Pilot	269
How to get into a Praying Mind	76	The Little Anchor	294
Half-a-Dozen worth Preaching to	129	Myra's Sacrifice... ..	323
Christ before Jewels	129	The Spirituality of the Deity. By Rev. J. Douglas	315
Bible in the Coal Mine	129	True Life	178
Sow Seed	158	Unity of the Deity	235
Predestination	186	Untried Path	148
Christ's Sacrifice	159	Virgin Mary	69
Saladin	159	What is the Reason?	292
What makes a Man Rich	187	Why do the Wicked Live	10
Wild Oats	187	Walking with God	239
Reconciliation	187		
Speaking for Christ	215		
A Virgin overcoming the Tempter	215		

THE BAPTIST MESSENGER.

THE NAIL IN A SURE PLACE.*

A SERMON, DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

"And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of Hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."—ISAIAH xxii. 23—25.

WE have read, in your hearing, the occasion of these words. Shebna the scribe, having become proud and vainglorious, was to be put away, and his place to be occupied by a better man, on whom God promised to establish His favour: When Shebna the scribe was put away, it was like the drawing out of a nail which apparently had been well fastened, and all that had been hanging upon it came down with its fall; thus did Shebna's family suffer for his sin. It is just so in the world at this day. It were well if some men who have gone into evil ways had considered this. It is not they alone who suffer. Such the order and constitution of the commonwealth of manhood that, when the husband sins, the household must feel much of the smart. Oftentimes, for wife and children, there has been wrung out a cup of bitterness, of which they have been made to drink, not through their own fault, but through the fault of the head of the family. Should there be any man here have strayed into this house to-night who contemplates putting forth his hand to that which is not good, though he might dare to risk the consequences for his own sake, yet, for the sake of the children of his loins and the wife of his bosom, let him pause, lest, peradventure, he fill their lives with bitterness, or send them to their graves prematurely in poverty and shame.

That is not, however, the subject upon which I shall talk this evening. When Shebna was removed, there was room for Eliakim. Let this furnish the key to a spiritual lesson. It has been generally propounded and admitted by commentators and expositors that Eliakim is a type of our Lord Jesus Christ. While this passage literally refers to Eliakim himself, it may, with very great instructiveness, be used as applicable to the Lord Jesus, and so I use it.

I. The first point will be this: IN ORDER TO MAKE ROOM FOR JESUS CHRIST THERE MUST BE AN OVERTHROW OF SOMEBODY ELSE, just as, in order to make room for Eliakim, Shebna, who seemed to be like a nail fastened in a sure place, must be pulled out, and there must be a downfall of his glory.

Beloved, whenever Jesus Christ comes into the heart, before He rides in state into the Castle of Mansoul, there is a battle, a strife, a struggle, a down-casting of the image of sin, and then a setting-up of the cross in its place. All men, by nature, have some kind of righteousness. There is no man so vile but he still wraps himself up in his rags and cajoles himself into the belief that he has some degree of excellence, spiritual or moral. Before Christ can come into the heart all this natural excellence must be torn to shreds. Every single stone of the wall upon which we have builded aforetime must come down, and the foundation must be utterly destroyed before we shall ever build aright and surely for eternity upon

This Sermon being Copyright, the right of reprinting and translating is reserved.
No. 146, NEW SERIES.

the corner-stone of Christ Jesus. All our conceit about our past righteousnesses must be completely overthrown. Perhaps we flatter ourselves that all is well, because we have been baptized, or have come to the communion, like one who was visited, a few days ago, by an elder. Seeing that she was sick, and near to die, he asked her: "Have you a good hope?" "Oh, sir, yes; a good and blessed hope." "And pray," said he, "what is it?" "Well," she said, "I have taken the sacrament regular for fifty years." What think ye of that in a Christian country, from the lips of one who had attended a Gospel ministry? Her confidence was built upon the mere fact of her having attended to an outward ceremony, to which, probably, she had no right whatever! There are hundreds and thousands who are thus resting upon mere ceremonies. They have been church-goers or chapel-goers from their youth up. They have never been absent, except under sickness, from their regular place of worship. Good easy souls! are these the bladders upon which they hope to swim in eternity, they will surely burst, to their everlasting destruction. Some base their confidence on the fact that they have never indulged in the grosser vices; others that they have been scrupulously honest in their commercial transactions. Some that they have been good husbands; others that they have been charitable neighbours. I know not of what poor flimsy tissue men will not make a covering to hide their natural nakedness. But all this must be unravelled—every stitch of it. No man can put on the robes of Christ's righteousness till he has taken off his own. Christ will never go shares in our salvation. God will not have it said that He partly made the heavens, but that some other spirit came in to conclude the gigantic work of creation, much less will He divide the work of our salvation with any other. He must be the alone Saviour, as He was the alone Creator. In the wine-press of His sufferings Jesus stood alone; of the people none were with Him: no angel could assist Him in the mighty work; in the fight He stood alone, the solitary Champion, the sole Victor. So too thou must be saved by Him alone, resting on Him entirely, and counting thine own righteousness to be but dross and dung, or else thou canst never be saved at all. It must be down with Shebna, or else it cannot be up with Eliakim. It must be down with self, or it can never be up with Christ. Self-righteousness must be set aside to make room for the righteousness of Jesus; otherwise it can never be ours.

We must, with equal thoroughness, be ready to give up all confidence in our own resolutions, or vows, or endeavours, for the future, and come to rest in the future where we rest the past, on Christ, and Christ alone. I know it is the idea of many that albeit that they have slipped and fallen in the past, yet they shall be able to stand upright in the future. Have they not resolved it? Can they not do it? Are they not able to do as they will? As they have had much ability for evil, have they not an equal ability for good? So self-sufficiency talks. But when a man comes to know himself, and to know Christ, he sings another note. "Ah!" said an aged saint, as he heard of men that were taken to the police-station, and of some that were condemned to die, and others that were transported; "Ah!" said he, "he to-day; I to-morrow, if the grace of God did not prevent." So every truly humbled man will say, when he hears of the great offences of others, "They to-day, and I to-morrow, unless grace shall intervene to keep me from following their ill example." Brethren, our only hope for the future lies in this, that those who trust Jesus are in Jesus Christ's hand, and that He is able to keep that which they commit to Him. Those who trust in Jesus have the promise that the Holy Spirit shall dwell in them, and walk in them, writing a law upon their hearts, making their hearts new; moulding their natures into the nature of Christ, causing them to hate evil, and to choose that which is good. You will never kill a single evil passion through your own strivings apart from the precious blood of Christ. Those vipers within our bosom will never die

till they are sprinkled with the blood of the Great Sacrifice, and then they all depart. Jesus comes and fills the heart, and then evil is crushed beneath His foot, and is slain utterly, so that Christ becomes fully formed in us the hope of glory.

Now, it is hard for a man to give up these two things—all glorying in the past, and all hope for the future, in himself. It is hard to be a pauper, and to knock at Mercy's door and ask an alms, and yet only as paupers can we come. I do not allude exclusively to you that have been great sinners outwardly only, but I mean you moral men and women, you that are good and excellent in a thousand ways. You must still come, just as the poor publican came, with "God be merciful to me a sinner." These are God's terms, and He will accept you on no other. Oh! be not proud enough to kick at them, but submit yourself to the dictates of eternal love, and let your vanity and self-opinion be abased that Jesus Christ be all in all to you.

Before I leave this point let me remark that, as this is to be done before we come to Christ, so all our life long it is one of the things about which we must always be vigilant, for the tendency of human nature, as long as we are in this world, is to get something to rest upon in ourselves. We can hardly be indulged with the light of Jehovah's countenance before we begin to make a confidence of it; and if our graces for a little while bud and bloom like seeming flowers, we very soon begin to compliment ourselves upon our imaginary goodness. Borrowed though every excellence be, we begin to be proud of it, and to forget too much that in Him is all our salvation, and all confidence. This knocking down has to be persevered in, for the flesh lusteth against the Spirit; and yet as fast as we can, in our pride, build up anything in which we can glory, the Lord sends a terrible blast of some kind or other against the wall, and sweeps it all down, that Jesus Christ may alone be exalted in our experience.

Thus much upon the first point. There must be a down-throwing, a pulling out of one nail before there can be another for us to hang upon.

II. Now let us turn to a second thought, which is this: THE NATURE OF OUR TRUE DEPENDENCE, as set forth in the words of the 23rd and 24th verses.

The reliance of a really saved soul is upon the person, the work, and righteousness of Jesus Christ only. This dependence is warranted by *God's appointment*. Turn to the 23rd verse: "I will fasten him as a nail in a sure place." That other nail, in the 25th verse, God never fastened, but this is one that God fastens; and what God does lasts for ever. Dost thou, dear hearer, rest thy soul's salvation alone upon Jesus? Then, mark thee, He can never fail thee, for if He do, then would it be true that God had been mistaken. 'Twere blasphemy to think it. If the Lord appoints Jesus Christ to be a propitiation for sin, and yet He doth not make that propitiation, then there is a mistake somewhere. If God bids me lean my whole weight upon His Son, and I do so lean, and yet am not sustained, then is there a great mistake, not on my part only, but on the part of Infinite Wisdom. But we cannot suppose that. The Lord knew what He was doing when He appointed the Only Begotten to be the sinner's pillar of strength, upon which he might lean. He knew that Jesus could not fail; that as God He was all-sufficient; that as perfect man He would not turn aside; that as a bleeding surety, having paid all the debt of our sin upon Calvary, He was able to save to the uttermost all them that come unto God by Him. I come into this pulpit so continually that it is a place to which I am more accustomed than any other in the world, and this is the one cry I am always uttering in various shapes and ways; it is this one truth I present with unwearying interest. Jesus Christ, the Son of God, died on the Cross of Calvary, bearing upon Himself the sin of all that trust Him, and for all that trust Him He has made a full atonement, so that their sins are forgiven; Christ has paid their debts, they are free; He was

punished for them, they cannot be punished. God cannot punish the same sin twice; if He punishes Christ, He will not punish any for whom Christ died. Now, if this statement were my own invention, did I promulgate it as coming out of my own thoughts, it were worthy of no acceptance; but inasmuch as God reveals it in His Word, oh! this is the soul and marrow of the Christian religion. Rest on it, and if you be deceived, were such a thing possible, what a consolation would you have in appealing to the proclamation of Divine mercy as an answer to all the terrors that menaced you. But that can never be. Impossible! It is the truth, O sinner. However guilty thou mayest be, believe this truth, that Christ is able to save thee, and go and cast thyself on Him. Rest on His finished work, and as God is true, He will not, He cannot, turn aside from His solemn oath and promise: "He that believeth in Christ is not condemned, but he that believeth not is condemned already, because he hath not believed on the Son of God." The Christian's dependence, then, is of Divine appointing.

Moreover, the believer's dependence is of *God's sustaining*, for note—"I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his father's house." God ensures the future—that Christ shall always be to His people their glory and their defence. You know, we like good names to be attached to great compacts. In all commercial dealing, especially in large transactions, we like good and safe men to trust in, though, indeed, where are they to be found now-a-day—since the best of them are sharper than a thornedge. Oh! honesty, thou art fled, perished, buried years ago, and the very rags thou once didst wear are rotten now. But here, if nowhere else, here in the Gospel we have a name in which we may trust, the name of the thrice-holy God that cannot lie, and He declares that He will sustain His Son as the Saviour of His people. Need I urge any rational spirit to depend where God pledges His word? "Let God be true and every man a liar," and if you have God's word for it, cast yourselves unreservedly upon His Word. You shall not find Him fail you; you shall rejoice as in heaven you sing of the faithfulness of the God that spake, and the everlasting righteousness with which He fulfils every word He has spoken.

Further still; the Lord Jesus Christ, who is the believer's great foundation and confidence, is also the *Christian's fountain of glory*. "He shall be for a glorious throne to his father's house." All his father's house was to be ennobled through the ennobling of Eliakim, and so is the Christian ennobled through the ennobling of the Lord Jesus Christ. By nature what are we but despicable? If we consider the heavens, the work of God's fingers, we are so minute as not to be worthy to be called specks in creation. If we look at our sinfulness, we are reduced still lower in the scale; and if we see our continued tendency to fresh sin, we are obliged to say, "Lord, what is man, that Thou art mindful of Him at all?" But yet man is an honourable creature when he lays hold on Christ; then he is lifted up, and made to have dominion over all the works of God's hands. All things are put under his feet in the person of Christ Jesus. There is no honour in the whole universe,—nay, not the honour of the angels themselves,—that can exceed the honour that is put upon the man who believes in Jesus Christ. I wish we always thought so, for indeed it is so. In the olden times, when one was brought before the magistrate to be accused and adjudged to death for his Christianity, he blushed not to avow his soul's attachment to his Saviour with open face. When they asked him what he was, he said, "A Christian." "And what is your name?" He said, "My name is Christian." "And what is your occupation?" "My occupation is a Christian." "And what is your wealth, what are your degree and rank?" He said, "I am a Christian." And to every question they put he gave but this one answer, "I am a Christian; I am a Christian." All the wealth and all the glory of this world are nothing compared with the glory that comes to the very meanest man who is really allied to Christ, and can truly be

called a Christian. Lift up your heads, ye poor and needy: rejoice, ye down-trodden and oppressed, ye toiling workers, ye forgotten ones among the sons of men, for if your destiny be linked with the person of the once crucified, but now exalted, Saviour, you shall partake of His glory in the day of His appearing, and be for ever sharers of the splendour which eternally shall surround your Lord.

Here, then, is much to comfort us; He upon whom we depend is Divinely appointed, Divinely sustained, and all His glory He sheds on us.

But now pass on, and note that the Christian's whole dependence is placed upon the Lord Jesus Christ, as declared in the 24th verse. The metaphor is this: There is a pin in a palace, and upon this there may be hung up suits of armour, or whatever else the owner of the palace chooses to put there; but instead of that there are hung golden wine-cups and goblets. Some of them are small vessels of not much capacity; others of them are great flagons adapted to hold large quantities, but they are all hanging upon this bracket, all suspended there as trophies. If the nail be taken out, the smaller vessels fall, and so do the larger ones too, for they all equally and alike hang on that nail. Their only support from falling, and being bruised upon the floor, is that one pin which holds them all. Such is Christ to all His people. All Christians are not alike capacious vessels of grace. Some can receive much; they are full of knowledge, zeal, hope, joy, faith. Others will never be anything but little vessels. They have believed, but their faith is mixed with unbelief. They can do but little; they have but few talents; their knowledge is obscured; their progress in the Divine life is but small. Still, for all that, they rest on nothing less than Christ. They need not rest on anything more, and the great ones depend on nothing less than Christ, nor can they rest on anything more.

The little cup is quite as safe, for it hangs on the nail, as the flagon does. Truly, one might be ambitious to be a flagon, to hold a deeper draught for its Lord's pleasure, but the littleness of the tiniest vessel does not affect its safety. The safety of all that hang there lies in the fastness of the pin, the strength and security of the nail. Not in the littleness of the one, nor the greatness of the other, is there either safety or danger, but all rests on that pin. So is it with the whole Church of God. We are all hanging upon the finished work of Jesus Christ. If we have served Him well, and served Him long, yet we have nothing whereof to glory, but we cast all aside, and rest, as helpless sinners, upon the blessed Saviour. If we have but just begun to serve Him, and so are babes in grace, we rest entirely upon Him. If we have fallen into sin, and have been backsliders, yet still we come again and look to His merits that we may be restored; or if we have lived a blameless life, through His abundant grace, yet still, for all that, we have no other dependence than the rest of the saints, but entirely, solely, only rest in Jesus. This is very simple doctrine, expressed in very simple talk, but I do wish that somebody had told me this years before I heard it, for I always had the notion that I was to be saved by something I did and something I felt. I supposed it was a great mystery, a matter that took months and years to solve, and that, even then, it was attended with imminent risk, and that the dreary search for this inestimable prize might end in disappointment. Oh! I wish I had been told earlier that there was nothing whatever for me to do of myself, but simply to come, just as I was, and cast myself upon what Christ had done for me, and for sinners like me, and that, if I rested wholly upon Him, I should be saved from my sins, and from the tendency to sin, and be made holy in Christ Jesus. Now I feel inclined to put this, whenever I am talking of it, into the simplest language and the shortest sentences, in order that if there should be a lad here, a child here, that is seeking salvation, he may not be kept in darkness, as I was, month after month, and year after year, trying to know what to do to be saved. Man, woman, whoever you may be, what is to save you is done; Christ has done it all. The robe you have got to wear in heaven is spun already; you have not got to sit

t the loom, working away and making a garment with which to cover your sins. he fountain in which you have to be washed you have not got to fill, nor even to rop a tear into it to make it perfect. There it is, filled with blood drawn from mmanuel's veins, and all you have to do is but to step into it by simply trusting it. Trust Christ; rely on Christ; depend on Christ, and it is done, and you are saved. The flagons and the cups put on the nail are safe there. You that put on Jesus Christ now are safe now, safe to-night, safe all your life, and safe in glory everlasting.

Now, I should like to ask a question of two or three classes, and then send you home. There are a great many of us here to-night who are teachers of others. Some of you are deacons, elders, Sunday-school teachers, street-preachers. I thank God that you are a busy people, and you are doing much for Christ. There is a question I wanted to ask of you and of myself: Are we who teach others sure that we have believed in Christ ourselves? Are we quite, quite, quite sure that we are saved? It is well to ask that question; it is a very dangerous thing indeed for an unsaved man to begin to work for Christ, for the probabilities are that he will take for granted what he ought diligently to have proved. In many cases he never will seek to be saved; but go on, on, never pausing to examine himself, and so, while professing to work for God, he may be a stranger to the work of God on himself. There is an old story I recollect reading somewhere of a lunatic in an asylum, who one day saw a very lean cook. Accosting him, he said, "Cook, do you make good food?" "Yes," said the cook. "Are you sure?" "Yes." "And does anybody get fat on it?" "Yes," again was the reply. "Then," said the man, "you had better mind what you are after, or else, when the governor comes round, he will put you in along with me, for if you make good food, and yet are so thin yourself, you must be mad, for you do not eat it, or else you would get fat too!" There is some sense in that. You teach others, you say; you give them spiritual food; but why not feed on it yourselves? Master, what right hast thou to teach if thou wilt not first learn? Physician, physician, heal thyself! Brother, it will go hard with you and with me, if we are lost. What will become of us teachers of others, if, after having led others to the river, we never drink; after bringing others the heavenly food, we perish of spiritual famine ourselves? I cannot go round to all the members of this church, and all the workers, and take them by the hand and say, "My dear brother or sister, be not deceived, and do not go on deceiving us;" but I sometimes wish I could do that, and I wish you would take it as done to-night, for there are some awful hypocrites among us. There are some who come in and behave right well apparently, who are nothing better than abominable hypocrites, rotten through and through; and yet in our charity we never suspect them, and if we occasionally discover one, we stand amazed and say, "Lord, shall I be the next thus to be a Judas and betray my Master?" There never was a church in which such hypocrites have not at times been exposed to view, unless they were all in the gall of bitterness together, dead in an empty profession, and then it is no marvel that there should be little inclination to exercise discipline. Christ's twelve had a Judas, and all churches must expect to find the chaff that must be driven away into the fire when the wheat is purged by the great Master's fan. I do beseech you, my dear brethren and sisters, let not membership with this church, or any other church, assist you in self-delusion, but do—oh! how shall I put it, how shall I put it?—do, before you think about the conversion of other people, see to it that your own conversion is accomplished. Count yourself no way safe till you hang on that nail. You need not talk to others about trusting in Christ till you have first trusted yourselves.

Out of the many hearers who have listened to me so long, may there not be a great number who, though taught in the doctrine of the Word, have never yet been obedient to it? For a man to perish before knowing the Gospel

will be a dreary thing; but for him to die, when he knows the Gospel, is something horrible,—to be drowned with the life-belt within reach; to perish in the dark, when the light is to be had; to die of famine, like Tantalus, with the golden apples close to one's lips; to perish of thirst with the water gurgling at one's throat! Oh! it will be a sound of horror for ever in the lost ones' ears when they shall hear the echo of the Sabbath bells,—if such sounds can penetrate the murky regions where lost spirits dwell,—the sound, I say, of the Sabbath bells, reminding them of Lord's days wasted and neglected; the sound familiar to them when on earth, of the preacher's voice as he pleaded, entreated, thundered, threatened, wept, begged men to be saved. If there could be silence there, and all could be forgotten, there might be a lull in the fierce hail-storm of Almighty wrath. But they can never forget, for it is said, "Son, remember; son, remember;" and they shall remember that they were called, but would not come; that they were invited, but declined the feast; that they were instructed, but shut their eyes; that they were wooed, but they hardened their necks and chose their own delusions. Oh! by the mercy of the blessed God, write not your names, my hearers, amongst the guilty and terrible multitude.

And may there not be some who come merely as casual hearers now and then, who, instead of gleaning anything that is good out of what we have tried to say, only recollect our mistakes, our mannerisms, our faults of gesture or of style? It may be sport to some of you to sit and hear, but it is awful as death for us to stand and preach. I mean, it is no child's play for a man to feel "I stand in God's place to that people this night, and as though God did beseech them by me, I am to pray them, as in Christ's stead, to be reconciled to God." He that can toy with his ministry, and count it to be like a trade, or like any other profession, was never called of God. But he that hath a charge pressing on his heart, and a woe ringing in his ears, and preaches as though he heard the cries of hell behind him, and saw his God looking down upon him—oh, how that man entreats the Lord that his hearers may not hear in vain. Yet, alas! alas! by how many who come to hear, all that is good is forgotten, and only some worthless thing is treasured up. As among those who go to the goldsmith's shop, while one is looking at a pearl, and another admires a ruby, and another would fain purchase a diamond, there may be an idiot who picks up a coal from the floor, and thinks that shall be his, takes it home with him and blackens his fingers with it, and then goes his way and finds fault with the jeweller who dropped it; so are ye foolish people and unwise who are attracted by nothing that is precious in the Gospel, but are diligent to collect any refuse that drops in the pulpit. Oh! sirs, if you must find fault with us, do so, and welcome, as much as ever you will, but do not forget that there is truth in the sentence that if you are to be saved, you must rest alone upon the work of Jesus. You want saving; you want it to-night. There may never be another occasion on which you may have an opportunity of finding salvation. The opportunity is given to you now. May the Holy Spirit give you the will as well as the occasion, and may you now say:—

"I'll go to Jesus though my sins
Have like a mountain rose;
I know His courts, I'll enter in
Whatever may oppose.

"Prostrate I'll lie before His throne,
And there my sins confess;
I'll tell Him I'm a wretch undone
Without His sovereign grace.

God bless these words for Jesus' sake.

Essays and Papers on Religious Subjects.

ISRAEL'S NEW YEAR, AND ITS TEACHINGS FOR GOD'S ISRAEL NOW.

BY THE REV. JOHN COX.

"This month shall be unto you the beginning of months: it shall be the first month of the year to you."—Exod. xii. 2.

GOD inhabiteth eternity; man is a creature of time. "From everlasting to everlasting Thou art God." "We are but of yesterday." Yet man has an eternal destiny, and God, while training man for eternity, speaks often to them about time. He refers to its brevity, its importance, and the necessity of redeeming it. We have an instance in the text before us. God was about to bring the Patriarchal dispensation to an end, and to begin another by taking one people as a nation for Himself. This people and their eventful history are full of instruction, warning, and encouragement. The things which happened unto them are examples or types for us, and we do well diligently to study the chapter before us, which is introduced by the words, "This month shall be the *beginning of the year* unto you." Israel's new year—the *mercies* which surrounded them; the *message* sent to them; the singular *meal* they were called to eat; and the long *march* which they begun immediately after it, are the points set before us. *The mercies of God, a message from God, a meal with God, and a march to God*, must needs be full of interest. In the first, we see *providence*; in the second, *truth*; in the third, *fellowship*; and in the last, *progress*. The three first were in order to the last.

It was, indeed, a new event for a people so long stationary and enslaved to go forth free. Such a new start might well constitute a new era. May the God of Israel, the God and Father of our Lord Jesus Christ, the very God of peace, by His solacing mercy and

sanctifying power, give us a new start with our new year.

I. Consider the *mercies* which encompassed Israel. God had remembered them in their low estate, according to His covenant; had regarded them according to His mercy; had raised up for them a deliverer, prophet, and leader, in Moses; had protected them in the midst of long scenes of terrible judgments, and provided for them while others suffered from sore want. They had light while others were in darkness; sure protection amidst storms and pestilence. These mercies were manifold; and before they entered on their new year, or started on their eventful journey, they might well look round and meditate on God's great goodness.

And shall not we also count up our mercies, or at least *try* to do so. We cannot reckon them *all up*, they are so many; but it is well to *feel* as we sometimes sing:—

"Lord, when I count Thy mercies o'er,
They strike me with surprise;
Not all the sands that spread the shore,
To equal numbers rise."

We do not know what our future *may be*, but we know what our past *has been*, for that let us give thanks before we go any further. We are not yet on the mountain heights, but we are pressing on, and it will do us good to pause a little, take breath, and lift up a song of praise to Him who has hitherto helped us. We cannot read the book of God's providences yet to be opened, but we know whose book it is; and along side of that unopened volume lies a book full of exceeding great and precious promises; that book we may open and read, and feel quite sure that not one thing written therein shall fail, and that God's providences, however trying, never did and never will injure an heir of promise.

II. Thus it was with Israel, they had

God's message to listen to. If we read this wonderful chapter (Exod. xii.), we shall find that it was a large, long, and loving message which God sent them that new year time. It referred to judgment on their oppressors and protection for themselves; to deliverance from sore bondage, and provision on their journey. We are told that when Moses came at first to Israel, and their troubles were aggravated in consequence of his mission, that "they hearkened not to him for anguish of spirit" (Exod. vi. 9); but when this message we are examining was delivered, we read "the people bowed their head and worshipped" (Exod. xii. 27).

Such humbling and hopeful feelings should God's message to us produce. Contact with truth is only profitable when it produces a worshipping frame of mind. Israel had a *new* message with their new year; we do not wish for anything *new*, we only want "the old, old story" that is ever new to loving hearts. The greatest new year's blessing we can wish each other is a heart-relish for God's Word, and grace to mix it with faith. If we thus "find it and eat it, then it will be the joy and rejoicing of our hearts," and we shall travel on like Elijah, in the strength of that food to the mountain of God.

III. This brings us to the *meal* of which the favoured nation partook on the night of their deliverance. The lambs were slain, the blood was sprinkled, and under the protection of that blood, with loins girded, and staff in hand, they ate the Lord's passover. "The blood was to them for a token," and the flesh was to them for strength; and thus they ate, wondered, hoped, and waited, till the signal shriek of desolate Egypt rang out the knell of slavery, and proclaimed the dawn of freedom.

"Christ our passover is sacrificed for us: therefore let us keep the feast" (1 Cor. v. 7, 8). That sacrifice is "unto God a sweet-smelling savour." It is at once our burnt-offering, meat-offering, peace-offering; yea, the substance of all typical offerings. Here all who

simply rest on Jesus and His one offering, find safety and solace. Here, we who believe, feed on a sacrifice—feed and obtain strength for wayfare and warfare; feed in fellowship with God. That which has satisfied God's justice may well pacify our consciences. There He meets us in grace, and there we can meet Him in loving fellowship. "Thanks be unto God for His unspeakable gift."

IV. The *meal* ended, Israel began the *march*. "There was not one feeble person among their tribes" (Ps. cv. 37); "not a dog moved his tongue," not an Egyptian spear was uplifted that night to bar their progress; and, when lifted afterwards, no weapon prospered. On, on they went out of Egypt, through the sea, and then, with that sea between them and the land of their bondage, they sung the song of triumph. Their march lay through an enemy's country, and many desolate regions; but they must not go back. They were under infallible guidance, and Almighty protection.

"God led their march, far wandering round;
'Twas their right way to Canaan's ground."

God's intention in all was to teach them to know themselves, and to know Him (Deut. viii. 2, 8). Slowly but surely they learn those great lessons, so that at last they come to the land promised and provided, and find it to be a good and thankful.

rest and be thankful. We come to the rest
"We are not yet which the Lord
and to the inheritance which we have
our God giveth us;" but if we
really heard God's message, rejoiced in
His mercy, and fed upon the flesh and
blood of Jesus, we are on our way
thereto. We have the reality of all that
Israel possessed. The cloudy pillar,
the spiritual rock, the daily manna are
all ours, in a high and glorious sense.
We, too, have a Priest to comfort, in-
struct, and bless; a Captain to lead us
on; and a wondrous revelation from
heaven, even "grace and truth." Let
our first thought be to make progress,
to "follow the Lord wholly," to "labour

to enter into the rest that remaineth for the people of God."

Israel had the bones of Joseph carried before them from Egypt to Canaan. We have one who ever liveth our friend and forerunner—who hath gone before, and who is able to save to the uttermost (or for ever) them that come unto God by Him. Sing we, then, as our New Year comes in :

"Our journey is a thorny maze,
But we march upward still ;
Forget the troubles of the way,
And reach at Zion's hill.
"Soon on that high and holy mount
Our weary souls shall sit ;
And, with transporting joy, recount
The labours of our feet."

St. Mary Cray.

WHY DO THE WICKED LIVE ?

BY REV. G. W. FISHBOURNE.

"Wherefore do the wicked live, become old, yea, are mighty in power?"—Job xxi. 7.

Of course this question is not intended to assert that *all* wicked persons live to become old, or to become mighty in power. We know, on the contrary, that many do not live out half their days, and that many never attain to any eminence in power or position, whose names soon perish, and whose memory on the earth soon fades. But the question may be regarded as expressing surprise that *any* wicked persons are spared to become old, and that judgment against their evil works is not, in all cases, executed speedily.

The former part of the question, viz., "Wherefore do the wicked live?" is of general application, and has reference to the period when moral responsibility commences till its close at death; and to all those persons who can distinguish between good and evil, and who choose the evil rather than the good; to all who know the difference between light and darkness, and who choose darkness

rather than light; to all who can discern between the broad road that leadeth to destruction and the narrow path that leadeth to life, and yet choose and walk in the broad road. While it becomes, of course, the more pointed and powerful in its application as life is continued and years are lengthened out; all the more pressing and momentous as the middle period of life is past, as old age is drawing on, and as the boundary of human life is nearly reached.

"Wherefore do the wicked live?" We must not consider that only those who are notoriously wicked are here referred to. About such, indeed, the question readily and often arises. In most, if not in all places, perhaps in every town and village in the land, there are some who are grossly and even openly profane persons, swearers, liars, drunkards, persons neglecting God's worship, breaking the Lord's-day, despising Divine things, "Who say unto God (ver. 14, 15), Depart from us, for we desire not the knowledge of Thy ways. What is the Almighty, that we should serve Him? and what profit should we have, if we pray unto Him?" And who not only do evil themselves, but who set an *evil* example to others; who not only refuse to enter heaven themselves, but hinder those who would enter, and make them *tenfold* more the children of hell than themselves. About such, it may be, we often wonder why they are suffered to live, to become old in sin, and oftentimes to occupy places of wealth, and rank, and power; and if at any time any calamity, or heavy affliction, falls upon them, we are apt to conclude that they are the special objects of the Divine anger, and the worst sinners in the place. We are not surprised at such things happening to them, we only wonder they did not take place long before; and thus our attention gets turned away from ourselves, and we are, perhaps, almost disposed to say, "Stand by, for I am holier than thou." This self-righteous, or semi-self-righteous feeling, however, is very undesirable for us to cherish. For although we may not be (comparatively speaking)

so unrighteous in our thoughts and inclinations, nor so wicked and depraved in our ways as some others, yet, if we have not repented of and forsaken sin; if we have not fled for refuge to Christ, thus taking hold of the hope set before us; if we have not had a new heart created in us, and a right spirit renewed within us, and have not been delivered from the power of darkness, and translated into the Kingdom of God's dear Son, we are characterised by the Word of God as "disobedient to the Gospel of Christ," as "without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and *without God* in the world." Every one of such persons may, therefore, justly say, "It is I. I am wicked and ungodly, without Christ and without God, and wherefore do I live? Why is it that God permits me still to live, and does not at once cast me away from His presence, and shut me up in the blackness of despair?"

There are many considerations in connection with God, with sin, with the intentions and practices of the sinner and their results, which make it a matter of great wonder and astonishment that the wicked are permitted to live.

Think of the holiness of the Divine nature! "The Lord, the Holy One of Israel, before whom cherubim and seraphim veil their faces with their wings, as they cry, Holy, holy, holy, is the Lord God of Hosts." How infinite is His holiness! The very heavens are not clean in His sight, and He chargeth even His angels with folly! How hateful, then, must sin be in His sight! "Thou art of purer eyes than to behold vil, and canst not look on iniquity" (Hab. i. 3). "For Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with Thee; Thou hatest all workers of iniquity" (Ps. v. 4, 5).

Think of the enmity against God which sin begets and manifests. "For the carnal mind is enmity against God, for it is not subject to the law of God; neither, indeed, can it be." It is continually opposed to His authority and claims; it openly violates His laws, and

rebels against His dominion, and, at times, even denies His very existence. And when you think, still further, of the dishonour all this must be to God; of the multitude of evils sin has brought into the world, of the guilt which invariably attaches to it, of the fearful threatenings in God's Word against it, of the dreadful second death which, indeed, is the just wages of sin, and of the absolute necessity which exists that God should vindicate His holiness and righteousness against a rebellious and sinful world, it is, and ever must be, a matter for wonder, not that God "visits for these things;" not that He sends afflictions, troubles, and sore distresses upon men, for "wherefore should a man complain, *a living man*, for the punishment of his sins;" not that the "pains of death" sometimes visit him, and "the sorrows of hell" sometimes get hold upon him: but that he is still out of perdition, that his lot in eternal misery is not already sealed, and the despairing anguish of the lost has not already seized upon his heart. "Wherefore do the wicked live?"

In many instances there is something very mysterious and solemn in this continuance of life to the ungodly and wicked. God often uses them as "His hand" in the accomplishment of His purposes: as in the case of the enmity of the Jews in the death of Christ upon the cross. It is true that His death as a sacrifice for sin was ordained of God, but as it was through their "hatred without cause," and with "wicked hands" that they crucified the Holy and Just One, the fearfulness of their own doom was increased thereby. Sometimes He uses them, or permits them to act, as the instruments of chastisement to His own people; but as they often delight in the sufferings they thus inflict, and of their own pleasure add thereto, this does but increase their own iniquity, and bring upon them a heavier measure of punishment.

With some, all means used to produce repentance and reformation seem utterly in vain. God Himself seems weary of the task, for He says, "The whole head is sick, and the whole heart faint. Why should ye be stricken any

more? Ye will revolt more and more." Warnings, threatenings, invitations, promises, are alike unheeded; terrors do but harden, and mercies melt not. What more shall the Lord do to His vineyard, that He has not already done to it? Prosperity and adversity, danger and deliverance, health, sickness, even the visitation of death itself—in the family circle, at a man's own house and hearth, single or together—produce no salutary change. The Law commands, and the Gospel beseeches in vain, and nothing, therefore, seems to remain but a fearful looking for of judgment and of fiery indignation which shall devour the adversaries, and them that obey not the Gospel of Christ.

Thus, in many cases, addition of days and years results only in addition to the sins already committed, and but furnishes the occasions and opportunities so to multiply crimes, enlarge responsibility, and increase guilt, that the wicked seem only to live for the purpose of filling up the measure of their iniquities, and to treasure up for themselves wrath against the day of wrath, so that it would have been better if they had died in early life, or in infancy; or, indeed, if they had never been born. "Wherefore do the wicked live, and become old," if this be the only end of their continued existence, viz., to incur the heaviest condemnation, and to sink into the lowest hell?

Do any of you say, "Oh, it shall never be thus with me! Is thy servant a dog, that he should do this thing? I will not continue always to harden my heart against the Lord, and against His anointed. I intend by-and-by to seek and serve the Lord, and to live to Him, that I may live with Him in heaven for ever. This, indeed, is not a convenient season for beginning. I am too young—or, I am too much engaged with the cares, and troubles, and anxieties of many things in the world just now—but the convenient season will soon be here, and then I shall at once embrace it, and give up the world, and turn over a new leaf, and lead a new and religious life.

I warn you that "Delays are dan-

gerous." There can be no safety in procrastination. When once you put off the great work of turning to the Lord, the "convenient season" ever recedes further and further into the dim, uncertain future. It may, indeed, never return. "Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you." But if you spend your lives in sin and rebellion against God, refusing to hear His voice, and hardening your neck against His reproofs, then the threatenings of neglected and despised wisdom may have a fearful fulfilment in your personal experience: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices" (Prov. i. 24—31). Your only safety is in at once fleeing to Christ for refuge, and in present decision for God. "Turn ye, turn ye, for why will ye die?"

This would be but a very gloomy aspect of the question, were we compelled to leave it thus. There would be much ground for anxiety and apprehension, but little for encouragement and hope. It is not, however, without its merciful aspects, and to these I shall now proceed to advert.

One reason that I think stands in the foreground in answering the question, "Wherefore do the wicked live?" is, that the government of the world is mediatorial, in the hands of our Lord Jesus Christ. All power is given unto Him, both in heaven and in earth. The government is upon His shoulder, and He is Lord and Ruler of all. As the vine-dresser pleaded for the barren fig-tree, so Christ, as the Mediator and Intercessor, pleads for the world that it may be spared. This work of mediation will be continued until all the purposes of His death are accomplished; until the end of time, when He shall have subdued all things unto Himself; and every knee shall bow to Him, and every tongue confess that He is Lord, to the glory of God the Father. Till then, He is exalted a Prince and a Saviour at God's right hand, to give repentance unto Israel, and remission of sins. Till then, He sends forth His Word to call the nations to Himself; He sends forth the heralds of salvation to proclaim His Gospel, the "glad tidings of great joy," and to beseech men to be reconciled to God. That these purposes may be accomplished, and until the time shall come when He shall appear the second time without sin unto salvation, the world is spared, and the wicked continue to live.

There is, therefore, abundant reason to be thankful and bless God that while you are thus permitted to live, it is under a dispensation which is pre-eminently peace on earth, and good-will to men; in which Christ proclaims Himself the Way, and the Truth, and the Life; in which He invites the labouring and heavy-laden to come to Him, and in which He promises that those who come to Him He will in no wise cast out.

Another reason wherefore the wicked live is, that God is rich in long-suffering; that He has no pleasure in the death of the wicked, but that he should turn from his way and live, and that his long-suffering should be accounted salvation.

Think of the long-suffering of God to the old world in the time of Noah. Men had become so wicked and corrupt,

that it repented the Lord that He had made them. And yet after that He had threatened to destroy them, He withheld the impending vengeance for the space of a hundred years while the ark was being prepared, and during which time His servant preached righteousness to the disobedient; and doubtless, while warning them of the coming destruction, exhorted them to repent and turn to the Lord.

Think, too, of His long-suffering and readiness to forgive in the case of that great city Nineveh; for although the prophet was commanded to cry, "Yet forty days and Nineveh shall be overthrown;" yet, when the people humbled themselves and turned to the Lord, and sought His mercy, He averted from them the threatened calamity, and spared them for His mercy's sake.

And even in the case of the city of Jerusalem, that killed the prophets, and stoned them that were sent unto it, and outdid all its former wickedness, disobedience, rebellions and blood-shedding by casting out the Son of God from its gates, and putting Him to the cruel and shameful death of the cross as a common malefactor; how marvellous was the Lord's long-suffering to that sinful and blood-guilty city! He foresaw and foretold its entire destruction; and when He thought of all the accumulated woes that would fall upon its devoted inhabitants, He lamented in tenderest grief, "O that thou hadst known, even in this thy day, the things that belong unto thy peace," and even wept over the terrible doom which a misspent life and abused privileges were about to bring upon it. Yet when He gave His disciples their commission to go into all the world to preach the Gospel, He bade them, in His long-suffering, "begin at Jerusalem," and for no less a period than forty years He refrained from pouring out upon them the full vials of His wrath.

And amidst all the many sins and aggravated transgressions of your lives, the neglect of privileges, and even the wilful putting away from you of His claims and His mercies, to what can

you attribute the fact that your life has been spared, but to the Lord's long-suffering and forbearance to punish. You must surely say, It is of the Lord's mercies that we are not consumed, and because His compassions fail not! And I trust you may also be led to cry, O Lord, enter not into judgment with thy servants; vex us not in Thy wrath, and chasten us not in Thy hot displeasure; but be merciful to us, O God, for Christ's sake.

There is one more consideration on this question worthy of your most serious and devout attention, namely,—

That your present life is a state of probation; that herein space is given you for repentance, and means are used to induce you to come out from the world, and to walk in the way everlasting.

It is on this very ground that the Apostle Paul bases his striking appeal in the fourth verse of the second chapter of his Epistle to the Romans, "Or despisest thou the riches of His goodness, and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance." The same doctrine is evidently taught us in the parable of the barren fig-tree, which the Master of the vineyard ordered to be cut down, because for three years He had sought fruit on it, but had found none. The dresser of the vineyard said to Him, "Lord, let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, well; and if not, then after that Thou shalt cut it down" (Luke xiii. 6—9). The Apostle Peter, in speaking of the death and resurrection of Jesus Christ, and the preaching of the Gospel by His servants, thus expounds to us the loving and merciful design of God in these events, which is applicable to Gentile as well as to Jew: "Unto you first, God having raised up His son Jesus, sent Him to bless you, in turning every one of you from his iniquities." The Gospel is called "the word of this salvation;" "the words of this life," to show its design and intended results; and as the gift of Christ was made, that whosoever

believeth on Him might not perish, but have everlasting life, so the preaching of the Gospel is for this very same end, that whosoever believeth may be saved; and it is not only *able* to make us wise unto salvation, but it actually becomes "the power of God unto salvation to every one that believeth."

At present, Christ stands at the door of your hearts, and knocks, and if any of you will open unto Him, He will enter and dwell there, and the Father also, and thus you shall be saved; and by the indwelling of the Lord, and His Holy Spirit, you shall be made meet to be partakers of the inheritance of the saints in light. This is not the harvest-time, but the time for the sowing and ripening of the crop. Some, indeed, would be disposed to gather out the tares at once, but that might endanger the wheat also. Therefore the Lord saith, "Let both grow together until the harvest." And in that time, as ye have sown, so shall ye reap. "If ye have sown to the flesh, ye shall of the flesh reap corruption; but if ye have sown to the spirit, ye shall of the spirit reap life everlasting." For in this harvest-time, the Lord shall send forth the angels, His reapers, saying, "Gather the wheat into My barn, but bind the tares in bundles to burn them."

Thus the question, "Wherefore do the wicked live?" is, in some measure, answered. And now I beseech you to improve the time of your probation, and believe the Gospel and be converted. Flee to Jesus from the wrath to come. "In Christ's stead, I beseech you be ye reconciled to God." "Believe in the Lord Jesus Christ, and thou shalt be saved." "Wherefore come ye out from among them, and be ye separate, and I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." And if by God's grace and the aid of His Holy Spirit, you make this decision for God, and thus become a disciple of Jesus and a child of God, then the many great and precious promises which God has given in Christ Jesus, shall be fulfilled in your happy experience; then you will

be able to say, "Once I was lost, but now am found; once I was dead, but now am alive again." Now, indeed, I live, yet not I, but Christ liveth in me. Therefore, though my life was justly forfeited, it was mercifully continued, that I might become a new creature in Christ Jesus. "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." "What shall I render unto the Lord for all His benefits towards me? I will take of the cup of salvation, and call upon the name of the Lord: I will walk before the Lord in the land of the living."

But if you do not lay this matter to heart, and if the night come upon you when no man can work, and find this work of turning to the Lord not done—if you shall be laid in the grave to which you are fast hastening, and in which there is no knowledge, no device, no work, with this great work of the soul's salvation unattended to, then I remind you that, after death, cometh the judgment. If now you are determined to walk in the ways of thine heart, and in the sight of thine eyes, then I forewarn you that for all these things God will bring thee into judgment. And what wilt thou say when He shall punish thee? Do not think that you will be able to throw the blame upon God, and allege that He did not suffer you to live long enough, and that if He had spared you for a longer period, you would have repented and turned to Him. Do not think that you will be able to plead that sufficient means were not used for your salvation, and that those means were not of the right kind. Remember the answer of Abraham to Dives, when he desired that one might be sent to his brethren from the dead, because they would then repent. Abraham answered, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." So, if you are not converted under the means and instrumentality God *does* use, no other means would accomplish that result. If you are negligent of the great salvation,

and refuse Him who now speaketh from heaven, it is not only impossible that you should escape, but you must also be judged and condemned out of your own mouth. And you cannot be unjustly condemned, for the Judge of all the earth must do right, and the whole earth must acknowledge the righteousness of His judgments.

Once more, therefore, I beseech you diligently consider wherefore the Lord has spared you, and turn unto Him through His beloved son Christ Jesus, and He will receive you graciously, and love you freely.

Before closing my remarks, I would earnestly ask such Christian friends as may read this paper, to consider the pressing and practical appeal which this subject makes to them.

You have fled for refuge to the hope set before you in the Gospel; you are of God, and by faith have obtained the victory over Satan, but the whole world lieth in the wicked one. When God delivers any out of the power of darkness, and translates them into the kingdom of His dear Son, He does not immediately call those whom He thus redeems out of the hand of the enemy, to enter upon the rest and the inheritance which He has reserved in heaven for them. When our Lord specially commended His disciples to the love and care of His heavenly Father, He expressly says, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Wherefore, then, are *you* spared? Why is it that *your* life is continued amongst the wicked? In what relation do you, as God's people, as righteous, godly people, stand to them? What obligations lie upon you in reference to them? What responsibilities rest upon you concerning them? What duties do you owe them? If your candle has been lighted, it is not that it may be put under a bushel, or under a bed, but that it may be placed upon a candlestick, and give light to all that are in the house. If you have been made the salt of the earth, it is that by the fulness and freshness of

your savour, you may help to purify and make fruitful the land in which you live. You are thus spared that, knowing the terrors of the Lord, you may persuade men, and that knowing the loving-kindness of the Lord, you may seek to induce them to trust in Him, and magnify His merciful and holy name. You are thus spared, that by the love which you manifest to each other, and by the oneness which characterizes you, the world may see that you are the disciples of Christ, and believe that God has sent His Son that the world may be saved. You are thus spared, doubtless, that "your light may so shine before men, that they, seeing your good works, may glorify your Father who is in heaven."

I ask you, therefore, dear Christian friends, to lay this matter to heart, as it regards your own part and lot therein. "Wherefore do the wicked live?" To a certain extent you are your brother's keepers, and must answer to the one Lord of all for the blood of souls, if, in

any respect, you are guilty of shedding it, or negligent in preventing its being shed; for thus it is written, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" (Prov. xxiv. 11, 12). While, on the other hand, I would remind you of the honour and happiness which await those who are instrumental in the salvation of souls; for thus it is written, "He that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James v. 20); and thus also, "They that be wise (or teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3).

Bognor.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XXXVII.—ONE-WORD TEXTS.

"Intercession."—Rom. viii. 34.

FOLLOWING the death, resurrection, and ascension of Jesus, comes His mediatorial work in the holiest of all, into which he has entered for us. At the right hand of the Father He has sat down, exercising His royal will and pleasure as King of Zion, but in the holiest of all He appears as our one Great High Priest, who having offered an efficient sacrifice for sins, now ever liveth to make intercession for us. All this had been prefigured by the Aaronic Priesthood; for on the great Day of Atonement, the High Priest went into the holiest, with the blood of the sin-

offering, and there lifted up his hands in devout prayers for the people, and then came forth to bless them in the name of the Jehovah of Israel. Jesus is the anti-type, whose work was thus foreshadowed, and whose priestly intercessions will be continued until He shall come forth with the acclaim of holy angels to bless and consummate His redeemed people, and to glorify them with His own glory.

The "Intercession" of the text is I. THE INTERCESSION OF THE LORD JESUS CHRIST. It is necessary to observe that the Holy Spirit maketh intercession by His inward gracious operations in assisting the prayers of God's people, (Rom. viii. 26).

1. Jesus is our Great High Priest, therefore intercession is His work.

2. Jesus' intercession is based on sacrifice for sin. The sacrifice of Himself (Heb. ix. 12). He "entered once by His own blood."

3. Jesus' intercession is carried on in the holiest of all. In heaven, within the veil, where God's purity and justice commingle with grace and mercy in the grand operations for the salvation of His people.

4. Christ's intercession may be both representative and vocal. He is our brother Redeemer, and He has taken our humanity as Priest into the most holy place, so that He is the representative of all His saints, sympathises with them, and may vocally ask of the Father the blessings His Church may require. At all events, all our mercies come to us through His mediation, and all our supplications arise in His name, and are thus acceptable to God (John xvi. 23).

Notice

II. CHRIST'S INTERCESSION IS ESSENTIALLY CONNECTED WITH THE GOVERNMENT OF THE WORLD. The priestly and royal offices of Jesus are united. He rules supremely as Head of the Church and Governor of the Nations, so that the intercessory and ruling power of Jesus are in harmonious efficiency. His intercession, therefore, may be exhibited in the rise or fall of nations, or systems of religion; in the overturning of mountains and exalting of valleys to prepare the way of His Gospel triumphs. He "asks," and God gives Him the heathen for His inheritance."

III. CHRIST'S INTERCESSION IS IMMEDIATELY FOR THE BENEFIT OF HIS SPIRITUAL KINGDOM. He maketh inter-

cession for "the saints," He maketh intercession "for us," says the Apostle in the text. All that interests the Church generally, or believers personally, are included in the Saviour's intercession.

IV. CHRIST'S INTERCESSION IS BOTH RIGHTEOUS AND GRACIOUS. His righteousness and His finished work is the basis, His infinite mercy and grace its source. It comes through sacrificial blood to us, as the result of infinite love.

V. CHRIST'S INTERCESSION IS CONTINUAL AND PERPETUAL. The priests under the law died, and successors took up the office and work. Jesus ever liveth. He abides evermore as our Great High Priest, and His intercessions are ever ascending for us. No specific seasons in His work, He prayeth evermore, and is our abiding advocate with the Father.

VI. THE INTERCESSION OF JESUS IS PREVALENT. For he asks always in harmony with the Father's will. And on the ground of His finished work, and thus it must prevail.

VII. THE INTERCESSION OF JESUS IS THE ONLY DIVINELY APPOINTED INTERCESSION OF HOLY SCRIPTURE. Saints in their personal devotion must pray for one another. But official intercessions on the part of men living, or saints or martyrs or apostles dead, or of Mary the mother of Jesus, are nowhere hinted at in New Testament Scripture, and are anti-Christian and wicked and vain before God. (1) The intercession of Jesus should be distinctly realised in the Christian life, and in all their applications to God; (2) It should greatly cheer the followers of the Saviour; and (3) Should secure our entire confidence in the varied phases of our Christian experience.

Tales and Sketches.

LET OTHER PEOPLE ALONE.

"GUARD, does this train stop at Fenland?" The speaker was of that class that may be seen at any of our provincial railway stations on the first and last working days of the week. Of

middle height, scarce numbering thirty years; a face paled with the "sickly hue of thought;" a piercing black eye that rolled restlessly in its socket; a firm, determined compression of lip; and an air that spake of a mission that, to him at least, was of deep import; and as he

spoke, a listener might detect a certain tremulousness that is invariably allied to men of mind and mould, like the high-mettled racer, whose hot blood, coursing through the veins, produces a quiver that by the unskilled might be taken for fear, but which to the *cognoscenti* are welcome signs of mettle, and foretell victory.

Answered with the short, curt, and business-like "Yes, sir," the young man, unincumbered with luggage, walked along the platform to await the arrival of the train. He did not saunter idly, nor strut proudly, as though, for the time being, the whole station, with its occupants, were at his command, by virtue of a small piece of pasteboard that would admit him to A 1; nor did he, with the business air of a commercial, stop suddenly and unclasp a pocket-book, with a "look-at-me" style, as though he was doing a successful stroke of business with a Rothschild, or that the expectant train was laden with bul-
lion of which he should be the sole janitor; but he strode with measured stride—with that peculiar step that, by its monotony, assists thought—and ever and anon his lip quivered as though his whole soul was invoking aid, or conning over some problem which he seemed anxious to solve.

A mad shriek in the distance, a rumble of wheels, and an indescribable bustle among the officials, and then, high above the din, was heard, "Cambridge, Bury, Newmarket, and London train. Our young friend had quietly taken his seat in a third-class carriage, seemingly heedless as to where he sat; a few hurried questions, asked by excited passengers, a loud noise, caused by shutting of doors, a whistle, and the train moved on.

In this carriage were seated the usual motley group. Some farmers, who were discussing, with John Bull force of expression, the state of the markets—there was a certain rotundity of feature and form about them that at once proclaimed they were familiar with good fat beeves, while a smell of certain strong waters told of usquebaugh or aqua vite, doubtless taken as an anodyne for bad market

scents or bad trade. By their side sat a young widow, bearing traces of midnight watching and recent bereavement, clasping to her breast a child whose pale face spoke of fellowship with maternal anxiety. So still she sat that one might have thought the current of life had stopped, but a low wail reminded her of maternal duties, and, with a tender glance, she hastened to supply its wants. In the further corner of the carriage sat a fine boy, who, bound for school, with a mother's kiss on his lips, a "Good-by, Charlie, don't forget to write," ringing in his ears, was evidently in that indescribable state when past and future strangely mingle, and when it would be difficult to define the exact point of thought; however, he was happy. Our friend whom we met on the platform had seated himself in the corner of the compartment, and seemed absorbed in the contents of a small piece of paper which he had taken from an inner pocket of his coat, and heedless of the chaffing of the farmers who sat opposite him, was making alterations as presented by his mood of mind. From this he was suddenly aroused by finding a face thrust against his, and a hand laid on his shoulder, while a female voice said aloud, "I'll tell you what, sir, it's my opinion, when two preachers begin to run one another down, there's nothen' in either on 'em: give me a man that preaches the Gospel and lets other people alone.

The speaker was a woman about fifty years of age, whose dress indicated that she too had come from the market, and a basket, containing what had once been clean white butter-cloths, helped what dress and a well-browned healthy face suggested. "That's my opinion, sir; what do you think?" The young man raised his head, but ere he could reply, he felt himself elbowed with a friendly nudge, and, turning round, beheld a man who bore the business mark on every inch of him. His look and the nudge seemed to say, "Don't mix yourself up with women's squabbles." The young man replied to the question by simply saying, "I think you are quite

right," and again became absorbed in his MS.

Presently shutting his book, and looking out from the carriage window, he said, looking toward a large square building that stood out boldly above the immense stretch of flat that surrounded it, "What building is that?" "Oh, that is our church," said the business man, as he stooped to gather up his sample bags. And he added, with an inquisitive glance, "We stop here. Are you going to preach for us to-morrow? if so, sir, you can ride with me. I hope no offence, sir." "I hope no offence," said the woman whose voluble tongue had never stopped during the whole of the journey, "I hope no offence; but my neighbour and I have been talking about Mr. F——, who never enters his pulpit without finding fault with Mr. E——,

and I say it, and I stick to it, that if he minds his own business he has quite enough to do; let him preach the Gospel, and let him let other people alone."

A whistle, a crunching sound, and then a stop, and, as the sonorous voice of the porter shouted "Fenland," the young man, with a respectful inclination of the head to his fellow-passengers, alighted. The business man sprang after him, and, hurrying along the platform, talked to the station-master of sacks, &c. And as the train moved along out the station, the voice of the women were again heard in sharp contest, one of them sticking to her point vehemently, and shouting, amid the laughter of the jolly farmers, "I don't care; let him preach the Gospel, and let other people alone!"

Reviews.

The Cottager and Artizan vol. for 1870.
Religious Tract Society.

WE do hope this most interesting and beautiful volume will find its way into thousands of cottages. The articles, the engravings, and binding are all that can be desired.

The Hive. Elliot Stock.

THIS volume so well bound and so amazingly cheap, that all Sunday-school teachers who have not taken it monthly, should at once possess it. Of its intrinsic worth we have often spoken, as it came periodically before us.

New Sunday-school Tune Book. Edited by JAMES SAMPSON. Hodder and Stoughton.

EVERY step in the improvement of Sunday-school hymnology and music we gladly welcome, and therefore most cheerfully accord our fullest good-will and commendation to this very attractive volume. We perceive that a number of these tunes are original, and have been composed by Mr. Sampson himself.

Hints and Helps for Teachers and Parents.
By J. GREEN. Hamilton, Adams & Co.

A BOOK true to its title, and which will render most efficient help to those special classes for whom it has been written. It is full of the most important suggestions, and is really a cyclopædia of reference to parents and teachers of every order.

The Metropolitan Tabernacle. An Historical Account, &c. By G. H. PIKE.
With an Introduction by Rev. C. H. SPURGEON. Passmore and Alabaster.

THIS volume has our hearty welcome. It will be acceptable to all who take an interest in the history and customs of London Nonconformity, and most especially of this department of it. And more especially still of that Nonconformist Baptist Church out of which the Metropolitan Tabernacle has sprung. We are sure, on these accounts, and many others, the book will have a wide circulation. Mr. Pike writes clearly and is generally felicitous in his graphic descriptions of periods, institutions, and remarkable men. We hope for this excel-

lent work the largest possible Baptist patronage.

Bible Palm-trees, or Christian Life Illustrated. (3d Thousand.) Elliot Stock.

A BEAUTIFULLY got up book filled with rich spiritual truths, and adapted for closet or family reading, or to be carried in the pocket by the way-side. As such a companion, it will be a source of light and joy to the devout reader. It is a real gem in both quality and appearance.

The Wesleyan Methodist Year-Book for 1871. Elliot Stock.

Is a most admirable compendium of every kind of information bearing on Wesleyan matters, and fairly takes its place beside *The Congregational Year-Book and Baptist Hand-Book*. 208 pages closely, but well printed for one shilling. We are glad to see it is well patronised by advertisers.

Old Jonathan. Bound in ornamental covers, for 1870.

THE worthy publishers deserve the thanks of all friends of cheap and good literature for the excellency of this admirable monthly. We hope the rich will buy it in its annual holiday dress, and give it freely to poor families around them.

Pearls from the Golden Stream. Houlston & Sons.

Is the year's numbers of that good periodical, substantially bound, and sold for one shilling.

PERIODICALS, &c.

The Biblical Museum, Part I. By J. C. GRAY. Elliot Stock. (3d.) To the fertile pen of Mr. Gray there seems no limits, and he caters so well that a large number of preachers, students, and especially Sunday-school teachers, are greatly indebted to him. This new serial is, in fact, a manifold commentary of the New Testament Scriptures. It includes criticism, always made clear, explanations always apposite, and anecdotal and other illustrations always instructive and suggestive. We feel assured that if executed throughout in the manner and spirit of the first part, it must be a great boon to the Church and our Sunday-schools. *Our Own Fireside.* The last No. for 1870 is now before us, and we congratulate the devoted editor on

sustaining throughout the year one of our very best Monthlies, and making it worthy of universal Christian support. *The Sword and Trowel*, varied, rich, and substantially good. *The Baptist Magazine*, thoroughly excellent. *The Gospel Magazine* is admirably sustained, and has a large band of talented Evangelical contributors. *The Scattered Nation*, faithful to its vocation, and containing very superior articles on Jewish matters. *Ragged School Union Magazine*, not quite so effective as usual. *The Christian*, ever richly filled with papers of both experimental and spiritual godliness. We hope its sale is equal to its worth. *The Hive*, exhibiting both skill and care. *The British Flag and Sentinel*. For soldiers and sailors, a great boon, and well edited. *The Methodist Family* is ever satisfactory, and the intimations for next year are of a cheering kind. *The Gospel Watchman* is a capital penny's worth. *The Golden Lamp*. Same publishers (Yapp & Co.), is truly spiritual and good. *The Gardener's Magazine*, by Shirley Hibberd, Esq., we imagine cannot provide more or better papers for the various departments it represents. Of *Almanack* sheets at one penny, we most heartily commend *The London*, published by Shaw & Co.; it is most elegantly got up, and full of the best matter. It is published also in small size. We also are much pleased with *Golden Chain almanack*, both sheet and book. Yapp & Co. And with *Our Own Fireside* one.

We most heartily recommend *The Baptist Almanack* 2d., as worthy of the hearty support of all our churches. And Temperance Societies will make a great mistake if they do not earnestly patronise Graham's *Temperance Guide, Hand-Book, and Almanack for 1871* (6d.) It is edited by Rev. D. Burns, M.A. London: Tweedie or Pitman.

PAMPHLETS, &c.

A Good Man. A Sermon by GILES HESTER, Sheffield, on the demise of Mr. Lewis Hiller.

MR. HILLER was worshipping on the Lord's Day forenoon, in his usual place, and next day was early called to the joy of his Lord. This Pastoral testimony to his worth is honourable alike to both Preacher and Deacon.

The Best News. By JOHN DIXON. J. Paul & Co., is a clear and full representation of the work of Christ's mediation, and is worthy of a large circulation. It is sold for twopence.

The Quaker's Coat. J. F. Shaw & Co. Is a most interesting Story founded on Fact. By the Author of "God's Truth," and it is neatly got up and sells for 2d.

Correspondence.

PEACE AND PRAYER, OR WAR AND SILENCE.

DEAR MR. EDITOR,

CHRISTMAS is coming, and before these lines meet the eyes of your readers it will have passed away; its social gatherings, with their genial influences; its family meetings, with their love strengthening power, will all be numbered with the records of a history which time carries further and yet still further from us as its moments glide away.

Now amidst so much that is heart-cheering, there is one sad spot in which to talk of peace and good-will to men is but little more than satire. Within twelve hours ride of our great metropolis, there is gathered a mighty host, seeking each others destruction, and leaving in its track a path red with human blood and replete with human misery.

This strange and humiliating scene comes under our notice after society has had the influence of civilization and the gospel for nineteen centuries; how powerful a comment upon the Lord's own description of the human heart, from which proceeded evil thoughts, murders, and all manner of wickedness.

Such are the sad facts that will form subject for conversation at many a Christmas gathering.

But, dear reader, let us pause a moment. We have seen the evil, how can it be put away? has anything been done with an eye to prevention? have any efforts been used to stop the calamity; and if so, by whom, and in what quarter, have the efforts been made?

To these questions there can only be one answer: the statesman has used all the powers of skilful diplomacy, to prevent and afterwards arrest the war; the philanthropist has not been backward on his part, all that could be done with English gold, has been done; and lastly,

what has the Church done? has there been anything like united action in a way of prayer and supplication unto God? Have we not rather looked on as though this was no business of ours? I am quite ready to admit that many petitions have gone forth from time to time, by individuals in private, and even in the public means of grace, but there has been no united and general cry sent up unto our God, from those who have learnt that He is faithful who said, "Ask and it shall be given, seek and ye shall find." And my appeal is to every pastor, deacon, and church throughout the length and breadth of the land, to call special meetings for this purpose.

Dear brethren, there is a cause; at the present moment I am informed that there are 30,000 widows and 150,000 orphans in Germany alone; is this nothing to us? Did God care for Nineveh? did He care for Moab? did our Great Master weep as a Jew over the calamities that were in store for His countrymen, and shall not we? Have we grown so fat with ease and prosperity as to be insensible to the calls of common humanity? Have we forgotten that in our higher nature we are called upon to weep with those that weep; and amongst this suffering host in both France and Germany, there are dear brothers and sisters loved with the same love, bought with the same blood, and quickened by the same spirit. And while the politician addresses himself to crowned heads, and the philanthropist works amidst the wounded and dying, let it be ours as Christians, regardless of the distinctiveness of sect or party, to plead with Him who has said, "Ask what ye will, and it shall be done unto you."

Yours in the Gospel of Christ,
WILLIAM HENRY EVANS.

December 16, 1870.

Poetry.

THE DESIRE OF NATIONS.

INFANTINE voices His praises are singing,
 Young hands are clasped at the foot of
 His throne,
 Lives all unworn their glad tribute are
 bringing,
 Children are made in their bright days
 His own.

Old men that tolled where life's waves
 are surging,
 Look unto Him who their best Friend
 has been,
 Lipping His name and their weary feet
 urging,
 On to the home where His face shall
 be seen.

Men dark browed and fair, men from
 every nation,
 Press to the cross where their healing
 is found,
 Sigh for the peace of His precious
 salvation,
 Look to the hand in which blessings
 abound.

All who have drank of the dark cup of
 sorrow,
 Looking to Him are made happy and
 whole ;
 Those who have trusted Him fear no to-
 morrow,
 He can the stormy waves quickly
 control.

Oh that each one of earth's sorrowful
 daughters,
 And sons who by care and by anguish
 are tried,
 Might wash and be clean in His Love's
 healing waters,
 Might press in their sorrow or joy to
 His side !

Then would the wilderness blossom and
 gladden,
 Then would be singing of heart and of
 voice,
 Then never more would sin weary and
 sadden,
 Then in His smile would the nations
 rejoice.

MARIANNE FARNINGHAM.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. J. G. DOVEY, late of Charlotte Chapel, Edinburgh, has accepted a call presented to him by the congregation worshipping in the church, Anstruther.

Spenn, Bucks.—Rev. J. Jones, of Knighton, having accepted the invitation to the pastorate of the church, a social tea and public meeting were held on Wednesday, Nov. 9. The Rev. J. Jones presided, addresses were delivered by the chairman, Revs. G. Phillips of Kingshill, G. A. Free, Mr. Martin, and Mr. Lane.

Mr. Porter, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the church, Caxton, Cambridgeshire.

Rev. W. H. Smith, late of Bourne, in Lincolnshire, has accepted an invitation

to become the pastor of the church, Tenterden, in Kent.

Rev. Joseph J. Harrauld, of the Rev. C. H. Spurgeon's College, has accepted an invitation to the pastorate of the church, High-street, Shoreham, Sussex.

Rev. H. Watts, of Stanningley, has resigned his office as pastor of the church there; and has accepted the unanimous invitation to the pastorate of the church at Barnsley.

Mr. E. George, of the College, Pontypool, has received a cordial invitation to the pastorate of Bethany, Llanelli, Carmarthenshire.

Rev. A. G. Short, of the Metropolitan Tabernacle College, has accepted a very cordial and unanimous invitation to the pastorate of the church in Surrey-lane, Battersea.

Rev. J. W. Thorne has resigned the pastorate of the church at Kington.

Rev. W. Whale, of Bures, has accepted the unanimous invitation of the church meeting at Stoke Green, Ipswich, to become its pastor.

Rev. Henry Woods Perris has announced his intention of relinquishing the pastorate of Falkland chapel, Egremont, near Liverpool, at the close of the year.

Rev. J. Collins has resigned the pastorate of the church meeting in Carlton chapel, Southampton.

Rev. T. S. Bristow having resigned the pastorate of the Baptist church at South Molton, North Devon, is open to supply any vacant church with a view to a future settlement. Address, at Mr. Ball's, 1, Middleton Villa, Wood Green, London. N.

Mr. J. A. Wheeler, who was obliged to resign the pastorate at Tawstock, North Devon, on account of weakened health, last September, is now quite prepared to take a similar engagement. Present address, Perry-vale, Forest-hill, London, S.E.

PRESENTATIONS.

A NUMBER of ladies and gentlemen connected with the church and congregation worshipping at the Baptist chapel, Salendine Nook, met on Thursday evening, December the 8th, at Myrtle-grove, Quaraby, the residence of Mr. Councillor Hattersley, for the purpose of presenting to the Rev. James Parker a time-piece, and to Mrs. Parker a valuable gold watch and guard. Mr. Hattersley presided. Mr. Squire Dyson, a late deacon of the church, made the presentation, speaking in eulogistic terms of Mr. Parker's character and labours, and said that the gift was but a small token of their love and esteem, and the gold watch and guard were presented to Mrs. Parker in admiration of her many loving services in the cause of Christ.

Kensington Tabernacle, Hornton-street, the Rev. R. J. Mesquitta has resigned his pastorate, to the great sorrow of his people. In testimony of their regard for him, they have presented their retiring pastor with a purse of £65. Three hundred persons were present at the meeting, and all the neighbouring ministers.

RECOGNITIONS.

ON Wednesday, Nov. 16. a recognition service was held at Windmill-street Chapel, Gravesend, on the acceptance of the pastorate by Rev. J. Jackson Goadby, of Leicester, A. Whibley (in the absence of Rev. Johnson Barker, LL.B., of New College Chapel) presided. Rev. A. Sturge, of Dartford, offered prayer; and addresses were given by the Revs. W. Frith, Bexley-heath; J. M. Camp, Fynsford; J. Jackson Goadby, W. Guest, Gravesend; A. Sturge, and G. W. Shepherd.

THE recognition service in connexion with the settlement of the Rev. W. C. H. Anson, at Cottenham, Cambs, was held in the old meeting on Wednesday, the 23rd ult. The spacious chapel was filled. The Rev. H. B. Robinson, of Chatteris, delivered an address; the Rev. W. Robinson, of Cambridge, in the name of the Baptist ministers of the county, extended to Mr. Anson, a cordial welcome. The Revs. J. P. Campbell, of Cambridge; R. R. Blinkhorn, of Willingham; G. Pung, of Cottenham; R. Piggott, of Histon; and J. Robinson, of Landbeach, also delivered addresses of a congratulatory character.

THE church and congregation who meet alternately at Hope and Fleetpond Chapels, Hants, met on Monday, December 5, in the last-mentioned chapel to welcome their newly-elected pastor, Mr. John Young. The chair was taken by S. Ranyard, Esq., J. P., of Kingston-on-Thames. The meeting was addressed by Mr. Webster, an aged retired pastor of the church; and Messrs. Grant, of Arundel, and Potter, of Fleet, who represented the Congregationalists and Methodists.

A SOCIAL meeting of the members and friends of Hope-street Church, Glasgow, was held in the city hall there on the night of the 24th November, for the purpose of giving a public recognition to the Rev. Samuel Chapman, who has been for the past five months co-pastor with the Rev. Dr. Paterson. The Rev. Alex. M'Laren, of Manchester, presided. It was stated, on behalf of the church and congregation, that, during the past five years, they had expended fully £6,000 on purposes of home work and foreign missions, and that one-third of this had been devoted to strictly missionary objects outside their own work.

NEW CHAPELS.

ON the 29th of November the memorial stones of a new chapel were laid at Farnborough near Bromley, Kent, by Mrs. W. Fox, of Chelsfield; Mrs. T. May, of Cray; C. Spencer, of Blackheath; and W. Rogers, of Peckham. A large number of persons were assembled on this interesting occasion, and a donation of £100 from Mr. Joynson, of St. Mary Cray, was laid upon Mrs. Fox's stone; another £100 being placed by the friends on different stones. During the public meeting of the evening a third £100 was collected in cash and promises. £200 are still required to complete the building.

DRÖITWICH.—For the past two years or more efforts have been made to form a church in this town, and services have been held on Fridays and Sundays, sometimes in the open air and sometimes in a room engaged for the purpose. Great success has attended these services, much good, it is believed, having been done thereby. This has encouraged the promoters of the cause in an endeavour to erect a suitable place for worship and a school, and a site having been secured in the Hill-end, several liberal subscriptions were promised towards the object, including £100 from John Corbett, Esq., of Stoke Grange. On Monday, November 7, the ceremony of laying the foundation-stone of the new chapel and school took place. The proceedings were conducted by the Rev. A. Macdonald. Rev. J. Phillips offered prayer, and the Rev. J. McTurk read portions of Scripture. Mr. Joseph Greaves, Droitwich, stated that the estimated cost of the proposed building would be about £400, and of this sum £240 had been subscribed, leaving a balance of £160 still to be raised. The laying of the stone then took place, when Mr. George Aubrey presented J. S. Wright, Esq., with a silver trowel. The Rev. D. Davies also addressed those assembled. A tea-meeting was afterwards held in the Assembly-room. The meeting was addressed by J. Blick, Esq. (chairman), the Revs. H. E. Von Sturmer, J. McTurk, D. Davies, and T. Fisk.

NEW CHURCHES.

HAY-HILL CHAPEL, BATH.—On Sunday, December 3, interesting services were held in the above chapel in connection

with the formation of a Christian church. In the morning a sermon was preached by the Rev. J. Howard Hinton. In the afternoon a service was held, when seventy-six persons were formally united in church fellowship. The meeting was addressed by Rev. J. H. Hinton and the pastor, Rev. J. R. Chamberlin. Revs. J. Davis and Oliver T. Munns also took part in the service. At its close the ordinance of the Lord's Supper was celebrated. The services were concluded by the pastor preaching to the newly-formed church in the evening.

FOREST-GATE, STRATFORD, ESSEX.—On Tuesday, Nov. 29th, an interesting service was held in the newly-erected chapel situated near Chatsworth-road, on the occasion of forming a church. Mr. C. Box, of Woolwich, read the Scriptures and offered prayer, Mr. W. Palmer, of Homerton, delivered an address on the "Constitution of a Gospel Church," Mr. Box afterwards giving the right hand of fellowship. The church unanimously elected Mr. Moster to officiate as deacon.

MISCELLANEOUS.

STRATFORD-ON-AVON.—On Monday, December 12th, an evangelistic meeting was held at the Baptist chapel in this town—370 persons partook of tea together, after which earnest words were addressed to the unconverted by J. S. James, Stephen Dunn, and T. H. Thorne. The chair was occupied by the pastor, E. Morley. The chapel was crowded in every part, and deep impressions appeared to be made. "Brethren, pray for us."

PARK ROAD IRON CHAPEL, ROMAN ROAD, NORTH BOW, VICTORIA PARK.—The anniversary of this place was held November 27th, when two sermons were preached by the minister, Rev. Robt. R. Finch, and the Rev. John Thomas. On Tuesday evening, December 6th, the annual tea and social meeting was held, John D. Link, Esq. presided, and the meeting was well sustained throughout by earnest addresses from the chairman, and the Revs. Messrs. Julius Benn, J. F. Houstoun, Thomas Phillips, Edward Schnadhurst, Robt. R. Finch, and Messrs. Berry and J. Lang. We were glad to find from the statement of the pastor, that during the past year the debt on the place is considerably reduced, and en-

couraged by promises of help from the London Baptist Association, it was determined to make an effort to clear off the debt during 1871; the chairman very generously offered aid.

LAKE ROAD CHAPEL, LANDPORT, PORTSMOUTH.—A very handsome organ has just been erected by Mr. Alfred Hunter, of London, in the Rev. T. W. Medhurst's chapel at Landport. The instrument is of a first-class character, and contains 1,400 pipes. Its cost is £380. On Thursday evening, December 15th, the worshipful the mayor of Portsmouth presided at its inauguration, and the Borough Choral Society, assisted by the chapel choir, and other amateur friends, very beautifully sang a number of choruses, duets, and solos. Miss Stapleford, the organist of the chapel, presided at the organ. The chapel was well filled with a highly appreciative audience.

THE Borough-road Chapel, which has for some time been closed for alterations in order to build a new schoolroom, was reopened on Tuesday, December the 6th, by the Rev. Dr. Landels. On the following evening there was an excellent tea-meeting in the new schoolroom, which had the previous week been opened by the Rev. C. H. Spurgeon, and a public meeting afterwards held in the chapel, at which James Stiff, Esq., presided, and was supported by Rev. James Harcourt (the pastor), Rev. John Clifford, M.A., Rev. Mr. Pike, Dr. Ellis, Messrs. Olney, Ingle, Ellis, and others.

KING-STREET Chapel, Oldham, has recently been painted and decorated, and the organ enlarged, at a total cost of nearly £300. At the re-opening services sermons were preached by the Revs. H. S. Brown, and the pastor, R. H. Bayley, and collections amounting to £71 were made. Last Thursday evening a tea-meeting was held, when it was stated by the secretary, Mr. William Kelsall, that the amount received in collections, donations, &c., covered the entire outlay, leaving a balance of several pounds.

ALBION HALL, DALSTON.—The Church meeting in the above, under the pastorate of the Rev. Joseph Blake, have removed to a more eligible place, known as the Grammar School in the Downham-road; it was formally opened on Sunday, Dec. 11, when three sermons were preached by Messrs. W. S. Lang, B. W. Wale, and

W. A. Blake, of Brentford. The hall was well attended on each occasion.

VAUXHALL BAPTIST CHAPEL.—A tea and public meeting were held on December the 6th, to celebrate the re-opening of the schoolroom, which has just been almost entirely rebuilt and greatly enlarged. The new school—for such it really is—is now one of the largest and best in the neighbourhood. It will comfortably accommodate nearly 400 children. More than 200 sat down to tea. The public meeting afterwards was presided over by G. T. Congreve, Esq. Appropriate addresses were delivered by J. E. Tresidder, Esq., the superintendent, C. Hearson, Revs. D. Honour, J. Marchant, and Pastor G. Hearson. A collection was made which, with the results of collecting cards brought in, and private donations to the pastor, amounted to £85.

Queen-square Baptist chapel, Brighton, which has been closed for about four months for the purpose of effecting certain improvements, was reopened on Tuesday, November 29th, by the Rev. Dr. Landels. The sermon was heard by a crowded congregation, and at the close of the service a liberal collection was made towards the liquidation of the expenses. The entire cost has been about £700.

PENGE TABERNACLE, MAPLE ROAD.—The fifth anniversary of the commencing of the Baptist interest, and of the Rev. J. M. Cox's ministry, was celebrated on the 13th and 14th of November. On Sunday two impressive sermons were preached in the morning by Captain the Hon. R. Moreton, and in the evening by the Rev. J. M. Cox. On Monday a large number of friends partook of tea, the trays being given by the ladies. At seven o'clock a public meeting was held, presided over by F. W. Lloyd, Esq. Addresses were given by the chairman, B. Sly, Esq., and Mr. Gloster. The pastor then gave a sketch of his work during his five years pastorate.

Services in connection with the first anniversary of the Downs Chapel, Clapton, were held last month. On Sunday, October 16th, sermons were preached by Revs. A. Mursell and H. Samble. On Thursday, October 20th, a public meeting was held, when the chair was taken by Charles Reed, Esq., M.P. Speeches were delivered by Dr. Brock, and the Revs.

Jesse Hobson, D. Katterns, T. Phillips, and the pastor, T. V. Tymms. From the reports rendered to the meeting, it appears that the church, which was formed last November, now numbers 120 members, and that the congregation has raised upwards of £700 during the year for all purposes, exclusive of the chapel debt. An appeal was made to the congregation to raise £920 by the 31st December, which would clear off all but the mortgage of £3,000. Towards this promises and donations have been received amounting to upwards of £600.

SHEPHERD'S BUSH.—The anniversary meeting at Avenue-road Chapel, Shepherd's Bush, was held on the 1st of November, Mr. Josias Alexander occupied the chair. The treasurer, Mr. R. G. Beach, stated that during the past year a new infant schoolroom had been erected, which is now virtually out of debt. Besides this, about £80 had been applied to the reduction of the chapel debt, which, after the present services, will only be something over £600. Somewhere about £1,900 has been expended on the chapel and premises. The Rev. C. Graham, the pastor, gave an encouraging account of the work done during the past year. Admirable addresses were delivered on the duties and responsibilities of Christians, and the importance of sacred and scriptural education for the young, by Vice-Admiral Hall, and by the Revs. W. Roberts, J. S. Russell, H. Miller, H. Cox, and W. Orr. With £10 from the chairman, the collections on Sunday and Tuesday amounted to about £70.

CAMBERWELL.—On October 30th and November 2nd, the sixteenth anniversary services in connection with Arthur-street Chapel, Camberwell-gate, were held, and the sermons were preached by the Revs. Samuel Cowdy, Edward Leach, and Philip Bailhache. At the public tea-meeting on the 2nd inst. an interesting statement was made. At very considerable cost, during this year, great alterations have been made, the chief vestry much enlarged, part of the adjacent house appropriated for ministers and deacons' vestries, including lighting, furnishing, &c. In reading the balance account, it appeared that so liberally had the members of the church and congregation contributed that, of a large sum, £3 16s. only remained as a debt. That amount was raised then

and there, and the whole expense thus liquidated. The pastor and people at Arthur-street Chapel have indeed reason to "thank God and take courage."

PARK-ROAD CHAPEL, ESHER.—On Monday, 9th Oct., a new schoolroom, which had been erected on ground at the back of the chapel, was opened by an early dedicatory service, at which the minister, the Rev. J. E. Perrin, presided. In the morning and evening sermons were preached by the Rev. W. H. Hooper, of Walthamstow, and collections made on behalf of the Sunday-school. In the afternoon Mr. Hooper delivered an address in the new school to the young, and appropriate hymns were sung by the children. On the following evening, after a social tea-meeting in the new building, which was tastefully decorated with suitable mottoes, flags, flowers, &c., a meeting was held in the chapel, when Franklyn Allport, Esq., of Camberwell, presided, and addresses on the religious education of the young were delivered by the Revs. H. White and — Jones, Messrs. W. Jackson of the Sunday-school Union, E. Gilbert, and H. Burgess. The new structure has been much admired for its commodiousness, chaste appearance, and adaptedness for the object to which it will be devoted. The cost of this erection is £160, towards which more than half has been obtained.

DRUMMOND-ROAD CHAPEL, BERMONDSEY.—A commodious and comfortable building, combining Sunday-schools, class-rooms, and lecture-rooms, has been opened in connection with the above place. On Lord's-day, October 16, sermons were preached by the Rev. Jesse Hobson and the pastor, J. A. Brown, and a service for children was conducted by G. T. Congreve, Esq. On Tuesday, October 18, a tea and public meeting was held, J. Stiff, Esq., in the chair. Addresses by Rev. J. Farren, J. O. Fellowes, G. McAll, T. V. Tymms, B. B. Wale, G. T. Congreve, Esq., and J. B. Mead, Esq. There is accommodation for 700 children in the school and class-rooms, and they are already full. Cost £1,435. On Wednesday, November 2, Henry Vincent, Esq., delivered an oration on Queen Elizabeth of England, in the Metropolitan Tabernacle (kindly lent for the occasion), the proceeds of which go to the school-building fund.

Sir Robert Peel has given to the Baptists at Tamworth a large building for a

tabernacle, at a nominal rent, and written a kind letter, which was read at the opening service.

BAPTISMS.

- Hardwell*, Suffolk.—Dec. 4, One, by John Banett.
Dillingboro.—Dec. 7, Two, by J. Manning.
Burgh, Lincoln.—Aug. 7, One; Dec. 4, Two, by Mr. Thomsett.
Bedminster.—Dec. 1, Five, by W. Norris.
Colchester, Eld-lane Chapel.—Dec. 7, Three, by E. Spurrier.
Chester, Hamilton-place.—Dec. 11, One, by P. Price.
Corsham, Wilts.—Nov. 3, Two, by the Pastor.
Great Grimby, Upper Burgess-street.—Dec. 15, Two, by E. Landerdale.
Jersey, Grove-street.—Aug. 28, Two; Oct. 26, Two; Nov. 30, Three, by G. Hider. Those baptized on November 30 were three French Christian ladies, who, having taken refuge in Jersey on account of the dreadful war which is now raging on the Continent, were led to consider the subject of baptism, and ultimately decided to follow their Lord therein.
Lays Hill, Hereford.—May 22, One; Sept. 25, Two, by S. Watkins.
Leeds, York-road.—Oct. 3, Two; Nov. 27, One, by J. Compson.
Little Tew, Oxon.—Nov. 20, Five, by J. N. Smith.
Luton, Bedfordshire.—Nov. 24, Eleven; Dec. 8, Eleven, by J. W. Genders.
Malden, Beds.—Dec. 2, Seven, by T. Cardwell.
Metropolitan District—
Battersea-Park.—Nov. 30, Six, by W. J. Mayers.
Hansell.—Dec. 12, One, by G. R. Lowden.
Fraed-street.—Nov. 2, Ten, by J. Clifford.
Shackelwell.—Dec. 1, Two, by Dr. Cave.
Trinity Chapel, Edgware-road.—Nov. 28, Five, Dec. 1, Two, by J. O. Fellowes.
Metropolitan Tabernacle.—Dec. 1, Twenty; 15, eighteen, by J. A. Spurgeon.
Monkwearmouth.—Nov. 4, Two; Nov. 16, One, by E. S. Neal.
Montacute, Somerset.—Nov. 23, Two, by Dr. W. Hardin.
Neath, South Wales.—Nov. 20, Five, by A. F. Mills.
Stratford-on-Avon.—Nov. 23, Two, by Edmund Morley.
Woolwich, Queen-street. Aug. 28, One; Nov. 27, Four, by Mr. Teall.
Yarcombe, Devon.—Nov. 27, Four, by W. Fry.

RECENT DEATHS.

Mr. DAVID ROSE.—On Saturday, Nov. 5th, 1870, Mr. David Rose, who was for twenty-eight years a consistent and useful member, and the last eight years of that time an honoured deacon of the church meeting at Queen-street Chapel, Woolwich, entered his rest. The ancestors of Mr. Rose were among the first members who formed the church at Queen-street, in 1786; and his grandfather, Mr. Stradley, was one of the pious shipwrights

who erected the original Queen-street chapel after their hours of labour were over in the royal dockyard. His mother, also, was a most honourable member of this community for considerably more than half a century, and seems to have been a woman of extraordinary eminence for her piety and ardent attachment to the cause of the Redeemer. David was her tenth child, and was born Jan. 11th, 1824. His devoted mother used to carry him to Queen-street chapel in the long clothes of infancy, and, so far as we can gather from the records of the Sunday-school, he entered that institution when about eight years of age. In 1842, he gave evidence of having "passed from death unto life"—he made application for church-fellowship, and was one of nine friends baptized by the Rev. John Cox, the last Sabbath of July in that year. From that time the sympathies, as well as the heart, of Mr. Rose appear to have been bound up with the welfare of everything connected with the place of his spiritual birth. He was one of the steady and attached friends of the church and the pastor; studying, in every way, the prosperity of the one and the comfort of the other. On Nov. 27th, 1862, the brethren manifested their sense of his worth by electing him to the deaconship, and only those who were identified with him in that office will ever know his value, either as a wise friend, or a Christian "fellow-helper to the truth." Soon after this election, however, symptoms of declining health made their appearance, such symptoms too as to cause the gravest anxiety alike to his family and friends. The services of eminent medical men were resorted to, and, for some time, the means used seemed to be successful. Alas! this was only temporary. He was never well long together, and, in July last, such was his state that the *faculty* were all puzzled to know what to do. "Serious mischief," said they, "is going on, both in the body, and on the brain," and by a *post-mortem* examination such a state of things was revealed as astonished every one. On the fifth of Nov. the end came, for then, simply relying on the merits of his Saviour, he "went up higher" to be "for ever with the Lord." During his long illness he was wonderfully thankful and resigned, repeating twice a day, or even more frequently, the words of the Psalmist:—

"What shall I render unto the Lord for all His benefits toward me!" Yes! although about to leave a beloved wife a widow, and three sons, and a fatherless infant grandson, with an only daughter, also a widow, behind and fatherless, his confidence in God never wavered. He was buried by his pastor, the Rev. J. Teall, in Woolwich cemetery, and in the same grave with his sainted parents. The funeral was attended by all the deacons of Queen-street chapel, and many other friends, and his funeral sermon was preached by Mr. Teall, on Sunday evening, Nov. 13th, from the words—"In my Father's house are many mansions," John xiv. 2. The crowds of persons who attended this service almost painfully

evinced their deep sense of his departed worth; and while every one tried to feel, as well as to say—"The will of the Lord be done," still the feeling could not be suppressed that the Church of Christ can but badly spare such examples of holy living, and consecrated devotedness. Farewell brother! In this fact we will rejoice that although removed from us comparatively early in life, the years that have been taken from thy usefulness on earth have been added to the blessedness of heaven—Yes! We hear thee saying—

"I am home! I am home! and my Jesus is here—
Oh! spirits immortal, make room for me near:
He loved me, He led me: Oh! now let me come
And lie at His feet—I am home! I am home!"

Woolwich.

J. T.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from October 20th to December 16th, 1870.

£ s. d.		£ s. d.		£ s. d.	
A Friend, per F. B. E.		A Friend, Brighton,		Mrs. Stocks	1 0 0
Philips	3 15 0	per H. R. Brown	0 5 0	Collected by Mr. N.	
1 Chron. xxix. 14	1 0 0	Friends at Mary Port	1 0 0	Heath	1 4 6
Mr. T. Harvey	5 0 0	Miss Pringle, per Rev.		The Misses Dransfield	2 2 0
Bristol	0 2 0	W. C. Bunning	1 0 0	Mr. W. Banford	0 2 6
Mrs. J. G. Conder	3 3 0	Mr. W. C. Pitt	0 10 0	Mr. G. Burn	1 0 0
Mrs. Camps	2 0 0	Mrs. Elliott, per Lieu-		Mrs. Hetherton	0 2 6
Mr. James Salvage	1 0 0	tenant Molesworth	0 5 0	Mr. W. Lockwood	0 10 0
Mr. W. Thomas	0 4 5	Mrs. Bydewell (col-		Mr. C. W. Pidduck	0 5 0
H. A.	0 5 0	lecting box)	0 5 6	Mr. H. B. Frearson	5 0 0
Dinah	1 0 0	Mrs. Bickmore	2 0 0	Mr. S. M. Hamby	0 10 6
A Working Man	0 4 0	W. Llanwapley	0 10 0	One who reads and	
S. G. per Rev. E. Spur-		Collection at Eld-lane,		values the Sermons	0 5 0
rier	1 0 0	Colchester, per Rev.		Mrs. Gibson	0 10 0
Mr. W. Knight, per		E. Spurrier	5 12 0	N. M.	0 2 6
Rev. E. Spurrier	1 0 0	Mr. B. Shayer	2 10 0	A reader of Sermons.	0 1 0
Mrs. Harris	0 5 0	G. J. M.	1 0 0	Mr. T. Jack	0 1 3
Mr. J. Wilson	0 7 6	Mr. W. Carter, sen	2 2 0	A Collier	0 1 0
A Thursday Night		John Ploughman	0 3 0	The Evening Classes	
Hearer	5 0 0	Mr. E. Bartlett	0 10 0	at Tabernacle	15 0 0
Collected by Miss		Mr. D. Christie	0 10 0		
Jephth	1 0 0	Mr. T. Gregory	1 0 0		
Miss Burle	5 0 0	Mr. H. Speight	1 0 0	Weekly Offerings at	
Trophimus	1 0 0	Mr. E. M. Edwards	1 0 0	Metropolitan Ta-	
Mr. Dransfield	2 2 0	A Working Man	0 2 0	bernacle, Oct. 23	40 0 5
Charlotte Ware	9 7 6	Rev. E. Blewitt	0 10 0	" " Oct. 30	39 3 11
S. B. P.	0 10 0	Miss Muller	0 10 0	" " Nov. 6	40 0 5
Mr. J. B. Thomas	0 15 0	Mr. J. Hosie	0 10 0	" " " 13	25 14 6
Mr. J. B. Banger	1 1 0	E. G.	1 0 0	" " " 20	30 2 9
Mr. C. Griffiths	1 1 0	Mr. Romang and Fa-		" " " 27	25 14 6
Mr. E. Johnson	2 10 0	mily	2 0 0	" " Dec. 4	33 5 8
Rev. E. J. Silvertown	0 10 0	H. A.	0 6 0	" " " 11	22 0 8
An Admirer of Illus-		Mr. G. Seidwright	0 5 0		
trated Almanac	0 5 0	Mrs. Leggo	1 0 0		
Mr. T. Barnes	1 1 0	A. S. Banff	0 10 0		
					£355 16 6

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHARLES BLACKSHAW.

TO THE RECREANT OF OUR RANKS.*

A SERMON, DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

“Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.”—ISAIAH lii. 2.

I SHALL not attempt this evening to decipher the history of the prophecy with which these words are associated. To the Hebrew nation they were big with counsel, bright with hope. Apart, however, from the connection in which it stands, this verse supplies a pointed practical address of sterling value not to be limited by any private interpretation. Such a charge was well fitted for Israel of old; such counsel would be suitable to any church in a low condition; such advice is equally adapted to any Christian who has fallen into a low state, who is grovelling in the dust or among the ashes of Sodom. He is bidden to rise from the ground, and sit down upon a throne, for Christ hath made him a king and a priest. He is admonished to unbind all the cords that are upon him, that he may be free and happy in the Lord. To those of you then who have sunk into this distressing plight my text contains a vigorous appeal. Let me try to interpret it.

First of all, I notice the obvious fact. THERE ARE SOME OF GOD'S TRUE PEOPLE WHO ARE IN A VERY SAD CONDITION.

This is an important consideration to us just now. If just on the eve of battle a commander should discover that an epidemic has broken out among his troops, he will be extremely anxious that any available remedy shall be tried; for if the soldiers be sick, how can they be expected to behave well on the morrow? So, it will sometimes happen that when we meant to serve our Master most, we are impeded in Church action by the prevalence of some spiritual disease among the members of the Church. Perhaps I may be the means to-night of finding out the sick ones, and indicating their symptoms, and—who can tell?—perhaps this very night ere you come to the Table the blessed remedy may be applied, and at the Table, while you are feasting with Christ, your souls may become perfectly restored.

Sometimes the children of God fall into a grievous state as to their faith, and their assurance of their own interest in Christ. They doubt whether they are Christians at all; whether their experience is genuine; whether they ever did really repent with a truly broken heart; whether they have received the precious faith—the faith of God's elect. At such times they question all their graces, and they are not able to get a satisfactory answer from one. At the same time these people of God may be so walking in outward consistency that everybody else thinks well of them. No one has any suspicion of them; but they suspect themselves grievously, and are tormented with the fear that they have a name to live, and are dead. I have known at such times that there will come at the back of all this some terrible doubts about the substantial verities of our faith. “What,” say you, “doubts about the Godhead—doubts about the Saviour—doubts about the world to come?” Ay, yes, and to the true people of God. They will hate these doubts, and, in their hearts, they will still believe all the great fundamental and cardinal truths; but yet will they be sore put to it, and be frequently distressed. Thoughtful minds, and men of reading, will have philosophical doubts buzzing about them like mosquitoes on a summer's day. Others who are ignorant of philosophy, and, perhaps, it is well that they are, will be troubled with doubts of a rougher, coarser quality.

Although they will not permit them so to dwell in their hearts, that they actually become unbelievers; yet they will be sore distressed with questions which they cannot answer, with enigmas which they know not how to solve, and with strange intertwistings of difficulty which they know not how to untie. Perhaps, too, at such a time as this, there will be over all, and worse than all, a state of dreadful indifference creeping over them. They want to feel, but cannot feel. They would fain wring tears of blood out of their eyes; but not an ordinary tear will drop. They want to be cut to pieces; they would welcome the most poignant sorrow, but they can only say—

“ If ought is felt 'tis only pain
To feel I cannot feel.”

In such cases true believers are sure to resort to the extraordinary use of the means of grace. I mean they will add to their ordinary use something more. Have you never been in such a state that the Bible has become uninteresting, or the only passages of Scripture that seemed to strike you were dreadful threatenings concerning your own coming doom, as you thought; not a word of comfort, not a syllable that made glad your spirit? You have gone to prayer, and the heavens have seemed to be brass, and, worse still, your own heart seemed to be brass too, and you could not stir it up to anything like an intensity of desire. You did not wonder that you got no answer. You would have wondered if such a prayer as yours could be heard at all. Ah! and then you have gone up to the assembly of God's people, where, at other times, your heart has danced within you with holy joy. The minister was not changed; perhaps at first you thought he was; but on more attentive hearing, you noticed that there was the same truth, and spoken in the same honest fashion; but you could not hear it as you once did. Clouds without rain, and wells without water, all the ordinances seemed to be to you, and all the while, though you felt that you could not live like this, and said—

“ Dear Lord, and shall I ever live
At this poor dying rate?”

yet somehow or other you could not get out of it. You felt like one manacled, as though a nightmare were upon you. You were distressed. You could not stir to break the spell. Your spirit cried out as best it could, “ O, wretched man that I am! Who shall deliver me from the body of this death?” But the worst of it was that you did not feel that you were wretched enough, and you did not seem to cry enough. You were afraid you would sink into a terrible lethargy, which would forerun a spiritual death altogether.

Well, my dear friends, I should not wonder but you brought this very much upon yourselves. If you are in this state to-night, I would exhort you to question whether this is not the result of what you have often been warned of. Perhaps you restrained prayer; perhaps in your happier days you grieved the Holy Spirit just when you were most joyful and happy in His love. It may be that you grew worldly, or, perhaps, a long succession of little things, none of which you noticed at the time, have contributed to swell the stream of your present distress. At any rate, whatever may be the cause of this state, I grieve that you are in it—grieve for my own sake, for your sake, for the sake of this Church, and for the sake of the world around you; for, my brethren, your testimony is, to a great extent, silenced, and your strength to bear it enervated. That face of yours, once so happy, was a living advertisement of the Gospel. Your cheerful temperament under trial was an invitation to sinners to come and find a like joy. But now you are distressed, and you go mourning without the light of the sun. What can you

do while you abide in such a state as that? You are like the bruised reed, out of which no music can come, or like the smoking flax that yields no light but only a dolorous and nauseous smoke? I am grieved that it should be so, because were you now to attempt a verbal testimony for Christ, it would be feeble, and could not produce any great result. I remember when I began to teach in the Sunday-school, and I was very young in grace then, having said to the class of boys whom I was teaching that Jesus Christ saved all those who believed in Him. One of the boys asked me the question, "Teacher, do you believe in Him?" I replied, "Yes, I hope I do." And he enquired again, "But are you not sure?" I had to look to myself to know what answer I should give. The lad was not content with my repeating, "I hope so." He would have it, "If you have believed in Christ you are saved." And I felt at that time that I could not teach until I could say, "I know that it is so." I must be able to speak of what I had tasted and handled of the good Word of Life. So, brethren, you will find that you only perplex those whom you fain would persuade if by your doubts you provoke them to say—"How can you expect us to believe at your mouth what you hesitate to seal with the witness of your own heart?" Unless the joy of the Lord is your strength, your soul will breathe a heavy atmosphere, and your utterance will be checked, if it is not choked by your misgivings." It is your confidence in Christ, and the peace it brings you, that helps you to speak to others as a true witness, because you are an experimental witness of the power of true religion. Your verbal testimony, I say, is weakened—I fear to a very great extent—by the fog and vapour of your scruples, the scruples of a conscience that droops and flags. It is sad to think that while you are looking to your own soul in doubt whether you are saved or not, you have but little energy to spare in caring about the souls of others. Indeed, it is your first concern to see that you yourselves be saved. Till that all-important matter is resolved, your zeal for your neighbour's welfare is ill-timed. Why busy yourselves to keep other men's vineyards while your own is left to be overgrown with weeds? And then, my dear friends, another melancholy aspect of this disability is, that all this while you are a detriment to your fellow Christians. It is hard enough to fight with Satan; but it is all the harder work for the army to have to carry so many sick folk with it, for it involves much more toil. You, whose faith is all but gone, are like the baggage of an army; you hinder the rapid march of the brave soldiers of the Cross. How you depress others that are round about you! Once your voice was that of a brave hero, and you inspired the troops; but now you pine, and cry, and make others hang their harps upon the willows, and learn the same doleful tune as your own. It is a sad thing. I do not condemn you, but I greatly pity you, and I also greatly pity the Church of God, and the cause of God that it loses so much by you who ought, in gratitude to Christ, to do so much for Him. Alas, that the people of God should be sunk into so mournful a condition!

THE EXHORTATION then is pressed in all earnest. Hear it, oh ailing Christian! "Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."

Now, my brother, content not thyself any longer with the state into which you have fallen. May the Holy Spirit come to you, and prompt you to strike. Do strive to get out of this condition into one of happiness and strength. Let me try to encourage you a little, and may God enable you to the utmost.

Remember, my dear friend,—suppose I am now talking to you alone—I almost wish I could grip your hand and look you close in the face,—remember from whence you have fallen. Think of the peaceful hours you once enjoyed. Oh! thy stony heart was not always so cold; the Word of God was not always so dry; the sanctuary was not always so unprofitable. You have wrestled and prevailed; you know you have. You have pleaded with God, and you have had the desire of

your heart. You have communed with Christ, and your soul has been like the chariots of Aminadab; and can you bear to think of this, and not cry,—

“Return, O Holy Dove, return,
Sweet Messenger of rest!”?

Can you once have known these things, and had the flavour of them in your mouth, without hungering and thirsting after them again? Think of them, and perhaps, while you are musing upon the past, you may be helped by strong desires to return unto the place from which you went out.

Think of the danger you are in at present. Who are they that are most likely to fall into open sin? They are those who walk at a distance from Christ. If you live in close communion with Jesus, you shall so share of your Shepherd's company that you shall hear the wolf's howl, but you shall not be likely to feel his fang. I believe that when any professor falls into a filthy sin, it is not the beginning, but the culmination of a process and growth in iniquity. The open sin comes at the heels of a long succession of neglected prayers, of neglected worship of God in the family, a neglect of all communion with Christ, and negligence of every good thing. It is the fruit, not the seed of the evil which poisons the air and excites the public odium. Beware, then, O professor!—thou who hast lost the light of God's countenance—beware! beware, I pray thee, of that ill condition of soul which is the prolific parent of all distempers.

Remember, too, that there is real cause for apprehension, *lest you never were safe.* It is just possible that those doubts you feel are no insinuations of Satan, but the suggestions of an enlightened conscience, or even the whispers of the Holy Spirit. Unless you are indeed a Christian, in all probability, unless you now turn to God, you will become the willing servitor of the Devil. Unless you now, with full purpose of heart, seek to Christ, perhaps the time has come when you will turn aside, like Balaam, for reward, or perish in the gainsaying of Korah. In some of those shapes in which wicked men have perished, you may despondingly or presumptuously rush on to destruction, and precipitate your final doom. Beware again, I say, O cold professor!—in God's name, beware of trifling when you have so much reason to tremble.

My dear friend, I would put another thought into your mind which may help you. Perhaps you may think it is rather hampering than helping you, and tends more to depress than to deliver you. Remember *how justly you might now be left to your own devices.* You became carnally secure; you sinned away the light of God's countenance; you grieved His Spirit. What if He were now to say, “He is given unto idols; let him alone”? What if from this day the Spirit should no more strive with you? What if, after all, though you have talked and preached to others, you yourself should be a castaway? I do but mention this to arouse you, my brother, if you are insensible. You know how sometimes the surgeon fears lest a man should sleep himself to death; and he will even drive pins into him, or make him walk, and drag him about the chamber, so as to arouse him. I would say anything, however sharp, if I might but wake you out of your lethargy. I know you would welcome it, and in due time thank me for the severity of the operation.

But I shall refrain, for methinks there is a better way than this. I want you to arise and shake yourself from the dust, my poor desponding friend; because if the worst be the worst, and you be no Christian, no true believer, yet “Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as wool; though they be red like crimson, they shall be white as snow.” What if it has been all a mistake, and you never ought to have made a profession; yet Jesus Christ receiveth sinners: come to Him now. I always find this the short way out

of a long dreary road, a quick relief for acute maladies, a ready antidote for doubts and fears. The Devil has been arguing with Christians for so many years, that he understands the case against them a great deal better than any of us do; and if we begin to controvert with him, we shall soon find that that old hater of man will soon get the mastery over us. But if we say, "I give it in, Satan—I give it in; I am a sinner—the chief of sinners; hast thou anything more to say? I give it all in; but I answer thee with this—'The blood of Jesus Christ, His Son, cleanseth us from all sin; I believe in Him, and my sins are therefore washed away,'"—this is the high road to perfect comfort. I beg thee, my dear brother, to take it at once. Hear the word of the Spirit, which saith, "Repent, and do thy first works." The very first works were repentance and faith; and so even begin again. Away to the fountain filled with blood! Away to the cross, and give that life-look once more! Away to the finished substitutionary sacrifice, and beneath the crimson canopy of the atonement hide thy guilty head. Oh! if thou doest this, thy light shall break forth as the morning, and thy glory as the noon-day. The Lord help thee to do this now, and end the strife!

Let me also remind any Christian here full of doubt, and with the bands of his neck tight upon him, *that the blood has not changed its power to cleanse*. If it cleansed you twenty years ago, it can cleanse you still. Remember, Jesus has not lost His power to save, nor has He changed His character for willingness to save to the uttermost.

" Jesus sits on Zion's hill,
He receives poor sinners still."

Come, then, to the unchanging Saviour. Thou who hast been treacherous—thou whose heart has played the harlot to Christ—come back; for His love to thee has not waned. "Return unto me, O backsliding daughter, saith the Lord; for I am married unto thee." The prodigal's heart may change towards his Father, but his Father's heart never changes towards him. Return, then, for mercy waits thee, and not judgment long ago. He is God, and not man, else thou hadst been consumed. Return to-night; for He will put away thy sin like a cloud, and thy transgressions like a thick cloud. Duly acknowledge thy wandering—humble thyself because of thy treachery, and say, "My Father, Thou shalt be the guide of my youth," and thou shalt be restored perfectly, and thy former joy shall come back to thee.

Do I hear thee say, "But I am not fit to come back to Christ, and have joy in Him at once." Oh, sir! wert thou fit at first? No; and thou art not fit now, but come and welcome. Christ wants nought from thee. Come and trust Him, and perfect salvation is thine. "Oh! but I cannot bear to look Him in the face, for I have lived so long without walking in His counsel." So much the more reason that thou shouldest not live another hour without Him. I charge thee, my poor distressed brother—I charge, thee, my troubled sister—by the love that Christ hath to thee, come to him now. Behold He stands at the door and knocks; if thou wilt open to Him, though the house be not furnished, nor the table covered with a festival for Him as it should be, yet will He come in and sup with thee, even with thee, and thou shalt sup with Him to-night. I see no reason why the most desponding Christian here should not rejoice before he comes to the Table of the Lord. I do not know why the most barren among us should not be made-fruitful. This I do know, that we are not straitened in Him; we are not straitened in His willingness to bless, nor in His ability to comfort. Oh! believe Him, Christian; believe Him. If thou be not a Christian, cast thyself at His feet. He will not let thee perish. Lay hold, if it be but of the skirts of his garment, and do not let Him go. Do thou even now shake thyself from the dust, and put on thy beautiful garments.

A MOMENTOUS OBLIGATION WILL HENCEFORTH REST UPON YOU. I must close with this remark. I know there are many of God's people in the state I have been

describing. I have the pain sometimes of trying to cheer them. I only hope that what I have said to-night may be blessed of God to them. I fully anticipate it. Here then is the practical point. **WHEN THOU ART CONVERTED STRENGTHEN THY BRETHREN.**

Look out for those who are in the same state as you have been in, and be very tender over them. As you know their case, and have traversed that howling desert, you will be able to direct them. I have described your case, because I fear that I have sometimes been on the verge of it myself. I have found recovery by a fresh resort to the love of Christ, and a simple renewal of my trust in Him. I can, therefore, enter into your feelings, and ask you to try the same remedy. After you have found the remedy to be a good one, it is but a small return, and certainly it is due from you, to tell others how you have been restored.

Some of you, beloved, have never been thus carried into captivity. I pray God you never may be. There is no necessity for it; but let me entreat you to walk very tenderly with your God. We serve a jealous God. He will wink at many an act of insubordination done by his enemies; the one tithe of which if done by His favourite ones, his elect, his darlings, He will hide His face from them at once. "You only have I known of all the people of the earth, therefore I will punish you for your iniquities." Saith He not—"As many as I love I rebuke and chasten?" A sinner may go on wantonly unrebuked; he may add house to house, and field to field, and he may think himself secure; God will deal with him in the next world. But the heir of heaven is under a discipline of Divine love, and God will deal with him in this world; and among the chastisements of departure from Christ will be the loss of comfort, the loss of power to do good, and I know not what other affliction added thereunto in his soul or in his circumstances. Dear brother, walk carefully, then; while you have light, walk in the light. Oh! prize the sweet love of Christ; never, never let it go. Say unto your soul, when Christ is in your heart, "I charge you, O daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up nor wake my love until He please." Introduce no rival's love, and no worldliness; fall into no inconsistencies, but pray for grace that with holy jealousy you may still dwell in the light and find favour in His eyes.

And being thus kept near to God, and being strong in the power of His might, *come and give back the strength to Him from whom you derived it.* Stand up for Christ. I believe we are never happier than when we have plenty to do. Idleness is the mother of vexation. A Christian who does but little for Christ, unless he is prevented from doing it by suffering, will, as a rule, be a miserable man. You active Christians, active in body and nimble in spirit,—you joyous Christians, who walk in the light of God's countenance,—"*work while it is day; for the night cometh when no man can work.*" Let us pledge each other to-night that we will now seek the good of Zion. Members of this Church, none of you be recreant to the loyalty which you owe to Christ, in this the hour when we seek to press forward as one man in the battle of our Master. I would stand side-by-side with you to take my share; but what can one do if he abide alone? My brethren in office will not be backward, I know; but what can we do? Keep step with us, my brethren, in pleading for souls, in proclaiming the Gospel, in seeking to win the many to the knowledge of the Saviour; and the Lord will bless us, even our own God will bless us. Shaking ourselves from the dust, and breaking off the bands of our own sloth, God will come with His crown of benediction, and place it on His Church's head; and when we get that coveted prize, let us hold it fast, that no man take it from us. Let us go forward as a Church in indissoluble union, and in unwearied service, until He shall come whose "*Well done!*" shall be our best reward.

The Lord bless you, and at His Table may the King's sweet spikenard give forth a delightful perfume to every spiritual heart.—Amen.

Essays and Papers on Religious Subjects.

“EVERYTHING FOR NOTHING.”

BY THE REV. J. TEALL.

“A VERY singular title for a paper for the *Messenger*,” exclaims my reader; “I wonder what it means!” Well, I will tell my friend how I came to think of it, at any rate, and probably, when we have done, what has been written will justify the title. On a certain Thursday evening, only a week or two ago, I was asked by the deacons of a church near me, whose minister had left them, if I could give them a sermon, so helping them and thus manifesting my sympathy with the brethren in their difficult position. I complied, and that very cheerfully too, with the request made to me, and the service over, one of the friends, standing with purse in hand, and looking me very fully, yet kindly, in the face said, “What can I offer you?” My answer was given to him in one moment and in one word, “Nothing,” said I. I felt persuaded that I could better afford to give these good people my services than they could afford to give me their money. Nothing did I expect, nothing would I receive. The worthy deacon seemed alike pleased and surprised at my laconic reply, and exclaimed, “Capital! Now that is the Gospel, for I once heard a good man describe it thus—‘The Gospel is everything for nothing.’ Your Gospel is everything, and we have it for nothing. Thank you.” I assured my friend that he was welcome to any service I had rendered to himself and his brethren, shook him by the hand, and said “Farewell.” Walking back to my residence, however, I could not forget what had been said to me: no, the words of the good deacon kept ringing in my ears. “The Gospel is everything for nothing.” Come, thought I, that is not a very bad definition of the Gospel after all. quaint, perhaps, but certainly true. Surely the Gospel is “everything,” and

equally certain is it that it is “everything for nothing.” Let us dwell a little upon the two thoughts thus suggested.

First of all—THE GOSPEL IS EVERYTHING. And what do we mean by “The Gospel?” The word “Gospel” in the original signifies “good news,” “glad tidings.” Thus the message of the angel to the shepherds, assuring them that the promised Messiah had really appeared, reads thus: “Fear not, for behold I bring you good tidings of great joy, which shall be to all people.” So, too, the work of “Emanuel, God with us,” is thus described afterwards by the same evangelist—“He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God.” I cannot conceive of anything that can possibly be better expressed, for, admitting that man, in the state into which sin has cast him, needs “good news,” and must have these “glad tidings” or perish eternally, the Gospel most assuredly becomes all these to him. Yes, looking at him from what stand-point soever you may, the Scriptures meet him everywhere with “glad tidings,” and tell him that let his circumstances be never so distressing or apparently hopeless, from these he may obtain relief. Had he remained as he was created, sinless and perfect, then these “glad tidings” might have been dispensed with; but now, indeed, to all of us they are “everything.” Let us see if it be not so; and where shall we begin?

I imagine a man *deeply involved in debt*. He has been thoughtless, reckless, or perhaps unfortunate, at any rate unsuccessful, and loss followed loss, till the poor fellow became ruined. See the officers as, armed with a “writ” from the sheriff, they invade his house. Sternly do they demand admittance. Yes, and wife may weep, and children may stand speechless and amazed, but all is of no use. He is hurried to the

debtor's cell, and as the massive door closes behind him, some hard-hearted creditor winds the matter up thus—“There, you rogue, find your quarters in that home till you have paid the uttermost farthing.” In course of time, however, a friend, unconscious it may be of what has happened, knocks at his door. There is none to answer. He inquires, investigates, resolves. He finds the wife who, with tearful eye, tells him all, and, at once, the thing is as good as done. Yes, he will pay. See him, then, as he hastes away to the proper authorities, meets the demand, discharges the debts, and claims the release of his friend. Shortly after that door reopens, and an official, putting the document of release into the hand of his prisoner, addresses him thus: “Sir, your debts are paid, the law is satisfied, we have no longer any power to detain you.” What say you, my reader, is that “good news?” Nay, is it not “everything” to him? True, for the moment he may be ignorant of the circumstances, nevertheless the “glad tidings” are the same. My friend, all this is Scriptural truth—aye, and descriptive of our Gospel too. No poverty is like the poverty of the soul. Hear the spirit describe this: “Thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Well, from this poverty our Gospel announces relief. Yes, look at the Master as He holds that touching dialogue with Simon concerning the poor woman and her box of ointment. Whether the creditor “owed five hundred pence” or “fifty,” they were equally helpless, and very beautifully does Jesus describe his work in these words: “And when they had nothing to pay, he frankly forgave them both.” Our “Gospel” announces the jubilee. Hence we say—

“Ye bankrupt debtors know

The sovereign grace of heaven;

Though sums immense you owe,

A free discharge is given.

The year of Jubilee is come,

Return, ye ransom'd sinners, home.”

Again—I imagine a man *in slavery and bondage*. He is merely a part of the chattels of some tyrannical slaveholder; yes, and so he must remain, for his freedom he cannot purchase, and there seems no relief. True, he may moisten his bed of straw with his tears, and seem to help the breezes with a sigh, but these unrivet not his shackles, nor manumit his limbs. No, he is a slave still, and, as such, can neither act nor speak, nor think for himself. Suppose then that some day, when toiling beneath the searching rays of an orient sun, the crack of the whip his only incentive, and the curse of the driver his only praise, just then, some tender-hearted friend pays the price of his redemption, and puts into his hard and horny hand the paper that makes him free. Why, acting thus causes new life to flow through the system, and does more for his comfort than anyone could do by conferring upon him the wealth of an empire without his release. My reader, all this is Scriptural truth. No slavery can possibly equal the thralldom of sin, the vassalage of Satan. And naturally this bondage holds every man. Yes, there is “the snare of the devil,” and we “are taken captive by him at his will.” Now all the figures that are used to describe the blessings of the Gospel imply liberty. I think this was the idea that Jesus Himself would convey when He says, “I am the door; by me, if any man enter in, he shall be saved, and shall go in and out.” “In and out;” liberty, for when such an one goes in, he is not shut in like a prisoner, and when he goes out, he is not shut out like a stranger. No, rather he has the privilege of going or stopping as he pleases. Moreover the Apostle speaks of “The glorious liberty of the children of God.” “Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty.” Aye, and this is liberty of the highest and noblest character. It is,

“A liberty

Which monarchs cannot grant, nor all
the powers

Of earth and hell confederate take away,

Which whose tastes can be enslaved no more—
A liberty of heart derived from heaven.”

Oh, liberty is “everything” to the captive, and the Gospel is “everything” to me.

Once more—I imagine a man *afflicted with a loathsome disease*. There is something about him that has long baffled and defied all medical skill. True, he may have spent a fortune in trying the various remedies suggested, but all in vain. Why, the Evangelist mentions exactly such a case. Hear him—“A certain woman which had an issue of a blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind and touched his garment.” Oh! how very painful all this must be. And, alas, there are many such maladies. Now, let such an individual become suddenly acquainted with a remedy previously unheard of, but which, in his case, is all-potent for a cure, and, oh what astonishment. Hear him: “Would that I had heard of this before; my pain would have been prevented; my comfort would have been increased; my money would have been saved. By this medicine I have health; to me it is everything.” My reader, believe me, all this again will represent Scriptural truth; what disease can be worse than that of sin? Or what more universal in its terrible influences? Hear the word of the Lord: “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment.” Terrible indeed is this description; but oh, my soul, how true. Now, for all this soul-sickness the Gospel makes known a relief. Yes, it tells of the “balm in Gilead,” and of the “physician there.” It assures us that no case can be too long-standing or too desperate to be out of the reach of His

aid. That as, in the days of His flesh the maimed, the halt, the deaf, the dumb, the blind,—yea, the very dead themselves,—obtained relief and re-vivifying, so it is now, for health of soul assuredly proceeds from Him. Yes, all this dear Watts knew, so sang—

“The vices of the mind He heals,
And cures the pain that nature feels;
Redeems the soul from hell, and saves
Our wasting life from threatening
graves.”

My reader! Is not “good news” like this “everything?”

One thought will not allow itself to be put aside here. It must have notice, and it is this: No figure can do either our Gospel or our Jesus justice. No, use what comparisons we may to exhibit both His person and His work, still, “in all things He must have the pre-eminence.” Yes, and if ever this was true, it is so in the matter now under review. I said just now the very dead were by Him restored, but by no other hand could this be accomplished. The spirit once departed, would obey no human summons to return to its tabernacle of clay, for “from that bourn no traveller returns.” The Gospel, however, tells of a power which spiritually, at any rate, can accomplish this. Yes, the soul of man, when gone beyond all other help, can “hear the voice of the Son of God and live.” Hence Paul declares that in the case of the brethren both at Ephesus and Colosse, it had been so, for we read thus of the former: “You hath He quickened, who were dead in trespasses and sins,” and thus of the latter: “You, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses.” Thus it was with the saints who are now before the throne, and thus it was with me. My friend, whose eye falls upon this page, what sayest thou? Looking at ourselves as bankrupt, as enslaved, as afflicted, as dead, is not the Gospel which tells of deliverance from all these well described in this one word—“EVERYTHING?” Space forbids our

saying aught in this paper of the terms upon which we obtain all this. Let my reader wait a month, and perhaps the Divine Spirit may help us to show him that we have it all "FOR NOTHING."

"Light from the Cross; oh, may it gild
my page,
Irradiate my mind, and nerve my
hand
To write of things which still from age
to age
Will form the songs they sing in
spirit land."

Woolwich.

THE BRUISED REED.

BY REV. T. B. STEVENSON.

"A bruised reed shall He not break, and smoking flax shall He not quench."—Matthew xii. 20.

JEROME, one of the fathers of the early Church, thinks that this verse refers to the Jews and the Gentiles of our Lord's day. The bruised reed was the Jew, the smoking flax was the Gentile. There is much appropriateness in the interpretation. Were not the Hebrew people like a bruised reed? Indeed they were. They were bruised politically. Subject to the Romans, they had ceased to be an independent nation. Each citizen was galled to the quick at having to pay tribute to a foreign power. They were bruised socially. Home life was in a state of disorganisation. Hence the work of John the Baptist was represented as consisting in turning "the hearts of the fathers to the children, and the children to the fathers." They were bruised spiritually. Simeon and Anna, Joseph and Mary, were exceptions to the rule. The mass of the people were in a mournfully degenerate plight. The Gentiles were like smoking flax. Virtue was a feeble flame which flickered and threatened to go out. Seneca, a philosopher who was then living, complained that instead of decency, there was indecency; instead of honour, dishonour; instead of reason, insanity.

But the words will admit of a far

wider application. The bruised reed means weakness. A reed is at best one of the feeblest of plants. It is unlike the sturdy ash or the robust oak. How impotent, then, must a bruised reed be! A touch will break it. Smoking flax, too, is the very emblem of strengthlessness. A wick needing new oil will soon expire. Who are the bruised reed and the smoking flax? All God's servants. At one time or another, each of the Master's followers resembles them. The promise may, therefore, be fitly applied to those classes, the imperfect, the incompetent, and the impoverished.

I. THESE WORDS ARE APPLICABLE TO THE IMPERFECT.

What good man is not sometimes bruised in spirit on account of his shortcomings? Who does not have to mourn over inconsistencies and departures from duty?

It may be that we are conscious of unfulfilled obligations to God. A living divine of large experience, says, "I wish I could see a right sort of prayer-meeting. We have better prayer-meetings here than they have in many places: but I have heard in this lecture-room prayers that I don't think went higher than the ceiling, talks that had no life in them, said simply because you had come to say something, and thought that was about the right thing to say." This is putting the matter strongly. Albeit, there is need of outspoken honesty here. Means of grace are too often dry and cold and formal. More than that. Such is sometimes the character of our private devotions. We might almost venture, with profound reverence, to change the form of our Lord's caution, and say, "Watch when you pray." To borrow an illustration from nature: one of the most destructive creatures is the white ant. That little insect, an inch long, will insert itself into the largest wooden structure that men can put up, and in the course of time it will eat away the whole of it, leaving nothing but the thinnest outer shell; the building will look as if nothing had befallen it; the shape will be unaltered; but put your finger upon it,

or bring the slightest pressure to bear on it, and you will find that it is no longer solid, but a hollow and useless outline. In like manner, it is possible for the ant of formality to eat out the soul of our supplications. The husk remains, but the kernel of meaning is gone.

Or, perhaps, we are self-condemned on account of neglecting some duty to man. The unconverted often make morality a substitute for religion. The danger of the converted is to do the reverse, make religion a substitute for high and disinterested morality. Hence when our Lord speaks to His *disciples* about the last judgment, He brings before them feeding the hungry, visiting the sick, and the like, as the grand criterions of the final day. He saw where their peril lay; He marked the error into which they were liable to fall. There are few of us who do not have, ever and anon, to cry: "We are verily guilty concerning our brother." The golden rule is frequently forgotten; we are prone to ignore the Saviour's "new commandment."

Yes, we are bruised reeds as regards our characters, and smoking flax in reference to our spiritual attainments. What then? Shall we despond? No! Listen: "The bruised reed will He not break, and smoking flax will He not quench." He will repair and strengthen the reed of our duty to God; He will make our prayers better and nobler. How? By prayer. If we cannot pray well, let us pray about it. That is one of the best remedies for heartlessness in devotion. At a conference at Soham, a man of but slender abilities was asked to pray. He felt much embarrassed and whispered to Andrew Fuller;—"I do not know how to go on." "Tell the Lord so," was the trite reply. He did, making it his first petition. Need we add that he prayed well after that? Wordsworth was right:

"The prayers I make will then be sweet indeed,
If Thou the spirit give by which I pray;

My unassisted heart is barren clay,
That of its native self can nothing feed;
Of good and pious works Thou art the seed,
That quickens only where Thou sayest it may."

As much may be said touching the neglect of our duty to our fellows. The mercy-seat is the true refuge in such cases. Never shall we feel so disposed to be kind and forgiving, affectionate and self-denying on behalf of those around us, as when we have poured out our souls before the Infinite Father. A child who had been piously trained, once lost a toy. At first he cried, but afterwards he prayed. "What is the good of praying? Will prayer bring back your toy?" "No," he replied, "but it has made me willing to do without it." And it will make us willing to do without many things that we too readily cling to; willing to do without selfishness; willing to be benevolent; willing to bless our needy brethren.

II. THESE WORDS ARE APPLICABLE TO THE IMPOVERISHED.

Such of God's people as are deprived of health, business, friends, or any other earthly comfort, are bruised reeds and smoking flax. In many ways does Christ seek to help them. Here is one—by reminding them that their best blessings are unalterable. "Mary hath chosen the good part which shall not be taken away from her." "Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Afflicted brother, reflect for a moment. You have been called to part with many comforts; but think of all that is left. Have you lost Christ? Have you forfeited pardon? Has the Gospel departed? Has the hope of glory perished? Rejoice! your choicest property is unchangeable. There was once a great king. On the day of his coronation he made a grand holiday. The soldiers marched in procession around the palace. All the noblemen

of his kingdom were there richly dressed. Bands of music were playing, colours were streaming in the wind, and everything looked bright and beautiful. As the monarch looked at the grand sight, he was delighted. Turning to one of his attendants, he said, "Is it not perfectly glorious?" "Please, your majesty," was the answer, "one thing is wanting to make it perfect." "What is that?" asked the King. "*Continuance*," was the reply. Even so: "*Continuance*" is the one deficiency of all earthly things. How delightful to remember the contrast thus afforded by religion. It has always comforted saints. Paul said, "I suffer trouble as an evil doer even unto bonds, but the Word of God is not bound." Though his body was chained, his soul was made free by the truth. John said, "I wish that in all things thou mayest prosper, and be in health as thy soul prospereth." Circumstances may be poor, while character is rich. Physical malady does not necessitate spiritual disease. Peter said, "The grass withereth, and the flower thereof falleth away, but the Word of our God shall stand forever."

Let such thoughts console and animate us in seasons of privation. To quote from a certain author: "If I am a little child, and some one has given me a rich, ripe peach that I am carrying daintily in my hand, and a boy snatches it, and runs off with it, I mourn over it. But if I own a hundred acres of peaches, I say, 'He is an ill-mannered wretch; but never mind, I've plenty more.' If a poor seamstress in an attic, as her only treasure, has a rose-tree her mother gave her before she died, and the rats eat it, what a woe! But if a lady has immense gardens, and some thieves steal a wheel-barrow of flowers, she has no need to mourn deeply." The application is plain. Our best treasures are so secure and manifold, that we should not grieve too much when deprived of lesser possessions.

III. THESE WORDS ARE APPLICABLE TO THE INCOMPETENT.

Every one who tries to be useful feels

sometimes his incompetency. Even Paul cried, "Who is sufficient for these things?" The vessels in which God deposits His riches and treasures are but earthen vessels liable to be broken and mutilated. "I am doing no good. My efforts are useless. I labour in vain." Thus are we tempted to speak at certain seasons.

But "the bruised reed will He not break, and smoking flax will He not quench." What abundant encouragement does He offer to all earnest toilers in His vineyard. *Feeble means are often successful means*. When it was proposed to erect a suspension bridge over the Falls of Niagara some difficulty was experienced. At length the obstacles were overcome. A slender thread attached to a kite was sent across, a cord was attached to the thread, ropes and chains to the cord, and thus the waters were spanned. God frequently makes use of slender abilities in bringing men over the rapids of sin to the shore of salvation. Beautiful, indeed, and stimulating are the oft-quoted words of the Apostle: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are: that no flesh should glory in His presence." Earnestness will compensate for many deficiencies. A nobleman once showed one of his tenants his casket of jewels. As they gazed at the sparkling gems, the former remarked, "They are beautiful enough, but they do me no good. Not a farthing of revenue do they yield me." "Ah," answered the man, "but I could show you, at my home, a couple of stones that did not cost me five pounds that bring me in hundreds a-year." What did he mean? He referred to two mill-stones which, by turning corn into flour, yielded an ample income. There is a moral in this. Flashing talent and brilliant attainments are often profitless, while

love and zeal are the means of accomplishing much usefulness.

Away, then, with our doubts! Let us give to the winds our fears. "Have faith in God." Work believingly and prayerfully, and labour shall not be "in vain in the Lord." "They that sow in tears shall reap in joy."

Luton.

THE BAPTISTS IN THE UNITED STATES—RHODE ISLAND.

ON the 21st of December last, the 250th anniversary of the landing of the Pilgrim Fathers was celebrated at Plymouth, Massachusetts. What a contrast between the *celebration* of the landing and the landing itself. Imagine a small ship approaching a barren wilderness. She steers straight towards a boulder on the sandy coast. Eighteen souls are on board. There is not one to give them a cheering word. See the change which has come over the scene. Instead of a bleak desert, you have before you cultivated fields and a large and beautiful city. Instead of a few lone and shelterless exiles, behold thousands of their descendants, from thirteen states of the Union, surrounded by all the comforts of civilised life, meeting on this memorable spot. The pilgrims removed from England to Holland as a *church*, and emigrated to America as a *church*. Their aim was to establish freedom, to worship God. A line of distinction must be drawn between the Puritans of Salem and Boston, and the colony at Plymouth. The first settlers at Boston and vicinity belonged chiefly to that class of Nonconformists who did not, while in England, wholly leave the Established Church; all they wanted was a reform in the Church.

To the principle of an establishment they did not object. This difference of views on the part of the two colonies had no small influence on their conduct in after times, and it is a well-known fact that most of the persecuting measures which disgraced these Anglo-puritans were originated at Boston and

Salem; while on the other hand the Plymouth settlers, with scarcely any exception, manifested a mild and benignant spirit. There were unquestionably Baptists among the earliest emigrants to the American continent. In Feb. 1631, Roger Williams arrived at Nantucket. He was not then a Baptist. On reaching Boston he found that the Church formed there wielded the sceptre of civil power. He at once expressed his dissatisfaction and emphatically pronounced that civil governments being constituted only for civil and secular ends, the magistrate has no right to interfere in the affairs of conscience. His mind seems to have fully grasped the great truth that a church established by civil law, cannot be a true church of Christ, that so far as civil authority enforces religious duties, so far the church which permits it becomes a kingdom of this world and not the spiritual empire of which Jesus Christ is the only Head. The dominant party at Boston became infuriated at the enunciation of such sentiments as these, and Williams removed to Salem. There he became assistant to Mr. Skelton, the pastor of the church, but he was not suffered to remain long unmolested. From Salem he went to Plymouth. At Plymouth he was received with much respect, and became associated in the ministry with Mr. Ralph Smith. He continued in this town about two years. His views on ecclesiastical polity were not acceptable even here to several prominent men, and, at the urgent request of many friends, he returned to Salem. Only a brief period, however, elapsed before the ruling powers commenced against him those legal proceedings which terminated in his banishment. So open and undisguised was Mr. Williams in enouncing and defending his views, that from his first settlement in the country he was looked upon with dread. His commanding eloquence and untiring zeal only enhanced this feeling. The grand doctrine of liberty of conscience was then a novelty, and it was the glory of Roger Williams that in such an age he proclaimed it, defended it, suffered for

it, and finally triumphantly established it.

On the 3rd of November, 1635, the Supreme Court determined to compel him to return to England. In January 1636 he left his home, and for fourteen weeks wandered about, sometimes through the howling wilderness amidst savage men and beasts of prey, and sometimes in an open boat, and always exposed to the inclemency of the weather. Of this eventful journey but few details are left on record. After making up his mind to settle at Seekonk, now called Rehoboth, he was informed by Governor Winslow of Plymouth that it would be better for him to leave the Bay State and cross the river, and thus be altogether out of the territories occupied by his enemies. In a canoe, with five friends, Wm. Harris, John Smith, Joshua Verrin, Thos. Angell, and Francis Weeks, he moved down the stream. As they approached the little cove near Tockwotton, now India Point, they were saluted, by a company of Indians, with the friendly interrogation, *What cheer?* They did not remain there long, but passed around India and Fox Points, and proceeded up the river on the west side of the peninsula to a spot near the mouth of the Moshassuck river. Tradition reports that Mr. Williams landed near a spring. Here he founded a town, and in recognition of God's merciful providence to him gave it the name of *Providence*. He lived for more than forty years after, and died on this spot in a good old age. There was a heroic grandeur in this man's endurance and fortitude, there was unsparing self-devotion to the interests of humanity; there was a simplicity, sincerity, and earnestness in his whole career and character, which must ever command our warmest sympathy and admiration.* The historian Bancroft says, "Roger Williams was the first person in modern Christendom to assert, in its plenitude, the doctrine of the

liberty of conscience, the equality of opinion before the law, and in its defence he was the harbinger of Milton, the precursor and superior of Jeremy Taylor."

In the town of Providence, Rhode Island, was founded by Roger Williams in 1639, the first Baptist church on the American continent. I know of but four older churches on your side of the water. Eythorne, Kent, was formed in 1604; Commercial-street church, London, in 1633; Wrexham, Denbighshire, in 1635; Devonshire-square, London, in 1638. The first members of the church in Providence were twelve in number, namely, Roger Williams, Ezekiel Holliman, Stuckley Westcot, John Green, Richard Waterman, Thomas James, Robert Cole, William Carpenter, Francis Weston, and Thomas Olney. As the whole company deemed themselves unbaptized, and they knew no administrator in any of the infant settlements to whom they could apply, it was arranged for Ezekiel Holliman, a man of ability and piety, to baptize Mr. Williams, who afterwards baptized Mr. Holliman and the other ten.

This church was soon joined by twelve other persons, who settled in Rhode Island. Divine worship for some time was conducted in a grove, except in wet and stormy weather, when the brethren assembled in private houses. Mr. Williams was pastor of the church for about four years. After his return from England, whither he had gone to obtain a charter for the colony, his time was occupied in preaching to the settlers, in promoting the general welfare of the Indians, and in consolidating matters connected with the government. He was repeatedly chosen president. The Rev. Chad Brown was the second pastor of the church. Driven by persecution from Massachusetts, he removed to Providence in 1636. He was one of the town proprietors, and to this day his name is remembered with esteem and affection. He was the ancestor of a large and influential family, who have been for many years, by their public spirit and liberality, identified with the

* The Hon. R. C. Winthrop, a descendant of Governor Winthrop in Roger Williams's time, in his admirable address at the celebration of the Landing of the Pilgrims in December last.

fortunes of the place, and with the cause of literature and Christianity. Mr. Brown was succeeded by the Rev. Gregory Dexter. He knew the art of printing, and had been a correspondent of Mr. Roger Williams, and had printed his "Key to the Indian Language," in London, in 1643. Rev. Thos. Olney, a native of Hertford, England, and Pardon Tillonghast, a native of Beachy Head, became successively pastors of the church after Mr. Dexter. The first house of worship was built by him at his own expense, and he received no compensation whatever for his ministerial services. These worthy men were followed by Rev. E. Jenkes, the first American minister who preached in Providence; James Brown, grandson to the Rev. Chad Brown; and the Revs. S. Windsor, father and son. Rhode Island College, was originated under the direction of the Rev. Dr. James Manning, in 1765, at Warren. In 1770, by a vote of the corporation, it was removed to Providence. Dr. Manning became pastor of the church there. For three years he preached with great acceptance, but without much visible success. In 1774 one of those wide-spread revivals of religion with which the American churches have been remarkably blest, pervaded the town of Providence. Its commencement was small, but its results were great and glorious. At a time when there seems not to have been a single instance of attention to the nature and necessity of personal religion, two coloured women were made the subjects of renewing grace. Soon afterwards others were awakened, and the truths

of religion became the subjects of thought and conversation in almost every family.

As years rolled away, towns and villages rose in every part of the island, and Baptist churches were formed in them. There are now in Rhode Island three Baptist Associations, embracing fifty-seven churches, and nearly ten thousand members. We do not here include the "Free-will Baptists;" of them we shall speak hereafter. Allusion has been made to the establishment of the college at Warren in 1764, and of its removal to Providence in 1770. In consequence of a liberal donation from the Hon. Nicholas Brown in the year 1804, the corporation determined that the college should be called in all future time "Brown's University." There are now four or five college buildings, besides the President's house. The Library contains upwards of 30,000 volumes; a large proportion of these have been purchased with special reference to the wants of gentlemen engaged in literary and scientific pursuits. Many men of distinguished abilities have laboured in connection with this seat of learning. The honoured name of Dr. Wayland will be remembered by many of our readers. The present president is the Rev. Alexis Casewell, D.D., LL.D. There are fourteen professors, and 197 students.

Here we must pause for this month. We hope before the year closes to have it in our power to present to the readers of the *Messenger* a tolerably full account of our denomination throughout the Union.

PHILO.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XXXVIII.—ONE-WORD TEXTS.

"Power."—John xvii. 2.

THE intercession of Jesus is the result of His sacrificial death and priestly work. But by the completion of His redemptive undertaking, He has had given to Him

power, "all power," both in heaven and in earth. Now this power is one part of Christ's exaltation and reward. It belongs to His kingship, and is an element in His renown and glory. This power of Christ—

I. LET US DEFINE. — It clearly indicates—

1. His absolute authority. It is the power of legislative right. It is His authority to exercise rule and dominion in connection with His mediatorial kingdom. It is His right and just prerogative as King and Head over all things, both in heaven and earth.

2. It includes His ability to execute His will and purpose. He has not only a right to administrative authority, but He has ability to execute it. He can control angels, and men, and devils; He can save or destroy. He can build up His kingdom and throw down the kingdom of Satan. Whatever He wills He can effect. His ability is illimitable as it regards all creatures and all worlds. Now let us see—

II. SOME OF THE FEATURES OF CHRIST'S POWER.

1. It is Divine. His power as the Son of God is equal with that of the Father.

2. It is Omnific. Nothing beyond its potential influence.

3. It is Universal. It extends to the whole universe.

4. It is Sovereign. Ever exercised as He wills it to be. He doeth as He pleases.

5. It is ever Just and Holy. Never unjust, never capricious. Never separated from goodness, love, and mercy.

6. It is Eternal. For ever in the holy anthems of the blessed, both by Angels and Saints, will power be ascribed to the Lord. Then let us see—

III. WHAT INFLUENCE THE DIVINE POWER OF JESUS SHOULD EXERT ON HIS PEOPLE. It is evident that it should lay the basis

1. For Invincible Truth. Jesus' word and ability present a rock for unwavering faith to rest on at all times and under all circumstances. He can do everything that ought to be done. It is—

2. A ground of unbounded Hope. It is not possible to be over sanguine. He can do all we need, all we ask or think, and beyond all that we can conceive. He can "Save to the uttermost." He can fulfil all His purposes.

3. This is our Fortress in trouble. He can keep, preserve, or deliver. His power is more than commensurate with our weakness and peril. It is a supply—

4. Of Joy, in Labours for His kingdom. He must reign; He must overcome; He must get the victory, and wear the many crowns of universal dominion. Then how the saints should rejoice and triumph in Him! It should—

5. Lead us to see whence all our Ability is derived. Our ability for steadfastness, resistance of evil, toil and warfare, must all come from Him. We are weakness, and have no power, except as we have it in Christ and from Him. Then our security and bliss rest on the ability of Jesus to do for us all we need. By faith we realise it, and we receive from Him all the power needful for Christian life, work, and warfare. To Him then we ascribe the glory, and dominion, and power, evermore.

Tales and Sketches.

LET OTHER PEOPLE ALONE.

CHAPTER II.

"GIVING you parsons a bit of a dressing," said the business man, as obedient to the rein, the horse trotted briskly along the road. "Taking you down a bit, eh, sir?"

No reply was returned to this remark, as the young man was busy dividing the market-woman's text—I. Preach the Gospel—what is the Gospel? II. Let

other people alone—who are the people to be let alone?

They rode on in silence with nothing of interest to excite their attention, except that they would overtake occasionally some strange looking groups, dressed in the most fantastic garbs imaginable; so uncouth, that it was difficult to tell from their appearance to which gender they belonged, as coats of various colours, and leather gaiters, and in some instances a short pipe,

seemed to mark them out as masculine; but a uniformity about the head-dress, in shape like unto a waggon-tilt, and a certain amount of noise, without which it seemed impossible for them to move, proclaimed them of the feminine gender, for they were evidently gleaners, and each bore some fruit of their toil.

Before them in the distance rose the stately fanes of Ely, and to the right the substantial and imposing towers of Peterborough and Lincoln, while dotted o'er the space between was many a homestead, accessible only by bye-roads that had certainly not had the benefit of Mac Adam's invention, and here and there large lakes of stagnant water unpleasantly reminding one of "That country that draws six feet of water, and where people don't go in doors, but come on board." Windmills of the ugliest make possible, black from base to summit, and from extremity to centre of their huge black sails, were busy pumping blacker water. No splendid avenues of chesnut, oak, or beech—some wretched apologies for trees might be found in a rotten willow or a sickly aboretum; small triangular patches of stunted shrubs and sickly knots of rank grass was all that met the eye in that dreary flat—even the rivers, such as they were, seemed longing for a huge boulder, against which they might dash to get life.

Arrived at some cross roads, our young friend alighted, and soon found himself located as the guest of a lady sufficiently aged to ensure quiet, sufficiently prim to ensure comfort, with a sharp ringing nettle twitch in her tongue that boded ill for any poor brother not sound—one of those Christian duennas that are wisely selected to be the guardians of our rising ministry.

Two years had passed since this introductory ride, and by this time he had become accustomed to many of the inconveniences attending a residence in the Fens. He had also become acquainted with some strange customs which prevail in the villages. Among others, with that sad relic of paganism and popery, the village feast. Origina-

ting with the dedication of temples raised to some favourite god, the population were wont yearly to assemble in booths, and under the false notion of honouring their deity, a week was devoted to all kinds of gluttony and debauchery. Backed by the sanction of ecclesiastical councils and confirmed by Laud, they have received the sanction of law, and too often, alas, scenes worthy of paganism are enacted. The young are taught to look upon all this as innocent amusement, and thus many an autumn's godly Sabbaths are frittered away.

But the inhabitants are proud of their festivities, and make great preparation for them. They reverence their ancestry and are tenacious of their land, and to keep it they marry very frequently without much regard to the proscribed ties of affinity, and hence the families are compact and large, involving the issue of invitations that must be returned, and the outlay of an expenditure which in many cases must be severely felt. It is ushered in by coming signs. As soon as the harvest is safely gathered in, and the cares of the good housewives are somewhat lessened, there comes a general cleaning of the whole parish. Hawkers with brooms, brushes, &c. drive a roaring trade. Soap, soda, pearlash, paint, and limewash are in great requisition. All available help is greedily sought after, and sometimes the sturdy labourer of the field is called in to do duty as a domestic. Woe betide the luckless visitor at such a season, for the front doors are fastened securely, the inmates are deaf to the sound of knocker or bell; if entrance be effected by the gateway, he would see bedsteads, tables, and chairs out for an airing, and all the sacred goods of the household exposed. As Michaelmas rents are coming due, he might imagine that sundry sales were to take place, but no such thing; it is a time of preparation for the feast; a time of water and soap; a time of female sovereignty, and never did the Jewish housewives prepare for their feasts with greater zeal than do these

good buxom dames for the feasts in the Fens. And this goes on until the highest point that a human hand can reach, and the lowest to which it can stoop, have been visited in succession, and when finished to their satisfaction, things are allowed to assume their old form.

The feast week is the beginning of tea-parties, when all the first, second, third, and fourth cousins are expected. All the chairs closely packed, and all filled. Stately dames, anxious housewives, blooming maidens, faced and flanked by the portly forms of sire, brother, uncle, and cousins. The minister, too, is invited, expected to come at five and leave at ten, and for this he will be rewarded by another invite from another member of the family and yet another. It is astonishing, too, with what freedom they discuss the relative merits of popular preachers, unawed by the presence of one of the cloth; how they pathetically lament the decline of the orthodox sentiment; how deftly little bits of scandal are revived, furnished up, and passed on; how the savouriness of the "old ancients" is praised—nothing in the field now equal to the "old ancients," who could preach three sermons a day, each one a luggage train, each carriage filled with precious golden ore. There is a sad mangling of weighty truths, a sad jumbling together of precious promises, and an equally sad misapplication of the doctrines of grace.

It was during one of these preparation seasons to which we have alluded, that our young friend bent his way from the

scene of his labours to seek in change of scene a little relaxation from toil. Well aware that however welcome he might be at other times to the homes of his people, just now his absence would not be regretted, he passed with a friendly nod all he met, and walked on until he arrived at the little station where two years before he had alighted when the remark of the market-woman, which had never been entirely forgotten, but which, like many other trite sayings, had given place to more stirring events of real life, now returned with its full force.

Not far from the station was a little square plot of garden-ground, to which occasionally the antiquary wended his way, and where the eager seeker after truth and real heroism might be seen, pencil in hand, endeavouring to trace out some almost illegible lines on three rude tombs that stood in the corner of what had once been the fields in which the tenants of the tombs had meditated, but which was now occupied by an enterprising market-gardener, who, regardless of all former association, had brought his sacriligious spade as near as possible to the tombs, as though he would fain utilise the little corner in which they lay. He, good practical man, was not moved by any feelings of reverence, but shrewdly made the best of the stones and bones by exacting a toll from all visitors, for he said, "He could not let people come over his ground for nothing," so he made the corner pay.

Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

GLORIOUS PRAYER.

WE read of Payson, that his mind at times lost its sense of the external world in the ineffable thoughts of God's glory, which rolled like a sea of light around him at the throne of grace.—*Still Hour.*

PREACHING WITHOUT PRAYER.

JOHN OWEN says: "To preach the Word, and not to follow it up with prayer continually and frequently, is to believe its use, neglect its end, and cast away all the seed of the Gospel at random.

PHILOSOPHY ONLY GUIDING TO THE TOMB.

THOSE who have visited Paris have probably seen the tomb of Rousseau, the philosopher, and noticed that outside his tomb there is the figure of a hand and a flambeau. This serves to point out an important truth, that philosophy can guide to the portals of the tomb, but no further; whilst Christianity is full of hope beyond.—*Dr. Ferguson.*

PREACHING SAM SMITH.

DOCTOR SAMUEL SMITH, of New Jersey, was a great preacher, but rather bombastic. He had a brother called Doctor John Smith. After Dr. Samuel had preached on a certain occasion, he said to his brother, "Brother Jack, what do you think of my sermon?" John replied, "'Twas all very well; but I could not help thinking you preached, instead of Jesus Christ and Him crucified, Sam Smith and him dignified."

GOD'S WORD TRIED BY FIRE.

It is said that untempted virtue may turn out to be nothing but sleeping vice. It may also be said that the supposed truth which has never been disputed may prove to be only a heresy in dis-

guise. A man can scarcely have the fulness of certainty if none of the articles of his faith have ever been tried in the fires of controversy. It is one of the advantages of these later days that we are altogether free from that source of doubt and inquietude. We hold no religious opinion which has not been often discussed. We cling to no Christian doctrine which has not been hotly contended against. The Gospel truths in which our guilty spirits find shelter may be compared to a series of strongholds, each one of which in its turn has been most fiercely assailed, and has had to be defended by all the force the citizens could muster. The history of the past frequently surprises the young student by showing him that even the things most surely believed among us had to struggle hard for their present undisputed place and power. Regions of truth, which are now among the green and peaceful pastures into which the good Shepherd leadeth His flock, were, in years gone by, so many battle-fields, on which contending hosts did meet, and truth and falsehood fought mightily for the mastery. "The words of the Lord are tried words, like silver seven times purified in a furnace of fire."—*Charles Vince.*

Reviews.

The Treasury of David. An Exposition of the Book of Psalms. Vol. II. Psalm xxvii. to lii. By C. H. SPURGEON. London: Passmore and Alabaster. Price 8s.

Scarcely have twelve months elapsed since the first instalment of Mr. Spurgeon's Commentary on the Psalms was issued in a handsome vol. royal octavo. Before the close of the past year a second volume of this work was ready for publication, thoroughly equal to its precursor in the massiveness of its bulk,

the comeliness of its appearance, and the goodness of its contents. Evidence indeed is not wanting that the fire of devotion burns more vehemently in the expositor's own breast as he proceeds, and there is one new feature which indicates an enthusiasm that makes light of toil; he has introduced many a gem translated from divines who used the Latin tongue. Such embellishment could only be procured at the cost of much drudgery, for the taste of selection could not be exercised till the heavy task of digging into huge old folios had been

accomplished. There is something to admire, almost to envy, in the continuous and increasing labours of the young pastor of the Metropolitan Tabernacle, as he marks the flight of years by "annuals" that attest his private diligence as well as his public ministry. His sermons, printed week by week, have thus accumulated into sixteen large volumes; and not less than six volumes of *The Sword and Trowel* (a magazine edited and chiefly indited by himself) show that his Christian activity keeps pace with his energy in the pulpit. While thus diligent to feed the flock, and thus assiduous to cultivate the moral wastes around, Mr. Spurgeon has shown a disposition to advance upon the nomadic life of an evangelist, and to rear a substantial edifice in the royal city of theological literature. The contribution to our libraries under review is of such a character. With no little care has he set about this enterprise, having evidently laid up much treasure before he began it, and imported much foreign material into the construction as he proceeded to develop each part. We are greatly mistaken if *The Treasury of David* is not destined to hold a marked prominence among the sacred classics of the present generation. As to the general plan of this work, it has been so frequently brought under the notice of the public in reviews of the first volume, that we hardly need to describe it afresh for the information of our readers. Suffice it to say that in addition to a brief but well-digested epitome of the scope of each psalm and a copious glossary upon every verse, there is a large number of critical, practical, and illustrative notes selected from above five hundred different authors, thus adding a cyclopædia of collected intelligence to a commentary of sterling value, and making a total as multifarious in assortment as it is discriminating in quality. Besides which, local preachers will find a bountiful supply of skeleton sermons, and more advanced students a full directory to learned and exhaustive treatises. The special feature, however, that distinguishes our author, is an intense sympathy with the infinitely varied emotions that glow and kindle in those grand old Hebrew melodies. Striving, though he does, to catch David's inspiration from David's own gloomy

plaint or joyful psalm, he is never oblivious that for our sakes all these things were written, and that our devout moanings and yearnings are therefore essential to fulfil their divine intent by drawing out music from all generations of the faithful, as every wind strikes a chord and wakes an echo of prayer or praise from the stringed instruments of our hearts. More fascinating pages we do not know. What with gleanings from the "Fathers," and cuttings from newspaper and periodical, extracts from preachers, ancient and modern, and snatches from the poets of the sanctuary, we pity the man who can spend an hour in the perusal without pleasure and profit. Still we must repeat it, that far less than any other of Mr. Spurgeon's publications is the *Treasury of David* fitted to answer its end by any immediate impression it produces. Like good wine, it wants age to mature it. Those connoisseurs who lay it in now will prize it more when it has become mellowed by time, and when its rich aroma shall have been spread by a thousand channels, being quoted and re-quoted, to enlighten the eyes of the blind, and to cheer the souls of the weary.

A History of Wesleyan Missions in all parts of the World. Illustrated by numerous engravings. By the Rev. W. MOISTER. With an Introduction by Rev. ELIJAH HOOLE, D.D. London: Elliot Stock.

This is a book for the whole Protestant Church of Christ. While looking over its interesting pages and surveying its telling engravings, we felt that all persons interested in modern Christian Missions would hail its appearance with delight. Besides, a work which might have been extended to several volumes, is here compressed into a respectable well-printed book of some 550 pages. The engraved frontispiece is very striking, where the devoted Dr. Coke, the great Missionary pioneer, is in company with Mr. Wesley, then embarking to cross the Atlantic, and travelling and preaching in America. Mr. Moister cannot fail to secure a very large number of gratified and appreciative readers. The book has our warmest wishes for its success.

Lights and Shadows in the Life of King David. By CHARLES VINCE. London: Elliot Stock.

No Baptist minister occupies a more important position, or occupies it more efficiently, than the worthy author of this work. The "Theme" Mr. Vince has chosen is so replete with extraordinary incidents, that it could not fail to supply ample material for beautiful illustration and experimental and practical uses by his hand. The volume is elegant in its exterior, printed with good large letter, and on first quality of toned paper. It is worthy of a place in every Christian family in the land, and would not be a discredit to the drawing-room library of Queen Victoria. We congratulate both author and publisher on the appearance of this admirable volume.

Memorials of the Rev. Wm. Bull, of Newport-Pagnel. Compiled chiefly from his own letters and those of his friends, Newton, Cowper, and Thornton, 1738. to 1814. By his grandson, the Rev. JOSIAH BULL, M.A. Cheap Edition. London: Elliot Stock.

More interesting than the most stirring romance is this very admirable volume. Think of being able to sit and chat with the immortal Cowper, the evangelical Newton, and the large-hearted philanthropist Thornton. The Bulls have been the Nonconformist glory of Newport and the region round about for the last century. And while their position as Dissenters has been open and uncompromising, their Christian Catholicity and love to the whole brotherhood have been equally striking. We therefore rejoice that this very edifying work is now published in a cheaper form, and hope that thus it will find its way into thousands of Christian families, and chapel and Sunday-school libraries. The work is well got up.

The Baptist Messenger for 1870, done up in strong cloth binding may now be had, and it would be difficult to find in one small volume so much good reading for the family, the closet, and the Sunday-school.

The City Diary, 1871, published by Collingridge at the City Press, is one of the best and cheapest diaries published. It is replete with every variety of useful information, got up with good paper and interleaved, for One Shilling.

REVIEWS, PERIODICALS, &c.

We are delighted to observe with what renewed vigour and freshness many of our religious periodicals have entered on their labours for the new year. These remarks specially apply to the *Sword and Trowel*, *The Church*, *The Gospel Magazine*, and *The Hive*. *The Congregational Miscellany*, and *The Christian*, are all that we can desire, and must be universally acceptable. *The Baptist Magazine* is alike good. *The Ragged School Union Magazine* is equally effective. *The Gardener's Magazine*, like a perennial fountain, is ever flowing with varied and useful counsels for all engaged in rural exercises. Mr. Shirley Hibberd is the prince of caterers in all these matters. *The Flock of Christ* is a very excellent sermon, by Rev. Giffard Dorey, Wesleyan minister, preached as a Farewell Discourse in Claremont Street Chapel, Glasgow, (Elliot Stock).

We heartily commend to all living in the north-west district, *The Marylebone and St. John's Wood Directory* for 1871, with its excellent map. It is a marvel of cheapness. One Shilling.

Poetry.

FROM "BEAUTY OF THE GREAT KING AND OTHER POEMS."

CHRIST IN PRAYER ON THE MOUNT OF OLIVES.

(Luke xxi. 37.)

BY W. P. BALFERN.

NIGHT drew her curtains o'er the earth
 And bathed her face with tears,
 The stars in silence looked their love,
 As wont for many years :
 Upon the sides of Olivet
 A moving form was seen,
 Half lost amid the shades of night,
 Though tranquil and serene.

Hour after hour slow passes on,
 And still that form is there ;
 Mysterious sounds fall on the ear,
 Like one engaged in prayer :
 Anon, the voice all tremulous dies,
 As choked with grief or fear ;
 Again the storm of anguish hushed,
 Soft notes of praise we hear.

And now the figure prostrate falls,
 The head is bathed with dew,
 And stretched upon the cold moist earth,
 The form is hid from view.

Mysterious stranger ! wherefore thus
 Embrace the cold, damp sod ?
 O ask not, faith ! thou know'st full well
 It is the Son of God !

O sacred mount, all bathed in dew,
 More richly bathed in tears—
 The tears of Him whose bitter grief
 Slays all our foes and fears.
 To many eyes this wondrous scene,
 The storm without, within,
 Most strange appears—but not to those
 Who know what's meant by sin.

O stooping form, all faint and weak !
 O heart, all bruised and torn !
 We know, indeed, what crushed Thy
 heart,
 And left Thee thus forlorn.
 Our sins pursued Thee through the night,
 And pressed Thy body down,
 Farrowed Thy cheek with scalding tears,
 And wove at last Thy crown.

O brethren, let us not forget,
 Amid life's noise and din,
 That this sad Mount of Olivet
 Must teach faith how to win ;
 From Life's rude turmoil we must turn
 Its strife and every care ;
 Like Christ, must meet our worst of foes
 On knee of secret prayer.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

THE Rev. Wm. Crick has resigned the pastorate at Markyate-street, Herts, having accepted an invitation from the church at Riddings, Derbyshire.

Mr. Argyle has received an invitation to become the pastor of the church, Chadlington.

Rev. George Cobb, late of Framsdan, has accepted the invitation of the church, Stradbroke, to become its pastor.

Mr. E. S. Ladbrook, B.A., of the

college, Regent's-park, has accepted an invitation to the pastorate of the church at Andover, Hants.

The Rev. Thomas Phillips, of Blaenllechau, Glamorgan, has accepted an invitation given him by the Baptist churches at Penyparc and Verwig, near Cardigan.

Rev. Dr. Cooper, of Woodchester, Gloucester, has accepted an invitation to the pastorate of the church, Bartholomew-street, Exeter.

Mr. R. J. Guyton, of Bristol College, has accepted an invitation to the pastorate of the church at Chepstow.

Mr. W. Reynolds, of Bristol College, has accepted a hearty invitation to the pastorate of the church at Paulton, Somerset.

Rev. Wm. Gilkes having accepted an invitation to a church in the States of America, has resigned his pastorate in Belfast.

Rev. T. H. Pattison has resigned the pastorate of the Rye-hill Church, Newcastle, having accepted the call to Hope-street Church, Rochdale.

Rev. Daniel Davies has resigned the pastorate of the churches at Llanfihangel, Crucorny, and Ewias Harold, on account of the impaired state of his health.

The Rev. S. Hawkes has resigned the pastorate of the church, Buxton, Norfolk, and accepted an invitation to the pastorate of the church, Coggeshall-road, Braintree.

PRESENTATIONS.

SANDHURST, KENT.—A deeply interesting meeting was held in this village on Monday, January 2nd, by the friends and teachers connected with the Baptist chapel, who assembled for the purpose of presenting an address, expressive of their gratitude and esteem, to Thomas Ellis Slaughter, Esq., for his long and faithful services in the Sunday-school (of which he has been for more than twenty-five years the superintendent), together with a valuable and handsome timepiece.

A VALEDICTORY meeting was held in Falkland Chapel, Egremont, on the 23rd December, on the occasion of the retirement of the Rev. Henry Woods Perris, after a pastorate of five years. After tea the Rev. W. H. King occupied the chair, and expressed his high appreciation of Mr. Perris as a minister and as a friend. The Revs. J. H. Gwyther, B.A., James Muir, W. H. Perkins, M.A., and Fred. Johnston, Esq., endorsed the chairman's estimate of Mr. Perris, spoke of the loss which the more thoughtful section of the community would sustain. Mr. Hatch then gave utterance to the feeling of the church and congregation, after which the chairman presented an address, written upon vellum, and accompanied by a purse containing £45.

STEPNEY.—On Monday evening a meeting was held at Stepney-green Tabernacle to celebrate the fourth anniversary of the pastorate of A. G. Brown. Over 500 persons sat down to tea. After tea the chair was taken by the Rev. J. T. Wigner. The pastor opened the meeting by giving a brief report of the year's work. All the societies in connexion with the church are in a prosperous condition, and in a very short time the New Tabernacle will be commenced. He then said what great pleasure it gave him to welcome the Rev. J. Cohen, M.A., Rector of Whitechapel, to their midst, and read a letter from the Rev. T. Driffield, Rector of Bow, expressing his great regret at not being able also to be present. Rev. W. Stott then addressed the meeting, and the Rev. V. Charlesworth briefly followed. After singing a hymn, the Rector of Whitechapel rose to speak. He said that it was the greatest joy to him to be present, and he was second to none in the interest he took in the work of the Lord carried on in that place. After the conclusion of his address. Mr. Mace, one of the deacons of the Tabernacle, made a short speech, and presented Mr. Brown with a purse containing £50, as a token of affection from the church and congregation.

RECOGNITIONS.

HOUGHTON REGIS.—On Thursday, December 8th, very interesting services were held at the Baptist chapel in this place, to welcome the Rev. Alfred Walker as pastor of the church. In the afternoon the Rev. D. Gould preached from 1 Corinthians, chap. iv. 1. The schoolroom was decorated for the occasion with mottoes, evergreens, &c. Upwards of 200 persons sat down to tea. The public meeting in the evening was especially interesting; about 600 friends were present. The chair was occupied by Mr. M. Cook, jun., who gave a statement of the circumstances which led to the union between the pastor and people. Mr. Walker also mentioned the reasons by which he was induced to accept the charge of the church. Addresses were delivered by the Revs. T. R. Stevenson, A. C. Gray, and J. W. Genders, W. Julyan, H. Donnington, W. D. Elliston, H. R. Brown, W. Crick, and T. G. Gathercole.

CEFNMAWR, RUABON.—On Sunday and Monday, 25th and 26th December, special services were held at Zion Chapel, to recognise as pastor Mr. W. Edwards, from the North Wales college. Dr. Richard asked the usual questions; Rev. A. J. Parry offered prayer; the Rev. H. Jones, M. A. preached on the "Duty of the Pastor;" the Rev. Gethyn Davies on the "Nature of the Christian Church;" and the Rev. J. Jones on the "Duty of the Church towards the Pastor." Other sermons were delivered by the Revs. J. Robinson, of Lansilin; Dr. Richard, J. Jones, A. J. Parry, and H. Cernyw Williams.

TOWN HALL, OXFORD.—On Thursday, 5th January, a tea and public meeting was held to commemorate the settlement of the Rev. G. Hill as pastor of the Commercial-road church. The Rev. W. Allen, of New-road chapel, presided, and addresses were given by the Rev. I. Scammel, Rev. George Rogers, Rev. A. Macdonald, and the pastor. A breakfast and tea service was presented to Mr. Hill, in recognition of his earnest services.

EARL'S COLNE.—On Tuesday, 3d. Jan. a tea and public meeting was held to publicly recognise the Rev. J. C. Wells, as pastor of the church. After tea, W. Peck, Esq. was called to the chair, and earnest addresses were given by Rev. G. Sear, Messrs. Tawell and Bloomfield. Through unforeseen circumstances, the Rev. W. A. Blake, of Brentford, and Rev. J. D. Philips, Coggeshall, were prevented attending. The Rev. J. W. Coombs, of Halstead, was also absent through illness.

NORTH SHIELDS, NORTHUMBERLAND.—On Sunday and Tuesday, the 1st and 3rd of January, services in connection with the settlement of Mr. Thomas Pipe, of the Metropolitan College, as pastor of the church, were held. On Sunday, Rev. George Rogers preached. On Tuesday, Rev. W. Hanson presided; Rev. W. Middleton engaged in prayer. Mr. Atkinson, one of the deacons, stated the reasons which led to the pastor's coming; after which Mr. Pipe gave a very interesting account of his conversion, his call to the ministry, the reasons which led him to North Shields. Rev. G. Rogers then gave charge to the pastor, Rev. W. Walters that to the church. The friends

then adjourned to the Assembly Rooms, where about 400 sat down to tea, after which a public meeting was held. The Rev. W. Hanson presided. Rev. J. Charter engaged in prayer, and addresses were delivered by the Rev. J. Salmon, J. Stuart, J. Christian, W. Norris, E. S. Neale, W. Hillier, W. Banks, and Rev. G. Rogers, and Mr. J. Wilson.

BARROW-IN-FURNESS.—On Monday, 19th December, Rev. John Whitaker, of Regent's-park College, was recognised as pastor of the church in this town. On Sunday, Dec. 18, Dr. Angus preached. The recognition services were held on Monday, 19th, Rev. W. H. Fothergill, T. Taylor, Dr. Angus, G. Howells, J. Davis, D. Thomas, W. Ferguson, J. B. Rayner, and J. D. Anderson, taking part in the services. The mayor, James Ramsden, Esq., has generously presented to the Baptist Church a fine site for a new chapel in the most central part of the town, valued at £1,000, and efforts are now being made to raise funds to erect a building worthy of the munificent gift.

NEW CHURCHES.

THORNHILL HALL, ISLINGTON.—A few Baptist friends, residing in the neighbourhood of the hall, met on Thursday evening, January 5th, for the purpose of being joined in church fellowship. An address, suitable to the occasion, was delivered by the Rev. P. Gast, who also administered the Lord's Supper, and gave the right hand of fellowship to those present. Mr. W. Usher, student of the Metropolitan Tabernacle College, has accepted a call to the pastorate of the newly-formed church, which consists of forty-two members.

In the month of August last an effort was made by the Rev. G. H. Sandwell, of the Metropolitan Tabernacle College, to raise a Baptist interest in the town of Eastbourne. A large congregation has been gathered, and the effort proving successful, has resulted in the formation of a church. To this end a meeting was held on Friday, January 13th, in the Friendly Societies' Hall, where the Sunday services are now conducted. About 150 persons sat down to tea, after which the chair was taken by the Rev. J. Wilkins, of Brighton. Addresses were then delivered by the Revs. W. Barker,

P. Gast, and G. H. Sandwell. A collection in aid of the Building Fund, amounting to £24 10s., was made at the close of the meeting. On the following Sunday two special sermons were preached by the Rev. Philip Gast.

NEW CHAPELS.

BATTERSEA: YORK-ROAD NEW CHAPEL.—On New Year's Day, the Rev. I. M. Soule and his congregation were installed in the new and handsome chapel recently erected at a cost of over £4,000. The building is in the Romanesque, an ecclesiastical style prevalent in the early ages of Christianity, and is intended to seat 1,000 persons. The Rev. I. M. Soule conducted the services, which, considering the inclement weather, were well attended, that in the evening by over 800 persons. The building is admirably adapted for acoustical purposes, and the temperature was all that could be desired owing to the effectiveness of the warming apparatus. During the afternoon the children of the schools were addressed in the chapel by one of their superintendents.

GREENFORD, NEAR HARROW, MIDDLESEX.—OPENING OF THE OLD CHAPEL.—Through the indefatigable exertions of Mr. Harcourt, this chapel, closed for nearly thirty years, was opened Sunday evening, 8th January, J. S. Campbell, Esq., being the preacher; and on Tuesday 10th, a social and public meeting was held, presided over by Rev. G. R. Lowden, of Hanwell, and supported by the Revs. H. Wilkins, R. Johnston, and Messrs. Betts, Hunt, Burr, Harcourt, Chick, Rothwell, and Bernasconi. The chapel was crowded on both occasions.

HORNSEY RISE.—Several friends in this neighbourhood have long wished to raise a Baptist interest. A chapel capable of holding 400 people having been offered, has been taken, and was opened on Sunday, November 13th, Rev. W. H. Burton and J. Morgan preaching on the occasion. On January 10th, a tea and public meeting were held, Mr. Bowker of the Metropolitan Tabernacle taking the chair. Rev. J. Morgan, J. Bennett, C. Starling, and W. Usher gave hearty words of encouragement. F. M. Smith, pastor.

MAESYOWMMER.—Opening services at the English Baptist chapel took place on Christmas Sunday, on Monday and

Wednesday evenings, and closed on Monday, the 2nd of January. Sermons were preached in English by Revs. T. Thomas, D.D., T. E. Williams, A. Tilly, D. Evans, T. Reeves, T. J. Hughes, W. Prosser; also in Welsh, by Revs. R. Williams, T. E. Rowlands, J. R. Morgan, W. Had-dock, and J. G. Davies. On Monday evening, the 26th, a lecture was delivered in English by the eloquent Fleurwg, to a numerous assembly. W. Davies, Esq., M.D., Abercarne, presided. On Monday, the 2nd Jan., a meeting was held in the new chapel. R. Cory, jun. Esq., occupied the chair, and addressed the assembly, giving due prominence to the distinguishing characteristics of Baptist principles. He then called upon Mr. Morgan, the respected minister of the congregation, to address the assembly. Before doing so, Mr. Morgan called upon the secretary of the Church, Mr. Edward Jenkins, who gave a statement of the collections, &c. The estimated cost of the chapel was £415. The walls having been raised higher than the first plan, there had been a further cost of some £20, which, with the completion of the boundary walls, paths, &c., would make the total cost about £500. Towards this amount, there had been collected £221, and about £20 of good promises, not yet paid, making a total of £241; which met Mr. Cory's previous offer at the laying of the foundation stone, to give then £12 10s., and should half the debt be met at the opening, he would give another £12 10s. The Secretary was happy to say that the Church was in a position to meet Mr. Cory's proposal. Mr. Cory said he was quite satisfied, and ready to hand over the money, a remark which elicited much applause. Mr. Morgan then expatiated upon the statement, observing that it was by much labour on the part of some, and kindly response on the part of many, that this state of things had been attained, but that to the Lord belongeth all the glory. Rev. W. Prosser, E. G. Price, A. Tilly, and L. Jenkins, took part in the services.

A LARGE room, at Nelson, Lancashire, built a short time ago for mechanical purposes, but not used, has just been converted into a comfortable chapel for the Baptist denomination in Nelson. The church at Briercliffe, under the pastoral care of the Rev. R. Littlehales, has taken the building upon lease, for

the purpose of extended usefulness. On Saturday evening, a public *soirée* was held in the new chapel to celebrate the event.

MISCELLANEOUS.

LONDON BAPTIST ASSOCIATION.—The annual meeting of the ministers and delegates of the London Baptist Association was held on Tuesday, 10th January, at the Metropolitan Tabernacle. The Rev. W. G. Lewis, the retiring president, occupied the chair at the morning meeting for ministers, when the Rev. D. Katters, of Hackney, read a paper on "Theories of Public Worship." After an interesting discussion, a dinner was provided by the friends of the Tabernacle, whose hospitality every year called forth great commendation. The brethren contributed, according to the plan adopted during the past three years, towards the Pastors' Aid Fund, which is disbursed among the poorer ministers of the Association. The sum received and distributed in 1868 was £96 15s., in 1869 £149 1s., and in 1870 £150. At the afternoon meeting, the Rev. F. Tucker, B.A., the president for the year, occupied the chair, and after prayer, gave a most suitable address, after which the customary business of the Association was transacted. In the evening, at seven, in the Metropolitan Tabernacle, a public prayer meeting was held, and addresses delivered by Revs. W. Brock, jun. and A. G. Brown.

CARMEL, PEMBROKESHIRE.—The annual tea-meeting of the Sunday-school was held on 26th December. A number sat down to tea. At six a very interesting meeting was held, presided over by Rev. H. Price. The meeting lasted three hours. At the close a vote of thanks was given to the chairman, and to the ladies who had given the tea gratuitously.

WINGFIELD.—On Monday, January 2, a sale of useful articles took place in the above chapel, the proceeds to go towards the reduction of the debt. Addresses were delivered by G. A. Young, Esq. and Rev. W. Dyson; about 200 friends partook of the tea. The amount realised during the day was nearly £40. The friends here are deserving of all praise for the efforts they are making. Help in aid of the cause will be thankfully received by Mr. J. Wood, jun., Wingfield.

LEEDS.—The first anniversary of the Baptist cause in Ann Carr's Chapel, Leeds, has just been held. The Rev. J. C. Forth preached two sermons on Christmas-day, and on the Tuesday evening following a public meeting was held in the chapel, presided over by G. M. Bingley, Esq. The report for the year, read by the secretary, Mr. J. Horwood, stated that twelve months ago a few Baptists hired Ann Carr's chapel and invited the Rev. J. Jack to labour in establishing a church in that densely populated neighbourhood. The report went on to show that the Sunday-school was in a favourable condition, having young men's and young women's Bible-classes, which are well attended; and the church, which was formed in May last of forty members, now numbers fifty-eight. In consequence of the Roman Catholics having purchased the chapel over their heads, they would soon have to quit; but land in the immediate neighbourhood had been secured for £400, on which to erect a chapel and schoolroom; towards this sum they had £50 in hand, and £220 in promises. The income for carrying on the work was principally received from weekly offerings, seat-rents, and monthly collections, which amounted during the year to £133. Against this there was an expenditure of £140, leaving a balance due to the treasurer of £7. Addresses, congratulating the church and congregation upon the success that has attended them during their first year, were delivered by the Revs. W. H. Brigg, W. T. Adey, and J. Jack, the pastor; also by Messrs. W. H. Rishton and G. H. Robinson.

ANNIVERSARY SERVICES OF LOCHEE CHURCH.—Services in commemoration of the chapel opening were held on Lord's-day, 11th December, when the president of the "Baptist Union of Scotland," James Culross, D.D., preached morning and evening. The pastor of the church, the Rev. T. D. Cameron, preached in the afternoon. The collections of the day were very liberal. The congregational *soirée* was held in the chapel on the following evening. There was a full house. Practical addresses were delivered by the following gentlemen:—The Revs. J. O. Wills, David Hay, J. Culross, D.D., W. Wright, and David Easson, Esq.

OAKENGATES, SALOP.—The first anni-

versary tea festival of the church under the pastoral care of the Rev. Samuel Couling was held on Monday, January 2. After tea a public meeting was held, presided over by the pastor, and addresses were delivered by the Rev. Josephus Judson on "Fidelity to Christ," and by the Rev. W. Wootton on "Christ's faithfulness to His people." During the seven months since the 1st of June, when the pastor settled here, the congregation has considerably increased, and five persons have been added to the church, two of them by baptism, that being the first time that believers' baptism had ever been witnessed in Oakengates. The friends are very few and feeble, but since 1st June the church has raised in various ways for church expenses £48, for debt on chapel £34, and for Baptist mission £2, total £84. The debt very seriously interferes with our progress, and, therefore, with a view to its reduction, it is intended to hold a bazaar in June next.

On Wednesday, November 2, the chapel at Swimbridge, which has been re-seated and otherwise repaired, was reopened by a sermon preached by the Rev. E. Edwards. After tea a public meeting was held, at which addresses were delivered by the Revs. J. P. Williams (pastor), J. Avery, E. Roberts, W. T. Whitmarsh, W. G. Hailstone, and E. Edwards. The services were calculated to do great good, and were very largely attended.

BARNET, HERTS.—In the month of June last Mr. George Dickerson, of London, seeing the spiritual destitution of Barnet, commenced preaching in the open-air. Soon after a room was engaged in the Star-yard, holding about 120 people. The congregations having increased until now, the place is crowded. A tea-meeting was held on Monday, October 24, at which about 100 sat down, after which a public meeting was held. Rev. A. Fergusson, of Ealing, presided, and addresses were delivered by Messrs. G. Kirkham, C. Johnson, and J. Dennis, of London, and by Mr. William Acomb, Mr. Harrold, and John Wilson, of the Metropolitan Tabernacle College. The meeting was very enjoyable throughout. On Sunday, December 11th, a church was formed, consisting of four-teen members.

NEWBURY.—The anniversary of the

chapel has been held, when sermons were preached by Rev. P. G. Scorey and T. Page, of Reading, and between the afternoon and evening services tea was provided in the Congregational School-room, a goodly number being present. The proceeds amounted to about £20. From a statement made by the Rev. J. E. Cracknell, it appeared that the chapel was built eleven years ago at a cost of £3,000. By continuous and strenuous efforts on the part of the congregation the whole of the sum has been raised with the exception of £210, at which the debt stood previous to this anniversary. A final effort is about to be made during the ensuing year to liquidate the remaining encumbrance.

TAUNTON, SOMERSET.—On Thursday evening, November 3, the church and congregation of Silver-street Chapel met to celebrate the second anniversary of the pastorate of the Rev. J. Wilshire. There was a large attendance. Reports were read as to the church, the Sunday-school and library, the village stations, the building fund, the clothing club, and the blanket club. The Rev. J. Young, late of Creech, congratulated the members on the satisfactory nature of the reports which had been presented, and the proceedings closed with a few remarks from the pastor. At the annual tea for the Bible-classes and children a handsome silver inkstand and gold pencil were presented to the superintendent, Mr. Maynard.

THE LATE DEAN OF CANTERBURY.—The Baptist Board, at the monthly meeting on the 17th January, unanimously adopted the following resolution, on the motion of Rev. J. Clifford, LL.B., seconded by Rev. R. H. Marten, B.A.:—"That this Board, recognising the great loss which the Church of Christ at large has sustained in the sudden death of the Very Rev. Henry Alford, D.D., Dean of Canterbury, cannot refrain from expressing its high estimation of the great service he has rendered to Biblical interpretation, his Catholic hearted efforts to secure religious equality, both as regards National Education and Ecclesiastical polity, and above all, his generous and long-sustained endeavours to promote Christian unity."—W. A. Blake, Chairman.

JOY—A DOCTRINE AND A PRECEPT.

A SERMON, DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

“And these things write we unto you that your joy may be full.—1 JOHN i. 4.

VERY closely does the apostle John resemble his Lord in the motive that prompted him to write this epistle! You remember how Christ said, in His last discourse to His disciples on the eve of His passion—“These things have I spoken unto you that your joy may be full;” and how He counselled them, “Ask and receive that your joy may be full;” and how He prayed the Father for them, “that they might have my joy fulfilled in themselves.” Here then the beloved disciple, moved by the Spirit of God, reflects and follows out the same gracious purpose: “These things write we unto you that your joy may be full.” What an evidence of our Saviour’s deep attachment to His people that He is not content with having made their ultimate salvation sure, but He is anxious concerning their present state of mind! He delights that His people should not only be safe, but happy; not merely saved, but rejoicing in His salvation. It does not please your Saviour for you to hang your head as the bulrush, and go mourning all your days. He would have you rejoice in Him always; for this end He has made provision, and to this end He has given us precepts.

Hence it appears that the CHRISTIAN’S JOY NEEDS LOOKING AFTER. We should not find the Apostle John writing to promote that which in the natural order of things would be sure to occur. In this object of pastoral anxiety, he seems to include the whole of the Apostolic College with himself when he says—“These things write *we* unto you that your joy might be full,” as if your joy would not be full unless inspired apostles should be commissioned of God to further it. Your joy then, I say, wants looking after; I do not doubt but you have very suggestive proofs of this yourselves, *in your external circumstances*. You cannot always rejoice, because, although your treasure is not in this world, your affliction is. Poverty will sometimes be too heavy a cross for you to sing under. Sickness sometimes casts you upon a bed on which you have not, as yet, learned to rejoice. Losses befall you in business, failures of hope, forsaking of friends, and cruelty of foes; and any of these may prove like winter nights which nip the green leaves of your joy, and make them fade and fall off from your bough. You cannot always rejoice, but sometimes there is a needs-be that you should be in heaviness through manifold temptations. I suppose none of you are so perfectly happy as to be without some trial. Your joy will need to be looked after then, lest these water-floods should come in and quench it. You will need to cry to Him who alone can keep its flame burning, to trim it with fresh oil.

I suppose, too, that *you have moods and susceptibilities* which make it no easy matter to maintain perpetual joy. If you have not, I have. Sometimes there will be deep depression of spirit, you can scarce tell why or wherefore. That strong wing with which you mounted like an eagle will seem to flap the air in vain. That heart of yours, which once flew upwards like the lark rising from amidst the dew, will lie cold and heavy like a stone upon the earth, and you will find it hard to rejoice.

Besides, *sin* will stop the beginning of your holy mirth, and when you would dance for joy, like David before the ark, some internal corruption will come to hamper your delight. Ah, beloved! it is not easy to sing while you fight. Christian soldiers ought to do it; they should march to battle with songs of

triumph, that their spirits may be nerved to desperate valour against their inbred corruptions; but sometimes the garment rolled in blood, and the dust, and the turmoil, will stay for awhile the looked for shout of victory. With trials many and manifold; trials from the thorns and briars of this fallen world; trials from Satanic suggestions; trials from the uprisings of black fountains of corruption within your own polluted hearts, you have indeed need that your joy, to keep it full, and flowing at high tide, should be guarded and supplied by an influence above your own, and fed from a celestial spring.

I dare say you have learned by this time, my beloved in the Lord Jesus Christ, how exceedingly necessary it is that this joy of yours should be abundant. When full of joy we are more than a match for the adversary of souls, but when our joy is gone, fear slackens our sinews, and like Peter, we may be vanquished by a little maid. When our joy in the Lord is at its full, we can bear that the fig-tree should not blossom, that the herd should be cut off from the stall, and the flocks from the field, but how heavy our sorrows are to bear, how impatient we become when the chains that link heaven and earth are disarranged, or the communication in any way intercepted. If we can see the Saviour's face without a cloud between, then temptation has no power over us, and all the glittering shams that sin can offer us are eclipsed in their brilliance by the true gold of spiritual joy which we have in our possession. Oh, what rapture!

"I would not change my blest estate
For all that earth calls good or great;
And while my faith can keep her hold
I envy not the sinner's gold."

Thus the Christian, by his holy joy, outbraves temptation and is strong to endure a martyrdom of woe. Why you can do anything when the joy of the Lord is within you. Like a roe or a young hart thou leapest over the mountains of Betha. The mountains cannot appal thee; thou makest them a stepping-stone across the brook. The heaviest tempests which lower over thee cannot chill nor damp thy courage, for thy song pierces it, and thy soul mounts above it all into the clear blue of fellowship with thy God. But when this joy is gone, then are we weak, like Sampson when his hair was shorn. We become the slaves of temptation, if we do not yield to its treacherous enticements; at any rate it harasses us, and so enervates the power with which we were wont to glorify our God. The Christian's joy wants looking to. If any of you have lost the joy of the Lord, I pray you do not think it a small loss. I have heard of a minister who said that a Christian lost nothing by sin—and then he added—"except his joy;" and one replied—"Well, and what else would you have him lose?" That is quite enough. To lose the light of my Father's countenance, to lose my full assurance of interest in Christ, to lose my heaven below—oh! this is a loss great enough! Let us walk carefully, let us walk prayerfully, that so we may realise perpetually joy and peace even to the full. Let none of us be content to sit down in misery. There is such a thing as getting habituated to melancholy. My bias is toward that state of mind, but by the grace of God I resist it. If we begin to give way to this foolishness, we shall soon weave forged chains for ourselves which we cannot readily snap. Take your harp from the willows, believers. Do not let your fingers forget the well-known strings. Come, let us praise Him. If we have looked black in the face for awhile, let us brighten up with the thoughts of Christ. At any rate, let us not be easy till we have shaken off this lethargic distemper, and once again come into the normal state of health in which a child of God should be found, that of spiritual joy.

THE CHRISTIAN'S JOY LIES MAINLY IN THINGS REVEALED, otherwise it would not find its fitting sustenance in words inspired.

If the Christian's joy lay in the wine-vat and in the barn, in the landed estate or the hoarded purse, it would only be necessary that the vineyard should yield plenteous clusters, that the harvest should be crowned with abundance, that peace should prevail, and trade should prosper; forthwith the heritor and the merchant have all that heart could wish. But the Christian's joy is not touched by these vulgar things. These common-place satisfactions do not suit the noble mind of the believer. He thanks God for all the bounties of the basket and the barn, but he cannot feast his soul upon stocks or fruits that perish with the using. He wants something better. The Apostle John seems to tell us this when he says, "And *these things* write I unto you"—nothing about prosperity in this world, but all about fellowship with Christ—"And *these things* write we unto you that your joy may be full." From which I infer that *everything which is revealed to us in Scripture has for its intention the filling up of the Christian's joy.*

What is Scripture all about, then? Is it not, first and foremost, *concerning Jesus Christ?* Take thou this Book, and distil it into one word, and I will tell thee what it is—it is JESUS. All this is but the body of Christ. I may look upon all these pages as the swaddling-bands of the infant Saviour, and if you unroll Scripture, you come to Jesus Christ himself. Now, beloved, is not Jesus Christ the sum and summit of your joy? I hope we do not utter a falsehood when we sing, as it is our want—

" Jesus, the very thought of Thee
With rapture fills my breast,
Tho' sweeter far Thy face to see
And in Thy bosom rest.

Jesus—man yet God; allied to us in ties of blood. Why, here is mirth! Here is Christmas all the year round. In the Nativity of the Saviour there is joy for us—the babe in Bethlehem born; God has taken man into communion with Himself. Jesus the Saviour: here is release from the groans of sin; here is an end to the moans of despair. He comes to break the bars of brass, and to cut the gates of iron in sunder.

" Jesus, the name that charms our fears,
That bids our sorrows cease!
'Tis music in the sinner's ears,
'Tis life, 'tis health, 'tis peace."

Scripture, surely, has well taken its cue. Would it make us joyful, it has done well to make Christ its head and front.

All the doctrines of the Bible have a tendency, when properly understood and received, to foster the Christian's joy. Let us mention one or two of them. There is that ancient, much-abused, but most delightful doctrine of election, that "all worlds before" Jesus elected His people, and looked with eyes of infinite love upon them as He saw them in the glass of futurity. What, Christian, canst thou believe thyself "loved with an everlasting love," and not rejoice? Was it not the doctrine of election that made David dance before the ark. When a Michel sneered at him for dancing, he said, "It was before the Lord that chose me before thy father (Saul), and all his house." Surely to be chosen of God, to be selected from the mass of mankind, and made favourites of the heart of deity—this ought to make us, in our worst moments, sing with joy of heart. Oh, that doctrine of election! I wish some of you would acquaint yourselves with it in the psalmody of the Church, rather than in the wrangling of the schools. It is a tree that puts forth its luxuriance in the tropical climate of Divine love; but it looks dwarfed and barren in the arctic regions of human logic. Then there are the doctrines which, like living waters, drop from this sacred and hidden fountain. Take, for instance, that of redemption. To be bought with a price—a price whose

efficacy is not questionable; bought so that we are now Jesu's property never to be lost; bought, not with that general redemption which holds to the sinner's eye a precarious contingency, but bought with an effectual ransom which saves every blood-bought sinner because he was redeemed—his own proper self, of God's own good will. Oh! here is occasion for song!

“ Jesus sought me when a stranger
Wandering from the fold of God;
He to rescue me from danger
Interposed His precious blood.”

Canst thou see the blood-mark on thyself and not rejoice? Oh, Christian, surely thy joy ought to be full! Or turn to the doctrine of justification, and consider how through faith every believer is “accepted in the beloved,” and stands, wrapped in Jesu's righteousness, as fair in God's sight as if he had never sinned. Why, here is a theme for joy! Know and acknowledge thy union with Christ—

“ One with Jesus,
By eternal union one.”

Members of His body, “of His flesh, and of His bones,” and what?—not a song after this! How sweet the music ought to be where this is the theme! Then, too, to mention no more, there is one doctrine which is like a handful of pearls—that of eternal preservation unto the glory which is to be revealed at the appearing of Jesus Christ. You are “kept by the power of God through faith unto salvation.” You shall be with Him where He is. You shall behold His glory. “Whom he justified, them He also glorified.” Oh! canst thou put on this robe of splendour, and go up to the throne where Christ has already made thee sit representatively in His own person, and canst thou not begin to-night thy song which shall never end? Truly we have but to mention the truth, and you can think it over for yourselves—every doctrine of revelation is to the Christian a source of joy.

Well, and every part of Christian experience is to further our joy. “Why,” says one, “all a Christian's experience is not joyful.” I grant you that, but remember that all a Christian's experience is not Christian experience. Christians experience a great deal which they do not experience as Christians; but experience it because they are not such Christians as they ought to be. I believe that much of that groaning which some people think such a deal of, is rather of the devil than of the Spirit of God. Certainly that unbelief which some people seem to look upon as such a precious flower is rank herbage, never sown in us by the hand of God the Holy Spirit. Beloved, there is a mourning which comes from the Spirit of God; that is a joyful mourning, if I may use such a strange expression. Sorrow for sin is sweet sorrow; I would never wish to miss it. I think Rowland Hill was right when he said that it would be his only regret in going to heaven, that he could not repent any more. Oh! repentance, true evangelical repentance, is not that half-bitter thing which comes from the law. It is a sweet genial thing. I do not know, beloved, when I am more perfectly happy than when I am weeping for sin at the foot of the cross. I find that to be one of the safest and best places where I can stand. I have sometimes thought that the raptures of communion, I have known, are not altogether so deep—though they may be higher—not, I say, so deep as the pensive joy of weeping over pardoned sin; when—

“ Dissolved by His goodness I fall to the ground
And weep to the praise of the mercy I've found.”

Yes, sorrow for sin is a part of the Christian's experience which helps to fill his joy. And though your cares and anxieties, dear friends, with regard to the things of this world, may be very distressing, yet remember, in every drop of gall which

your Father gives you to drink, there is, if you can find it, a whole seaful of sweetness. God sends you trials to wean you from the world—a happy result, however grievous the process. Oh! that I might never desire to suck of the breasts of *her* consolation any more! Oh! to come to Christ, and find my all in Him! Believe me, beloved, our joy ends where the love of the world begins. If we had no idols on earth—if we made neither our children, nor our friends, nor our wealth, nor ourselves, our idols—we should not have half the trials that we have. Foolish loves make rods for foolish backs. God save us from these, and when He does, though the means may seem severe, they are intended to promote our joys by destroying the eggs of our sorrows. But there is much of a Christian's experience that is all joy, and must be all joy. For instance, to have faith in Christ, to rest in Him—is not that joy? To sing from one's heart—

“ I know that safe with Him remains,
Protected by His power,
What I've committed to His hands
Till the decisive hour.”

Is not that joy? And even that humbler note—

“ Nothing in my hands I bring,
Simply to Thy cross I cling”—

has the germ of heaven in it. Truly, there can be no more delightful place for the soul to stand than close to the cross, covered with the crimson droppings of blood, and clasping Christ Himself! And then hope is another part of the Christian's experience. What a fountain of joy it is! We are saved by hope. Sweetly does the Psalmist express himself, “ My soul fainteth for Thy salvation, but I hope in Thy Word.” To the followers of Christ there is a full assurance of hope: “ which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.” Above all things Christian fellowship is the chief auxiliary of Christian joy. Read the verse that immediately precedes our text—“ That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ.” Ah! now we hit the mark. This is the centre of the target. Fellowship with Christ is the *summum bonum*; it fills up the measure of joy. All other graces and gifts may help to fill our cup of blessedness; but fellowship with saints in their fellowship with the Father and the Son—surely this of itself must suffice to fill our vessels to the very brim. Fulness of joy! Did you ever prove it, my beloved? I think some of you have. Nay, I know you have. You could not have contained more joy—you were full to overflowing. You know that a little joy is healthful, be it relief from anxiety, pleasure after pain, or even a cheerful thought in breasts to sorrow prone; but to have a fulness of joy, joy that pulsates through our very nerve, and paints the entire universe of God's goodness before our eyes in a meridian glow—this is a myriad of blessings in one. If I held in my hand a glass, and poured water into it till it were full, right to the very brim, till it seemed as if the least touch would make it run over—well, that is how the Christian sometimes is. “ Why,” says he, “ I could not feel more happy! If any one should make me rich, if I could have all that the worldling craves, I could not be any happier; I am rich to all the interests of bliss since thou, O God, art mine. It is not every man that can go home, and say, “ There is nothing on earth I want, and there is nothing in heaven that I yearn after beyond the endowments my God has already bestowed on me. “ Whom have I in heaven but Thee, and who is there upon earth I desire beside Thee ?” Go to, ye that pine for joy, and traverse the wide earth round in fruitless search, my soul sits down at the foot of the cross, and says, “ I have found it here!” Go, like the swallow,

fly across the purple seas to find another summer now that this is over; my soul would stop just where she is. Living at the foot of the cross, my sun is in its solstice, and stands still for ever—never stirring, never moving; without parallax or shadow of a tropic; evermore the same, bright, and full, and glorious. Oh, Christian! this is a blessed experience. May you know it all your life long!

Never doubt, my dear friends, that every precept in the Word of God is intended to further the Christian's happiness. When I read the ten commandments, I understand them to be just and salutary directions not to do myself any harm. The spirit of the law seems to me benevolent in its warnings. If I were commanded not to put my finger into the fire, and did not know that fire would burn, I ought to be thankful for the prohibition. If I were commanded not to plunge into the sea, not having known before that the sea would drown, I should be thankful for the interdict. God's precepts are designed to enlighten our eyes and preserve our feet from falling. They forbid what is dangerous, hurtful. God never denies his servants anything that is really for their good. His laws are freed-men's rules; they are never fetters to the Christian. And as for the precepts of our blessed Christianity, they every one of them promote our happiness. Let me take one or two of them. "Love one another;" that is the first. Well now, when are you happiest? When you feel spiteful and bitter towards everybody else, or when you feel charity towards the faulty, and love towards your fellow-servants? I know when I feel best. There are some people who seem to have been suckled upon vinegar; wherever they go, always see some defect. Were there to be men on earth again such as Chrysostom, and others of his day, who have been pourtrayed in history, or like the Nazarites of Jeremiah's plaintive hymn, "Purer than snow and whiter than milk," they would say, "Ah! well, though their reputation is unsullied, we do not know what they do in secret!—we cannot scan their motives!" Some people are always in a cynical suspicious humour, but they who "love one another" can see much to rejoice in everywhere. We are told in Scripture to "serve the Lord with diligence," and I am sure it is "the diligent soul" that is made fat. The do-nothing people are generally those who say—

"Lord, what a wretched land is this
That yields us no supplies."

It ought to be a wretched land to lazy people. Those that will not work, neither shall they eat, neither in spiritual things or in temporal shall they be fed. If in the winter you complain of cold, get you to the plough, and you will soon be full of warmth; sit ye down, groan, and complain, and blow your blue fingers, and you shall soon find the cold starve you yet more and more. Holy activity is the mother of holy joy. And growth in grace, again; why, when is a man happier than when he grows in grace? To be at a stand-still, to contract one's self—why, this is misery! To force one's understanding, like a Chinese foot into a Chinese shoe, is torture; but to have a mind that is capable of learning, to be able sometimes to say, "There I was wrong;" to be able to feel that you know a little more to-day than you did yesterday, because God the Spirit has been teaching you, why this is joy, this is happiness; this is such as God would have us know!

All the writings of Scripture, whether they be doctrinal, experimental, or practical, have the drift which John indicates in these words—"That your joy may be full!"

Having thus shown that the Christian's joy needs looking after, and that it is mainly fed upon things revealed in Scripture, the inference clearly must be that we should constantly read THE SCRIPTURES.

Read the Scriptures *in preference to any other book*. What a deal of reading there is now-a-day! But how large a proportion of what you call popular litera-

ture is mere chaff-cutting—nothing more. Why, I am really ashamed to state the fact that I am bound, as a Christian minister, to denounce. You cannot publish a religious newspaper, or a religious magazine, as a rule, to make it pay, without a religious novel in it, and these religious novels are a disgrace to the Christianity of the nineteenth century. People's minds must be in a queer state when they can eat nothing but these whipped-creams and syllabubs; for people who would be healthy should sit down to something solid, and their stimulants should be consistent with sobriety. You will never attain the mental growth of men and women by feeding on such stuff as that. You may make lack-a-daisical people in the shape of men and women, but the thinking soul with something in it, the woman who would serve her God as a true helper to the Christian ministry, the young man who would proclaim Christ and win souls, need some better nutriment than the poor stuff that modern literature deals out so plentifully. Oh! my dear friends, read the Bible in preference to all such books! They only deprave your taste. If you want these books, have them. We would not deny pigs their proper food; and I would not deny any person living that which his taste goes after, provided it does not shock decent morals. I lament the taste rather than the indulgence of it; if you have a soul that can appreciate the pleasures of wisdom, eschew the trifles of folly; and if you have been taught to love verities and substantial truths, you scarcely need that I should say—"Search the Scriptures." Search them diligently, frequently, and steadily.

Prefer the Scriptures to all religious books. In our books and our sermons—we will say it of all of them—we do our best to give you the truth, but we are like the gold-beaters, whose brazen arms you can see out over their doors—we get a little bit of gold, and we hammer it out. Some of my brethren are mighty hands at the craft. They can hammer out a very small piece of gold so as to cover a whole acre of talk. But the best of us, those who would seek to bring out the doctrines of grace in love, are poor, poor things. Read the Bible for yourselves more, and confine less in your glossaries. I would rather see the whole stock of my sermons in a blaze, all burned to ashes, than that they should keep anybody from reading the Bible. If they may act as a finger pointing to certain chapters—"Read this! read this!"—I am thankful to have printed them. But if they keep you away from your Bibles—burn them! burn them! Do not let them lie on the top of the Scriptures; put them somewhere at the bottom, for that is their proper place. So with all sorts of religious books: they are a sort of mixture, their human thinking dilutes Divine revelation. Keep you to the revelation of God, pure and simple.

And, *when you read your Bible, do read it in earnest.* There are several ways of reading the Bible. There is a skimming over the surface of it, content with the letter. There is also diving into it, and praying yourselves down deep into the soul of it: that is the way to read the Bible. Do not always read it one verse at a time. How would Milton's *Paradise Lost* be understood if read by little snatches, selected at random. You would never scan the purpose or design of the poem. Read one book through. Read John's Gospel. Do not read a bit of John and then a bit of Mark, but read John through, and get at John's drift. Remember that Matthew, though he wrote of the same Saviour as Luke, is not more various in his style than he is distinct in his aim, and, in a certain sense, independent of the testimony he bears. The four evangelists are four separate witnesses, each giving a special contribution to the doctrine as well as the history of Christ. Matthew, for instance, shows you Jesus as a king. You will notice that most of his parables begin with "a king." "Then shall the kingdom of heaven be likened." Mark shows you Christ as the servant. Luke shows you Christ as man, giving sketches of His childhood; and his parables begin with "A certain man;" while John teaches you Christ in His godhead, with a starting point far different from the

three others, which have been styled the Synoptical Gospels. "In the beginning was the Word, and the Word was with God, and the Word was God." Try, if you can, to get a hold of what the books mean, and pray God the Holy Spirit to lead you into the drift and aim of the sacred writers in so writing. I would like to see my Church-members, all of them, good hard, solid Bible-students. Beloved, I would not be afraid of all the errors of Popery, Infidelity, Socinianism, Plymouth Brethrenism, or any other "ism," if you were to read your Bibles. You will thus keep clear of the whole lot. There is no doubt about your standing firm to the good old faith which we seek to teach you, if you do but keep to Scripture. The Book, the one Book, the Book of books, the Bible! That studied, not hurriedly, but with a determination to compare spiritual things with spiritual, and to observe the analogy of faith, you shall find a well-spring of delight and holy joy which men of letters who dabble in the proudest classics might envy; for Isaiah is better than Homer, and David is richer than Horace. But better still, you shall stand while others fall.

BUT ARE WE ALL BELIEVERS? IS THIS BOOK JOY TO ALL OF US?

That is a significant pronoun in the text—"These things write we unto *you* that *your* joy may be full." To whom writes he? Is it to *you*? Young woman, does the Scripture write to *you* that *your* joy may be full? Young man, does the Scripture speak to *you* to fill *you* with holy joy? You do not know whether it does or not; you do not care about it. Then, it does *not* speak to you. You get plenty of joy elsewhere. Well, it does *not* speak to you. It does not intrude upon you. It lets you alone. It offers you no joy. You have got enough. "The whole have no need of a physician, but they that are sick."

But there are some of you here who want a joy, and you have not found it. You are uneasy. You cannot find a tree to build your nest on. You are like the needle, when it is turned away from its pole—you cannot be quiet. You have got a horse-leech in you that is ever crying "Give, give!" You are uneasy. Oh! dear friend, I am glad to hear it! May that uneasiness go on increasing. May you become weary of heart, and heavy-laden of Spirit, for I have a whisper for you. Jesus Christ has come into the world to call to Himself all those who labour and are heavy-laden, and when you are sick and weary with the world, come to Him, come to Him. What, you have been turned out, have you? The world has got all it could out of you, and thrust you away? Now Jesus Christ will have you. Come to Him! Come to Him! He will receive you. So you are burnt out, are you? All the goodness that was in you is burned up, and you have become now nothing but smoking flax, a stench in the estimation of your once flattering companions? You are nowhere. They do not like you. You are mopish and miserable. Oh! come to Him, come to Him, come to Him! He will not quench you. Your music is all over, is it? You were like a reed, like one of Pan's pipes. You could give out some music once, but you got bruised, and you cannot make one sound or note of joy. Well, poor soul, come to Him! Come to Him! He will not break you. He will not break the bruised reed, nor quench the smoking flax.

"Weary souls that wander wide
From the central source of bliss,
Turn to Jesu's wounded side,
Look to that dear blood of His."

Here is peace, here is joy in Christ Jesus. Oh! if you are sick of the world, come ye to my Master! May God the Holy Spirit bless this sickness, and make you come, because you have nowhere else to go! Jesus Christ will receive the devil's cast-aways. The very sweepings of pleasure, the dregs of the intoxicating cup, those who have gone so far that now their friends reject them, Jesus Christ accepts. May He accept me, and accept you, and then in Him our joy shall be full! Amen.

Essays and Papers on Religious Subjects.

EVERYTHING FOR NOTHING.

BY THE REV. J. TEALL.

UNDER the above title the readers of the BAPTIST MESSENGER have, with me, reviewed "the Gospel of our salvation." We have looked at that Gospel as being "good tidings of great joy." As "everything" to bankrupt and imprisoned debtors—discharging their obligations, and opening the doors of their prison-house. As "everything" to slaves, in bondage and degradation—giving them liberty, and, with it, the privileges of citizenship. As "everything" to the sickly and diseased—giving them strength and cure. As "everything" to the spiritually dead—giving them "newness of life," and so fitting them for an existence co-eternal with our Jesus Himself. Such is "our Gospel." Most truly and certainly "everything."

As promised in our former paper, we now resume the subject, and try to pen, for the benefit of the readers of this serial, a thought or two upon the *second* part of our title. We wish to show that, while to us the Gospel is "everything," equally certain is it that, at the same time, it is "*everything for nothing.*"

Let us look at this assertion, and may the Spirit prevent me from writing one word that shall in any way seem even to depreciate the immense,—nay, more, the inconceivable,—value of this boon. To us it comes "for nothing." It is a gift—yes! But it is an "unspeakable gift," for it was purchased at a price,

"All price beyond!"

Aye, indeed! To our salvation the old proverb will never apply,—"*Nothing did it cost, and nothing is it worth.*" True, we read of "the common salvation." Yes! But this expression of the Apostle is not intended to represent

this boon as being something that is worthless, mean, and unworthy of notice—not a bit of it! Rather it is "the common salvation," because it is universal in the extent of the blessings it communicates; while, without respect of persons, it is adapted to bring under its influence all sorts and conditions of men. In no other respect is this blessing "common." And, oh! what can we say touching the price of our redemption? What language can we employ that shall convey anything like an adequate conception of the vast cost of our title to the "Father's house of many mansions," which we hope to occupy? Why, inspired apostles were lost in the contemplation of this matter! "Oh! the depths of the riches," cries one. "Behold what manner of love the Father hath bestowed upon us!" says another. Angels that "excel in strength," and who "fly swiftly," cannot understand the price of redemption. No, "these things the angels desire to look into," and in this way "celestial students," in all probability, they will for ever continue. Yes, look at this business, my reader, and immediately the incarnation, the poverty, the suffering, the death of "Immanuel, God with us," all present themselves to thy review. "Thou shalt call His name Jesus," said the Angel who announced His approaching nativity, and this was the reason—"For He shall save His people from their sins." Upon this subject an eminent divine writes, with great truthfulness and beauty, "The blessing comes every way free to us, but it cost Him dear. The bread, said He, which I give, is My flesh, which I will give for the life of the world. Princes have often sacrificed the lives of their subjects to their own: yea, and where their own have not been in danger, they have offered thousands of victims on the altar of their vanity or revenge. But the Prince of peace

gave His life a ransom for many. He was poor: He was a Man of sorrows; you see Him agonizing in the garden, and hear Him exclaiming on the Cross, 'My God, My God, why hast Thou forsaken Me?' Why was all this? Was He guilty? In Him was no sin; yet He was esteemed stricken, smitten of God, and afflicted. But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed! 'One died for all.' Oh, my soul, never forget either the mystery, or the majesty, or the mercy of this transfer. It cannot be fully comprehended, but it is by the Apostle Peter explained, when he says, "Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot." This is the price—

"And what is this?—survey the wondrous cure,
And at each step let higher wonder rise!
Pardon for infinite offence, and pardon
Thro' means that speak its value infinite!
A pardon bought with blood, with blood
divine!
With blood divine of Him I made my foe!"
Oh, how true that—

"For the vilest of the vile He dies."

"It cost Him death to save our lives,
To buy our souls it cost His own;
And all the unknown joys He gives
Were bought with agonies unknown."

Returning, then, to our former figure of DEBT, BANKRUPTCY, IMPRISONMENT, here we shall find this statement correct. Our deliverance from the eternal prison cost us nothing. No, but by our Surety, Divine justice was most amply satisfied. Read on, my friend, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." "Turn you to the strong hold, ye prisoners of hope: even to-day

do I declare that I will render double unto thee." Yes, for this sublime, this God-honouring purpose, the eternal Son became incarnate. Hence, concerning Him and His work, the prophet wrote these words,—"I the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Thus I walk at large, and all I receive comes to me *for nothing*, but the price of my deliverance will never be fully comprehended until it is shone upon by the light that surrounds the throne.

"Ye debtors whom He gives to know
That you ten thousand talents owe,
When humble at His feet you fall,
Your gracious God forgives them all."

Let us look at our second figure of RELEASE FROM SLAVERY AND BONDAGE. I get this, if I experimentally understand and enjoy the salvation that is made known in "our gospel." Aye! and I need it too; for every man, before his conversion, is bound in the worst of all thralldom, because he is "led captive by the devil at his will." When happily, he obtains release and freedom, these blessings come to him "for nothing;" but ample was the provision made for his redemption. We can illustrate the idea upon which we now write, by a reference to the Emancipation Act, one out of the many benevolent measures passed by the British Parliament during the present century. True, to obtain this boon of enfranchisement for our sable brethren in the sunny isle of Jamaica, the struggle was long, trying, and severe. Yes, and the names of Sturge, Wilberforce, Buxton, Knibb, Burchell, and many others, will ever be held in grateful remembrance as having fought hard, and endured nobly in connection with this grand achievement. "At length, however, the advocates of liberty and the champions of the oppressed, reaped the glorious reward of their

self-denying and philanthropic labours. On the glorious and never-to-be-forgotten 1st of August, 1838, *eight hundred thousand African bondmen were made fully and unconditionally free.* An act of legislation, the most magnanimous and sublime in the annals of the world. An act which will be the glory of England and the admiration of posterity, when her proudest military and naval achievements shall have faded from the recollections of mankind; an event which transpired at the most auspicious period of the history of the world; at a time of the most profound and general peace ever enjoyed since Augustus Cæsar shut the gates of Janus; when the crown of the mightiest empire of the world had been placed on the youthful brow of VICTORIA, the beloved mistress of a free people. Oh!

“Great was the boon, my country, when
 you gave
 To man his birthright, freedom to the
 slave,
 Rights to the wronged, and to the glorious
 rolls
 Of British citizens a million souls—
 Their growing minds from slavery’s sink
 to lift,
 And make them worthy of the God-like
 gift.”

Now, mark, my reader,—to Sambo and Quashee the blessing of emancipation came “for nothing,” but British benevolence and sense of justice settled the plan of deliverance, and paid to the owners of these so-called “chattels” the price of rescue. Hence, from the page of history I read, “On the 14th of May, 1833, amidst the most intense excitement, the Colonial Secretary, Mr. Stanley, rose in the House of Commons, and, in a speech of three hours, unfolded the Governmental scheme, concluding by the introduction of a Bill, entitled, ‘An Act for the Abolition of Slavery throughout the British Colonies, for Promoting the Industry of the manumitted Slaves, and for compensating the persons hitherto entitled to the services of such Slaves.’” Only one of the provisions of this proposal need be mentioned here, which was—“That

twenty millions sterling be awarded as compensation.” This Act was carried, and the money was paid. Freedom to Africa’s sons “for nothing,” still an ample equivalent was laid down. Yes, my reader, and so with you and me. Our Jesus “led captivity captive, and received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.” So far as I am concerned, then, I am emancipated “for nothing;” but the law is satisfied, justice is honoured, and I am saved, for we can sing,—

“Slaves that have borne the heavy chain
 Of sin, and hell’s tyrannic reign,
 To liberty assert your claim,
 And urge the great Redeemer’s name.”

We glance now at our third figure, which, as my reader will remember, was that of SICKNESS, AFFLICTION, DISEASE. Yes; and in this way, almost more than in any other, the Scriptures depict the ruinous consequences of transgression and sin. Moreover, *almost every kind of affliction* is referred to, so as to give force and power to the truth intended to be taught. Mental suffering, physical suffering, and the loss of those faculties that are so essential to the enjoyment of full health and vigour: all these pourtray the sad condition of man while ignorant of salvation and relief. I say *mental suffering*, and now I open my old study Bible, and read—“The heart of the sons of men is full of evil, madness is in their heart while they live, and after that they go to the dead.” I say, *physical suffering*, general debility, and now I call upon the evangelical Isaiah to establish my assertion—“The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it.” I say, *loss of those faculties*, which, I hope, those of us who possess them in their entirety fully prize, and here Paul comes to my assistance, and says, “The God of this world hath blinded the minds of them which believe not:” and John tells us, “He that hateth his brother is in darkness, and walketh in

darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." And not only is man by nature blind, but he is deaf also. "The wicked are like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely." In short, *Where shall we end?* My reader, this is a terrible picture as it is; but how infinitely worse would it have been but for the great truth that our Gospel tells of relief and cure? Yes! the blind may be made to see, the deaf to hear; the weakest may be strengthened, and "the lame man leap as an hart." Yea, spiritual derangement may be rectified, and the man be brought to his "right mind." We can tell of a great Physician. Aye! and blessed are all the peculiarities of His treatment. He is always at home. He says to His patients, "Knock, and it shall be opened unto you." He knows well every complaint, and says again, "I counsel thee to . . . anoint thine eyes with eyesalve, that thou mayest see." He is always waiting for an interview. No servant says to the applicant, "Step into that room for awhile, and wait your turn." No, rather "He waits to be gracious;" and then, the best of all is, He expects no fee, He makes no entries, He sends in no bill, His terms are—"Without money, and without price." It is a sure cure, while it is "*everything for nothing.*" Do not mistake me, my friend, but let me add, He makes *one* condition, and that is, a full and positive yielding to the course that He prescribes. It may seem at times to be a course of self-denial; treatment that may be severe and difficult to bear, but if we are not willing to submit to all this, we have still two things to learn,—the desperation of our case, and His ability to relieve. Ah, alas! here many are deceived. This is an old mistake. In this matter, Naaman, the leper, is but too apt a representation of numbers around us. When Elisha prescribed for him, he sent a message, saying, "Go and wash in Jordan seven times, and be clean;"

but Naaman was wroth and went away, saying, "Behold I thought—" "You thought! what business had you to think? You came as a patient to submit, and not as the physician, to prescribe." See, my friend, he would rather quibble and question than act, and so he had nearly missed the cure. There once lived in Bath an eminent physician, Dr. Cheyne. His regimen was considered severe, and when he prescribed for some of his patients, and they complained, he was accustomed to say, "Ah! I see you are not bad enough for me yet." So there are some who do not sufficiently feel their disease, and are not, as yet, willing to be under the control of the Great Physician. My reader, may you and I be enabled to say, and feel too, that—

"When the waves of conscience roll
O'er the startled, guilty soul,
Only Jesus' precious blood
Can obtain us peace with God."

This paper must close, or we could say much upon our obtaining, through Jesus, SPIRITUAL LIFE, as well as all the other vast favours upon which we have written. Yes, dead by nature, and dead under the law; if ever this state of things be altered, it must proceed from the same source, and still we say, "everything for nothing." A passage or two from God's Word must suffice. Let Jesus speak: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die." Let Paul speak: "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." "I am crucified with Christ, nevertheless I live; yet, not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

Is all this true? It is! Then, oh, my soul, think of the blessedness of thy position, acknowledge the immensity of thine obligations, glory in the triumphs of grace, so free and sovereign, and sing,—

“Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.”

Woolwich.

THE VIRGIN MARY—A SINNER SAVED BY GRACE.

BY REV. W. FRITH.

“And in the sixth month the angel Gabriel,”
&c.—Luke i. 26, 27.

OUR subject may appear singular, but the fact of its singularity is no argument against its importance. Our great mission is to preach the Gospel; but if the Gospel should at any time become perverted and abused, we may be called to be set “in the defence of the Gospel.” And whatever it be that has a tendency to pervert and misrepresent the Gospel, it should be repudiated in *charity*, but with *decision*. A pure Gospel is more important than wholesome food or a healthy atmosphere. Our eternal life depends upon the latter. And there is nothing that has so fearfully perverted “the glorious Gospel of the blessed God” as erroneous views of the Virgin Mother of our Lord’s sacred humanity. The Roman, Greek, and some other churches, together with a good portion of the Anglican Church, have fallen into this most mischievous and deadly error. And now, especially, it behoves us to show her true character by an appeal to that which is the decisive standard of appeal by all who acknowledge the Protestant name.

I. Mary was a poor sinner, and had no advantage in this point over her fellow-creatures. We assert this because the reverse has been asserted, most dogmatically, by the Ritualists in the *Church Times* and *Church News*. They

say now that she had an “immaculate conception;” that she had no sin, neither original nor actual. This, however, has no evidence in the Bible. There is not a single text to be brought forward with any show of reason to prove it. In this it is evident she had no advantage over us, for the following reasons—

1. *She never once claimed any herself. Now Christ did.* And having a nature that was “from everlasting to everlasting,” so as to be called “the Lord from heaven,” He had a right to claim a superiority over us. And also having, in addition, a nature that was “holy, harmless, and separate from sinners,” He could say, “Which of you convinceth me of sin?”—“The prince of this world cometh and hath nothing in Me.” He therefore declared His most absolute and perfect sinlessness, and claimed to be higher, and better, and superior to all—even the best who ever had or would live. But Mary never once put in such a claim. She never once assumed to be anything higher or better than her cousin Elizabeth; and yet in the absence of one single word from herself, both Papists and Ritualists persist in declaring her absolutely sinless in nature and character. Moreover—

2. *Jesus never declared her to be so.* But surely it is reasonable to suppose He would have done so had she possessed any superiority of nature? At least, somewhere during the life of our Lord we might expect to find this declared, either expressly or incidentally. For if she had had such a remarkable pre-eminence, He could not have failed to have called the attention of His disciples to it; yet He is altogether silent about it. But this silence does not at all accord with His conduct in other cases. When speaking either of His Father or of the Holy Ghost, their pre-eminence, dignity, and divinity appears again and again, both expressly and incidentally. But if Mary has any pre-eminence above her fellow-creatures, *His silence* during the whole of His life is most astonishing and unaccountable. And

especially do we think so when we remember the relation He sustained to her in His human nature. One would think it next to impossible for Him to have been *silent* concerning her who was the mother of His sacred Humanity. One would suppose it would have been His aim to have given the greatest possible prominence to this supposed superiority. And doubtless He would, had she had an advantage above Elizabeth. But the fact is that, when He speaks of His Father, He calls Him "HOLY Father;" when He speaks of the Spirit, He calls Him "Holy Spirit;" when speaking of the angels, He calls them "Holy Angels:" yet He never once gives Mary one expressive title that would imply her to be above her fellow sinners. This silence of our Lord, while it is only a *negative* proof of her coequality with us as "sinners," yet, looked at in all its bearings, it becomes unanswerable. Again—

3. *The disciples of our Lord in any one instance never claimed this pre-eminence for her.* We look in vain for a single word. Neither of the Gospels, so full as they are of detail, gives us one single sentence. Luke, who is most minute, is altogether silent. And, whenever the disciples have occasion to speak to her, or of her, either to each other, or to our Lord, they never speak of her as superior to themselves. And John, who is so full of love and tenderness, and was so full of devoted attachment to his Lord, and who was standing with her near the cross in the hour of the crucifixion, and who was addressed in a most expressive manner by the Saviour, while hanging on the cross—"Behold thy mother!" and upon the hearing of which, it is said, "From that hour that disciple took her to his own home;" yet not a word is uttered by him that would support the idea of superiority!

4. *Nor do the epistles give us any further evidence.* In them there is no intimation of her sinlessness. But would they not have contained something on so important a matter if she had been immaculate? For, even sup-

posing that she died before the earliest epistle was written, yet, if she was *all* the Papists say she was, surely there would have been more than one incidental allusion to her, even if there had been no express command given to either of the churches to address special reverence to her. If she had been so, there is no doubt the epistles would have been as full of her virtues and excellencies as the works of Bellarmine and Signori are at this day. We are, therefore, more than justified in regarding her as nothing more than a poor sinful creature, and of "like passions with ourselves." And that all the Popish and Ritualistic dogmas are nothing more than "dootrines of men," "cunningly devised fables," guilty perversions and additions to that "Scripture which is given by inspiration of God," and "a sinful assumption to be wise above what is written." "To the law and to the testimony, if they speak not according to these things it is because there is no light in them." Further, we proceed to prove that—

II. SHE WAS SAVED IN THE SAME WAY AS OTHERS.

1. *This is implied in her own words.* In that very beautiful and celebrated song which she sung on the occasion when she went "into the hill country" to visit her cousin Elizabeth, and which is recorded in the 1st chapter of Luke, from the 46th to the 55th verses; she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God MY SAVIOUR." Astonishing words, if she was a sinless creature! Here, in this short sentence, we have the evidence of her sinfulness. No inference could be more fair than this. The corollary is most reasonable and legitimate. From it we deduce the following inferences: that she was a sinner; that she knew it; that she was willing to acknowledge it; that she had a Saviour; and that she trusted in One, for she says, "MY SAVIOUR." And can there be clearer evidence? This is the inspired and recorded testimony of her own lips, kept on record "for all generations" by the superintendence of the Holy Ghost.

Nor is this text one of the questioned texts. It stands in all the versions, Catholic and Protestant, and is so clear and explicit that there is hardly room for difference of opinion. "My Saviour!" could the "chief of sinners" say more? Verily, upon her own testimony she was "a sinner saved by grace."

2. *The Scriptures take this for granted.* They never speak of her going to heaven on her own merits, which she would have done if she had been sinless in her nature. Had she been sinless, she would have needed no Saviour, no Redeemer, no "fountain open for sin and for uncleanness," no blood to cleanse, no Spirit to quicken and sanctify. In a word, she would have been "justified by the works of the law," whereas the Bible says, "By the works of the law shall no flesh living be justified." And the Scriptures take all this for granted.

And is it not most astonishing that this should be so? For if she was sinless in her nature, she could not have died! "By sin came death." But if there is no sin, why should there be any death? And if it should be said, We have no evidence that she did die,—the alternative is either that, she is alive on the earth at this present time, or that she was "caught away," or "translated" like Enoch and Elijah "that she should not see death." But if so, strange that her "translation" is not recorded like that of Enoch and Elijah! For surely her "sinless nature" and "immaculate conception" would seem to demand such a translation, and such an event would seem to require a "record" among those "things which are most surely believed among us!" But the Scriptures seem to take it for granted that she died, on the principle that "in Adam all die," and that she was "saved even as we."

III. THE SACRED SCRIPTURES WARRANT NO SPECIAL REVERENCE TO BE PAID TO HER. Of her early life we know nothing. There is no record. And yet, if she was sinless, this is very important; because if her nature was "immaculate," so also must her mother's have been, unless we suppose a miracle. However,

we have no record, and therefore it would be idle and useless to speculate. Her early life may, or may not, have been full of striking incident. The first time she comes before our notice is in connection with the birth of Christ. And in the event of her visiting her "cousin Elizabeth in the hill country," we have no kind of reverence paid to her, but merely terms of great respect and courtesy. And when she "takes the child Jesus" up to the temple to be circumcised, neither Anna the prophetess, nor the aged Simeon, "who waited for the Consolation of Israel," paid her any reverence or adoration. And subsequently, when Jesus was twelve years old, and had tarried behind in the temple discoursing with the doctors, and Mary returned to find Him, the whole tenor of His conduct towards her is such as to imply that she had no claims to adoration and worship. Then, also, *at the cross*, where we should have thought, if anywhere, she would have received some profound expression of reverence and adoration from the disciples, or an indication of it from the dying Saviour; yet there is not a word uttered by any one that would warrant us in giving her any adoration. Then the only time that we have her mentioned after the Ascension of Christ is in the upper room at Jerusalem at the time of Pentecost, and then she is only incidentally mentioned as a pious female worshipping and praying with the other disciples. And though she is said to have lived till A. D. 65, yet no mention is afterward made of her. *Not a word* in all the epistles. But according to *Eusebius* she lived at Jerusalem with John till her death, which took place fifteen years after the crucifixion. Now, if this chronology should be correct, it is strange that during those fifteen years there is no mention of her in the *Acts of the Apostles*, in the record of what occurred at Jerusalem. Such silence is incredible, if she was to receive any kind of adoration. She is not mentioned or alluded to by James, the pastor of the church at Jerusalem. Nor does Paul, or either of the apostles, not even John, enjoin this reverence upon any of the

churches to which they write. Nor is either of the words used in the Greek text to indicate WORSHIP, used in relation to her.

IV. THERE IS NOT THE SLIGHTEST GROUND FOR REGARDING HER AS A MEDIATOR; yet she is so regarded by the Papists and a certain section of the Anglican Church. Nor among all the recorded pages of the New Testament do we find the slightest allusion to her. The writers speak of the Saviour alone as a priest and advocate. They recognise none in Heaven but Christ. And among those spoken of in Heaven—the residents' worship in Heaven in the Revelation—we do not find the shadow of a shade of allusion to her directly or indirectly. This is passing strange, when we remember that it was written by *John*—that very disciple who had taken her to his own home for fifteen years according to Eusebius. One would have thought that when he "saw heaven opened," he would have said something more than "I looked and lo a lamb!" No Mary there! No "Queen of Heaven!" Nothing but "*Worthy the Lamb!*" Nothing but "Unto Him that loved us!" Not overlooking "*Irreverent angels!*" "*Irreverent spirits of the just made perfect!*"

Nor is there any mention made of her in the church history till five centuries afterwards! (see *Mosh. in loco.*) In the 6th Austin preached it.

Nor must we omit to say that this

doctrine of the invocation and adoration of Mary is most blasphemous. It robs Christ of His glory.

It plucks the gem from the crown. It implies that His priesthood is not perfect, and that His mediation is not prevalent. That our salvation is partly due to Christ, and partly due to Mary. It is a vile misrepresentation—"a cunningly devised fable"—an amalgamation of Heathenism with the Gospel. A Jupiter, and Juno, or a Baal, and Ashtaroth brought into the Gospel—it is a fatal heresy.

V. AND NOT LESS SO ARE THE POPISH DOGMAS OF THE ASSUMPTION AND THE PERPETUAL VIRGINITY.

But now what do we put in the place of the Virgin? JESUS ONLY! He is the sinner's hope. He is the sinner's refuge. If He is not, "There is none other name under heaven given among men, whereby we can be saved." Of Him it is declared, "He shall save His people from their sin." Neither is there salvation in any other." This truth cannot be made too prominent. "He is all our salvation." His work on earth was a perfect and sufficient atonement. His work in Heaven is a prevalent and sufficient mediation and intercession. A sinner needs nothing more. His voice still is "Look unto Me, and be ye saved, all ye ends of the earth, for I am the Lord, and not man, and beside me there is no Saviour." JESUS ONLY!

New Bezeley.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XXXIX.—ONE-WORD TEXTS.

"Grace."—John i. 17.

GRACE is one of those delightful words that is inseparably mixed up with the whole system of Christianity. The word signifies *favour*, in contradistinction to what is legally due, as the opposite of desert, claim, or wages.

Justice awards recompense or equitable remuneration; grace treats with kindness the unworthy, the undeserving. Hence, as connected with man's redemption, it was the Divine favour to guilty men. Justice would have awarded punishment, according to righteous law; grace brought mercy and a proclamation of forgiveness. Observe—

I. GRACE WAS THE BASIS OF THE NEW COVENANT. If a holy God treats at all with traitors and rebels, it must be in connection with His grace. So the covenant of redemption rests on the infinite grace of God. This grace was the union of mercy, kindness, love towards undeserving, sinful man. See this fully expressed Titus iii. 4—7.

II. GRACE WAS SOVEREIGN IN ITS SOURCE. That is grace for grace's sake. It had no reason in man or in any claims he could put forth ; it had relation to no consideration but man's misery and deliverance. No influence could be exerted on God to produce it. His sovereign will and pleasure, out of pure uninfluenced pity, was to show favour to perishing sinners.

III. GRACE WAS MEDIATORIAL IN ITS COMMUNICATION. Divine favour must have reference to law, and right, and purity. It must come to the unworthy sinner, through a medium of holiness, and in its bestowment it must honour the equity, as well as magnify the goodness of God. So grace came to men through the Lord Jesus Christ, the law magnifier, the obedient servant of the King, whose laws had been violated, and by whom the law, in all its integrity, had been fully obeyed. Here grace was seen in fellowship with justice, truth, and righteousness, all exhibited in the obedience and sacrifice of the Lord Jesus Christ. "Grace and truth came (to us) by Jesus Christ." (See John i. 16, 17 ; Rom. v. 8—21.)

IV. GRACE IS REVEALED AND PUBLISHED IN THE GOSPEL. A knowledge of God's grace is attainable only through a revelation of it. God must make it known to man, or he would be necessarily ignorant of it. So the Gospel is the Gospel, or good news of the grace of God. Then, to preach the Gospel, is to publish and offer this grace to the guilty, and propose on the basis of that grace, the reconciliation of sinners to God (2 Cor. v. 19—21).

V. GRACE CAN ONLY BE REALIZED BY FAITH. It is absurd to suppose men, by any process, can make themselves worthy

of grace or favour. The vilest may receive grace, and God's grace abounds to the chief of sinners. Faith hears the message of grace ; sees the flag of mercy waving near him ; beholds the Lamb of God slain for him ; comes and touches the sceptre of grace ; accepts the blessings of grace ; and glories only in the cross of Christ, by which grace descended from heaven to earth and from God to man. If of grace, then it must be also of faith. Grace and faith go together, as law and obedience are also inseparable.

VI. GRACE IS APPLIED TO THE SOUL BY THE SPIRIT OF GOD. The gracious Spirit of God takes of the things of Christ and conveys them to the believer. All the operations of the Holy Spirit are gracious. Illumination, conviction, regeneration, pardon, sanctification, are one and all of the good Spirit of God on mind and heart. The living, Divine power of truth and mercy is conveyed to the soul by the Spirit of God. And all the fruits of inward religion are the fruits of the Spirit and grace of God (Gal. v. 22—25).

VII. GRACE IN CHRIST AND THE GOSPEL IS ABUNDANT. Not bestowed with a niggardly hand, but flowing from the infinite and unbounded love of God. All God's gifts are plenteous, in nature and providence, but especially in grace. The grace of infinite compassion and love must be "grace abounding." Not grace in drops, but copious showers. Not in brooks, but deep rivers and oceans. Not single rays of gracious light, but the meridian beams of the sun in its noontide glory.

Application—

1. How precious is this theme to the humble Christian.

2. How it places the sinner in an inexcusable condition if he perish. The soul's ruin is effected only by rejecting and trampling under foot the grace of God.

3. How earnestly and freely should this grace be published to mankind.

4. Grace both is the theme of our present joy, and will be the subject of eternal praise.

Tales and Sketches.

LET OTHER PEOPLE ALONE.

CHAPTER III.

ALAS for human nature! Had this sleeping dust belonged to men who had deluged earth with blood, there had been some glowing marble, lofty monolith or massive sarcophagus to have told the tale to coming generations. Heroic verse would have praised their deeds, for there are few who have the courage of the famous painter of Brussels, to picture a Napoleon in hell with one of his wronged furies presenting a bowl of blood for him to drink, or like Byron to ask Michael concerning a Royal George, "What hath he wrought since his mortal race began that thou canst claim him?" Men will worship success, and these, however successful they might have been, were moving in a sphere in which they were not likely to attract—as the stones tell us the bones belonged to three humble ministers of the Gospel, and they were Puritans, too, and so posterity has passed them by, and just outside the consecrated spot called the churchyard,

"Three humble, rudely chiselled stones,
To visitors bespeak,
Where now in quiet rest their bones:
No drooping willows weep,
O'er truest heroes, men of might
And prowess in a bloodless fight."

Yes, truest heroes, for history does not record finer examples of fortitude and valour than was furnished by the noble-doing, brave, daring, and patient suffering of these heroic men; for though their enemies might invent, with devilish ingenuity, their instruments of torture, and crush the limb, and crack the sinew, yet they could not crush the imperishable principle or impair the energy of living faith, for the energy that bore them onward was no

other than that which made death vital; and bodily and mental agony, the source of endless benitude. They were steadfast in the faith, and taught men lessons of sterling worth—how to sit in judgment on apostate nature, to take the light of truth into the interior of the heart, and not only to admit its revelations but resolutely to do battle with them—to bind every rebellious thought, to eject every foul demon, to lay the axe at the root of every aspiration which was not holy, and to crush every hope founded in sinful wish, to rise from the tortuosities and depravities of an ungodly existence into the noble and godlike: these were the lessons, and in storm and calm they taught them with unflinching fidelity.

Lamartine tells us that locality forms the mind, and great fanatics generally spring from sterile countries, as Mahomet from the scorching plains of Arabia; Luther from the frozen mountains of Lower Germany; Calvin from the plains of Picardy; Cromwell from the stagnant marshes of the Ouse. These men lived and dwelt among the sedges; were they fanatics, or did they preach the Gospel and let other people alone?

The sun was shining brightly as our young friend crossed the short space that separated the graves from the road, so bright that it lit up the corner with glory and formed a beautiful corollary to the half-buried text, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

The voice of the gardener was now heard detailing with a correctness that a constant repetition of the peep-show kind can ensure, what he knew of these worthies. "You see, sir, they were people that would not let any one alone, one on 'em; that (one, pointing

to the highest of the three), was in jail a many times, they tell me he was in twelve years. I think he was fonder on it than I should be. Had I been he, I should ha' held my tongue," and moving a stride or two he resumed his spade. The person to whom he had been addressing himself was evidently one not at all likely to be satisfied with so meagre a description, and turning to the young minister, who by this time had joined them, said, "Do you know anything of the deeds of these worthies who lie interred here?"

"I do not, being myself comparatively a stranger," was the reply, "yet, from what I have heard, they were the founders of most of the churches in this and the adjoining counties."

"Dissenting churches," said he, with a short snap and a look of scorn, "Dissenting churches;" and then added, "Ah, I don't wonder at their lying here in this state, for those who refuse submission to the powers that be can hardly be worth the notice of lovers of law and order."

"And yet they seem to have had sufficient attraction to have brought you on a pilgrimage to their tombs."

"A mere whim of mine, a mere whim. I love to wander about the country in the summer time, and have a fancy for this sort of thing. I make collections for my scrapbook, but not from any sympathy with their principles, if they were such as you have indicated," and with a shrug of the shoulders, "No, sir, no."

The speaker had laid a copy of the *Times* on the large flat stone, and on it he had deposited his note-book. A puff of wind getting under it, blew it down; while replacing it, he said, "Have you seen that speech of Gladstone's on the Reform Bill? He's a clever fellow, and I should not be surprised but what one day he may be premier."

"I have not," said the preacher, "but it occurs to me that the very man you have just praised holds the same views and principles quite as strongly as were expressed, perhaps

more crudely, though faithfully, by those who lie here, for he says, 'We, as fallible creatures, have no right from any bare speculations of our own to administer pains and penalties to our fellow creatures, whether on social or religious grounds. We have the right to enforce the laws of the land by such pains and penalties because it is expressly given by him who has declared that the civil rulers are to bear the sword for the punishment of evildoers and for the encouragement of those that do well, and so in things spiritual, had it pleased God to give to the Church and State this power to be permanently exercised over their members, or mankind at large, we should have the right to use it, but it does not appear to have been so received, and consequently it should not be so exercised.'

"From what are you quoting," said he.

"I am quoting from Gladstone's essay on *Church and State*, written in 1839."

"1839! Oh, he was a young man then; he knows better now; but I see you Dissenters are meditating an attack on the Irish Church, and expect him to lead the van, and so you youngsters are making yourselves acquainted with his writings, and you who cry out most loudly against persecution for conscience' sake, are meditating persecutions of the most viruluous kind; and were you not restrained by public feeling, you would upset the pillars of Church and State—destroy all that is good and venerable in the land—leave the untutored masses without their proper spiritual guides—pave your roads with the stones of each ecclesiastical fabric—destroy the learning of ages, and substitute for this a wild republicanism of thought, from the ravings of which it would be difficult to subtract a sound canon of intellectual or spiritual belief."

A waggon passing interrupted this tirade, but when it had passed, he resumed.

"The great mistake you dissenters

make, my dear sir, is this, you are now dealing with the Church and State, as Cromwell and Hampden dealt with it in an age of corruption, or as though a Tudor or a Stuart reigned. You have

all the liberty you need; you can preach what you call the Gospel; why don't you do so, and 'let other people alone.'

Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

SUCCESS IN SEEKING CONVERSIONS.

I BELIEVE, if our hearts are set on the conversion of souls—if we travail in birth for them, and directly aim to win them—we shall be successful. I always find it so. Never did I more long or strive to bring souls to Christ than now. I subordinate everything else to this end, and I have my reward.—JAMES SMITH.

CHRISTIANS LIKE CLOCKS.

CLOCKS are only valuable when they go. A Christian is like a clock, the better for movement.

HOW TO SUCCEED FOR OURSELVES.

THE way to succeed for ourselves is to be very earnest with God for others.—JAMES SMITH.

SPIRITUAL POWER NEEDED.

IT is extraordinary grace, not talent, that wins the day; extraordinary spiritual

power, not extraordinary mental power. Mental power may fill a chapel, but spiritual power fills the church. Mental power may gather a congregation, spiritual power will save souls. We want spiritual power.—SPURGEON.

HOW TO GET INTO A PRAYING FRAME.

SOME one has said, "Do not wait until you are in a praying frame to pray, but pray on until the Lord gives you a praying frame." How often are we tempted not to pray because we do not feel as if we can pray? To give way to this temptation is death to true prayer. Rather let us stop on our knees, praying as best we can, until the Lord gives us the needful help to pray more powerfully, or fall on our knees again and again until we can pray. This is what Toplady would call "spreading the sail," and as sure as we spread the sail, sooner or later we shall catch the heavenly sail, and sail on swiftly. A praying frame is only got by praying.—H. W.

Rebels.

The Garden Oracle and Floricultural Year Book for 1871. By SHIRLEY HIBBERD.

IS just what might be expected from its talented editor, than whom no one knows better what to provide for his readers, or how to present it in a telling and effec-

tive manner. The readers of his *Gardeners' Magazine* need not be urged to possess it, but we heartily commend it to all who attend to gardening in any of its departments. It is replete with every kind of useful information.

Gems from the Coral Islands; or, Incidents of Contrast between Savage and Christian Life in the South Sea Islanders. By Rev. Wm. GILL. Ninth thousand. (Elliot Stock.)

A MOST beautiful and deeply interesting volume, worthy of universal perusal, but especially just the book for our young people. It is illustrated with maps and engravings, and is what its title indicates—a real “gem.” We hope it will have a most extended circulation.

The Chant Book. Psalms and other portions of Scripture, &c. By Rev. G. O. BATE and R. N. INGLE, M.D. (Elliot Stock.)

THIS neat and well-arranged chant book is in two sizes, 12mo and 8vo, and seems equal to anything of the kind that has yet been published.

Sacred Songs for Little Singers. Words by FRANCIS RIDLEY HAVERGAL. Music composed and arranged by ALBERTO RANDEGGER. Novello, Ewer, and Co., Berners-street, and J. Mitchell, Bond-street.

THIS handsome volume, which contains twelve selections of sacred songs, has our cordial recommendation.

Theodosia Ernest; or, The Heroine of Faith. (ELLIOT STOCK.)

THIS is an American work, edited by the Rev. J. CLIFFORD, who has written an introduction to it. It is said to be one of the most interesting books in favour of Christian baptism ever written, equally distinguished by irresistible arguments and pleasing illustrations. We trust it will be as popular in our country as it is in the United States. It is well got up, and is a handsome Christian household volume.

REVIEWS, PERIODICALS, &c.

The Sword and Trowel is as varied, rich, and effective as ever. *The Gospel Magazine* is full of rich evangelical papers. *The Christian*, the part for January, is thoroughly up to the mark, and must be a great power for good. *The Doctor* is a new monthly, devoted to health matters and medical information of a varied character, and is popularly edited. Pub-

lished by Bailliere and Co., 20, King William-street, W.C. *The Quarterly Record of the Trinitarian Bible Society* is very full of excellent papers. The *Ragged School Union Magazine* adheres to its one purpose faithfully. *The Baptist Magazine* is throughout satisfactory; its reviews are always well written. *The British Flag and Christian Sentinel* caters admirably for our soldiers, and cannot fail to be useful. *Old Jonathan* was never better, and that is saying much in its favour. *An Appeal for Postmen* deserves to be read by all who are interested in ameliorating the condition of that responsible and useful class of men. *The Signs of the Times*, &c., by Joseph Johnstone, an octavo of sixteen pages, contains sentiments deserving of special consideration, when ecclesiastical matters are being viewed so extensively from a political standpoint. It is published by James Thin, Edinburgh. (3d.) *Reflections Under the Shadow of the Cross.* By Rev. W. Frith. (J. Paul.) A sweet little book, that is well adapted to honour the Saviour and edify His people. (Price, 1½d.) A number of new tracts have been sent from the Baptist Tract Society; want of space prevents us from saying more, than both in titles and matters they seem to have the true ring in them. *The Principles of Non-conformity.* An address by Thos. Fisk, Baptist minister, Kidderminster. (Elliot Stock.) A talented pamphlet which deserves a wide circulation, and especially just now. *Our Own Fireside* is conducted with great skill, and is of first-rate quality in its varied papers. *Home Words, for Heart and Hearth*, by same editor, is one of the most interesting and cheap of all the good pictorial penny mouthlies. *The Hive*, *The Appeal*, and *Gardeners' Magazine*, are all worthy of our repeated commendations. *Report of the Religious Condition of Glasgow.* By the Association for Promoting the Religious Improvement of the City. A melancholy report, which ought to unite all Temperance and religious persons in one holy effort for the rescue of their city from so lamentable a condition. *A Letter to the Rev. S. Davidson, D.D.*, in answer to his essay against the Johanneic authorship of the Fourth Gospel. By Keutish Bache. (Kitto, 5, Bishopsgate-street.) *The Accursed Thing in our*

Midst, is the thirty-first annual Temperance sermon preached in Church-street Chapel, Edgware-road, by Rev. Dr. Burns, and is sold at 1d. (Tweedie.) Elliot Stock. *The Spirit and Character of Barnabas*, a sermon, by the same author, preached in the General Baptist Chapel, Boston, Feb. 5, 1871, on the decease of

Thos. Wright Mathews, for nearly thirty-two years the faithful and beloved pastor of the church. Elliot Stock. (1d.) *The Pecuniary Support of the Christian Ministry*, a sermon, by Rev. W. Walters. (Elliot Stock.) Solid, good, and deserving the consideration of all our churches.

Poetry.

LINES SUGGESTED BY THE SUDDEN DEATH OF A MINISTER OF THE GOSPEL.

ANOTHER dear servant of God has gone home,
The summons of glory has suddenly come;
While preaching of Christ and the rest that remains,
His soul is released and that rest he obtains.

He rests as a soldier—the conflict is done,
Through Jesus, his Captain, the victory's won;
To him now are given the crown and the palm,
He rests with his Saviour in heaven's blest calm.

He rests as a mariner—yes, he has crossed
The ocean where ofttimes his bark has been tossed;
And now he is safe on the heavenly shore,
Where tempests and billows shall try him no more.

He rests as a labourer—one who has wrought
For Christ in His vineyard, nor laboured for nought;

His day's work is ended for Jesus below—
He rests where God's pleasures eternally flow.

He rests, yet still serveth—God's people above
Are ever employed in His service of love;
There nothing can enter that service to mar,
So holy, so blessed the glorified are.

Death is coming, dear readers, to you and to me—
We know not how sudden or soon it may be;
Our souls then will rise to a heavenly throne,
Or sink to the regions where rest is unknown.

But if God's good Spirit enable us here
To rest upon Jesus, we need not to fear;
For all those who trust Him and taste His free love,
Shall rest in His bosom in glory above!

THEODORA.

Wellingboro'.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. W. ALONZO GRIFFITHS, of Aberystychan, Monmouthshire, has received an invitation from the Church at Oaklands Chapel, London, to become its pastor.

REV. R. I. Mesquita, late of Kensington, has accepted an invitation to the pastorate of the church at Pershore, Worcestershire.

REV. J. SMITH, late of Billingborough, Lincolnshire, has accepted an invitation to the pastorate of the church meeting in the Tabernacle, Winslow, Bucks.

REV. J. COLLINS, of Southampton, has accepted an invitation to become the pastor of the church, Boutport-street, Barnstaple, North Devon.

REV. DANIEL DAVIES, of St. David's, Pem., has accepted an unanimous invitation to the pastorate of the church and congregation at Zion English Church, Pontypool.

REV. C. BOX has resigned the pastorate of the church at Enon Chapel, Woolwich, after labouring there for thirty-two years.

REV. H. BEDDOW, of Woodborough, Notts, has accepted the pastorate of the church at Belper, Derby.

REV. W. H. TREDRAY, late of Norland Chapel, Notting-hill, has accepted the invitation to the pastorate of the church, Bessels-green, near Sevenoaks.

MR. C. CHAPMAN of the Metropolitan College, has accepted the invitation of church and congregation to the pastorate of church at Great Sampford, Essex.

MR. J. ARGYLE, late of Charlton-on-Ornor, has received an invitation to the pastorate of the church at Chadlington. He commenced his stated labours there on New Year's-day.

MR. F. G. BUCKINGHAM, of the Metropolitan Tabernacle College, has accepted the invitation to the pastorate of the church meeting in the Victoria Hall, Belfast, Ireland.

REV. J. J. DALTON, late of Doncaster, has accepted an invitation to the pastorate of the church, West Retford, Notts.

MR. LAZELLS, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the church at Ashdon, Essex.

MR. G. H. KNIGHT, of the Metropolitan Tabernacle College, has accepted the invitation to the pastorate of the church, London-road, Lowestoft, Suffolk.

REV. T. R. STEVENSON, of Luton, has announced his intention to resign the pastorate of Union Chapel. The *Luton Advertiser* says: "The numerous friends of the Rev. T. R. Stevenson will regret to learn that that gentleman has resigned the pastorate of Union Chapel, over which he has so successfully presided for the last six and a-half years, during which time he has actively associated himself with every movement having for its object the welfare of the people."

MR. GLOVER, of the Metropolitan Tabernacle College, has accepted the invitation to the pastorate of the church, Coombe-Martin, Devonshire.

PRESENTATIONS.

THE Rev. James Manley Camp having resigned the pastorate of the Baptist church at Eynsford, Kent, and accepted an invitation to become the pastor of Parson's Hill, Woolwich, a farewell meeting was held at the former place, on Thursday, February 9th. Mr. Nevill, of Sutton-at-Home, one of the oldest Baptist ministers in the county, took the chair. Several neighbouring ministers and friends addressed the meeting. Rev. W. Frith, of Bexley-heath, was present, but had to leave by an early train. Mr. Sturge, of Highfield Chapel, Dartford, on behalf of the church, congregation, and many surrounding friends, presented to Mr. Camp a purse containing eighteen pounds and a gold watch.

THE Rev. George Williams having recently received a call from the church worshipping in Birkbeck Chapel, Leeds, closed his ministry in Bury on Sunday week. On the preceding Tuesday evening, a meeting of the church and con-

gregation was held, at which testimonials were presented to Mr. and Mrs. Williams. The former was a handsome time-piece, and the latter a handsome family Bible, with suitable inscription.

At the annual meeting of the members of the church and congregation of the Baptist chapel, Bridgewater, held last Thursday, after the financial accounts being read by the treasurer, Mr. J. W. Sully, Mr. Whitby, in the name of the friends of the church, presented the pastor, the Rev. W. M. Lewis, with a valuable gold watch as a token of the esteem in which he is held by them.

AVENING BAPTIST CHAPEL, Dec. 26th, 1870.—The members of the female Bible class, conducted by the pastor, having been invited by him to form a Christmas party, spent a very happy and enjoyable evening at his house. As tokens of their esteem and appreciation of the instruction given, they have presented to the pastor and his wife the following useful articles: some specimens of their needle work, a study lamp, some flower vases, handsome teapot, plated toast rack, and plated cruet stand.

BELTON, RUTLAND.—On January 4th we had a very happy gathering here for tea in connection with the Baptist church. During the evening, Mrs. Drowley, our respected minister's wife, was presented with a handsome teapot and tea service, by the congregation, as a token of their respect. About two years ago, Mr. Drowley was presented with an easy chair and dressing-case. He has laboured earnestly and devotedly in the work of Christ amongst us for upwards of fifteen years.

RECOGNITIONS.

A RECOGNITION service in connection with the settlement of Rev. F. G. Marchant as pastor of the church, East-hill, Wandsworth, was held on Tuesday evening, January 24. Mr. Selwood, the senior deacon, gave a brief outline of the events leading to Mr. Marchant's invitation. Addresses were delivered by the Revs. J. M. Soule, G. Rogers, J. W. Genders, W. H. Burton, and W. J. Mayers.

On Tuesday, Jan. 17th, the Rev. G. Sear was recognised as pastor of the church meeting in North-street, Halstead. In the afternoon a sermon was preached

by the Rev. W. A. Gillson. In the evening a public meeting was held in the chapel, W. Peek, Esq., occupying the chair. Mr. Simmons, the senior deacon, gave a brief account of the circumstances which led to Mr. Sear's settlement. The Revs. B. Johnson, W. A. Gilson, E. Spurrier, J. C. Wells, J. W. Coombes, and J. Toll, took part in the proceedings.

On Tuesday, January 17, ordination services were held at Midhurst, Sussex, in connection with the settlement of the Rev. H. R. Salt, as pastor of the church of that place. The Revs. H. Rogers and A. H. Mercer, congregational ministers of neighbouring towns, took part in the services. The Rev. Phillip Gast, of London, having asked the usual questions, the newly-chosen pastor gave a statement of the circumstances which had led him to devote himself to the ministry. The Rev. J. Hunt-Cooke, of Southsea, then delivered a discourse on the Christian ministry. The Rev. Philip Gast preached in the evening.

On Monday, January 30, ordination services were held in connection with the settlement of Mr. Enos George, late of Pontypool College, as pastor of Bethany church in Llanelly, Carmarthenshire. The Revs. P. Phillips, J. R. Morgen, R. Price, and W. Hughes, took part in the service. Mr. George enters upon his ministerial labours with encouraging prospects of usefulness and success.

The recognition of the Rev. Dr. Cooper, as pastor of the church, Bartholomew-street, Exeter, took place on January 31. In the evening a public meeting was held. The chair was taken W. Davies, Esq., formerly a deacon of the church, and addresses were delivered by the Revs. J. Jones, J. Field, F. Bosworth, M.A., J. Collings, G. Warner, D. Hewett, J. Batt, and the pastor.

SERVICES TO BE HOLDEN.

ARMLEY, LEEDS, February 14th, 1871. Opening services.—A commodious new place has been built, which will accommodate about 400 persons. The land and building cost about £1,000, nearly £700 of which has been secured. The building is in the form of a school, with classrooms, vestry, and a cottage for chapel-keeper. A space of ground is left on which to build a chapel at some future

day. The present new building in the meantime to be used as chapel and Sabbath-school. The opening services to commence on Wednesday, March 8th, when Rev. J. P. Chown will preach in the afternoon, followed by a public meeting in the evening, when the Revs. Chown, Dr. Green, Russell, Best, Adey, Compson, Haslam, and others, are expected. On Sunday, March 12th, service in the morning, Rev. J. Parker will preach; in the afternoon, Rev. W. Best; in the evening, Rev. J. Turner.

NEW CHAPELS.

NEW BAPTIST CHAPEL, BERKLEY-ROAD, PRIMROSE-HILL. Opening services.—The above place of worship has been erected for the church and congregation meeting at Peniel Tabernacle, under the pastorate of the Rev. G. T. Edgley, and was opened on Wednesday, February 15th, 1871. A sermon was preached by Rev. W. Landels, D.D., in the afternoon; at five o'clock a public tea-meeting was held, and addresses given by several ministers, M. A. Garvey, Esq. LL.B., presided. In the evening, a sermon was preached by Rev. Archibald G. Brown. On the following Lord's-day, February 19th, Rev. J. O. Fellowes, Rev. W. Stott, and Rev. J. Angus, D.D., preached.

MISCELLANEOUS.

The committee of Pontypool Baptist College have appointed a new classical and mathematical tutor. There were seven candidates for the vacant chair, and all supported by very high testimonials. The votes were taken by ballot, and it was found that W. M. Lewis, Esq., of the Regent's-park College, was elected by a large majority.

The church and congregation worshipping in Upton Vale Chapel, Torquay, have just built a capacious lecture-room, additional class-rooms, and chapel-keeper's house. Besides this, the chapel and schools have been cleaned, ventilated, and furnished with heating apparatus. A new organ has also been erected in the chapel by Messrs. Lewis and Rogers, of London, the whole additions and improvements costing £1,800, of which £1,200 has been subscribed. On Thursday morning, January 26th, the Rev.

John Aldis, of Plymouth, preached. In the evening a tea-meeting was held, followed by a public meeting, when addresses were delivered by the Rev. F. Bosworth, M.A., R. Bulmer, and J. P. Carey. In the course of the evening, Mr. F. Edmonstone, on behalf of the congregation, presented to the pastor, Rev. E. Edwards, a handsome time-piece, and also a silver urn and biscuit tray to Mrs. Edwards. In returning thanks, Mr. Edwards said he had no idea of receiving such a present, and expressed his desire to devote all his powers to the church at Torquay. The amount realised on Thursday was £70, making a total of nearly £1,300. During the three years of Mr. Edwards' pastorate, the church in Upton Vale has enjoyed perfect peace, and ever increasing prosperity.

A FEW days ago the Rector of Hartpool, and the whole of the dissenting ministers, (with the exception of one) accepted the invitation of the Rev. A. Bowden, Baptist minister, to discuss the lapse of spiritual life in the churches and the apparent apathy shown by the masses respecting Gospel truths. The outcome of this friendly meeting was the holding of public prayer meetings every night last week in the Temperance-hall. The Monday's meeting was presided over by the respected rector, the Rev. D. R. Falconer; Tuesday, Rev. J. Rossel (Wesleyan); Wednesday, Rev. Henry Downes (New Connexion); Thursday, Rev. J. Watson (Primitive Methodist); Friday, Rev. J. Lasham (Free Church); and Saturday, by Revs. J. Douglas (Presbyterian), and A. Bowden (Baptist). The meetings were largely attended, the hall being crowded. Much earnestness prevailed, and a true spirit of prayer pervaded the vast assembly.

GLOUCESTER.—On Monday Evening, January 23rd, the annual meeting of the members of the Baptist Church was held. After tea the chair was occupied by the pastor, the Rev. John Bloomfield, who gave a very earnest and suitable address. The report of the past year was then read by the secretary, and was of a most encouraging nature, forty-two members having been added to the church roll by baptism, and dismission from other churches since the settlement of the present pastor in July last. A paper was read by one of the deacons, entitled

"Unappropriated Duties and Pleasures of Church Life," and an interesting discussion ensued, which it is hoped will result in much profit and usefulness. The Baptist interest in this city is growing, and the chapel is found to be much too small for the increasing congregations, and numbers of persons anxious to avail themselves of the earnest ministry of our new pastor are unable to obtain sittings. A committee has, however, been appointed to confer upon the desirability of an enlargement, and hopes are entertained that before long an appeal will be made to the Christian public to help the friends here in securing a larger place of worship, and also greater school accommodation to meet the long felt need and pressing necessity of our cause in this ancient city.

ST. PAUL THE FIRST ARMY SCRIPTURE-READER.—The Dean of Chester, Dr. Howson, speaking at a Liverpool meeting in aid of the Soldiers' Friend Society, said the first army Scripture-reader was the Apostle Paul. All through the latter chapters of the Acts of the Apostles they found him in close connection with the Roman army—a circumstance which helped him to spread the Gospel; and if they followed him to Rome, they found these two things side by side—the exposition of the Scriptures by St. Paul, and, secondly, the fact that this exposition went on in close association with the officers and soldiers of the Roman army. In fact, it would not be an exaggeration to say that the establishment of Christianity in Europe was in a very great degree accomplished through the organisation of the army of the Roman Empire. Those soldiers with whom St. Paul was in communication in Rome were in communication with all the provinces. They went to such places as Chester, York, and Lincoln; so that through the military organisation the Gospel was spread to those regions which were then barbarous, and which now enjoyed the blessings of Christianity. What was true then might be true now. The army might be, and he believed in some degree was, a missionary organisation, and in proportion as it was Christianised, it certainly would become so.

BAPTISMS.

Bugbrook, Northamptonshire.—Feb. 2, Three, by E. M. C. Bottonhill.

Barnsley.—Feb. 5, One, by H. Watts.

Coleraine, Ireland.—Dec. —, 1870, Two; Jan. 15, 1871, One; Feb. 12, One, by A. Carson, M.A.

Fleetpond Chapel, Hants.—Jan. 29, Two, by J. Young.

Histon, Cambs.—Jan. 23, Five, by the pastor. William Piggott.

Langley, Essex.—Jan. 29, Three, by the pastor, G. Monk.

Leicester, Harvey-lane.—Jan. 31, Three, by G. T. Ennals.

Middlesborough, Park-street.—Dec. 1, Three; Dec. 29, One; Feb. 2, Three, by the Pastor, W. H. Priter.

Metropolitan District—

Downham-road.—Dec. —, Two; Feb. 1, Three, by Joseph Blake. (At the Oval Chapel, Hackney-road.)

Metropolitan Tabernacle.—Jan. 26, Fourteen, by Rev. J. A. Spurgeon; Feb. 9, Seventeen, by Rev. B. Davies of Greenwich.

Romney-street, Westminster.—Jan. 29, Six, by J. S. Morris.

Neath, English Church.—Jan. 22, Six, by A. F. Mills.

Oldham, King-street.—Jan. 29, Six, by R. Howard Beyley.

Peterborough, Queen-street.—Nov. 27, Five; Dec. 25, Seven; Jan. 20, Three, by Thomas Barrass.

Uffculme, Devon.—Feb. 9, Five, by J. Cruickshank.

Weston, Suffolk.—Feb. 1st, Five, by W. E. Pichard.

RECENT DEATHS.

DIED on Sunday, the 12th of February, aged 48 years, Emily, wife of Rev. J. F. Sparke, Baptist minister, Hollinwood, near Manchester. Our deceased sister was baptized at Attleborough, Norfolk, when about 17 or 18 years old. She had suffered for many months before her death from consumption and heart disease, and recently from dropsy. For the last few weeks her sufferings were, at times, very great, but her mind was supported by her hope of mercy through our glorious Redeemer. Her husband heard her saying to herself, recently: "Victory, victory; eternal victory through the blood of the Lamb. Quite ready—quite ready."

May each reader, and the writer, be, by Divine grace, "Ready—quite ready," when the solemn summons shall come.

At Stotfold, Beds., Feb. 1st., CHARLOTTE Whitmore, in her 85th year. For thirty-eight years she was a most consistent member of the church at the Old Baptist Chapel; and during a long illness manifested the power of Divine grace, which kept her peaceful and resigned to God's will. Her death was improved on Lord's-day evening, Feb. 12th, by the Rev. D. Mace, from a text she often quoted after expressing her "desire to depart, and to be with Christ," from Job xiv. 14.

MRS. E. MANSFIELD.—On Wednesday, February 8th, at Landbeach, Cambridge, Elizabeth Mansfield departed this life, aged 78 years, in the faith and hope of the Gospel. Our sister was one of the earliest members of the Baptist church in this village. She was baptized with six others, and received in communion, 23rd July, 1828, two months after the church was formed by the

late William Harris, then the pastor. For forty-two years and six months she maintained a consistent Christian life, greatly devoted to her Lord. For the last eighteen months, her sufferings were borne with much patience and Christian fortitude. Sometimes she would say her Lord was a long time in coming to fetch her home, but was never heard to murmur. The promises of the Gospel were a great comfort to her. She was not able to talk for the last few days, but her lips were seen to move as she calmly and peacefully fell asleep in Jesus. Several of the members and others, including her pastor, followed her to the grave in the parish churchyard, where she was buried by the side of relatives on the 12th inst., and on the evening of the same day, Mr. J. Robinson preached a funeral sermon to a very attentive congregation from John xvi. 33, "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from January 20th to February 19th, 1871.

£ s. d.		£ s. d.		£ s. d.	
A Friend	20 0 0	Collected by Miss		An Old Student	0 5 0
Mr. J. P. Stenhouse	1 0 0	Jephs	1 5 0	R. W. M.	4 0 0
Mrs. B. Scott	1 0 0	Mr. M. Fulks	1 6 0	Mrs. Sarah Taylor ...	2 10 0
Mrs. Willows	0 10 0	Mr. and Mrs. Ryder...	0 10 6	Mr. W. H. Roberts ...	3 3 0
Mr. Churchill	5 5 0	Miss C. Jones, per		O. H.	3 0 0
Mr. J. Brockie	1 0 0	Miss Walker... ..	0 10 0	Mrs. Snell	1 0 0
H. E. P.	0 3 0	A Friend	0 2 0	Mrs. Morgan	1 0 0
E. S.	0 2 6	Mr. Dransfield	2 2 0	Miss S. Munro	1 0 0
Mr. M. Tutton	3 0 0	R. A. J.	10 0 0	First Fruits	0 5 0
John Ploughman ...	0 4 6	Mrs. Holroyd, per Rev.		A Friend	0 10 0
Mr. W. Taylor	0 7 6	E. Blewitt	1 0 0	H. A.	0 5 0
Mary Saunders... ..	0 2 0	Mr. T. Webster	2 0 0	Lamport	0 2 0
Baptisma	8 10 0	I. Innocent	0 5 0	Mr. R. Cory, jun. ...	8 0 0
J. H.	0 5 0	Mr. I. Frances	1 0 0	An old student—W.H.B.	2 0 0
A Friend, per Mr.		Mr. J. Seivwright ...	0 10 0	They that be wise, &c.	0 2 6
Angus	0 5 0	Mr. M. Savage	1 0 0	A. B. C.	0 5 0
Mr. James McElhumry	0 2 6	Mr. R. Alderton	1 10 0	Mr. J. Hughes	1 0 0
A Friend	1 0 0	Mr. Morris	0 10 0	Mrs. Hughes	0 10 0
Mr. Henderson... ..	0 5 0	C. J.	0 5 6	Mr. Samuel Hughes ...	0 10 0
G. D.	1 0 0	Per Mr. Galt—		Mr. J. Gloag	5 0 0
A Sinner	0 5 0	A Lady	£1	One who feasts on the	
D. W.	0 3 0	A Servt. Maid 2s.		Sermons... ..	5 0 0
A Weekly Reader ...	0 5 0	Mrs. Galt ... 12s.		A thankoffering for	
Mr. Grange	3 0 0	—	1 14 0	renewed health after	
Mr. Garnett	5 0 0	Coll. by Miss Martin	1 0 0	a season of affliction	1 0 0

			£ s. d.						£ s. d.											
Mrs. Hughes ...	1	1	0	Miss A. Marsh ...	1	5	0	<i>Reedham College Brixton—</i>			Miss Kirby ...	0	6	0						
Mrs. E. Evans ...	0	10	0	Mr. Hellier... ..	4	10	0				Miss Bell ...	0	6	0						
Miss A., per Rev. W. C. Bunning ...	0	10	0	Mr. White ...	1	3	0				Miss Grey ...	0	13	0						
Mr. A. T. Nisbet ...	1	1	0	Miss George ...	0	6	0				Miss Abrahams ...	0	11	0						
Messrs. Hitchcock, Williams & Co. ...	5	5	0	Miss Oshorn ...	0	15	0				Miss Clark... ..	0	6	0						
Presentation Fund—				Miss S. E. Cockrell ...	2	10	0				Miss Chambers ...	0	3	0						
Mr. J. W. Fidge ...	1	1	0	Mrs. Duncombe ...	1	1	0				Miss Dunn... ..	0	16	0						
Mr. Smith ...	1	0	0	Mr. E. Bithray ...	0	10	6				<hr/>			Mr. G. Browne... ..	0	14	6			
Miss Dransfield ...	5	0	0	Mr. W. Hawkins ...	1	8	0							Mr. Simmonds ...	0	10	0			
Mr. Vickery ...	1	0	0	Mr. J. Bryan ...	0	12	6							Mr. S. W. Brown ...	1	1	0			
Mr. Gwillim ...	0	10	0	Mr. J. Tanner... ..	0	17	6							Mr. Taylor... ..	1	2	0			
Mr. W. Binfield ...	1	1	0	W. L. ...	0	5	0							Mr. J. Oxley ...	1	1	0			
Mrs. Ambrose ...	2	12	6	Mr. Craumphorn ...	1	10	0							Mr. C. Neville ...	1	1	0			
Mr. Verdan ...	1	3	6	Miss Morrison ...	0	10	0							Mr. Keys ...	2	11	6			
Mr. Court ...	0	8	0	Master H. Olney ...	2	0	0							Miss Figg ...	0	13	6			
Mrs. Darkin ...	2	2	0	Miss Limebeer... ..	0	10	0							Mr. Padgett ...	1	0	0			
Mr. H. White ...	1	3	0	Mr. Bantick ...	1	11	9							Master H. A. Payne	0	16	0			
Mr. Bowker ...	1	7	6	Miss Kate White ...	1	1	0							" G. H. "	0	11	0			
Mr. G. Ely ...	1	0	0	Mr. Croker... ..	1	0	0							" W. S. "	0	5	6			
Mr. Pettifer ...	1	0	0	Mr. Catterson ...	1	1	0							Miss E. Olney ...	2	0	0			
Mrs. Holmes ...	0	17	9	Mr. Davies... ..	0	14	6	Mrs. Ludgate ...	0	4				0						
Mrs. Ayton ...	0	2	9	Mrs. Newbold ...	0	13	6	Miss McAlley ...	0	6				6						
Mrs. Knight ...	1	2	6	Susan Avery ...	0	7	6	Mr. Boot ...	1	1				0						
Mr. C. Ball... ..	5	4	0	Miss Bailey ...	3	0	0	<hr/>						<i>Cornwall-road, Brixton, Sunday-school Collection at Paisley Contribution after Lecture at Nailsworth ...</i>						
Miss Helen David ...	1	13	6	Miss Chicken ...	1	7	6										Mr. Steel ...	1	0	0
Mr. C. H. Price... ..	1	0	0	Mr. E. Brown ...	1	7	6										Mr. Newdick ...	1	0	0
Mr. J. Ward ...	0	18	6	Miss Clara Tubby ...	1	8	6										Mr. F. J. Ackland ...	1	0	0
Mr. Ashley... ..	1	1	0	Mr. Steel ...	1	0	0				Miss A. Bean ...	1	2				0			
Mr. J. Allum ...	1	2	6	Mr. Steel ...	1	0	0				A Friend ...	0	16				0			
Miss Mary Morris ...	0	13	6	Mr. Steel ...	1	0	0				Mr. Glennie ...	1	8				6			
Mr. Bomang ...	3	0	0	Mr. Steel ...	1	0	0				Mr. Driver... ..	0	14				6			
Mr. T. Wood ...	0	6	0	Mr. Steel ...	1	0	0				Mrs. Arnold ...	0	15				6			
Mrs. Hoad ...	0	5	6	Mr. Steel ...	1	0	0				Mr. Alfred Brock ...	0	11				6			
Mrs. Goodchild... ..	0	17	0	Mr. Steel ...	1	0	0				Mrs. H. White ...	0	10				0			
Mr. John Vince ...	0	14	0	Mr. Steel ...	1	0	0				Mr. Gobby... ..	0	10				0			
Miss Hill ...	0	14	6	Mr. Steel ...	1	0	0				Mr. Boxall ...	1	0				0			
Mr. C. Chester ...	0	10	6	Mr. Steel ...	1	0	0				Mr. Cook ...	5	5				0			
Mr. H. McLeod... ..	0	15	0	Mr. Steel ...	1	0	0				Mr. Lott ...	0	4				0			
Mr. H. Stanley ...	0	10	0	Mr. Steel ...	1	0	0				Mrs. H. Hobson ...	7	5				0			
Mr. W. H. Marsh ...	1	5	0	Mr. Steel ...	1	0	0				Mrs. E. Watkins ...	0	13				0			
Mrs. Bonser ...	1	10	0	Mr. Steel ...	1	7	6				Mr. B. Murrell... ..	1	7				6			
Miss Kelley ...	0	15	0	Mr. Steel ...	0	16	0				Mr. Buckmaster ...	0	16				0			
Miss Ann Tucker ...	0	17	0	Miss Emily Palmer ...	0	11	6				<hr/>						£438 19 5			

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHARLES BLACKSHAW.

** We beg to inform our readers that our Number for April will contain a life-like Portrait, on steel, of the REV. C. H. SPURGEON. It is beautifully executed, no expense having been spared to make it perfect.

C. A. Jones



CHRIST AND HIS HEARERS.

A SERMON, DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

"Then drew near unto Him all the publicans and sinners for to hear Him, and the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them."—Luke xv. 1, 2.

SELF-RIGHTEOUSNESS always seeks to blame others and to whitewash itself. The group that stood nearest to Christ in preaching, was composed of two classes of persons—the publicans, or tax-gatherers, and the open sinners. Now the Pharisee, when he came to speak of these two classes, called them by one name, lumping them all under one description, and calling them all sinners. Now, although the publicans, or tax-gatherers, were very generally taken from the lowest class of Jews, and their calling of tax-gathering, never in itself too popular, was in their particular case very objectionable, yet we have no reason to believe that all tax-gatherers were necessarily profane, or licentious, or dishonest. There were bad and good amongst those Jewish tax-gatherers as well as among all other classes of mankind; yet, because they were looked upon as being of the lowest class, the Pharisee spoke of them as if they were all "sinners." This is a common habit, I am afraid, with the Too-gooods, with those who never felt their own sinfulness, to use always the worst names they can, and to put as bad a colour as they can upon the characters of other men. I wish we had learned to do the very reverse, namely to try to see all the good we can in our fellow-creatures, which were far more like Christ, rather than to condemn them wholesale, and impute the faults of some to a whole class. The Holy Spirit here speaks of "publicans *and* sinners;" the evil spirit in the Pharisee calls them all sinners. Let us imitate the Spirit of God and not the spirit of pride.

But I said that self-righteousness tries to whitewash itself, for did not these Pharisees, when they murmured that Christ received sinners, intend to say that as He did receive them they were not sinners? Nay, they would not have blushed, for they were rather honest in their self-righteousness, perhaps more honest than we are,—they would not have blushed to have said—"We have thanked God that we are not as the publicans and not as the sinners." They did not reckon themselves as belonging to the class of offenders and breakers of the law. They were holy; they were the separated ones; they were a peculiar people zealous for good works after their own estimation, though not in the sight of God. Alas! how easy it is for us to try to make ourselves appear to be better than we really are! We are full of sin; our nature is deceitful and vile, and yet we try to draw up a good balance-sheet, if we can, of our spiritual trading. We represent that to be sound which is rotten, and that to be accepted which is dishonoured. Oh! that we could but see ourselves as God sees us! We should never then again dare even to think a good thought of ourselves out of Christ, but, abhorring ourselves in dust and ashes, we should wrap His righteousness about us; we should plunge into the crimson fountain of His blood, and never hope to be accepted except in the Beloved. May God grant us grace to beware of the least touch of self-righteousness, for it is evil, only evil, and that continually. May we always be as timid as the publican who stood afar off and dared not even lift up his eyes to heaven, rather than be as censorious and presumptuous as the Pharisee whose sole prayer consisted in flattering himself that he was better than others.

Having thus introduced to you the Pharisees, the publicans and the sinners, let us now come to the text itself and observe that publicans and sinners were

* This Sermon being Copyright, the right of reprinting and translating is reserved.
No. 149, NEW SERIES.

attracted to the ministry of Christ. The first question of this evening shall be—*what attracted them? then, secondly, what in the Gospel should attract us? and thirdly, what came of their being attracted, and what comes to us, also, of our being attracted by the Gospel?*

First, then, it seems that when Christ preached, He was surrounded by a number of persons of very loose character, and others of the lowest calling who pressed to Him for to hear Him. WHY DID THEY COME?

They were genuine hearers; it was a *bonâ fide* audience. I mean by that that they were not like the crowds who followed Christ up the mountain, who followed not to hear Him, but to eat of the loaves and the fishes. These publicans and sinners were not thinking of the loaves and fishes. They were none of those, who, like the old people in some parishes, go to church in order to get the loaf of bread on the Sunday morning. They were real *bonâ fide* hearers, who really went to hear. They were a genuine, earnest, and honest audience, and they pressed round Him to listen to Him. Why did they do this?

I will tell you why they did not. *They certainly were not attracted to Christ by any ceremonialism which Christ used, or any kind of pomp or show of priestcraft in His dress.* It is said that the working classes do not attend places of worship because we do not dress ourselves in white, and blue, and green, and puce, and I do not know what other colours besides—in fine because we do not make fools of ourselves. It is said that people will not come to hear us because of this, but our Lord Jesus Christ never put on anything like a priestly vestment in His life. The common dress in which He robed Himself was “a garment without seam, woven from the top throughout,” or rather, the usual dress of the East. There was nothing whatever in His garb that was distinctive. John the Baptist, it is true, put on prophetic robes—the rough robe of hair-skin, and some have used that same rough garment to deceive, but Christ was perfectly a man among men. I may venture to say that whoever else was a clergyman, Jesus Christ was not, and whoever else was a priest, as one of a priestly caste set apart from the people, He was none. He was just a man among men. He ate as they ate, and drank as they drank. He toiled as other carpenters have done in the carpenter's shop, and when He came to speak in public He spoke like one of the people. His authority was not derived from his robes. He had not to step into the vestry and put on His garments to get His dignity. His dignity was in the Man Himself, in the spirit that filled the Man, and that which attracted people to Him was certainly nothing external, and had nothing to do with milliners' shops, but was something far other than that.

Again, the publicans and sinners certainly did not come to Christ to hear Him *because of His laborious reasoning.* The working-classes of London, we are told, if they are ever to be brought to places of worship, need that we should argue with them, and prove to them the existence of God, the divinity of Christ, the truth of the Bible, and all such things, and they are not led by our dogmatism. That is the statement that is made. I believe it to be as false as those who say it are impertinent. I do not find our Saviour ever trying to prove that there is a God. I do not find him standing up and continually apologising; but His mode of address is in the strongest sense, and I grant you in a sense far above what you and I could claim to adopt, dogmatical. “Verily, verily, I say unto you.” That is His argument. “I testify what I do know and what I have seen of the Father,” and He bears witness to the truth with a full, down-right certainty which does not admit of a doubt. True He has an answer for the Sadducees, but it is curt, sharp, and decisive, and He goes on His way to preach His own Gospel, which is evidently His delight and His forte. No, if publicans and sinners came to Christ, they did not come to Him to be amazed with the display of intellect, or to be dazzled with the remarkably judicious manner in which He would handle a debate, but they came for some other reason than that.

Again, if they came to Jesus Christ they certainly did not come *because of His trimming doctrines*. He was not one who excused sin, or who made it out to be a weakness incidental to human nature. No, He denounced sin in terms the most burning. They did not come to Him because He was one who preached smooth things with regard to the punishment of sin. Nay, my brethren, of all the preachers that ever lived, none ever preached on the wrath of God in such terrible terms as Jesus Christ Himself. Though He was full of tenderness and full of love, yet you hear Him speak of the worm that never dieth, and of the fire that never shall be quenched. He loved men's souls too well to make them think that sin was a trifle. He loved them too well to let them run the risk of everlasting woe without warning them of it in the plainest terms. No, if any sat at Jesu's feet to learn of Him, it was not because their conscience remained unmolested, and they were lulled by syren-strains into a deadly sleep. His spirit-stirring words must often have sent bolts right through and through their consciences. They did not, therefore, go because He used fair speeches, and so amused the people, and lulled them to sleep in sin.

Once more, if the publicans and sinners listened to Christ in crowds, *it was not because of His vehement gesticulation or His declamation*. He was not a preacher who was at all given to the stamping of the foot. "He shall not strive nor cry, nor His voice be heard in the streets." The bruised reed He shall not break, and the smoking flax He shall not quench. He opened His mouth and spoke, and He spoke with matchless oratory, for "never man spoke like that man." But it was all simple and plain. You see no traces of logic; there are no signs of rhetoric. You do not catch him for a moment, as it were, seeking so to awaken the emotions as to ignore the intellect, and so to stir the passions as if men were only children to be frightened or to be cajoled. He speaks to them as men; He appeals to their entire nature, and while the truths He utters are full of pathos that stir the very depths of the soul, yet are they gentle and quiet, and His speech distils as the dew and drops as the rain. Let none think that they can win a congregation by the mere force of gesticulation. Jesus did not so.

What, then, was it that attracted these people? They were not generally sermon-hearers. Look at that fellow there with his ink-bottle. He will look up the Jew that has forgotten to pay his tribute to Cæsar; he is very quick about that, but he is not a man who is at all likely to attend theological discussions. Do you see that villain there with the low forehead? Why, I do believe, he is the very man who was tried and who only escaped with his life upon a doubtful point at the last Passover. And there is that woman—oh! yes; there can be no doubt about *her* character—you know her, and what she is. Do you see them there? They are all listening, not with their ears only, but with their very eyes and mouths they are drinking in every word that that Man is saying as He talks to them about the lost sheep and the lost son. What is it that entrals them? What are the golden chains that come from His mouth and that hold these by their ears? What can the secret be? I think it lay partly in this, *that He was a Man awfully in earnest*. As they looked up to Him, they all felt that He was a real man. The Pharisees were starched with decorum, and full of affectation. These people were too simple-minded, though wicked, to believe in the Scribes and Pharisees, and so they went their way to their own haunts, and never regarded their teaching. But with half an eye, they could see standing there a Man unaffected, sincere, and in earnest, who was speaking of something which He Himself believed, and speaking it with power and force because He felt it in His soul. Oh! never was there such an earnest preacher as the Master! No idle word has He to give account of; no words to recollect that lack results because they came not fresh from the speaker's heart. All He speaks is to the point, and all of it came deep from His heart's inmost self. This drew the people to Him.

They were attracted too, no doubt, *because He honestly touched their consciences*. It would be supposed, my brethren, that the very intelligent, wise, rational, and seemly doctrine of Unitarianism, as we are commonly told it is, would everywhere be attended by crowds, but there are scarcely any places in which that doctrine is preached in which you might not catch any number of spiders, and study the whole science of entomology as far as spiders are concerned. How is this? Why, as one said once, "The people know in their hearts somehow or other, I cannot tell how, that this that you preach is not true; although it looks so well, and so rational, and seems to flatter them so much, yet they do not come to hear it, for in their hearts they know it is not true." It is a strange thing that if the old evangelic doctrines should appear for one moment to be beaten in debate, they always conquer in results. I shall defy any man to maintain a church prosperously, or to keep up a denomination which is built upon unsound doctrine with anything like prosperity during a term of years. The bubble shines and glitters, but it is too thin to last, and it goes. Now, after all, the worst men like to hear a preacher who will dash at their consciences, who will tell them what they in their inner selves know to be true, and as Jesus Christ never flinched from this, but told them just what was the fact, the people delighted to gather round Him and to listen to His speech.

Moreover, and I doubt not that this was the great charm, *they perceived that He intensely loved them*, that He did not preach the truth merely that it might cause philosophic speculation and because he was highly pleased to teach it, but because He wanted that truth to raise, to bless, to comfort, to save them, and to make them happy. The Pharisee, if he ever spoke to a publican or a sinner, would do it with a long space between them, gathering up his robes for fear of contagion, looking down upon the sinner as though the teacher were so much above the taught. But Christ came right among them, and was one of themselves, and He looked as if He would do anything for them if He might but deliver them from their sins. They knew this, and this mighty charm it was that embraced them, and made them linger till the voice had done, and then carry away the echoes of those loving tones in their memories for many a day afterwards.

Besides that, I doubt not that another charm of Christ's preaching lay in this, *that He always preached doctrine that was hopeful to them*. While He said, "Woe unto ye, Scribes and Pharisees," He had loving words for weary and heavy-laden ones. While He denounced self-righteousness, He would turn round and say, "I came not to call the righteous, but sinners to repentance." If He ever had a frown upon His brow, it was for the hypocrite and the proud man, but He had tears for sinners, He had loving invitations for penitent ones. Like a good physician, He sought out morally sick folk, and sought to restore them to spiritual health. This it was, also, that helped to attract them to Christ.

Now, my dear hearers, I believe that if you would tell me your characters, I could tell you whether, if Jesus Christ were here now, you would be likely habitually to hear Him or not. If you are a very excellent person who never did anything wrong, if you feel yourself a deal above most people, if you have a proper sense of your own dignity, and if you are much impressed with your own importance, I believe that you would have murmured at Christ, but I am quite sure that you would not have been in the throng that drew near to hear Him. But, if you are sensible that you have been guilty, if you confess that you have broken God's law, if you are anxious to be forgiven, or if you are conscious that you are forgiven, but still need to be daily washed, to be daily kept, to be daily dealt with in tenderness and love,—oh! you are the men who would have made a body-guard about that Prince of Preachers, for as surely as His doctrine was meant for you as the rain comes down upon the mown grass, so was your state of mind meant for the Gospel, and you and the Saviour would be quite sure to stand in near and proper relationship to one another.

II. But we cannot linger, and must pass on now to the second point. WHAT IS THERE IN THE GOSPEL OF CHRIST THAT DOES NOT ATTRACT SOME OF US, AND OUGHT TO ATTRACT US ALL?

Very briefly; there is this in the Gospel that attracts my soul, and I will speak for others. Ever since we fell out with God, through sin, the thought of God has been dreadful to us; we have been afraid of Him. But Jesus Christ is God, and He has taken upon Himself our manhood, and now He tells us *that we may come to God through Him*, in fact that if we come to Him, when we have seen Him, we have seen the Father. Now, as I want to be one with God, and yet shudder at the thought of coming to Him, my soul burrs with fervent affection towards Christ; and when I see that I can come to God so safely and so sweetly by coming through Him, that attracts me.

Next, ever since we were awakened to a sense of what sin is, sin has been a great burden to us. We have offended against God, and we know it. Oh! that this offence could be blotted out! Now, Jesus Christ comes and shows that, altogether without a violation of justice, *God can put all our sins away, as if they had never been*. The Gospel tells us that Christ becomes a substitute for us, that He was punished instead of all those who believe in Him, so that the law takes effect, justice is satisfied, and yet God is gracious. I know when I first learned that truth my heart was ravished with it. I have read books sometimes that have kept me up at night to read them, or I have got hold of ideas that have almost made me dance when I have got them, but that old idea of substitution, oh! sirs, it was the brightest day I ever lived when I learned that—that the Lord hath laid on Him the iniquity of us all. You know, an awakened conscience cannot play with sin as some of you do, and imagine that God can easily forgive sin, but when the conscience is awakened, it feels that God cannot forgive sin without exacting the punishment that is due to sin. Then there comes in to meet this difficulty the fact that Christ is punished in the stead of the believer, that God is just, and yet the justifier of Him that believeth. Here is another precious truth that has attracted many of us to Christ. I pray God that it may attract many others to Him. Here is the way of pardoned sin, and here is the way of access to God.

Brethren, we feel in ourselves so many inabilities, we cannot do anything aright; we feel that we cannot pray. There are times when, if we gave a world for it, we cannot shed a tear, when we cannot make our hard hearts melt, cannot get repentance out of these dry souls. Oh! but then this attracts me to Christ, *to find that He can give me all grace*, that in Him all fulness dwells, that His spirit helpeth our infirmities, and that just as I am wounded, and broken, and sin-sick, and hard, and cold, and dead, Christ comes and meets my case. Oh! how this ought to attract us to Christ!

And then oftentimes the fear comes up to every awakened man: "Shall I hold on? If I begin to be a Christian, shall I hold on to the end? Will not temptation yet lead me astray?" Then Christ comes in and says, "*Because I live, ye shall live also*; I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hands." Oh! Saviour, this is a silken bond to draw us to thyself! Was there ever a greater attraction than this—all safe in Christ; the lambs of the flock, the weakest ones, all safe; the man of imperious passions, the man with once imperious lusts—all safe when once they put themselves in the hands of Christ. Then can we all say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him until that day."

But the thought comes over us sometimes, "Ah! but what will it be to die?" That hour of death—how grim it looks! And, indeed, it never is child's play to die, to pass into the unknown and the invisible, the naked spirit to leave the body behind it to become food for worms. The bravest man may well turn pale here. But oh! the attraction of Christ is—"He that believeth in Me shall never die:

though he were dead, yet shall he live." Oh! the thought of resurrection: the thought that death is changed, no longer to be a penal sentence, but to be merely an entrance into heaven; the thought that—

" Jesus will make a dying bed
 Feel soft as downy pillows are,
 While on His breast we lean our head
 And breathe our life out sweetly there ;"

the thought that He will come and meet us, and that our spirits, side by side with His, shall pass through the iron gate with a song upon our lips, and fear no terror as we pass by the gates of the grave! My brethren, this woos us to Christ, this holds us to Christ, this charms and fascinates us; this is a faith that well sustains us, that blots out the past, that brightens the present, and lights up the future with the expectation of the glory to be revealed.

My hearer, if thou hast never had Christ, dost thou not desire Him? Man, if Christ be thine, heaven is thine. Man, if thou believest in Christ, this night thy transgressions shall be forgiven thee; thou shalt become a child of God, an heir of immortality. Dost thou not want a Saviour? Wilt thou not ask for one? Oh! yield thee, yield thee now to Him who was given for thee, who round thee now the cords of His love would cast, binding thee fast to His altar! God grant in His infinite mercy that the attractions of the Gospel may be known to us all!

III. And now, in the last place, WHAT CAME OF IT?

Those who were attracted first to hear were, according to the second verse, still further blessed. The Pharisees said, not—"This man preacheth to sinners," but "*This man receiveth sinners and eateth with them.*" It is a great blessing when the Gospel is preached to sinners; but oh! it is a far greater blessing when sinners are received, when sinners come to eat with Christ. The Pharisees left out what they ought to have mentioned, that when Christ received sinners, He did not leave them sinners. It is no disgrace to say of a certain doctor in London, "Why, it is said that that doctor has had some of the most horrible cases in London; I saw one man there with a dreadful cancer; another was taken in that was subject to epilepsy; I saw one with a leprosy taken into that physician's house." Is that any disgrace to the physician? Why, sir, the thing is—how did they come out? What were they after his skill had been exerted upon them? What they were when they went into the hospital is no disgrace to the hospital; it may even reflect honour upon the wisdom of those who exercised their skill within it. So that Christ receiveth sinners is true, but He first makes them penitent sinners: He makes them believing sinners; He changes their nature; He turns the lion into a lamb, the raven into a dove; and then when He has done this, when He has washed away their sins and changed their natures, He receives them to be His friends. None are so near to Christ as blood-washed sinners. He receives them to be His disciples; none should sit at His feet but those who first have been washed in His blood. Then He receives them as His servants. None can serve Him who have not first been served by Him. You cannot unloose His shoes until first He has washed your feet. Then He receives these sinners to be His advocates. He sends them out to preach His Gospel, but He never sends any out to preach the Gospel unless first of all they have received Him into their hearts as the Gospel of their salvation. "*This man receiveth sinners.*"

Oh! I wish that to-night the Lord would look out the biggest sinner in the Tabernacle; I might say, if there were such a person present, one commonly known to be the biggest blackguard in the parish; I wish the Lord would light on just such an one, for the raw material for a great saint is often a great sinner. When the devil wanted to make the biggest sinner that ever lived, he took an apostle to be the raw material, namely, Judas, and made him the son of perdition; but when

Christ wanted the greatest of preachers and the best of all the apostles, he went right into the devil's camp, and laid hold of Saul of Tarsus, and made him become Paul, the mighty winner of souls. "This man receiveth sinners." The thief, the drunkard, the harlot—He receives them still. He washes them, changes them, takes them into His society, uplifts them; takes the beggar from the dunghill and makes him sit among princes. Oh! mighty Master, do this deed of grace again, and though the Pharisees will murmur, and the proud may still slander Thy name, we, who are sinners too, will clap our hands for very joy, and bless Thy love and adore Thy grace, world without end. "This man receiveth sinners."

And then they said, "*And eateth with them.*" Yes, in a mystical sense you will see that done again to-night, for here is the TABLE, the Lord's Table, peculiarly so, and to that table let no man come who has never been a sinner, for he will not be welcome. Let no man come who has not felt himself to be a sinner, for he will not be welcome. If there be a man that is rich in good things, and that is full of good things, let him not come, for "He hath filled the hungry with good things, but the rich He hath sent empty away." If there be a handmaiden here of low estate and humble mind, let her come, for He hath remembered the low estate of His handmaiden; but if there be any that are great and mighty, and exalted in their own estimation, let them stand aside and hear Him say, "He hath put down the mighty from their seat, and He hath exalted them of low degree." Here is a table spread for sinners, sinners blood-washed, but sinners still. I often feel, my brethren, as if I could not come to the cross anyhow but as a sinner. I think I told you this parable once. There was a great king once who used to have a table spread every day, and there were two sorts of persons who had a right to come there. All round the king, on his right and left, sat the princes of the blood and the nobles of the highest rank. They came in their robes of state, and there they sat and they were welcome. At the other end of the table the king in his bounty had bidden his chamberlain every day spread many dainty dishes for beggars, and if there were any in the city at any time who were foot sore, who were houseless and homeless, ragged and hungry, the notice was given that anyone who could plead abject poverty might come to the king's table. Now, so it happened once on a time that a prince of the blood had lost, as he thought, the deeds of his estate; moreover, he had lost the register of his birth, and he was afraid that all that he had ever possessed had never been rightly his own. Perhaps he was some changeling child, he said, for such things had been; perhaps his estates were not his own, and as the time came round for the feast he felt as if he did not dare put on his robes lest he should be shown to be an impostor. But then it flashed across his mind, "If I have been an impostor up till now, and I am not the son of my reputed father; if the estates and the rich gems I have are not mine, then I am a poor beggar, and I have not anything." So off he took his fine garments, and found some common dress that had been laid aside, "I must even sit at the king's table somewhere," said he, "and if I cannot go as a prince I will go as a beggar, and so one way or the other, I will eat of his banquet." Brethren, I have often had to do that, and I would advise you to do it whenever your doubts and fears come across you. If Jesus Christ cannot receive you, and you cannot come to Him as a saint or as a child of God, recollect that "This Man receiveth sinners and eateth with them." Come with all your sinnership; come, I say, and you cannot be cast out. Many years ago the shaft of a mine was blocked up by some falling earth, and there was no chance of the miners' escape. They gathered themselves together, and held a prayer-meeting in expectation of speedy death, for it did not seem probable that they would ever be able to get out by the shaft, which was so thoroughly destroyed. While they were in prayer a happy thought struck one of the older miners. He had heard that there was an old working which led into another mine, which had been given up, and he said he would go first, and perhaps they might be able by

going through some old passages to come out into the old mine. He knew from what he had heard his father say, that much of it was very low, and that the water dripped into it, and that in some places they would have to keep on all fours, but for all that he said it would not matter so long as they could but get to the daylight again. They could not go up the regular shaft, but away they went, creeping down the back ways, all through the mire, and mud, and filth, and dirt, and darkness, but they came to the light at last, and came up all safe to their homes again. Now, sometimes, when I can look straight up to my Lord, I know that I am his child. I do to night, and I can rejoice to go up and down the shaft straight ahead. But, brethren, if ever you cannot do that there is an old working, there is an old way, the way that all the saints have gone. You will have to go on your hands and knees: you will have to go on all fours; you will find it flooded with tears of repentance; but never mind, the devil himself cannot block that way up. If you cannot come as a saint, come as a sinner. If you have got no grace, you can get grace. If you cannot come with a tender heart, come for a tender heart. If you cannot come with faith, come to get faith; for "this man receiveth sinners and eateth with them." May this Blessed Man come and eat with us to-night.

Essays and Papers on Religious Subjects.

COMMON SENSE IN RELATION TO SUNDAY SCHOOLS.

BY REV. H. J. BETTS.

THERE is a verse in the Book of Ecclesiastes which reads thus:—"The labour of the foolish wearieth every one of them; because he knoweth not how to go to the city." Suppose the case of a man who claims to deal with "all mysteries and all knowledge," while he has no power to grasp first principles;—who professes to be ready for the most onerous service, while the yoke of a child galls his shoulder;—who sets himself up for a trustworthy guide over the pathless desert, while he blunders in the king's highway, and misses the plainest of all roads—"the road to the city." The foolish fellow "wearieth every one" of those who employ him—trust in him—follow him. To their cost and disappointment they find themselves leaning on a bruised reed, following a blind leader, sitting at the feet of one who should rather learn than teach. He wearieth *himself* also. He is the crow or the hedge-

sparrow trying to be an eagle;—the frog inflating his skin that he may be like an ox;—the schoolboy beating at the rock with a toy hammer, or baling out the sea with an oyster-shell. It will be well if the man who thus exerciseth himself with things too high for him, get no other injury than weariness;—well, if the tired wing of presumption put not an end to his soarings with a sudden fall and broken bones;—well, if the distended skin bear the inflation of pride without bursting;—well, if the rising tide do not carry him away, with his playthings yet in his hand.

If you and I have the laudable ambition of becoming "workmen that need not to be ashamed," we must begin at the beginning,—occupy, if need be, the lowest place,—take a few lessons in *Common Sense*,—and learn "how to go to the city."

One has attended Lecturès and Public Meetings in connection with Sunday Schools, whose tendency upon the minds of our teachers must have been to create the most intense and unqualified self-satisfaction. "Whata nobleband we are!"

What a mighty work we are doing! How deep are the obligations of the Christian Church to our self-denying, laborious efforts! How much more thankful than they are, should our pastors be for such true yoke-fellows, to labour with them in the Gospel!"

I frankly confess that I wish to produce upon my readers another class of impressions. Do not misinterpret me. I stand second to none in high appreciation of their work of love. I number some of my dearest friends, and some of my most devoted fellow-workers, among Sunday-school teachers. But I must state (notwithstanding all this) certain convictions, to which I have been brought by close and long connection with Sunday-school work in different parts of the Country. I feel constrained to suggest, in all faithfulness, and with all boldness, that our schools are not what they ought to be, what they might be, or what, by God's blessing, they will be. They are not what even the practical use of Common Sense might make them *now*.

PREMISES—MANAGEMENT—TEACHING—SERVICES—CHURCH CONNEXION—The mere mention of these will indicate the course to be taken in treating the subject before us. The field is extensive—far too extensive for a full survey. My object is, however, not to exhaust enquiry, but to excite thought and consideration. "I speak as unto wise men; judge ye what I say."

PREMISES! "We have no school premises, properly so called," says one. "We meet in the Chapel; boys in the gallery, girls down stairs, young men's class in the minister's vestry, young women's in the table-pew; and the rest, as they will, or as they can; the teacher, in each case, either sitting at the end of a long line of scholars, or standing before them."

"Our premises," says another, "are not in the Chapel, but *under* it. They consist of one large room, and one small. The infants occupy the small room; the boys and girls the large one; and the senior classes go into the Chapel. The school-room is necessarily somewhat

dark and ill-ventilated. We have a feeling, at times, as if the building above us were on our shoulders. Our discomfort increases with the heat of summer; and truants, in fine weather, may be numbered by the score."

"Our premises," says a third, "are *up-stairs*; light, good; ventilation, middling. Our classes, from the 'select' downward to the infants, are all within one large and undivided area. The simultaneous exercises of the little ones (God bless them!) make the most impression upon eye and ear, through the whole juvenile gathering. Teachers get on best whose voice-power is above the average, and whose nerves are at the furthest extreme from sensitiveness; but small voices and aching heads have no chance. With some of us, the gaining of attention for five minutes would be a most remarkable achievement. At times, we are nearly at our wits' end, and ready to give up in despair."

"Through all these stages," says yet another, "has *our* school passed. Many years ago we taught in the Chapel;—then partly under, and partly in it;—then in a big square room, with two or three little inconvenient ones beneath. But now, we have a room—light and airy—for every class, and a large hall of general assembly, when lessons are over. Our number of teachers is double what it was; and 75 per cent. of scholars have been added to our roll."

Thank you, friend; that is neither more nor less than *Common Sense* in relation to the question of school premises. The case wants no argument. Your plan is so palpably the right thing, that we shall only say to those around you, Go ye, and do likewise; and, if there are difficulties in your way, *meet* them, and *beat* them! Aim at the right thing; and do not rest till you get it!

MANAGEMENT!—I have sometimes gone to preach anniversary sermons in this or that neighbouring town, and, anxious to learn something about "management," have looked into the school-room in the course of the afternoon. In less than five minutes, it has been unmistakeable that the reins of

government were in hands as feeble as those of Phaethon in the Sun-chariot. Superintendent and teachers had parted company with Common Sense, and had no better means left of getting or keeping order (shall I not rather say *dis-order*?) than by threatening, scolding, and boxing.

As to our worthy friends, the superintendents, it appears to me that, just as of ministers, so of them, too much is expected. It seems to be thought that, with a look or a word, they should be able, not only to *warn*, but to *rule* the "unruly," who, to a teacher, are utterly and always unmanageable. I hold that a teacher should have as much influence *over his own class*, at lesson-time, as the superintendent *over the whole school* from the desk; and that there cannot be perfect order without the co-operation of the two.

I shall confine myself to a few remarks upon the question of school-government, as it seems to me to concern the teachers and their responsibilities. I shall not deal now with the *superintendent's* work.

Loss of power in a class invariably follows *late coming and irregular attendance*. Are the clocks and watches of Manchester afflicted with chronic rheumatism or paralysis? No. Monday morning proves, that, not the clocks and watches, but the owners thereof, were late on Sunday;—that, in short, if there was any rheumatic or paralysis in the case, it was a mental rheumatism, and a paralysis of the will. Common Sense says that every teacher should be in his place five minutes before the time;—a phenomenon which, I suppose, has seldom or never been witnessed.

Upon the other point—*regularity*—I have often been struck with the fact that a sense of responsibility to a Sunday class is rather the exception than the rule. Has it not frequently been said by those who read this paper—"If we are not there, they'll find *somebody else*?" And can you be content that just "somebody else" should occupy your place? Does that express the interest you feel in the lambs of CHRIST'S

fold? It has fallen to my lot to be a frequent observer of the injury done to a class by the errors, the foolishness, and the mismanagement of "somebody else." Get your own substitute, if you *must* be absent; but never leave your class to "somebody else," careless and indifferent who that "somebody else" may be.

But, supposing the condition of punctual and regular attendance to have been complied with, Common Sense will further suggest *great carefulness in arrangement*,—the teacher putting *himself* into the right position, so as to see and hear—to be seen and heard by—the whole class; and putting the *scholars*, so as to prevent the more playful and insubordinate from collision in mischief: and then, endeavouring always to cultivate a mannerism, style, and tone of voice, which will best fix attention.

From first to last, there must be *absolute self-control*. They who rule their own spirits well, are the best rulers of the spirits of others. Exhibitions of annoyance, vexation, and bad temper, are a certain forfeiture of right influence. There is a power in *goodness* which will put trifling and disobedience to the blush, where *harshness* will only intensify the mischief.

The study of the several dispositions you have to deal with, is far from unimportant. You remember Mrs. Stowe's paper about "Our Charley." Everybody wants to know what is to be done with him. They send him to school, to get him taught what they cannot teach him at home, and then he learns of some twenty other Charleys every separate resource for keeping up a commotion, that the superabundant vitality of each can originate. He can dance like Jim Smith;—he can smack his lips like Joe Brown;—Will Briggs has shown him how to mew like a cat;—and he can do to perfection the new war-whoop learned from Tom Evans. Now, Charley cannot be wholly shirked, for he is an institution—a solemn fact. He is a *man-child*. Study him;—train him; but *don't tread upon him while he is little*, lest he grow up like a dwarfed and

stunted tree. Get to understand him, and you may bring him to your feet; make him laugh; make him cry; cause his eyes to fill, and his bosom to swell, with recitals of good and noble deeds. In short, if you will take the trouble to *make that boy out*, and accommodate your training to his peculiar temperament and tendencies, your reward may be greater in "our Charley" than in all his class-mates put together.

TEACHING!—Common Sense will tell you that every teacher should certainly know *what* to teach and *how* to teach. That text I quoted just now, is suggestive of your subject—"The labour of the foolish wearieth every one of them, because he knoweth not *how to go to the city*." Your work is to point out and lead the way to the city of God; and your labour will be a weariness indeed, if you have yet to learn the way for yourselves. No mental endowments, no kindness of disposition, no aptness to teach, will be a sufficient preparation for you, without a personal acquaintance with CHRIST. I have known Sunday-school teachers, of small education and little genius, succeed in sustaining the interest of large classes for many years, by just letting the love within them speak;—by reiterating (with God's Word open before them,) what they themselves had tasted and felt. I have observed too that, by such instrumentality, the greatest amount of spiritual good in our schools has been realized. I say this, by no means to induce the disparagement of genius and cultivation, but to whisper encouragement to those who lament, with perhaps too deep a regret, that they are not, and cannot be as others. Let all be thankful for what they are, and do the best they can.

As to the *method* of instruction, you need, as we ministers do, the twofold preparation of head and of heart. Fix on your lessons, if you can, on Monday or Tuesday, and think about them all the week. Seek to master their difficulties, and to find out the best way of explaining them. If your time is so entirely occupied that you cannot "read up" for the Sunday, go to a Preparation

Class on Saturday night; and, if you have not one at your school, get one established. This you may at once succeed in, if you can only find a suitable conductor. Preparation Classes fall through, from neglect and incompetence.

I need scarcely say a word about the need of *heart-preparation*. "Give me a *motive*," said a young disciple to her minister, "and I am ready for anything." When your hearts shall be so set upon your work that you shall agonize for the conversion of souls, a motive will have been given you, which will make toil your pleasure, and duty your delight.

Supposing then, that you have not neglected important preliminaries, we will follow you to your class. You have announced the lesson for the day. I hope you have not chosen one which is suited to advanced Christians, rather than to young enquirers. I trust you have not taken a long chapter, simply because of its length. No. You have selected a paragraph of say from twelve to twenty verses. Now, the first thing is to get these verses well read. I remember a discussion in our College Committee at Rawdon, about the employment of an elocutionist for the students. It was urged that ministers were not unfrequently careless readers; *e.g.*, that one, on a certain occasion, read a verse which occurs in the history of David, at the time of the death of his child, thus:—"And they set bread before him, and he DID eat"! You have done something worth doing when you have got a paragraph of Scripture intelligently, distinctly, and in all respects, *well read* by the scholars.

The next thing is, carefully to go through every verse for the *explanation of words*. Words sometimes occur (such as "prevent," "offend," &c.) whose *present* meaning fails to express the intention of the sacred writers. These should be specially noted. In senior classes, a *paraphrase* of each verse should be asked, the teacher being himself well prepared to give one.

After words, will necessarily follow

sentences and their connexions, narratives to be explained, doctrines to be illustrated, and lessons to be enforced; in all which, plainness and simplicity must be studied. An able and eminent man once used the word *summary* in speaking to some children, and he paused and said—"I fear you do not understand what I mean by *summary*. It is *synonymous with synopsis*." Another asked—"Can any of you tell me what is the *ostensible design of Sunday Schools*?" A pause;—the question repeated;—whereupon a very little one piped out "Yeth thir," and was greeted with a burst of laughter, which put an end to the enquiry. Another, who commenced his lesson with—"The scene which we now behold is one of unparalleled sublimity," was soon discomfited by a scene of unparalleled restlessness.

I believe in catechising. It helps to secure attention, and shows exactly how much the children know already, and what they require to be taught. It is not well to assume that plain things are understood. Not long since, a little girl was overheard learning her catechism thus, with perfect seriousness:—"What did Noah do then? He sent the dove out again seven days after, and it came back with a *live calf* in its mouth." A boy was asked in a Scripture class, "What was Solomon's punishment for worshipping idols in his old age?" and replied very gravely, "He was ordered to shoot an apple off his son's head; and he did it too, without hurting the boy in the least."

Not only question the scholars, but encourage them to question you. Do this at the risk of their often asking what you cannot answer. I liked well some remarks I met with in the Report of the Birmingham Conference of "Friends," upon this very subject. One says:

"A leading feature of our times is the disposition to endeavour to *explain everything*. We all find in our experience the truth of Dr. Arnold's remark, that *young children are best taught by those whose knowledge is far beyond them*; and it is evident that the possession of more knowledge on the part of the teacher is not an

obstacle, but may be of the greatest advantage in the teaching of those whose intellects are less cultivated. But, however highly endowed a teacher may be, he will frequently have to say, "I don't know, and I never shall know." A feeling of the same kind seemed to have been in the mind of the Apostle Paul, when he said, "We know in part, and we prophesy in part." Thomas Carlyle has said many foolish things; but we are indebted to him for pointing out the error of endeavouring to explain everything; and, because we have succeeded in bottling the lightning, are ceasing to see any wonder in it. As to religious difficulties, it is of great importance to remember that we carry, in our own persons, an inexplicable mystery; we cannot tell, for instance, how the mind is joined to the body. It would be well to feel that even these are mysteries we cannot explain; and I am convinced that this is the way to deal with certain classes of minds, as it was the way in which the Lord Himself dealt with Job—shewing him that he was surrounded with mysteries in the outward creation which he could not solve; by which means he was at last led to confide in the goodness of God. I have always been willing to confess my ignorance of the meaning of a passage, when any scholar has brought one to me, that I could not clearly understand. I have replied on such occasions, Why do you not read the Bible for yourself? If we lack wisdom on this subject, let us go to God; and if any light come to my mind, you shall have the benefit of it. We learn best in the endeavour to *do our Heavenly Father's will*; for the man who does that, learns Christ's doctrine in the best way. Some of you went to work a few years ago as boys, and when you found out what you considered 'a better way of doing a thing, you went to express your joy to one of the workmen, who said to you, "Don't go talking about the work, but set about it and do it. When you are a man, you may have an opinion of your own, but at present it is your duty to do the work as you are told." It is just the same in learning in the school of Christ. If anyone tries to do his duty, and to do the work of his Master, He will teach him all that is necessary for him to know. When I have been asked, What is your opinion of such a passage

I have said, It does not much matter what *my* opinion is; God's book is able to make men wise unto salvation through faith, not in the teacher, but in Christ Jesus. It has always been my wish that we should not try to impart stereotyped thoughts. Our mere opinions will be as trifles, when compared with the influences which the Heavenly Teacher may exercise on the minds of the scholars, in leading them to seek the truth, and to live and walk in it."

I have never forgotten (in the exercise of my own ministry) the example of a plain country brother, who, in explaining the Word of God as he read it from the pulpit, is reported to have said, frankly and honestly, whenever he came upon a portion whose meaning was not clear to his mind—"Well, friends, we'll pass that over, for I am not at all sure about it." It is no disgrace to confess that there are depths in the mind of God, which feeble man cannot fathom. And it surely is not the part of Common Sense to attempt to explain what we do not understand.

SERVICES!—A Juvenile Religious Service is generally made to follow the afternoon lesson. Singing, Prayer, and the Address, are its component parts. Of these, the *Singing* is the most interesting to the children, and should be introduced two or three times. I should divide the Service thus:—Hymn, five minutes; Prayer, five minutes; Hymn, five minutes; Address, fifteen minutes; Hymn, five minutes; Prayer, five minutes:—forty minutes in all.

Mr. Common Sense must be the Editor of your Hymn and Tune Books, and also the Leader of your Service of Song. The precentor should always announce the words, as well as lead the music, invariably taking his place in front of the children for this purpose. It divides attention, when the hymn is given out by one person, and the tune commenced by another in a different part of the room. Let the precentor's utterance be sharp and clear, and his style lively. No semibrevo work allowed. No connexion with the slowest mode of common time. No pulling out of every note by

the yard or the ell. In short, no *droning* at any time.

The *Prayer* should be brief and child-like. I don't mean *childish*, but *child-like*, expressing in few and plain words the desires of a Christian heart. All the stereotyped phraseology of prayer should be abandoned for a simple, devout utterance of the soul's most cherished wishes.

The *Address* should be cheerful. Its main object—to win souls for CHRIST—must always be kept in view. But, for him who speaks to the young of the love of God, a smiling face, a kind voice, and a persuasive manner, are surely desirable. It is foolish to *sermonize* to children. When attention flags, throw in a word-picture, an apt illustration, an appropriate question, or (if you can sing) the verse of an hymn, and let your congregation repeat it in full chorus.

Do not go into the desk at all if, after repeated efforts, you cannot secure the eyes and ears of the scholars. Addressing children is not everybody's vocation: and persistence in a work for which you are totally unfitted, is only an invitation of increasing discomfiture and more palpable failure.

A Superintendent was once endeavouring to test the attention which had been given to the Address of the previous Sabbath. For some time he asked in vain what his excellent friend, Mr. Dreary, had been speaking about. At length he enquired of a bright little girl in the front row, if *she* could not remember. Susie stood up blushing, and this was her speech:—"Pleath, thir, he talked—and he talked—and he talked—and—he thaid as how he loved uth: and he talked—and he talked—we fought he wath going to thay thomefin—and he di.kn't thay nuffin."

This is not quite so unfortunate as the experience of a certain clergyman, who was opposed to having anything like mirth in Sunday Schools. He offered to address the scholars, and show that they could be well entertained seriously. The following dialogue ensued:—"Children, I am going to tell you about Peter. Who knows who Peter was?" No an-

swer was made. "Cannot any one—those large girls—tell me who Peter was?" Still no reply. "Can any little boy or girl in the school tell me who Peter was?" "I can," said a little fellow in the further corner. "Ah, that's a good boy. Now you come up on the platform by my side, and stand up in this chair, and tell those large girls who Peter was." Jimmy did as he was bid, and in the shrill voice of childhood repeated,—

"Peter, Peter, pumpkin eater,
Had a wife and couldn't keep her—"

At this point he was stopped, but not before the full point had been taken by the school, and Mother Goose's poem fully appreciated.

Sometimes it will be well to substitute for the Address a Model Lesson for the whole juvenile assembly; a general Examination of the Children; or a Missionary Meeting. But, in all things, Common Sense must rule;—tact and adaptation are indispensable.

And then, you must allow me a few words as to our *Public Services*, and the share which our Sunday Scholars are expected to take in them.

One cannot agree with all the Bishop of Oxford once said at a School Conference in the Isle of Wight, but there is a deal of sound common sense in the following:—

"Sunday (the Bishop is reported to have said) was as much a day of rest for children as for grown-up persons, and it was a mistaken idea to take children, whom God had made volatile—who could not be still for a moment (because it was not their nature)—who were always dropping off to sleep on the benches they sat upon (because they needed sleep) and would begin to whisper and laugh, just as the bee needed to buzz when he flew about;—it was a *mistake* to take children whom God had made in this way, to set them on a hard bench, and to make horrid faces at them when they began to buzz, or to knock them on the head when they went to sleep. In his experience, Sunday School teachers failed very much on the 'be good system.' That was the beginning and end of all their teaching, and

marvellously unfruitful teaching it would be! When these Sunday-school children were sent to church, not with their parents, but in a body together, and were placed a long way off the clergyman, lest they should disturb the congregation, how was it possible but that the little volatile things should begin whispering to one another, and kicking their legs about? And how could they be expected to pay attention to the service, when they had been tired out with two hours' previous teaching at school? Then, perhaps, in the afternoon, having had rather a better dinner than usual, they would fall asleep, which was the best thing they could do! It was not by dreary dull teaching, not by sending a man round to knock the children's heads when they were drowsy, that they would do good; but by making Sunday Schools the opportunity of showing a kindly interest in the boys and girls sent there;—and then, by the leavening principle of the love of CHRIST, they would make their schools, not wearisome to the little ones, nor useless to the older ones, but instruments for touching their hearts. And thus they would get a great deal of truth into the narrow-necked mouth of the bottle; until by God's grace, they could fill it as full as it could bear!"

I have a distinct recollection of my own early experience of Chapel-going, not as a Sunday scholar, but as a junior member of the minister's family. I remember the square pew, lined with green baize; and my decided preference for the corner seat and the high hassock, to keep my back from aching, and my dangling legs from tiring of suspension. I only liked the singing. All the rest was weariness. The twenty minutes prayer was decidedly soporific; and one word would, at any time, have expressed my opinion of the sermon—"dry." The benediction was appreciated, because it meant, "You may go now;" just as I understood "Grace before Meat" to mean, "Now, Henry, you may begin."

I am not insinuating that it is wrong to take children to public worship. In my opinion, juvenile services ought not (except in the case of the very young) to take the place of the ordinary engagement in the Chapel or Church. I

think our scholars (the infant classes excepted,) ought to be in the House of God on Sunday morning; and more, that we should *recognise* their presence there. What should prevent an occasional familiar interpretation of the Scripture lessons of the day for their special benefit, or a passage in the sermon *for them*—the future men and women of the Church and the world? Why are they not always remembered in prayer? And why is little or no account taken of them in our songs of praise? For some years, I have been in the habit of arranging that one of the hymns in the Morning Service shall be sung by the scholars out of their own hymn-books, the choir and congregation retaining their seats, and only the children standing. There are some present who could testify that this is often a most delightful, and sometimes a deeply affecting proceeding. The interest of the young is excited, and men and women who listen, can, at times, hardly restrain tears of Christian joy.

One other thing—our scholars should be so arranged in the House of God, that they can all distinctly see the minister. If necessarily in the back gallery, their seats should be raised to an elevation which will give them a fair opportunity of observing and listening. If Mr. Common Sense could draw us a plan of something after the idea of the Infant Class Gallery—an *adaptation* of that idea to the Chapel and Church—he would be, in this, as in all other departments, a benefactor to the children, the teachers, the congregation, and the pastor.

It remains for me to speak (and I must do it briefly) of THE CONNECTION OF THE SUNDAY-SCHOOL WITH THE CHURCH.

A friend put into my hand, not long since, a paper upon the Church and the Sunday-school, in which the case is well put thus:—

There are four ways in which the Church and school may be connected:

1. They may be supposed to be two equal and co-ordinate institutions,

having one object in common, but standing side by side;—recognizing each other as helpers; but, each doing its work in its own way. Or,

2. They may be supposed to be two separate institutions, one being greater than the other;—the Church the greater, the Sunday-school the less;—the school having an independent sovereignty within the enclosure of the Church. Or,

3. They may be supposed to be two separate institutions, one being greater than the other;—the Sunday-school the greater, and the Church the less. Such an idea may not unnaturally spring up, where the success of the school has made it the pioneer of the Church; or where the school includes (as it sometimes does) the best of the Church's piety and activity. Or,

4. They may be supposed to be but two several parts of one living organism, the school being the blossom on the tree, and the Church the trunk of the tree;—the tree being incomplete without the blossom, and the blossom being the product of the life and growth of the tree.

On the first supposition, the relation of the two would be rightly expressed thus:—"The Sunday-school *and* the Church;" on the second, "The Sunday-school *in* the church;" on the third, "The Sunday-school *over* the Church;" and, on the fourth, "The Sunday-school *of* the Church."

You will have anticipated my preference for the *fourth*—a preference in which I think I may assume that the majority of my readers will sympathize. Your Christian Common Sense will at once condemn a school antagonistic to the Church, and a school dominant over the Church. Experience and observation have taught that the school *of* the Church has by far the largest share of spiritual life and success. That its affairs are managed by its own officers and teachers, need not at all impair the close connection (or perhaps I had better say the complete identification) which I thus recommend. The Church's school is sure to have an executive in whose

decisions (even if the formality of a church vote upon every question were gone through), the whole body would readily acquiesce. The Church says, "Take these children and nurse them for me," and she distrusts not the hands and hearts to which such a charge has been given. In my own school, two deacons are superintendents; two other deacons are teachers week by week; some of the most intelligent of our members conduct the classes on both sides; and the pastor feels it an important part of *his* work to be among them as often as possible, cheering the labourers, and endeavouring to gain the hearts of the scholars.

When he goes to a teachers' meeting (which he often does), no one wears an expression of countenance which he could possibly translate into—"What business have you here?" He goes as a friend—as a fellow-labourer—as the minister of the church and congregation, who feels deeply interested in all that is going on for the glory of God. And he is welcome; heartily and always welcome. He does not put on a very stiff cravat, it is true, or assume an important, authoritative bearing. "One is our Master, and all we are brethren." He finds his beloved coadjutors ever ready to give him, in matters of counsel, respectful and affectionate attention. There is not one of them who would not unite with him (each from his own personal conviction), in concluding that No. 1—The School and the Church; No. 2—The School in the Church; and No. 3—The School over the Church, must yield the palm to No. 4—The School of the Church. Not that we have *thought* of these distinctions, and *discussed* them. Ours happens to be the Church's school, and we are so well pleased with it as it is, that we should as soon think of annihilating it, as of changing its constitution.

I do not mean to be egotistical. Pardon me if I have seemed to be. I speak most freely of what I know, and testify most confidently of what I have seen.

With us, as well as with others, there is room for very much improvement. In many respects, the physician in this

Paper has been prescribing for himself and administering to his own friends advice which, more or less, is needed by us all. Let each put on the cap that fits him best. Let long-standing evils be corrected, and let not procrastination steal year after year, till all are fled.

Reform! Organise! Consolidate! And, if it be necessary almost to turn your schools upside down, and begin *de novo*, in wiser, stronger, holier fashion, do it—AND DO IT NOW!

There's a little mischief-maker,
He is stealing half our bliss,
Sketching pictures in a dreamland,
Which are never seen in this;
Dashing from our lips the pleasure
Of the present, while we sigh!—
You may know this mischief-maker,
For his name is "*By and By.*"

He is sitting by our hearth-stones,
With his sly bewitching glance,
Whispering of the coming morrow,
As the social hours advance;
Loitering 'mid our calm reflections—
Hiding forms of beauty nigh!
He's a smooth, deceitful fellow,
This enchanter, "*By and By.*"

You may know him by his mincing,
By his careless, sportive air,
By his sly obtrusive presence;
He is straying everywhere;
By the trophies which he gathers,
Where his cheated victims lie!—
For a bold, determined fellow,
Is this conqueror, "*By and By.*"

When the call of duty haunts us,
And the present seems to be
All of time that ever mortals
Snatch from long eternity!
Then, a fairy hand seems painting
Pictures on a distant sky—
For a cunning little artist
Is the fairy "*By and By.*"

"*By and By,*" the wind is singing,
"*By and By,*" the heart replies;
But the phantom (just before us)
Ere we grasp it, ever flies!
List not to the idle charmer,
Scorn the hateful, specious lie!
Only in the fancy liveth
This deceiver, "*By and By.*"

Manchester.

AN EXHORTATION TO PRAISE GOD.

Outline of a Sermon delivered on Sunday Morning, December 18th, 1870, on the occasion of the Opening of the New Organ, at Lake-road Baptist Chapel, Landport, Portsmouth, by the REV. T. W. MEDHURST, pastor.

"Praise Him with . . . ORGANS."—Psalm cl. 4.

GOD will be praised by all things He has brought into being. Man was specially CREATED to praise God. The fall destroyed man's ability to render unto his Creator the praise due unto His holy name. Our God will not be disappointed. Jesus was manifested that by the shedding of His precious blood for sinners, He might REDEEM them to sing Jehovah's praises. The songs of redeemed sinners are very imperfect; they are often mingled with sighings and groanings. But soon all the redeemed shall be GLORIFIED that they may praise God perfectly in highest and sublimest strains. The redeemed and glorified church is *God's great organ* from which His praises shall be sounded forth eternally. Let us illustrate this thought.

The word "ORGAN" is derived from a verb, meaning to breathe, to blow. It denotes: (1) Something by which work is accomplished, as a *machine*. (2) A *musical instrument*. (3) The *material* from which anything is made. (4) The *work itself*. Each of these points illustrates the church of Christ. We praise God as the Holy Spirit breathes within us. Without the wind of the Holy Spirit our songs are formal, and unacceptable to God. No worship can be pleasing to God, unless it be spiritual; for "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." We must day by day depend upon the Holy Spirit for each pulsation of our new life. God had loved us in vain, Jesus had died for us in vain, had not the Spirit quickened us by the effectual operations of His grace. And being quickened, we are dependent on the Spirit for the right performance of each acceptable duty in the sight of our God. Ever honour the Spirit, as you honour

the Father and the Son. God the Holy Spirit must breathe into us, or our praises cannot ascend to the throne of the Majesty on high.

It is by the church that God is accomplishing His great work of saving souls; and thus He is manifesting His own glory. The saved are used as instruments in the hands of our wonder-working God, to bring sinners to a knowledge of Christ Jesus, and Him crucified. Thus, through and by the church, God is glorified, and the world is blessed. The Church only fulfills her high vocation as she is in earnest in her endeavours to win souls for Christ.

The Church is both THE PLACE AND INSTRUMENT OF PRAISE. "In the sanctuary" we are specially exhorted to "praise God." There God is pleased in a special manner to manifest His glory, and therefore, there praise is most comely. "In the sanctuary" God sovereignly communicates His grace, therefore, there renewed hearts should sing aloud to the praise and honour of His great name.

The Church is THE MATERIAL from which God is building His great organ. Here we have the gathering together of the pipes. Our new organ was made in the factory in London, and brought here pipe by pipe; in like manner, God is now forming His people, that through all eternity they may shew forth His praise. While the pipes are being tuned, there is much seeming discord and want of harmony, but by-and-bye, all discords will cease, and the whole of the redeemed and glorified Church will harmoniously swell the chorus of redeeming love.

The organ is a COMBINATION OF INSTRUMENTS OR SOUNDS. All sizes and sorts of pipes are needed to produce the harmony. No one pipe must be missing; not a single pipe must be marred, or the music will be spoiled. It is even so in the Church of Christ. Each member is necessary to the perfection of the whole. If but one voice were wanting, the whole harmony of heaven would be spoiled. Some of God's children may think they are weak and insignificant; but the feeblest saint is as necessary as the

strongest to the perfection of Christ's work. He will not break the bruised reed. He will bring sweetest music from it. He will not quench the smoking flax. He will fan it into a flame. God's honour would be as much tarnished if one of the little saints were lost, as if one of the greatest did perish. There will be *no show pipes* in God's great organ. He will have the music of praise from each believer. Each heart shall be tuned, and each voice shall be heard in the everlasting song of "Worthy the Lamb." When the pipes are made, the organ erected and tuned, a master hand is needed to bring out the harmony. Jehovah Himself will bring out the loud, long, triumphant Hallelujahs of the eternal ages.

Let us learn the new song, and begin to praise the Lord now. "Praise ye the Lord" with a strong faith; for He is the God of truth, who will perform His covenant unto His chosen. "Praise Him with" holy love and delight; for He is the altogether lovely, and the chiefest among ten thousand. "Praise Him with" an entire confidence in Christ: for He is made of God unto us, wisdom and righteousness, sanctification and redemption. "Praise Him with" a believing triumph over Satan: for the God of peace will bruise him under your feet shortly. "Praise Him with" an earnest desire for full satisfaction in Christ: for we shall be satisfied when we awake with His likeness. "Praise Him" by rendering cheerful obedience to all Christ's commandments: for in keeping His commandments there is great reward. "Praise Him" by a joyous submission to His providence: for all things work together for good, to them that love God, and who are the called, according to His purpose. "Praise Him" by rejoicing in His love: for it is constant, unchanging, free and everlasting. "Praise Him" by solacing yourself in His great goodness: for He is the Father of lights, with whom is no variableness, neither the shadow of a turning. "Praise Him" by promoting the highest interests of His kingdom of grace, and by constantly expecting His kingdom of glory: for He

shall be acknowledged as earth's universal monarch, and all nations shall bow at His feet.

"Christ's name for ever shall endure;

Last like the sun it shall:
Men shall be bless'd in Him, and bless'd
All nations shall Him call.

"Now blessed be the Lord our God,
The God of Israel,
For He alone doth wondrous works,
In glory that excel.

"And blessed be His glorious name
To all eternity:
The whole earth let His glory fill.
Amen. So let it be."

In the service of song, "in the sanctuary," we must praise God with the very best we possess. The ordinance of praise in the house of God is of the very highest importance. In it all the congregation should heartily join. This is at once their duty and their privilege. Praise is pre-eminently **THE PEOPLE'S PART OF WORSHIP**; their audible ascription of worth to God. Let no voice be silent; but let all the people sing praises unto the Lord. To this end, our tunes must be simple and familiar. If the good old tunes offend critical ears, let them be offended; we come to speak in the ears of God, and not to please men. Let superfine critics fill their ears with their own voices. **THE WORK OF THE ORGAN AND OF THE CHOIR** is not to add music to Divine worship as an embellishment. One would think that a view so absurd could not be entertained. It is however "practically held by many who are not conscious of its absurdity. They regard reading the Scriptures, prayer, preaching, as the elements of the service. The music is intended to relieve the tediousness of the service, and enliven it. Such as hold this view do not scruple to attend church for the very purpose of hearing music, to select among churches one as a favourite resort on account of the character of its music. No wonder God is so often absent from our sanctuaries, when they are thus transformed into concert-rooms. No wonder the preaching of the Gospel is so powerless for good. The high and

holy office of the choir is to *help God's people to speak His praises*. As the minister leads them in prayer, so the choir should lead them in song. They stand between the company of worshippers and the throne of God, and lift up their voices to guide, sustain, and harmonise the voices of the people. The Church that demands anything else of the choir than this is a tempter to evil. The choir that consents to anything but this, yields to the degradation of its office."*

We have no sympathy with the present craving for new tunes, and for the superseding of our old tune-books. We question whether the lovers of new tunes, would be found willing to die for the old truths. May we all have our

* Rev. Joseph T. Duryea, New York.

minds pervaded by the Spirit of God, and be in calm fellowship with our Heavenly Father, that we may both pray and praise acceptably. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." May we, aided by our new organ, always sing praises unto the Triune Jehovah, Father, Son, and Holy Spirit, with understanding.

Ye, who are unsaved, cannot praise the Lord. May you be led now to consider your state, and to turn unto God by faith in His Son Jesus Christ. Believe in Jesus, and you shall be saved. One believing look to Christ saves the sinner. LOOK, AND LOOK NOW.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XXXIX.—ONE-WORD TEXTS.

"Peace."—Acts x. 36.

ONE of the choice Gospel phrases is peace, and is most expressive and beautiful in its relation to our redemption by Christ Jesus. Before sin existed peace prevailed everywhere, no strife, no collision, no war, till moral evil opposed the government and authority of God. Sin is rebellious and open warfare against God; it involves treason and determined hostility to Jehovah. In the manifestation of the scheme of redemption, the banner of peace is unfurled and the message of peace is sent to the openly rebellious children of Adam. Let us look at various phases of this delightful word. Observe—

I. ITS SIGNIFICATION. It signifies harmony, order, tranquility, quiet, rest, and cessation of strife. Harmony with God's will shows order as the result of Divine arrangement. Rest, quiet, and tranquility of heart and mind and spirit, and life towards God, and towards mankind.

II. PEACE WAS THE RESULT OF INFINITE GRACE. God saw human guilt

and folly and rebellion, and He purposed to restore His alienated, vicious enemies to Himself. Man infatuated and demoted by sin, would have fought on and persisted in his rebellion. So peace, the fruit of Divine grace, came from the undisturbed, tranquil bosom of Jehovah. It sprung up in the infinite depths of God's loving and merciful nature. Observe Holy Scripture,

III. SPEAKS OF A COVENANT OF PEACE. Peace must be based on holiness; it must be righteous, and in connection with law and justice, as well as mercy and love. So God sets up a covenant of peace, and made His Son the substance of that covenant. Appointed Jesus to be the mediator and the surety of the covenant, and based it on His holiness, obedience and death. Allied it with His worthiness and merit, and consecrated it with His precious blood. (Isaiah xxvi 12; liv. 10.)

IV. CHRIST HIMSELF IS OUR PEACE. His Divine person is the embodiment of peace. His heart the heart of peace; His spirit the spirit of peace; His doctrines the doctrines of peace; His mission the mission of peace; His death the

sealing and ratification of the covenant of peace. (Eph. ii. 14.)

V. THE GOSPEL IS THE MESSAGE OF PEACE. "Preaching peace, &c." It brings peace, publishes peace, offers peace, urges peace, and to every believer conveys to the conscience the assurance of peace. (Luke ii. 14.)

VI. THE HOLY SPIRIT COMMUNICATES PEACE TO THE SOUL. By His Divine operations the enmity is destroyed, and hope, acquiescence, and reception of God's grace experienced. By the Spirit's work in the soul love and peace are set up in the hallowed temple of the Christian's renewed nature. And the Spirit and vital emotions of the inner man are permeated with this heaven-born peace. Peace in the conscience and in the will, and in the affections of the soul. (Gal. v. 22.)

VII. PEACE IS THE MOTTO OF THE TRUE CHRISTIAN. "I am for peace."

He seeks peace and pursues it. He delights in peace—cherishes peace. He follows after the things that make for it. He loves peace, and dies in peace, and enters into everlasting peace. (Heb. xii. 14; Rom. xii. 18.)

VIII. THIS PEACE SHALL FINALLY FILL THE WHOLE EARTH. All Christ's conquests result in peace, and His universal kingdom shall be one of everlasting peace. How grand and cheering the prophecies and promises are on this final triumph of the peace of heaven over our rebellious world. (Micah. iv. 1—4.)

Application—

1. The minister's work is to publish peace.
2. The sinner's privilege to accept it by faith.
3. The believer to enjoy it, and grow in it, and manifest it.
4. The Church of Jesus to exhibit it, and expect its universal diffusion.

Tales and Sketches.

LET OTHER PEOPLE ALONE.

CHAPTER IV.

"HARD nuts to crack, my dear sir; in fact they are unanswerable." "Unanswerable," said the declaimer, as he gathered up his papers, and placing a shilling in the hand of the gardener prepared to take his departure. Observing a rising flush on the brow of the young minister he hastened to say, "I hope in my remarks I have not offended you, or wounded your feelings, for I would not intentionally hurt you, but they are facts, my dear sir, incontestible facts, facts which you will be forced to admit by-and-bye. Your whole system is wrong, and if you cannot suppose that intelligence will long submit to such an infringement of national rights. And after all what has been the result of your democracy? What your attempts at education but so many efforts to secularise? What your boasted ideas of religion, or a commonwealth, as represented by your communities? What the story

of your ministers, but a sad one? Your chapels are built carefully within the limits of a money-making class; your voluntary system depends upon spurs. Your pastors are mere chairmen, powerless to control the influence of prejudice and party feeling. You have no backbone to your system, sir, no backbone, and these men, whoever they were, if they met their fate in fighting for dissent, might have found in fighting for a better cause."

Extending his hand he said, "Good morning, sir, good morning. You know the Scripture rule, 'Whatsoever things are true, whatsoever things are seemly, whatsoever things are right, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, whatever virtue there is, and whatever praise, think on these things.'"

"Think upon these things," he said, with a low steady emphasis, and stepping into a carriage which had driven up he took his departure.

"Queer old chap, that," said the

gardener. "I should think he asked me a thousand questions before you came. I wonder who he is. Some college don, I reckon; but I don't care," and turning over his shilling with a satisfied air, "I should like a few more like him every day."

These charges against dissent afforded ample food for meditation, as the young minister walked homeward. Was it true that wilful and wanton antagonism was the leading principle of dissent? Was it really necessary to learn the lesson of "How to let other people alone?"

Twelve months had passed away since the interview at the tombs and feast time was come again, and, happy in the possession of a fortnight for holiday, our young friend took his departure from the fens—he had been earnestly invited to preach some anniversary sermons for a small, struggling cause in the beautiful county of Kent, and he determined to accept the invite in the hope that the change would invigorate him.

It was a lovely morning when he made his way across the beautiful common of H——. Though the grain had fallen beneath the sickle, and many of the leaves were giving signs of the autumnal chills, yet the golden gorse blossom of the stunted heath-flower remained. The lark was carolling at heaven's gate, and all around bore impress of the Sabbath stillness—that sweet calm stillness—blest harbinger of the eternal quiet that remains for the children of God.

In the quaint old-fashioned little chapel were gathered the few that loved the Lord, and mingling with them to-day were some of the wealthier class, as they said, "just to show their good feeling," and to patronise the little band of labourers who toiled amid the burden and heat of the day. There was no crowd, no bustle, no grand selection of music, no obsequious officials, the clean white round frock prevailed as a dress, and there were few in the green pews.

The devotional part of the service had been concluded, and the congregation were singing a hymn to the sweet

plaint of Rockingham, when the doors were thrown somewhat hastily open and two ladies entered, and closing the door stood still as though unaccustomed to the building. A good brother, seeing them hesitating, beckoned to a vacant pew, and the service continued.

With a calm and holy feeling resting on his soul the preacher rose and announced as his text a part of the 35th verse of the 8th chapter of Romans, "Who shall separate us from the love of Christ." He spoke of the writer of the text as being a man whose whole career was that of the marvellous, the uncommon. His conversion—how unlike the ordinary operation of the Spirit. His experience—how rich, "caught up to Paradise to hear words which it was not lawful for man to utter." His faith—how sublime, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." His unparalleled sufferings and His mighty love were briefly dwelt upon, and the power and beauty of the exclamation selected, as the text was seen in the fact that it was not the utterance of ignorance or inexperience, but of one really tried. The preacher spoke next of human love, of the love of home, of its power over the human heart; of the love of pure friendship, of its sweet congeniality of spirit, of the strength of maternal affection, of the love of the patriot, and of all the forms and shapes that love would take to bless the object of its solicitude. Of the worship springing from such devotion, the sculptor and his marble, the poet and his numbers, the artist and his painting. He then spoke of the Saviour's love and drew the contrast, told how it surpassed all forms of human love. Told how patriotism might be bought, how distance might lessen the love of home, how even a "mother might forget her sucking child, that she should not have compassion on the son of her womb." Warming with his theme, he described the love of Christ as a deathless principle, and declared it fadeless as the beams that encircle the throne of Deity, and

lasting as the happiness of the blessed. He enumerated the catalogue of evils that assailed it, and after exhibiting their strength exclaimed with confidence—

I am persuaded, nothing, life nor death,
 Or powers in heaven above, nor earth
 Beneath,
 Or angels, or of darkness, or of light,
 Or principalities with all their might,
 Nor present things, nor things to come,
 Shall move,
 E'en for an instant, Jesu's perfect love.
 Nor height, nor depth, shall snap love's
 Golden chain.
 Nor any other creature make us twain,
 Or separate my soul from Jesu's love
 Again."

A deep sigh burst from the heart of one of the strangers, and the veil was suddenly dropped as if anxious to escape observation. At the conclusion of the service they left somewhat hastily, not, however, without cheering the heart of the collector who stood at the door, for, with a smiling face, he observed to one who had been similarly engaged, "Yes, a sovereign each," an evident allusion to their liberality.

They came again in the evening much to the surprise of all. The younger one was closely veiled, but it was easy to see that it was a form of perfect grace and dignity, with a noble brow, full of thought and purpose, and as the rays of the evening sun fell full upon her face, veiled though it was, you could distinguish a firmness in the chiselled lip and a rich fire in her glance that marked her as one of earth's gifted ones. The words selected as the foundation of the evening's discourse were taken from the first verse of the 43rd chapter of Isaiah, "Thou art mine." The claims of God to the human heart were insisted upon. His awful sovereignty as shown in His electing love, the equity and purity of the Divine government, the extent of His ownership, the magnitude of the redemption price, the fearful sin of allowing a rival to share the heart with Him; and then he spoke of the sweet peace the soul had in feeling this,

that it was not the feeling of the slave who, trembling at an auction, heard her master say, thou art mine. Not the feeling of a young heart forced into an unnatural alliance, and sold at the shrine of wealth, but a glorious feeling of liberty, of freedom from the bondage of sin, from all that is terrible in apprehension and agonising in despair; from corroding guilt and dreadful wrath, from the sting of death and the curse of the law. He spoke of a time when worldly distinctions would all end. In the grave to which we are hastening, said the preacher, "and which will soon be the mansion of the rich and mighty, of the most accomplished and admired, as well as of the most ignoble and despised, none of the distinction of this world remain. The splendid monument and the untilled turf exoite in the mind of the passing observer the same humiliating reflection, "Dust thou art and unto dust shalt thou return." He concluded with an earnest appeal to his hearers to seek the Lord. With deep feeling the congregation sang—

"Jesus, lover of my soul,
 Let me to thy bosom fly,"

and then slowly dispersed as the rays of the setting sun gilded the tree tops and mellowed with its golden light the spreading heath.

With a soul in harmony with nature, the preacher struck across the heath and in a little quiet dell, seating himself upon a mossy bank with his eyes fixed upon the glowing bars of sunny glory that streaked the sky, he gave full rein to his feelings, and his spirit drank deep draughts of the river, the streams "Whereof make glad the city of our God."

How blessed was that hour spent alone with God, with the outflow of a soul that soared to heaven, and as the beautiful queen of night with her pale silvery sheen rose to take the place of the retiring sun, the whole force of Charles Wilton's beautiful numbers rushed upon his soul.

"A broken ring of hazy light
Was wound about the moon,
And in the sacred circle bright,
A thousand stars were strewn.

"No star but had a thousand rays
To gild the world below,
No ray but cast a mournful gaze
On scenes of sin and woe.

"But gliding on those stars between,
Within that circle bound,
A myriad angel forms were seen
Treading the hallowed ground."

He was aroused from his reverie by hearing a voice exclaim, "I have been looking for you this last hour, sir, and was afraid I should not find you. You are wanted immediately at the Hall."

(To be concluded.)

Reviews.

The Argument à Priori for the Being and Attributes of the Absolute One, and the First Cause of all Things. By Rev. W. H. GILLESPIE, of Torbane-hill, F.R.G.S.T., &c. 5th edition. Author of "The Necessary Existence of God," &c. (Houlston and Sons.)

A THOROUGH scholarly book, requiring skill and patience to apprehend and digest it, but worthy of all the labour that can be bestowed on it. It is needless to say it is a first-class work, and cannot fail to be appreciated by the thinking and educated class of readers for whom it is adapted.

The Baptist Handbook for 1871.

INDISPENSABLE to everyone who wishes to know the all-about of Baptists in the kingdom, and the various institutions connected therewith. Every issue seems better than the previous one, as to fulness and correctness, therefore reliability and trustworthiness.

Sketches in Water Colours. A series of Temperance Tales. By TAPLEY WARD, I.O.G.T. (Heywood and Co. 335, Strand.)

A WORTHY book for our temperance friends. Graphic, telling, and just the thing for fireside and penny readings, and as a loan book for enquirers on the Temperance question, and 270 pages for One Shilling.

England's Curse and its Cure. By Rev. J. WALTER. (Elliot Stock.)

ANOTHER work on the same important theme, but entirely of a different kind. This is a talented exposition of our "Na-

tion's Curse,"—intemperance, philosophically and religiously considered, and a clever presentation of the remedy,—abstinence and suppression of the liquor traffic. It is remarkably well written, and most handsomely got up, and endorsed by that Prince of Temperance Reformers, Rev. Charles Garrett.

A Life's Labours in South Africa. The story of the lifework of ROBT. MOFFAT. (John Snow.)

THIS delightful story will be hailed by thousands, for Mr. Moffat stands before us a marvellous monument of the Divine goodness, as the apostle to the Bechmana tribes, and his history is full of the wondrous. We are glad the work is not too large and expensive, and that it may get both into our families and Sunday-schools. It is well got up, and has a handsome portrait of the veteran missionary. We hope it will sell by hundreds of thousands.

A Manual for Young Christians. By GEO. DENNETT. (Elliot Stock.)

A CAPTIVATING volume both as to print and binding, and equally excellent in its admirable themes, and mode of treatment. It cannot fail to be useful to the class for whom it is designed, but it may be read with profit by Christians of all ages and classes. We wish it great success.

Morning and Evening Sacrifice; A Handbook for Domestic Worship. Compiled by J. DICKENSON DAVIES, M. A. (John Snow.)

THIS is an arrangement of Scripture for two year's daily morning and evening worship, with a few hymns and some very

short prayers. The plan is new, and the idea good, and it is well got up, and may be really suggestively useful without the possibility of any interference with spiritual free worship.

"*The Antidote to "The Gates Ajar."* By J. S. W. (Hodder and Co.)

THE "Gates Ajar" was never designed for minute criticism, and those who felt it too visionary or unsound, may do well to read this little volume.

Gems of Song, with Music; a Hymn and Tune Book for the Sunday-school, and for the Use of Families. Containing 266 Hymns and 165 Melodies. Compiled and edited by G. THOS. CONGREVE. (Elliot Stock.)

ALL this, and got up in first-class style, for One Shilling. (The Hymns 2d). Surely every Sunday-school in the kingdom will use it. It is surpassingly excellent, and just the book also for family worship. May abundant success crown this admirable publication.

The Royal Wedding. The Banquet and the Guests. By C. H. Spurgeon. (Passmore and Co.)

AN elegant little book of 80 pages, illustrating the parable of the Wedding Garment, and worthy of the world-wide fame of the author, and just in season, with the royal marriage now consummated.

REVIEWS, PERIODICALS, &c.

Our Own Fireside is a very charming number, papers on good subjects, and illustrations thoroughly excellent. *Home Words*, by same editor, is out and out the cheapest and best pennyworth we know. We hope its circulation will be commensurate with its real worth. *Onward*, the brisk telling penny monthly for bands of hope and teetotalers generally. The addition of a musical piece each month adds greatly to its worth. *Sword and Trowel* is really excellent as ever. *Ragged*

School Union Magazine, devoted to its one object and ably conducted. *Gospel Magazine*, of the thorough old evangelical school, and never better. *The Baptist Magazine*, well edited, and admirably got up. *The Christian* must be a great favourite with all interested in revival and home mission work. *British Flag and Christian Sentinel* is well sustained and worthy of the object it seeks. *Old Jonathan*, fruitful in all sorts of good things, and most admirably illustrated. *The Gardeners' Magazine*, edited by Shirley Hibberd, Esq., exhibits great care, skill, and talent throughout its excellent array of papers. *The Appeal*, a nice home periodical, well adapted to be useful. *Religious Tests and National Universities.* By F. A. Paley, M. A. (Williams and Norgate.) Should be read by all who are working in the "Repeal movement." *The Biblical Museum*, Parts II. and III. (3d. each.) (Elliot Stock.) We sincerely trust that the title of this very excellent work will not prevent the great class, for whom it is so adapted, knowing its real worth. Nothing like it for variety and usefulness in the way of commentary has previously been published. It is first-class in its opposite and intrinsic material, and wonderfully cheap. It has our heartiest goodwill. *Bye-paths of Baptist History, &c.* By Rev. J. Jackson Goadby, (Elliot Stock.) (No. 1, 3d.) A real treasure to all who wish to have a brief recital of memorable events in Baptist history. The author in this department of our church history is thoroughly at home, and the work cannot fail to be a great boon to our churches, and more especially to our young people. *The Brooklet* is a new monthly, intended for the refreshment and comfort of God's people, and for conversion of those without, John Cox, F. White, and others, are contributors. *The Herald of Mercy* is a very well got up monthly at one halfpenny, and is full of really excellent papers adapted to promote evangelical religion in the family, in our churches, and in the world. The year's numbers for 1870 are done up in blue paper covers, and can be had for Sixpence. (Morgan and Chase.)

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. JOSEPH RIGBY, late of Heywood, has accepted the pastorate of the church, Stanningley, Leeds.

Rev. T. R. H. Sturges, of the Pastors' College, London, has accepted the invitation of the church, Bushey New Town, Herts.

Rev. G. Stanley, of Lechlade, Gloucestershire, has accepted an invitation to the pastorate of the church at Whitstable.

Rev. T. Baker, B.A., late of Ramsey, Hunts, has accepted an invitation to the pastorate of the church, Over Darwen, Lancashire.

Rev. John Hier, late of Maindee, Newport, Mon., has received an invitation to become the pastor of the church in Cambria-place, New Swindon.

Rev. George Henry Sandwell, from the Metropolitan College, has accepted the invitation of the newly formed church at Eastbourne, to become their minister.

Mr. Thos. Thomas (Hirwain), of the College, Pontypool, has accepted a unanimous invitation to the pastorate of Tirzah, Monmouthshire.

Chatham, Enon Chapel, Mr. Edgerton (late of Tring) has, at the request of the church, consented to supply for six months with a view to the pastorate, to commence first Lord's Day in April.

Rev. Stewart Gray has resigned the pastorate of the church, Rathmines, Dublin.

Rev. Frederick Trestrail has accepted a very cordial invitation to resume the pastorate of his former church, Castlehold, Newport, Isle of Wight.

Mr. W. L. Mayo, late of Mr. Spurgeon's College, has acceded to an unanimous invitation to accept the pastorate of the Helston Church.

Rev. T. Griffiths, of Manorbier, has received an invitation to become the pastor of the church at Millgate, Lancashire.

Rev. W. Cope has resigned the pastorate of the church, Oakham, having accepted the invitation of the church at Greenfield, Llanelly.

Rev. J. M. Campbell has resigned the

pastorate of the church, Branderburgh, Morayshire. Mr. Campbell leaves Branderburgh the end of March.

Rev. J. E. Dovey has been compelled through ill-health to resign the pastorate of the church at Anstruther. His labours during his short pastorate were very acceptable to the church, and it is with unanimous regret that the resignation has been accepted.

Having received an invitation to the oversight of a church in Canada, the Rev. R. Lennie has resigned the pastorate of the church, Leith, N.B., and will terminate his ministry there on the second Sabbath in April. This church was formed of twenty-five members by Mr. Lennie two years ago, and under his ministrations the membership is now seventy-five.

Rev. Levi Thomas, D.D., of Neath, has received an importunate invitation from the United States to pay our American cousins a visit, in order to hold a series of "revival services."

Mr. F. S. Williams, of the Metropolitan Tabernacle College, has accepted the invitation to the pastorate of the church at Middleton-in-Teesdale, Durham.

The Rev. Joseph Brown has, on account of ill-health, resigned the pastorate of Grafton-street chapel, Northampton, which he has held for twenty years.

Rev. T. J. Malyon has resigned the pastorate of the church at Stockton.

Rev. C. W. Skemp has resigned the pastorate of the English chapel, Sussex-street, Rhyd. He will leave Rhyd at the end of May.

Rev. J. Jones, of Brynrhug, Brymbo, having accepted the pastorate of the ancient church at Felinvoel, Llanelly, Carmarthenshire, has resigned his present charge at Brymbo and Moss, Denbighshire, after a ministry of eight years, and intends to commence in his new field of labours the last Sunday in April.

PRESENTATIONS.

LAXFIELD, SUFFOLK.—Rev. R. E. Sears, the pastor of the church in the above place, having completed the twelfth year of his labours amongst them, the Church decided to commemorate the event by a week of

special prayer. At the first meeting on March 6th, a purse containing £10 was presented to him, as a token of continued love.

MEOPHAM, KENT.—At the Annual Sunday-school Teachers' Tea Meeting, held on February 1st, Mr. G. Wyard, of Boro-green, in the name of the teachers, presented Mr. W. K. Dexter, the pastor, with Dr. Gill's *Commentary*, in six vols., as a token of their esteem and affection. A further presentation was made by Mr. Jull, of Ryarsh, in the name of the church and congregation, of a purse containing £11 7s. 6d. Interesting addresses were delivered by Brethren Wyard and Jull, Nevill of Sutton, and Martin of Meopham.

RECOGNITIONS.

THE pastorate of the Baptist Church, London-road, Lowestoft, has been accepted by G. J. Knight, of the Metropolitan Tabernacle College. On Tuesday, February 1, a meeting was held in the chapel to welcome Mr. Knight to the town. The Rev. Charles Daniel took the chair. The following ministers addressed the meeting:—Revs. F. Goodall, H. Kiddle, H. Rawson, T. Wardley, H. Leathly, J. B. Blackmore, and G. J. Knight.

The Rev. R. Kerr (late pastor of the Baptist Church, St. Helena), having accepted an invitation to the pastorate of the Church, Barnes, Surrey, a public meeting was held on Wednesday, the 8th of March, to welcome him to his new sphere of labour. The chair was occupied by W. A. Goodall, Esq. Prayer having been offered by the Rev. J. Birt, B.A., of Peckham, the pastor gave a brief and interesting account of the providential way by which he had been led to Barnes. Suitable addresses were then delivered by the Revs. J. Birt, B.A., F. Brown, of Mortlake; F. G. Marchant, of Wandsworth; E. Hurndall, and N. Heath.

On Wednesday evening, March 8, a meeting was held at Ipswich, recognising Salem Chapel as a Baptist place of worship, and the Rev. W. J. Howell as pastor. The meeting was presided over by E. Grimwade, Esq., and there were present the Revs. T. Poock, T. M. Morris, P. M. Martin, G. Snashall, W. Whale, J. Saunders, J. B. Campbell (Cambridge), J. Keed (Acton), &c. The chapel was crowded. The Rev. W. J. Howell, pastor, said that since he came to Ipswich the ministers of

that town had been most kind and sympathising, and their chairman had proved himself a friend indeed, because he had been a friend in need. The trust deed which had been adopted was prepared by the Baptist Building Committee, and there was a clause in it which provided that in the case of any dispute arising, it should not be settled by half a dozen men, but referred to the Committee. The congregation, he was glad to say, was steadily increasing. The Revs. J. Saunders, T. M. Morris, J. B. Campbell, and J. Keed, addressed the meeting.

The Rev. William Crick having accepted the pastorate of the church at Riddings, Derbyshire, a public recognition service was held on Wednesday, February 22nd. Nearly 150 sat down to tea. The evening meeting was presided over by Thomas Bayley, Esq., who called upon one of the deacons to state the circumstances which led to the present union. Addresses were delivered by the Revs. W. Woods, H. M. Foot, A. Butler, J. A. Harris, J. T. Owers, T. Colledge, William Crick (pastor), and Messrs. Frisby and Wheeler also took part in the service.

On Monday, 27th February, a tea and public meeting was held at the Old Kent-road (temporary) Baptist chapel, Sylvan-road, to recognise Mr. E. F. Styies as the pastor. The following ministers and friends gave earnest and practical addresses:—J. E. Tressider, Esq. (member of the London School Board), J. Birt, B. A., T. Spurrier, Messrs. Titchener and Newton, Deacons, Thomas Newton, E. F. Styles (pastor), T. G. Gathercole, and Ned Wright (of the New-cut). Success attends the ministration of the Gospel in this place.

SERVICES TO BE HOLDEN.

BAPTIST BUILDING FUND annual meeting at the Mission House, Castle-street, Holborn, at 6-30, J. Harvey, Esq., in the chair. Bible Translation Society, April 24th, Kingsgate-street Chapel, Rev. Dr. Angus to preside.

The annual services in connection with the Baptist Missionary Society will commence with the usual introductory prayer meeting at the Mission-house, on the 20th April, and close with the public meeting at Exeter Hall on the 27th. The Rev. F. Trestrail has consented to preside at the service for prayer. The Rev. Donald Fraser, M.A., and the Rev. Dr. Angus,

have cordially consented to preach the annual sermons. The chair at Exeter Hall will be filled by W. Fowler, Esq., M.P., for Cambridge, and the speakers at present engaged are the Revs. Dr. Brock, Dr. Haycroft, and the Rev. T. Lea, of Jamaica. A missionary breakfast will be held on the morning of the 26th, when Macleod Wylie, Esq., will preside, and the attention of those present will be especially called to Zenana work in India. Several missionaries are expected to speak on this topic.—*Freeman*.

Opening services of the new Baptist Chapel, Farnborough, Kent, will take place (D.V.) Tuesday, April 11th, 1871. A meeting for prayer will be held in the morning at nine o'clock. The Rev. David Jones, B.A., of Brixton-hill, will preach at 11. The Rev. B. B. Wale, of Blackheath, in the afternoon at 3 o'clock. A public meeting in the evening, chair taken at 6 o'clock. The following ministers and gentlemen have kindly promised to take part in the services of the day: W. K. Rowe, J. Fothergill, E. Knights, D. Asquith, T. Welch, C. Spencer, Esq.; W. Rogers, Esq.; W. Fox, Esq.; G. Candler, Esq.; T. May, Esq.; and T. Ballard, Pastor.

SPENCER-PLACE NEW CHAPEL, CHARLES-STREET, GOSWELL-ROAD.—A bazaar will be held, for the reduction of the chapel debt, on Easter Monday, Tuesday, and Wednesday. The debt amounts to £2,750. Contributions will be gladly received by Mr. Gast, 7, Oxford-terrace, Islington, N. Our friends would be doing a good service by visiting the bazaar and helping a truly noble and deserving enterprise.

NEW CHURCHES.

ON Tuesday, March 7th, interesting services were held in Rothbury, Northumberland, which has been for some months past the centre of evangelistic labours, conducted by the Rev. J. J. Deane, the evangelist of the Northern Association. In the afternoon, after devotional services by the Rev. W. Hanson, the Rev. W. Walters preached. At the close of the sermon the Lord's Supper was observed, Mr. Walters presiding, assisted in the service by the Revs. W. Anderson and J. J. Deane. Mr. Walters then gave the right hand of fellowship to a number of baptized believers, and formed them into a Christian Church.

A public meeting was held in the evening, presided over by Jonathan Angus, Esq., when addresses were delivered by the chairman, Revs. W. Hanson, W. Anderson, W. Walters, J. J. Deane, and Mr. Potts, of Crook. On both occasions the attendance was large.

R. P. Fulton, from the Metropolitan Tabernacle College, has been preaching for some time in the chapel, Arthur-street, Clifton-road, Peckham, where a number of people have been gathered together. Being anxious to form themselves into a church, they had a meeting on Wednesday evening last week for this purpose. The chair was taken by Mr. Dunn, from the Metropolitan Tabernacle, who gave the right hand of fellowship to the members. Addresses were afterwards given by the Revs. D. Gracey, J. Wilson, and R. Gillespie. The friends here intend holding a tea and public meeting on Good Friday, for the purpose of raising funds to build a vestry, which is much needed. Will friends come and help us?

NEW CHAPELS.

THE opening of the new chapel in Mint-lane, Leicester, took place Sunday, Feb. 19. Notwithstanding the inclemency of the weather the congregations in the morning and afternoon were very good, and in the evening the crowd was so great that numbers had to go away who were not able to find admittance. The Rev. J. P. Chown preached twice. The collection for the day amounted to £29 10s. On Monday a large number of people assembled in the Corn Exchange to a tea. A public meeting was held at seven, at which Mr. Alderman Doughty was called to the chair. From the financial report of the treasurer it appeared that £723 had been received up to the present time, leaving a balance of about £700 still to be raised. The Rev. R. M'Dougall briefly sketched the history of the undertaking. He said they did not intend to erect such a handsome place of worship. When the question was first mooted they were simply going to make alterations which would cost about £550. But it was thought this would be an expenditure of money without anything to show for it, and when the architects submitted the plans of the present place of worship, they were tempted to embark in a new building. Mr. M'Dougall expressed

his gratitude for the great kindness which he received from members of every denomination in the city.

To obviate the inconvenience which the Baptists of Burslem have for some time felt in consequence of having no place of their own to worship in, they have just put up a neat little chapel of corrugated iron, calculated to accommodate about 120 persons. The site is in one of the best positions in the town, and the friends are hopeful that in time not very long distant they may be able to erect a more substantial and permanent structure. The opening services were conducted, on Sunday, Feb. 26th, by the Rev. E. R. Everett, of Nantwich, and the Rev. J. Fernie (Independent), and on the following Sunday by the Rev. T. Clark, of Market Drayton, and the Rev. H. Hastings (Wesleyan).

BAPTISMS.

Bedminster, Philip-street.—March 2, Six, by W. Norris.

Bishop Stortford.—Feb. 23, Four, by the Pastor. B. Hodgkins.

Boole, Regent Hall, near Liverpool.—March 2, Three, by John Davies (at Derby-road Chapel, kindly lent for the occasion).

Corsham, Wilts.—March 2, Two, by J. Hurstons, Chatham, Euon Chapel.—Feb. 26, Two, by W. F. Edgerton.

Dublin, Abbey-street.—Feb. 26, Two, by D. E. Evans.

Dundee, N.B., Bell-street, 1870.—Jan. 16, Five; May 29, One; June 13, Two; August 28, Two; Oct. 2, Four. 1871.—Jan. 1, Five, by J. O. Wills.

Earlscolne.—March 12, Seven, by J. C. Wells.

Holyhead, Bethel.—From Aug., 1870, over Feb. 1871, Eighteen, by R. Thomas, Pastor.

Ipswich, Stoke Green.—March 10, Two, by Mr. Whale.

Leith, N.B.—Jan. 22, Two; March 5, One, by R. Lennie.

Leaxfield, Suffolk.—March 13, Three, by R. E. Sears.

Luton, Park-street.—March 16, Fourteen, by J. W. Genders.

Meopham, Kent.—Jan. 29, Two, by W. K. Dexter, *Metropolitan District*—

Pekham, Arthur-street.—Feb. 22, Three, by Mr. Fulton.

Battersea, Surrey-lane.—Feb. 2, Four; Feb. 23, Four, by A. J. Short.

Battersea-park.—Jan. 4, Seven; Feb. 1, Six, by W. J. Mayer.

Trinity Chapel, John-street, Edgware-road.—March, 2, Eight, by J. O. Fellowes.

Bow.—Feb. 26, Nine, by J. H. Blake.

Metropolitan Tabernacle.—Feb. 27, Nine; March, 2, Nineteen, by Rev. J. A. Spurgeon.

Oakeagates, Salop.—March 16, One by the Pastor, Samuel Couling.

Portsmouth, Gospel Hall, Commercial-road.—Feb. 24, Six, by T. W. Medhurst, of Lake-road.

Portsmouth, Landport, Lake-road.—March 1, Six, by T. W. Medhurst.

Usk, Monmouthshire.—Feb. 26, by the Pastor, D. B. Morgan.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from February 20th to March 19th, 1871.

£ s. d.		£ s. d.		£ s. d.	
Mr. Westropp	2 0 0	Miss Barbara Adams	1 0 0	Mr. J. Griffiths	11 5 0
S. P. K.	0 2 0	A Friend	2 0 0	A Friend, per Mr.	
Mrs. Fielding	0 5 0	Mr. E. P. Barrett ...	0 5 0	Blewitt	1 0 0
Mr. G. L. Miller	0 10 0	Mr. Edwards, for		Per Mr. Oxley	1 1 0
Mr. G. Seivwright	0 6 0	preaching stations	20 0 0	Craig	0 5 0
Mr. W. Townsend	0 5 0	Collection at Chelsea,			
Mr. J. Hosie	0 15 0	per Rev. F. H. White	6 13 0		
Misses Dransfield	2 2 0	Mrs. Bartlett's		Weekly Offerings at	
Mr. J. Best	1 0 0	class	66 0 6	Metropolitan Ta-	
Mrs. Best	1 0 0	Mr. Hinckle,		bernacle, Feb. 26...	36 7 0
Collected by Master		Cincinnati	18 2 0	" " Mar. 5	32 2 2
Henry Fisher	2 1 3			" " " 12	37 1 2
S. M. S.	5 0 0	Misses H. & E. Heap	84 2 6	" " " 19	30 2 9
Mr. Hamilton	0 5 0	Friends at Wootton	0 5 0		
Mr. F. Petford	1 0 0	under Edge and			
Mr. E. W. Davies	20 0 0	Kingswood, by			
Mr. Fuller	0 13 3	Mrs. Griffiths	3 15 0		
					£304 9 2

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHARLES BLACKSHAW.

A SORE GRIEVANCE.*

A SERMON, DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

"They have forgotten their resting-place."—Jeremiah 1. 6.

THE people of Israel had been so hunted about that they forgot the place where once they rested. The like remark may be made of some congregations. There are Christian people who have the great misfortune of an unchristly pastor. The preaching is eloquent; they are constantly exhorted to do one thing and another; it may be the preaching is intellectual; they are encouraged to speculate upon this and that doctrine; or it may happen that the preaching is rhetorical, the people are covered with flowers, the preacher seems to be constantly scattering from himself a display of fireworks, an explosion of dazzling words. There is no manifestation of Christ—no opening up of the completeness of the atoning sacrifice—no uplifting of Jesus in His love to His people, in His union with them, in the covenant which He has made on their behalf. Oftentimes have we met with good people who fretted because the ministry failed to supply them with food for their souls. They could have done without the eloquence; they could have been happy without the new theories, however intellectual; they could have survived if there had been less exhortation: what they wanted was a little food to strengthen them, a little repose to invigorate them, a little faith to encourage them in resting upon the finished work of Jesus Christ. Oh! what an account will *they* have to give who, instead of being shepherds of God's sending to feed His flock with discretion, and make them lie down in green pastures, come to them as legal task-masters wielding the rod, but never using the pastoral staff to guide the flocks by still waters! However, I fear me, there are some who though not thus worried, nevertheless forget their resting-place. Let us talk familiarly with one another on this theme.

What is our resting-place, beloved? We have only one answer, I am sure. "We who have believed have entered into rest," but our rest is in Jesus Christ Himself. We believed on Him, He took away our burden, and we found rest. We bowed our neck to His yoke, became His disciples, and we found yet fuller rest unto our souls. Not a particle of rest do we get from ourselves, neither doth the world contribute to it, for "in the world ye shall have tribulation." All our rest is found in Him, for He is our peace, who hath said, "It is finished," and in that finished work we confidently repose. It is possible for us to forget, however, to enjoy the rest which faith has made it our privilege to possess, and, if we do, it is not only a loss to our comfort, but it is a very serious loss to us in all respects. If sheep, under the charge of any, should lose their rest, besides the cruelty to the creatures, and the suffering it would involve them, it would be a serious loss to their owner. A sheep does, after it has been fed, lie down; it must naturally chew the cud. The food it has gathered it must digest in peace, or else it cannot grow fat. It cannot, in fact, be in health at all. Fancy a field of sheep in which some worrying dog constantly amused himself by hunting them from end to end. They would become lean and valueless. They would ultimately die. We must have rest. It is important, therefore, not partly and in measure, but to the uttermost degree, that when Christ has become our rest, we should continue to enjoy Him and to rest in Him. The sense of such need urges me at this time to endeavour to lead you, as God shall help me, to Christ Jesus our rest, by reminding you of some who forget their resting-place. If it should happen to

* This Sermon being Copyright, the right of reprinting and translating is reserved.
No. 150, NEW SERIES.

come home to your own souls, may you have grace to escape from the calamity which the text describes.

Three things: here is first a sin to be convinced of; secondly, the cause of it to be sought out; and thirdly, the cure of it to be brought about.

I. "They have forgotten their resting-place." This is to be accounted a sin for many reasons.

Let us recollect how dearly our resting-place was purchased for us. To give your soul rest, my brother, Jesus Christ gave up His rest, and more, His heaven, His throne, His honour, His life. No rest could there ever have been for you, a wandering sheep, if the Shepherd had not given up Himself as a ransom for the flock. Did it cost Him Gethsemane's bloody sweat? did it cost Him Calvary's wounds and death? and did you receive it and yet forget it? Have not you often thought that whatever else might have passed away from your mind, never could the thought of that dying love depart? Yet it has faded on the tablet of your heart; for you have forgotten the priceless boon which that dying love has procured for you. Oh, chide yourself that Immanuel's purchase should be lightly esteemed, that He, your rest, should ever slip away from your thought.

Remember, too, how graciously that rest was given to you. My own remembrances may help yours. I remember well—and did I live twice the age of Methuselah I never could forget—the time of my wearisome bondage under the law and under the slavery of sin. Oh! what I would have given then to have rest, to have had my sins pardoned. I dare to say, I think a thousand deaths would have been cheaply endured by me, if I might have escaped the wrath to come. My burdened soul chose strangling rather than life, because my life had become weariness, and even like unto wormwood and gall had the cup of life been embittered. But as in a moment, rest came to my soul by a glance at the crucified Saviour. An act of simple faith exercised upon Christ's Atonement brought me perfect rest. And shall I forget my resting-place? I am sure, if some spirit prophetic of the future could have whispered in my ear at the time of my conversion, "You will forget your resting-place," I should quickly have answered, with Hazeel, to the prophet, "Is thy servant a dog, that he should do this thing," and I might have said, "Is thy servant a devil, that he should ever think of doing such a thing?" "Love so amazing, so divine,"—shall this be cast behind my back? A gift so precious, brought to me when I deserved it not, and just when I most required it, shall it ever be lightly esteemed or carelessly neglected?" Oh! memory, let fall what thou mayest, but retain, as with an iron grasp, the recollection of that blessed day in which my soul found her resting-place.

Beloved, there are other reasons to make this forgetfulness of ours greatly sinful. Forsooth how sweetly we have enjoyed that rest since then! It was not one day a honeymoon, and then ever afterwards Christ and our souls strangers,—oh, no, I speak to some of you who have had many highdays and holidays since the time of your conversion; you have feasted upon dying love. That banqueting house of Solomon's Song is a place well-known to you; the banner of love that waved over the spouse of old, its silken folds have waived over you also. 'Twas but the other night when some of us were together in prayer and communion with Christ, and we could not help singing,—

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

Could we have such enjoyments and yet forget them! Such rest in the resting-place, and yet make light of it! Such peace of God that passeth all understanding, and yet be listless about it! Wretch that I am to wander thus in search of vain delights, to leave the flowing fountain for the broken cisterns which, if they

had been whole, had been but stagnant reservoirs unworthy to be compared to the clear living stream that bursts from the fountain of fellowship with Christ. Let every sweet season of past spiritual enjoyment gently rebuke you, beloved, if you do at all forget your resting-place.

Further, does it not seem strange and marvellous that any of us should forget our resting-place, when we so greatly need it? Oh! I think I speak for the most of you, when I say it is a weary world after all the mercy that God has made to pass before us; it is a weary, weary world. Solomon, with all his wealth, with all the accessories of pleasure, with all the tastes to enjoy them, deliberately said, "Vanity of vanities; all is vanity." And I am sure it is easy amidst pains and toils, blunders and disappointments, for many of us to utter the same lament. When afflicted in body, distressed with severe labour, or reduced to poverty, we might as well try to find rest on the sea, or on a bed of thorns, or on a bed of flame, as find rest in the things of this world. What weariness of the flesh, what vexation of spirit we endure! Oh then! why is it we forget our resting-place? Men jaded and faint with the fag and drudgery of labour, are glad to throw themselves upon the bed and fall to sleep, and ye that have much toil and travail under the sun, will ye forget that couch that Christ has brought for you, upon which your spirits may take delicious repose? With such need for rest, and such a rest so sweetly proven to be restful in the past, 'tis strange, 'tis passing strange, 'tis wonderful that we should ere forget our resting-place.

Since our resting-place is so suitable to us, it becomes the more strange that we should forget it. Suitable for a sinner is a finished salvation; suitable for a warrior is the great shield that covers his head in the day of battle; suitable for a fugitive is that castle and high tower of our defence, which is found in Christ the Lord's anointed. "The coney goeth to her place in the rock, and the stork hath her nest among the fir trees." Oh, ye children of God, ye have a resting-place suitable to your nature; how is it ye can forget it? Touch upon the things of nature, how they chide you! Bring to your remembrance the birds of the air, the beasts of the forest, the dumb driven cattle accustomed to the yoke, and let them chide you, for they forget not their resting-place. Carried away to the city the other day the dove was taken from its cage, and they let it loose, fastening to it the message. It mounted aloft, it whirled round a while that it might see where it was. It was far, far away from the dove-cot; it was found hundreds of miles away, but whither did it fly? Swift as an arrow from the bow it sought its resting-place with infallibility of affection; it found its nearest way to the cot where it had been reared, and brought its message safely there. Wilt thou let the pigeon outstrip thee in affection for thy resting-place? Look at the swift-winged dove and be ashamed. And even the dog which thou despisest, taken away from its master, carried many miles away, in darkness too, so that it might not know its way, has been known to swim rivers, cross by-ways it could not have known, and there it is found barking for admission at its master's door: oh, so happy when it heard its master's voice again. It could not rest elsewhere. Oh, my heart, art thou more doggish than a dog? Dost thou forget thy Lord when dogs remember well their masters? Let us learn even from these creatures, I say, and henceforth let us not forget our resting-place. As all ingratitude is base, this sin cannot be light or venial.

II. What now, let us ask, is the cause of the forgetfulness which we sometimes have of Jesus Christ—our heart's dear rest?

How frequently it arises from neglect of thought, a culpable remissness! So busy, up in the morning, at it, the whirl, the noise, and clatter of business in the ear—always in the ear, every nerve on the strain, right on till one falls asleep through sheer exhaustion! Oh, our times are hard for deep piety; they are hard and trying times for souls that would walk near to Christ. I know more grace can

match the evil of the times; but still our Puritan forefathers, with their quiet lives, calm and undistracted, with the time they could have for studying the Word, and for private prayer—no wonder they outstripped us! I am afraid some Christians neglect the reading of the Word of God, almost as a rule forget it. You don't get your daily text; you don't get your meditation. Ah, souls! if a thing never comes across the mind, it is not remarkable that you should forget it. If any of you are going on a journey, you don't forget your wives; no, they come often across your thoughts; you may forget some stranger whom you saw but once, you may never think of him again. Were the mind more occupied with Christ, there would be less likelihood of our forgetting Him! You know, when the photographer takes a likeness, if he does it rapidly, it may be that, by-and-by, it will fade. If they want to take a picture that shall be definite, fixed, and permanent, they let the sensitive plate continue long exposed to the view that there may be a good, thoroughly well fixed impression. I would that my soul had many opportunities of being like a sensitive plate fixed right in front of Jesus to take His portrait thoroughly, to have it so upon my soul that it could never fade away. Oh, to have much more communion with Christ, to contemplate Him with steady gaze and undistracted attention is the way to overcome our present forgetfulness. This is a flimsy age—a superficial age. It has its waves of religious excitement; but they are all on the surface. We have not many of those great ground-swell waves where the ocean of manhood seems to heave up from the very bottom. These are the waves that work wonders for men and glorify God. May we have many such in our own souls.

Another reason why we forget our Saviour is our tendency to self-sufficiency. A poor man, who has nothing of his own, and who lives day by day a pensioner upon some rich man's bounty, cannot forget the man who helps him, because if he should forget him this morning, he will be sure to recollect him to-morrow morning when he wants bread; and he who receives his money weekly might forget his friend on the Tuesday, but he will recollect him again on the Saturday, when he must needs go to him again. If we were always sensible as we should be of our absolute dependence on Christ for everything, and going to Him for all, there would be no fear of our memories failing us; but we very soon set up a little independence of our own—poor worms as we are—as a brother said in prayer the other night, "Dustheaps;" that is all we are the very best of us, poor "dust-heaps." We imagine we are kingdoms, and we talk such great things, and think such big things about our experience and our wisdom! Oh, away with it all! We might well not see the sun when we eclipse him with our self-sufficiency. Thou poor beggarly worm, naked, poor, and miserable, I counsel thee to buy of Christ gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and go to Him again, leaving thy self-sufficiency behind thee.

With others it is worldliness that keeps them from remembering their dear Saviour. They forget their resting-place because they are so worldly, grasping after so much. Enough is not enough to them; they must have more. The early rising and the sitting up late are right enough for industry, but wrong enough for avarice; these are the things that keep the soul from Christ—the getting money rightly if you can, but, anyhow, the getting money. A man cannot live for this, and yet abide in Christ; when the heart gets the world into it, it doth eat as doth a canker. If thou wilt have the world, thou shalt have it; but thou shalt not have Christ. Oh, canst thou make an exchange of Christ for such poor stuff, for such heavy clay? Keep all the world outside thy heart. If you keep all the sea outside the ship, it cannot sink. Is the world inside thy heart? and a little water there will prove a leak that will sink thy vessel—beware of worldliness. Those of you can be worldly that are poor, as well as those that are rich. You may have cares that worry and devour, and keep you from your Saviour. Strive against

these; be not cankered with this canker. Love not the world, or thou canst not walk with Jesus; lay thy cares on Him who careth for thee, and thou wilt come back to thy resting-place.

I fear me that some Christians forget their resting-place through idolatry. "Idolatry?" say you. "We are not idolators; we are not even as the Romanists are that will worship their crucifixes or their relics." No idolatry? No idolatry? Was not that idolatry this afternoon with that boy of yours? Ah, what a boy! Your heart all but adores him, and if he were taken from you, you would feel you could not forgive God. Not idolatry? The other day, when you looked upon your fair estate, and all the comforts of life with which God had surrounded you, did not you feel your heart go after these things? Not idolatry? "Little children, keep yourselves from idols," was once an exhortation of John, and it is also my exhortation to you this evening. We so soon make idols. I am afraid, if an idol breaking were to take place to-night, many of you would go home broken-hearted; or if your idols are at home, you would go home to see them broken, and yourself be ready to despair. There is much idolatry; and if thou lovest son or daughter more than Christ, thou art not worthy of Him. If thou lovest husband or wife more than Christ, thou art not worthy of Him. Oh, be it so, that they take low seats, and Christ sits on the throne. Go down, beloved, go down; I love thee there as I may and should; but come up, my Saviour, take the highest room, for there Thou must sit King of Kings and Lord of Lords.

Once more, I do think some genuine Christians forget their resting-place for awhile through despondency of spirit. It is sometimes hard to remember our sweet rest in Jesus when we get oppressed. I can speak very feelingly here. There are some of us that carry about with us a constitution which elevates us at times up to the very heavens of delight, and sinks us down at other periods very, very low. Those that have high tides must expect to have very dry ebbs. If you mount high, you will fall low sometimes, and then, when the liver won't act, when the spirits won't move, when the whole heart hangs its harp upon the willows, it is hard then to come and rest in Jesus. And some feel grinding trouble, or a perpetual affliction of body till at last they get into a chronic state of sadness. Dear brother, dear sister, before you get there make a rally, if you can, to get away from it. It is to be escaped from. After all Christ died for sinners, such as you are. Hang on Him, cling to Him, come and wash again in the fountain which is filled with His blood; He loves thee; He gives Himself for thee; He ne'er can forget thee, or cast thee away. Come and rejoice in Him yet again, and lift up thy heart once more by simple confident faith in Him, for "He is able to save to the uttermost them that come unto God by Him." Don't let Satan triumph; don't let the world laugh because a Christian is in despair. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Begone, ye fears! Let the winds take them away. "Though He slay me, yet will I trust in Him. His mercy is not clean gone for ever; He will be mindful of His covenant; He will not cast away His people whom He did foreknow."

These are the things that will sometimes bring us into the dilemma of forgetting our resting-place.

And now to close, what is the cure for it all? I do not know what Charles the First meant when he gave his watch to Bishop Judson, and said, "Remember." I do not care what he meant. But let the same be my word to you to-night, "Remember! Remember." That is the cure for this distemper of the mind; this dereliction of the heart. Remember what? say you. Remember first the past.

"His love in time past forbids me to think,
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite through."

Remember the days of old, the everlasting covenant. Remember the sealing of the covenant with blood upon the accursed tree. Remember the day of thy sin, and the day of salvation; thy sore bondage, and thy great deliverance, when He brought thee out of Egypt with a high hand and an outstretched arm. Remember this, and thou wilt no more forget thy resting-place.

Remember again the future. You say, "Can we remember that which has not happened yet?" Let thy faith substantiate the promise, and see it as though fulfilled, and remember it to-night. Thou wilt ere long be where Jesus is. Thy soul, white robed, shall appear before Him, and thy poor body—vile body as it is—shall be fashioned like unto His glorious body, and thou shalt shine with the mighty host who day without night magnify the name of Him that is, and was, and is to come. Remember this, and thou shalt not forget thy resting-place. "All this comes to thee through Him; He has procured it for thee, and is preparing it for thee at this hour."

Remember also something about the present. What is there that thou hast to-night of all thy possessions that can afford thee rest? Have the roots of thy spirit begun to twist about the earth? Pray to have them unbound, for otherwise a painful time will come to thee. What hast thou, that thou couldest rest upon in the time of death? A Roman Catholic once said that the doctrine of justification by faith was a blessed supper doctrine—would do to end the day with; but he thought it was a bad breakfast doctrine to begin the day with. At least there is truth in the first observation, it is a blessed supper doctrine, and Christ makes a blessed supper for us in life's end. There is no supper in life's end—no supper that the soul can eat—but Jesus Christ that shall give her any satisfaction and content as she goeth forth on her long journey. Well, as thou hast nothing that can satisfy thee in dying, why dost thou try to satisfy thyself with it now? Have you been making an idol? Have you? Let it go; forget not thy resting-place, I pray thee. Look at thy friend's house, and read "mortal" written there; look in thy child's face, and know that ere long thy last act of kindness for that child will be to find it a narrow home in the silent grave. What, art thou immortal, and seeking to live upon mortal food! Thou eternal as God's life, and yet seeking to satisfy thyself with the worm's meat that springs out of earth, and goes back again to it! Shame on thee! When Christ gives thee rest, and is all in all to thee, turn not away from the everything to try and fill thyself with the nothing.

Lastly remember, and this last remembrance will be a blessed cure—remember Christ Himself. For this purpose come to His table. Though thou hast for awhile forgotten thy resting-place, He saith, "This do ye in remembrance of Me." Come and remember Him again.

"Gethsemane can I forget?
 Or there Thy conflict see?
 Thine agony and bloody sweat,
 And not remember Thee?
 When to the Cross I turn mine eyes,
 And rest on Calvary;
 O, Lamb of God, my sacrifice,
 I must, I must remember Thee."

So may it be with you now.

There may be, however, in this congregation—nay, I know there are some who have never yet enjoyed rest. They are going about to find it. Dear hearer, there is only one resting-place; don't look for another. Thy works will never rest thee; sacraments can never rest thee; tears and groans, and prayers can never rest thee. "None but Jesus can do helpless sinners good." "Believe in Him and live;" trust in Him, and you shall find rest unto your soul for ever. Amen.

Essays and Papers on Religious Subjects.

THE BAPTISTS IN THE UNITED STATES.

THE second Baptist church in the United States was formed at Newport, Rhode Island, in the year 1644. The Rev. Dr. John Clark, the founder, became the first pastor. Mr. Clark was cruelly persecuted, fined, and even imprisoned, for being a Baptist. He defended himself with singular ability, and his persecutors were awed by his manly bearing and solid reasoning. Not one of the Puritan ministers had the courage to meet him in argument. In the year 1651 serious difficulties presented themselves in the island, owing to the chief magistrate, Coddington, having obtained a charter, giving him unlimited authority. Roger Williams and Mr. Clark were therefore sent to the British Court to seek the revocation of this charter. This they fully accomplished in 1652, and peace and union were restored to the colony. Mr. Clark died at Newport in 1676, aged sixty-seven years. This excellent man was succeeded in the pastorate by the Rev. Obadiah Holmes, a man much his inferior in mental attainments, but equally good and devout. Mr. Holmes had to pass through a severer storm of persecution than even his predecessor. The following cruel sentence was passed upon him by the Boston magistrates:—

“ Forasmuch as you, Obadiah Holmes, being come into this jurisdiction about the 21st of the fifth month, did meet at one William Witter's house at Lynn, and did here privately (and at other times, being an excommunicate person, did take upon you to preach and baptize), upon the Lord's day, or other days, and being taken there by the constable, and coming afterward to the assembly, at Lynn, did, in disrespect to the ordinance of God and His worship, keep on your hat, the pastor being in prayer, insomuch that you would not

give reverence in raising your hat, till it was forced off your head, to the disturbance of the congregation, and professing against the institution of the Church, as not being according to the Gospel of Jesus Christ; and that you, the said Obadiah Holmes, did, upon the day following, meet again at the said William Witter's, in contempt to authority, you being then in the custody of the law, and did there receive the sacrament, being excommunicate; and that you did baptize such as were baptized before, and thereby did necessarily deny the baptism that was before administered to be baptism, the churches no churches, and also other ordinances and ministers, as if all were nullity; and did also deny the lawfulness of baptizing of infants. And all this tends to the dishonour of God, the despising the ordinances of God among us, the peace of the churches, and seducing the subjects of this commonwealth from the truth of the Gospel of Jesus Christ, and perverting the straight ways of the Lord, the Court doth fine you £30, to be paid, or sufficient sureties that the sum shall be paid by the first day of the next Court of Assistants, or else be well whipped, and that you shall remain in prison till it be paid, or security given in for it.

“ By the Court,
“ INCREASE NOWELL.”

Mr. Holmes refused to pay the fine. He was kept in prison from July till September, and then the sentence of the law was carried into execution in the most unfeeling and cruel manner. In writing on the subject to William Kiffin and John Spillsbury, he says:— “ As the man began to lay the strokes upon my back, I said to the people, ‘ Though my flesh should fail, and my spirit should fail, yet my God would not fail.’ So it pleased the Lord to come in, and so fill my heart and tongue

as a vessel full, and with an audible voice I broke forth, praying unto the Lord not to lay this sin to their charge: and telling the people, that now I found he did not fail me, and therefore now I should trust Him for ever who failed me not; for in truth, as the strokes fell upon me, I had such a spiritual manifestation of God's presence, as the like thereof I never had nor felt, nor can with fleshly tongue express; and the outward pain was so removed from me, that indeed I am not able to declare it to you: it was so easy to me, that I could well bear it—yea, and in a manner felt it not, although it was grievous, as the spectators said, the man striking with all his strength (yea, spitting in his hands three times, as many affirmed) with a three-corded whip, giving me therewith thirty strokes. When he had loosed me from the post, having joyfulness in my heart and cheerfulness in my countenance, as the spectators observed, I told the magistrates, 'You have struck me as with roses;' and said moreover, 'Although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge.' After this many came to me rejoicing to see the power of the Lord manifested in weak flesh."

Mr. Holmes continued the pastor of the church at Newport until his death in 1862. He was buried in his own field, and a tomb was erected to his memory. His posterity are spread through various parts of New England, Long Island, New Jersey, and Pennsylvania. The Rev. Morgan Edwards, (writing in 1790) says, "It is supposed that his descendants number nearly five thousand. His son, Obadiah, was long a judge in New Jersey, and a preacher in the Baptist church at Cohansey. Another of his sons was a magistrate at Philadelphia." The third church organised in the States was that at Swansea, Massachusetts. This was formed in 1643, by the Rev. John Miles, from Swansea, in South Wales. The foundation, however, of this church was laid twelve years before, when Obadiah Holmes, John Hazel, and

others separated from the Congregational church at Rehoboth. This separation filled the Pædo-baptist churches with alarm, and led to the terrible sufferings which Mr. Holmes had to endure. Mr. Miles was an eminently useful man, and was greatly esteemed. It is stated that, being once brought before the magistrate for preaching, he requested a Bible, and opened on these words in Job: "But ye should say, Why persecute we him? seeing the root of the matter is found in me." The effect was such, that ever afterwards he was treated with moderation, if not with kindness. He was pastor of the church for many years, and died in a good old age in 1613. In the face of the direst opposition, a Baptist church was formed in 1664 at Boston, the very centre of intolerance. Mr. Thomas Gould, a man of very humble pretensions, was the chief instrument in this great and dangerous enterprise. Mr. Gould refused to present his child at the baptismal font, and this led to a crusade against him on the part of the whole Pædo-baptist community. "They," says Mr. Gould, "required me to bring out my child to baptism. I told them I durst not do it, for I did not see any rule for it in the Word of God. They brought many places of Scripture, in the Old and New Testament, as circumcision, and the promise to Abraham, and that children were holy, and they were disciples. But I told them that all these places made nothing for infant baptism. Then stood up W. D. in the church and said, '*Put him in the court, put him in the court.*'"

As the climax of absurdity, when Mr. Gould and his associates had been fined, imprisoned, and sentenced to banishment for their opinions, they were challenged to a public dispute to settle the question whether they were erroneous or not. It was arranged for the two parties to meet on the 14th of April, 1668. Six ministers were appointed to conduct the dispute on the Pædo-baptist side; but in case these should not be enough, the governor and magistrates were requested to meet with them. Dr. Clark, of Newport, sent three brethren

to aid Mr. Gould and his few friends. The discussion turned out a mockery, so far as the rights of the Baptists were concerned. It was soon apparent that they were challenged, only in order that they might be abused. A long speech was made with the view of showing what vile persons the Baptists were, and at the close, Jonathan Mitchell, one of the ministers, pronounced upon them the awful sentence contained in Deuteronomy, xvii. 8—12: "And the man that will do presumptuously, and will not hearken to the priest, that standeth to minister before the LORD thy God, or unto the judge, even that man shall die, and thou shalt put away the evil from Israel."

It is but right, however, to say that there were many eminent Congregationalists and Presbyterians in Massachusetts and England, who, with unflinching lips, denounced these wicked proceedings. Drs. Owen and Goodwin, Mr. Nye and Mr. Caryl, with eight others, wrote to the governor on the subject, but no remonstrances were of any avail. The Church at Boston, in 1678, erected a house for God, and met in it, for the first time, on the 15th of February, 1679, but they were not permitted long to have the pleasure of assembling in their sanctuary. In May of the same year, the following law was enacted: "That no person should erect, or make use of a house for public worship, without license from the authorities, under the penalty that the house and land on which it stood, should be forfeited to the use of the country, to be disposed of by the county treasurer by sale, or demolished, as the court that gave judgment in the case should order." In the meantime the little flock, afraid of losing the edifice, quietly submitted to these unrighteous demands, and waited to see what God would do for them. Intelligence of the proceedings having reached England, the King, in due time, wrote to the Boston rulers, "requiring that liberty of conscience should be allowed to all Protestants, so that they might not be discountenanced from sharing in the government, much

less, that no good subject of his, for not agreeing in the Congregational way, should, by law, be subjected to fines and forfeitures, or other incapacities for the same, which, said his Majesty, is a severity the more to be wondered at, whereas liberty of conscience was made a principal motive for your transportation into those parts." It was with great reluctance that the Royal mandate was obeyed. A wonderful change, however, came over the scene in process of time.

In the year 1718, the Rev. Mr. Callender became his father's successor in the pastorate. At his ordination, Dr. Increase Mather, Cotton Mather, and John Webb, three principle ministers of the city, were not only present, but conducted the most prominent services on the occasion, and that in the very house which had been nailed up by the authorities. Many eminent men served this church. We can now only mention one, the Rev. Dr. S. Stillman. He entered on his labours in 1765, just one hundred years after the establishment of the cause. His ministry was long and prosperous. He always prayed that his life and usefulness might end together. Accordingly, the measure of his days being full, his course finished, his work done, it pleased the Lord, after detaining him only two Sabbaths from the pulpit, to take him to Himself on Wednesday, 12th of March, 1807. Our principles continued to spread throughout Massachusetts and the neighbouring States. Churches were planted, and multitudes were added to the Lord. The New England States, now exclusive of Rhode Island, contain 836 Baptist churches, and 94,450 members. At Newton Centre, Massachusetts, there is a flourishing college and theological institution.

We append an interesting item from the *National Baptist* for Feb. 2, respecting the recent formation of a Baptist church in Massachusetts: "The meeting-house of the Baptist church at North Billerica, was dedicated January 19th. This house was built by Mr. Talbot, a large owner in the mill pro-

perty, which is being developed, and the occasion of a village growing up at this point. He is a Unitarian in creed; but seeing the necessity of his help to furnish church accommodation, and knowing that the Baptists were more numerous than any others, he suggested the formation of a church, promising to build them a house of worship. The church was organised and recognised a year and a half ago. He has kept his promise; has built a neat, convenient, well-appointed house; and has met nearly all the expense himself. Before the day of dedication, he gave the Church a deed of the property, so that they need feel under no fear hereafter. Quite a number of souls have already been converted to God, and a good degree of religious interest is still manifest. The village is growing, and this Church is likely to become quite an efficient body. We can but hope that the man who has had such regard for the spiritual welfare of this people, may himself soon come to know Jesus as his Lord and Saviour. PHILLO.

Pennsylvania.

MY SOCIAL TROUBLE.

I AM one of the most miserable of men! My misery arises from the fact that, having the oversight of a church, I am supposed, by virtue of my position, to be always agreeable, fond of society, and with plenty of time at my disposal for anyone who may chance to call. But I am *not* agreeable. I hate society, and I have no time to spare. I have a certain work to do, like others, and feel particularly savage if I cannot do it. I wonder, sometimes, what my neighbours think my work is! I think it is to be preparing my sermons and visiting the sick and afflicted; but, judging from their conduct, they appear to think it lies in merely giving and receiving calls.

I am most unfortunately situated, considering my disposition. In the parish where I reside, there is a par-

ticularly large number of persons who have retired from their businesses or professions, and, living now upon their means, appear to have nothing to occupy their time but to visit and to be visited. There are about twenty families in my immediate neighbourhood (not to speak of others some miles away) who expect me to drink tea with them, and, if possible, stay the evening, at least once a fortnight. Why, it can't be done, if I take every evening in the week for the purpose, and never spend one in the beloved society of my family. I acknowledge, that like a conscientious individual, I have endeavoured to do my best on some occasions. I have proceeded thus:—Starting about two o'clock in the afternoon, I have made my way to some house where I knew they "teaed" early. I have stayed there till the meal was just finished, and then catching up my hat and umbrella, with many excuses for leaving so soon, I have gone to another friend's where they "took tea" rather later; then getting away from there as soon as I could decently, I have wound up the evening by dropping in on a friend rather higher in the social scale, where they "drank tea" about seven o'clock. I have thus had *three* teas in one evening. Let me inform the reader, that at such times as these I have endeavoured to eat and drink as sparingly as possible at each house; but nevertheless, I have occasionally found it so difficult to maintain this line of conduct, that I have gone home feeling rather uncomfortable. I have wondered whether this was a cross for me to take up; but every now and then I have felt compelled to growl out, if not to ease my body, yet to ease my mind: "Why should I be compelled to take tea at this fearful rate? Why should it be supposed, because I am a minister, that I am to taste all the different sorts of tea which are to be found in the neighbourhood for miles round? Don't I know, before I go, that it will be cold at Mrs. A——'s, sloppy at Mrs. B——'s, and hot and strong and green—ugh!—at Mrs. C——'s? Why should these people be

offended because I cannot go and see them as often as they desire." They mean it well, no doubt, but "save me from my friends."

But this is only one side of my social trouble; the other side is the darker of the two. I have been speaking of the misery which arises from making calls: now I have to speak of the bitterness which springs from receiving calls. It is Friday morning. I have been visiting all the week, and am now in my study, and also in the middle of my Sunday morning's sermon. My study is near to the front door of my dwelling, so that I hear the rap of every visitor. Though it is not yet noon, I do not feel exactly safe, for some of my friends, be it observed, who ought to know better, call on me at times soon after breakfast (they always make excuses for doing so, certainly) as well as later in the day. I proceed with my sermon:—"In the great scheme of Redemption which was consummated at"—rat-a-tat! rat-a-tat! rat-a-tat, tat, tat! Enter Mary. "Captain Stansfield wishes to see you, sir, in the drawing-room." I lay down my pen, and go to see Captain Stansfield, and he "sees" me; but not in the most agreeable humour, because I know beforehand what he wishes to see me about is of no earthly consequence compared with my sermon. Well, I see him, and then go back to my sermon, sit down, and try again. "Ah! where was I?" "In the great scheme of Redemption which was consummated at the Cross, we not only behold the justice of God revealed in stern and lofty characters demanding punishment for"—rat-a-tat, tat, tat! rat-a-tat, tat, tat, tat, TAT! the last very emphatic. "O dear!" I groan inwardly. "Dr. Locock wishes to see you, sir, for just a few minutes." I almost wish Dr. Locock had been obliged to stay at home to take his namesake's pulmonic wafers this morning. However, I give him the few minutes he asks for, and a few more, walk back to my sanctum, and try again: "demanding punishment for sin; but Mercy also standing with mild and gentle aspect, pointing to Christ as the

great substitute for the guilty, and declaring in soft and tender"—rat-a-tat; rat-a-ta-tat; rat-a-ta-tat, rat-a-ta-tat, tat, tat,—this very lively. Mary again! "If you please, sir, Mr. Compton has just called to return the book you lent him, and if you are not particularly engaged, would like to see you for a minute or two." "Dear me!" I mentally ejaculate, "I wish he had swallowed the book; I would not have minded the loss of it, if he had only kept away this morning. He ought to know I am particularly engaged. Is it not Friday morning? Is not the day after to-morrow Sunday? Haven't I my sermon to prepare?" "Tell him," I say to Mary, somewhat savagely, "I am sorry, but I am so particularly engaged this morning that I cannot see him, and will take an early opportunity of calling on him instead." I come to the resolution that I will see no more visitors this morning, and that I will go on with my sermon—"declaring in soft and tender tones that this is the way by which sin may be forgiven, Paradise regained, and man restored to God." I finish the sentence, but I feel crabbed and soured; the inspiration is gone—I can do no more. I throw down my pen, snatch up my hat, and rush off for a walk. No, I do not, for somebody meets me at the door. "Oh," says Mr. Hartley, "how glad I am to have found you at home; but I see you were just going out: don't let me detain you." But he does detain me; he would detain me all day, if I were only agreeable enough to ask him to stay. But I won't ask him, and I don't ask him, and at last he takes his departure. "Did it never occur to him," I ask myself, as I see him walking off, "that if he has nothing to do from one week to another, I have—have my work to do, and want to do it. I rush off this time in the opposite direction, out of the kitchen door, and across the fields, and endeavour, by sharp walking, to relieve my agitated mind; but every few minutes I groan, "O wretched man that I am! Who shall deliver me from this state of society?"

Let me state here how, when I have grown particularly revengeful under this social trouble, I have delivered myself from it. Not by telling Mary to say "Not at home," for, though that may be the usual thing, I have a conscientious objection to it; but in another way, perhaps not altogether free from objection either. But, in this way, when we have determined on having a quiet time, my wife has sent Mary out with the youngsters, and then we have "sporting the oak," by locking up the doors, back and front, and drawing down all blinds on the ground floor, as though we had gone out for a visit. In this way we have hurled defiance at all visitors who might be disposed to plague us. How they *have* knocked sometimes! "Their poor wrists," I have said to my wife. Then, after a final bang with the knocker, we have heard them lift up the slip of the letter-box and drop in a card; and *then* (blessed melody!) the sound of retreating footsteps.

But, to return from what may be called a digression, I come home from my walk, and standing in front of the house and catching hold of the door-knocker, I apostrophise and soliloquise (this is not a dictionary word, but never mind) a little: "O, poor knocker," I say, "it is no fault of thine that thy master is such a martyr to the claims of society; thou art but the unconscious instrument by which they knock away thy master's time, and thy master's opportunities." A sudden thought. "Do all knockers go at this terrible rate? Are there no favoured spots to be found in this broad land where the knockers rest awhile, and where people who have work to do are allowed to do it?"

* * * *

The way has been made clear. I have cut the tie which bound me to these people, and have gone to labour in a manufacturing district, where the residents have something else to do besides rapping at other people's doors continually. I get a little spare time, since taking this step, occasionally, and am

employing some portion of it in thus stating my former trouble to the world, with the hope that meeting the eye of some who have been accustomed to visit their spiritual counsellor on the Friday or Saturday, they may mend their ways, and refrain from such an unhappy course of procedure in the future. As yet, I have not regretted the change I have made. I believe I am this day, in consequence, a wiser, a happier, and a less savage man. W.

PREACH TO THE CHILDREN.

have heard my father say,
And well my father knew:
In it was meat for full grown men,
And milk for children too."

THERE was an element in the discourses of the olden time, which the sermonizers of the present day, for the most part, wholly ignore. Those ancient men, of whom it is now so fashionable to speak slightly, as men of iron mould and adamant heart, had in them some spring of tenderness which kept alive an interest in the little people. Passing by that species of pulpit eloquence which in our day offers hardly more than milk and water for the "full grown man," how few of those sermons which are worthy of being called food for the experienced disciple have in them a single word for the little one. While the sheep are fed the lambs are frisking about the meadow, or fast asleep beneath the summer sun. Do you not see them, ministers, from your high vantage-ground? Do you not detect the various expedients to which the children resort to while away the weary hours? The knotting of handkerchiefs; the intaglios wrought with pin-points on many a surface better without such decoration; the restless watching of the clock; the small buffoonery of face-making; and at length—a relief to "parents and all natural guardians"—as to the little head itself;—the quiet and comfortable nap? You may say, "Let them go to the Sabbath-

school, that is the place for children." Yes, but it is not the only place, nor the best place. They should be early taught that they have a right in the temple, as well as in the porch. The little people should not be made to feel themselves a tribe apart, but should be taught their unity with the whole congregation. The lambs are as truly a portion of the flock as the fleece-laden sheep. Three minutes allotted to the children, in every sermon, surely would be little time to give them, when you reflect that the fast flying hours and days are bringing them to be, almost before you are aware, the men and women, the fathers and mothers, of society. And were they sure that these few words were coming, their interest would be kept awake in watching for them, and so, by the way, they might pick up some seeds of truth intended for their elders, which yet should spring up in the good soil of the young heart, and grow, and bring forth

fruit to the glory of Him who loved the little children: which should add to the "golden sheaves" you shall bear to the Heavenly Garner, the tender and graceful beauty and the delicate fragrance of the opening flower, or the just reddening bud.

Think of it, ye preachers of the Word: think of the great influence you would gain over this class of your people, by showing them that you understand and love them. Some of them will live to bless you here; many of them will be called early to Jesus. Will it not be a glad and precious greeting, when you also shall go through the gates of pearl, to hear the child-like voices singing around you, and joining in your welcome home? To hear from the lips whence fell the command, "Feed my lambs," the blessed assurance, "Inasmuch as ye did it unto one of *the least of these*, ye did it unto Me."

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XL.—ONE-WORD TEXTS.

"Joy."—Gal. v. 22.

THE immediate result of acceptance with God is peace, and this peace is inseparably connected with "joy" in the Holy Ghost. Peace is the equanimity of the soul, the calm within, the harmony of the heart and spirit with God. Joy is the sunshine coming direct from the Sun of Righteousness; holy excitement and delight arising from the removal of all sadness and gloom, and the impartation of God's own felicity to the soul. There is carnal joy, the worldly joy, but the joy of the text is the joy of Christian experience. Let us look—

I. AT ITS ANTECEDENTS. Before Christian joy there must be conviction of sin, true repentance, holy sorrow, penitential mourning, and oftentimes great self-condemnation and remorse. Especially there must be faith in Christ Jesus as our Saviour, and a knowledge of His forgiving mercy. (Rom. v. 11.)

Notice—

II. THE ACCOMPANIMENTS OF CHRISTIAN JOY. Of these we may notice—

1. Absolute satisfaction. A consciousness that we have found the pearl of great price; that we have indeed, and of a truth, been brought to Jesus and accepted of Him; that beneath our feet is the immovable rock, and before us

the goodly land of ineffable delights. (Ps. xcii. 4.)

2. *Cheering Hope.* This joy is not the ebullition of mere feeling, nor the rhapsody of excited passions, but the bright gleams of heavenly hope. Guilt gone, condemnation removed, lifted out of the horrible pit, the soul gazes upwards with the assured hope of a glorious immortality. (Rom. v. 2.)

3. *Sanctified Heart and Life.* Christian joy is holy; it is the joy of a purified conscience and heart cleansed by the blood and spirit of Jesus Christ. (Ps. xcvii. 11.)

4. *The indwelling of the Spirit of God.* It is the Divine Spirit that expels darkness and fills the mind with holy light. The spirit within the soul produces the fruit of peace and joy, and by the spirit's gracious operation this joy is continued and increased. Notice—

III. SOME CHARACTERISTICS AND CONSEQUENCES OF THIS JOY.—

1. *The renunciation of mere carnal joy.* One, and only one, must possess the soul. Christian joy expels, or at any rate subordinates, every other joy. Joy in Christ, and joy in sin, or in the world, are incompatible, and the one or the other must be in the ascendant. There will be—

2. *The use of Divine means for its abiding and increase:* the reading and meditating of the joyous Word of God; attendance on joyous ordinances and means of grace; the grateful expression of delight by cherishing the spirit of prayer; and constant prayer that the Lord will continue to cause His face to shine upon us. (Isaiah lxvi. 7.) There will be—

3. *The cheerful exercise of our gifts and talents to commend the Saviour to others.* This joyous light is to be seen. It is to attract the attention of those seeking peace. It is thus a true portraiture of the blessedness of religion, and will allure those around to go with us on the heavenward journey.

4. *There will be growing communications with God.* In His light we have light. Divine blessedness becomes ours by fellowship and close communion, so that this will become the holy habit of the soul.

Application—

1. Do we know the true nature of this joy?
2. Have we experienced it in our souls?
3. And do we evidence this by exhibiting the other holy fruits of the spirit and grace of God?

Tales and Sketches.

LET OTHER PEOPLE ALONE.

CHAPTER V.

“How far is it to the hall, and in what direction does it lie,” said the preacher, as rising from his mossy ouch he prepared to accompany the speaker; “but, first of all, you must tell me who you are, for I do not recollect to have met you before.”

“Probably not,” he replied. “I am in the family of Lady —, and her ladyship's carriage awaits you at the end of the lane, unless you prefer walking; in that case I will send it on to

announce your coming: the distance is about two miles.”

This was spoken in a slightly foreign accent, that announced the speaker not of English blood; but there was a sadness in the tone that made the preacher exclaim, “Her ladyship is not suddenly ill, I hope.”

“No, sir, not from any bodily ailment, although I fear the soul will soon outwear the sheath; but she is in great anxiety about her soul, and for two whole years has been seeking peace, and has not found it. I heard the last part of your sermon, sir, in which you said

that Christ would have all the heart or none; and when you pictured the glorious freedom of the children of God, oh! how earnestly did I pray that grace would snap her fetters, and allow her soul, like the liberated bird of the Levitical economy, to go gloriously free."

"Do you then know and love the Lord Jesus Christ, and have you experienced the blessedness of that saving change for which you say you prayed so earnestly for her ladyship?"

"I do, sir; and what is more, I belong to a generation of preachers, and my native home is Geneva, but I fear my Calvinism is too pronounced for her; for you know, sir, in the home of Calvin we look for his doctrines to be to us the law of life; they mould our character, and in many cases it makes us present to you that which appears unamiable and unchristian; but," he added, "you have few Calvinists in England."

"Are you then tutor to her ladyship, or do you hold a nearer position, that you are so interested in her welfare?"

"I am her tutor," said he, as with a wave of the hand he dismissed the carriage, evidently anticipating the wish of the minister. "I am her tutor, but in her case I have failed to impart light. Her nature is sentimental, and in our rambles we have visited every region calculated to inspire emotion; every mountain canton in my own dear land, every Helvetic town or city that had a legend or a tradition of heroism as the result of faith. We have visited the wild, the cultivated; the majesties of every nook and pass of holy ground. We have wandered among the mountains bold and awful; have spent days upon the lakes in dreamy listlessness; have admired the beauty and mysteries of the sun, rising and setting, in rosy tint and in calm white spectral beauty; have read and re-read the works of Malebranche, Fénelon, Bossuet, and your Puritan fathers, and all in vain. Did I say in vain? No! not in vain! God does not sleep. He will keep watch for her; she will yet be His."

The shades of evening were deepening

ere they reached the Hall, and it was with many an earnest prayer the preacher crossed the threshold—prayers that the comforting spirit of grace might be sent on a seared heart, and that sweet peace, that blessed legacy of our crucified Lord, might be felt.

He was received by the lady of the mansion with a cold stateliness, which did not seem to arise so much from a lack of the gentler qualities, as from irritation at being necessitated to receive from the hands of one of the Lord's poor that which would have been better had it come in the ordinary way and from one of the *élite*.

"My daughter has been strangely affected by what you said to-day. I don't know why. She has heard many"—she would have said "better preachers," but good taste checked the utterance. "She has heard much and read much of that which is good, but nothing seems to ease her of what she calls her anxiety. It was by the merest accident we came into the little place where you were officiating; the lovely morning had tempted us to walk to K—, but a feeling of faintness prevented my going further, and we entered for a rest."

"What you call an accident, your ladyship, may have been one of God's providences, and the rest you sought for the body may lead in the end to rest for your soul."

"That is what I cannot understand. I never had a feeling of unrest; to me it is a sign of moral weakness or of ill health. I don't understand such things, but I must not detain you, as my daughter and her tutor will be anxiously awaiting you. You had better take some refreshment, and then her maid will introduce you."

The room in which he was introduced was well worthy of a visit; it was a mental laboratory, where all sorts of treatises were tortured with all sorts of tests to discover a latent moral poison, or to eliminate a glorious truth. The walls seemed built of books, illuminated mottoes, pictures of saints in every form of devotion; collections of rare articles from many climes; grim heads

of worthy ecclesiastics; while a stout table of mediæval make stood in the centre, and on it, in glorious confusion, lay abundant proofs of the presiding *genius loci*. Illustrations of episcopal thrones, stalls, reading-desks, fonts, pulpits, faldstools and roodlofts, some of them of surpassing beauty, in all conceivable forms of shapes, and in the best style of the engraver's art; while crucifixes and pixes, such as we are accustomed to see at the present day, were there, displaying high taste in design. On sideboard and shelf were rich vases from the Moors, the majolica ware of Italy, the rarest production of Palissy and of the Dresden and Sevres make. Woodcuts new and old were there. It was a miniature collection of the fine arts; it was a spectral, unreal image of a truth too deep to be comprehended.

"You are amused at my collection. A motley one, is it not?"—and then, with a sigh, she added, "a useless one."

A pause, a long pause followed, broken by the lady, who said, "I forget we are strangers, and I must not talk to you as I would to Monsignor; but you seemed so happy in your affections to the Saviour, so certain in your utterances, so emphatic in your declarations of the fidelity of Christ, that I could not forbear the wish to see you. Ah, me!" she said, her whole frame quivering with deep emotion, "religion has ever been to me an object of terror, from which I cannot flee. You are probably acquainted with the remark of a shrewd controversialist of the Church of Rome, who said, 'Give me a child until it is twelve years old, and the whole world may have it afterwards; for let me have the complete catechising of the child, and by that age I shall have so imbued it and dyed it double-grained with the system, that I fear not the result afterwards.' This is too true, and lifting the Garden of the soul, the missal and the breviary, I became acquainted with their use at seven, and with all the accompanying circum-

stances that are so fitted to impress the senses. I have consulted her catechisms, looked into and pondered her creeds, studied her treatises, worshipped her saints; have been enchanted by her music, and awed by her images; have shuddered at high mass at the enacting of that fearful tragedy where priests are the actors, but the awful sacrifice of the Incarnate is the theme; and many an hour have I wept and trembled in St. Sulpice, longing for the light that came not."

"I fear," said the preacher, "your heart has been too much like the inn at Bethlehem: there has been room and welcome for every other guest but Jesus. Your case is but an error in judgment, but priestism is one of the most active and potent forms of evil, one of the most prolific sources of calamity to our world. It is based on a lie, and reckless of the claims of high moral rectitude; it is the personification of selfishness, using the fair name of religion for no other purpose than to minister to its own elevation and earthly pleasure; but although you spoke of influence of a priestly kind, you are no longer under such tyranny. I trust your present tutor is not a Papist."

"Oh no; but I have only exchanged a glorious beautiful ideal worship for a creed whose precisions make the soul shudder, and whose doctrines repel, while Monsignor is ever loud in its praises, and speaks confidently of its power to support and bless. He is always telling me of the sense of the Church, of the unanimous consent of the fathers, and of the necessity of faith."

The night was far advanced, and they were summoned to supper. Then with the words of the beautiful 91st Psalm resting on their minds, and content with the thought that "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," they retired to rest.

(To be concluded in our June number.)

Striking Thoughts, Facts, and Figures.

HALF-A-DOZEN WORTH PREACHING TO.

THADDEUS CONOLLY went one Sunday into a church, to which a new incumbent had been lately appointed. The congregation did not exceed half-a-dozen, but the preacher delivered himself with as much energy and affection as if he were addressing a crowded audience. After the service he expressed to the clergyman his wonder that he should preach so fervently to such a small number of people. Were there but one, said the preacher, my anxiety for his improvement would make me equally energetic. The following year, Conolly went into the same church, the congregation was multiplied twenty-fold; the third year he found the church full.

CHRIST BEFORE JEWELS.

MR. JUDSON tells us of a female convert who was very fond of her jewelry, yet desired to follow Christ. When he asked her if she was willing to sacrifice them for Christ's sake, she was for a time disturbed. But at length, taking off the gay necklace, which was her special pride, she said, with sweet and touching simplicity, "I love Christ more than this."

THE BIBLE IN THE COAL MINE.

SOME years ago an accident occurred in one of the coal mines of England. In that mine was a good man and his son, a lad who went to the Sunday-school. The father used to carry a Bible about with him in the mine to read at leisure moments, and his boy having had one given him in the Sunday-school did the same. As they were working together in a newly opened section of the mine, the father just stepped aside to procure a tool, when the arch above them suddenly fell between him and his son. He feared the boy was crushed, and ran towards the place, crying "My boy! my boy!" There was no answer. He cried again. At last the poor lad responded from under a dense mass of earth and coal. "My boy, are you living?" "Yes, father, but my legs are under a rock." "Where is your lamp, my boy?" "It is still burning, father." "What are you doing?" cried out the father in agony. "I am reading my Bible, father," cried the poor lad, "and that strengthens me." Soon after he had uttered these thrilling words, he was suffocated, and when picked out, his Bible was found by his side.

Reviews.

Annie, or Heavenly Wisdom. By ANNE RICHARDSON. (Morgan and Chase.) A charming little book, deserving of a large circulation.

Original Hymns. For Prayer Meetings and Special Occasions. By ROBERT GRACE. (Pewtress and Co.)

THIS is the second edition, enlarged, of a small book of upwards of 240 Hymns of

very varied merit, but all breathing a devout and Christian spirit.

Four Lectures. On the Claims and Worship of Rome. Delivered at Stepney Meeting House. By Rev. JOHN KENNEDY, M. A. (John Snow.)

WORTHY of the subjects discussed, and creditable both as to the skill and spirit of the author.

was rich, and with her young sons, being a widow, came over to him. Mistress Bradford is extremely particular in setting an example herself to all under her notice, especially us young folk, of a polite and graceful deportment, and our Dame says we cannot well have a better pattern. Moreover, she is a gentlewoman of extraordinary bright parts, and our Governor, if not able to get as much learning as he thirsted for in his early youth, made large amends for it afterwards, seeing he is now master of many learned tongues; and Mistress Bradford is able to hold discourse with him in some of them, in a way that even Elder Brewster was surprised at. Though Master Winslow remarked that in his opinion *one* tongue was quite enough for any gentlewoman to be mistress of, and may-be her husband might find even that a little too much. But any kind of recreativeness which the elder folk allow themselves is sure to bring a grateful comparing of our present comfortable condition with what it was upon, and for a good while after, our first coming to this place, a bitter time indeed, and which will never be forgotten by they who lived to go through it. Then as if

o' purpose to increase all other miseries, perils, and alarms, did the wolves of the forest take it into their heads to come down and prowl hungrily round our poor walks, ay, grew so bold as to thrust their sharp noses under the doors of our barely thatched common storehouse, where the admirable Master Robert Cushman preached the first sermon ever heard here in our village of Plymouth, and which has since been printed in London, and read with edification by most of the folk in that grand city, who love that a sermon should be as *good* as 'tis *long*. But these wolves, these dreadful wolves, their howling was so loud, that sometimes our people mistook it for the roaring of lions. Young Mistress Rowland remembers well the day when poor Master John Goodman, wanting to exercise his feet which were near frozen, ventured some distance from the log-huts, and his sole companion was a little silken-haired spaniel, the parting gift of some sweet English friend, and named after her, and whenever Master Goodman came in sight little Nell was as sure to follow as a seaman's needle does its magnet.

(To be continued.)

Poetry.

TRIUMPHING OVER TRIALS.

Oh God, my Father, Lord Most High, Maker of heaven, and air, and sky, Give Thy throne,—before Thy face Bese Thy suppliant, Lord, a place.	1 Tim. vi. 15. Gen. i. 1. Dan. ix. 3. 2 Chron. vi. 19.
I come not bearing ought of mine, That Thou canst look at, Lord Divine, I have but guilt and sore distress, Folly, and shame, and waywardness.	Rom. vii. 18. Lev. x. 3. Ps. li. 5. Ps. cvi. 43.
For if I for a moment thought That I to Thee some goodness brought Thou, then, would all my heart reveal, And nought of all my sins conceal.	Gal. iii. 2. Luke xviii. 19. Jer. xvii. 9. Ps. xix. 12.

Thy *light* would all my *darkness* show,
And cause my unheal'd wounds to flow ;
My conscience, racked and torn within,
Would show me all my innate sin.

I come not seeking ought from Thee,
But what Thou deemest best for me ;
Passive I lie before Thy throne,
Nor thought nor wish of mine to own.

In early days I thought and willed
And prayed that all might be fulfilled,
E'en just as I had asked and sought,
For no resigning will I brought.

Afflictions deep, and trials sore,
Have shown me that I'm weak and poor
Thou, by these didst my spirit crush,
And ev'ry wayward thought didst hush.

For such is the way the saints are led,
Such is the path they always tread ;
Thy blood doth all their guilt remove,
Trials their waywardness reprove.

Ps. xc. 8.
Isa. i. 6.
Heb. ix. 14.
Rom. iii. 23.

2 Cor. xii. 9.
2 Sam. xxiii. 5.
Eccles. v. 1.
Prov. i. 6.

2 Chron. xxvi. 16.
1 Chron. xvii. 4.
Matt. xvii. 19.
Jas. iv. 3.

Ps. cxix. 67.
Lam. iii. 33.
Ps. xxxi. 10.
2 Cor. iv. 17.

Acts xiv. 22.
Heb. xii. 10.
1 John i. 7.
1 Pet. iv. 12, 13.

G. H. J.

“ IT IS I, BE NOT AFRAID !”

“ Save me, or I perish Lord,”
Peter cried in deep distress,
When the treach'rous waves beneath
Taught him all his helplessness.
Choosing thus his faith to prove,
Christ's strong arm was nigh to aid :
Cheerfully His voice replied—
“ It is I, be not afraid !”

Sorrows come, we wonder why,
Oft are broken by the blow ;
Seldom humbling to the God,
Who in love hath willed it so.
Yes, in love, for Christ is nigh,
Those who fully trust to aid ;
Soothingly His accents fall—
“ It is I, be not afraid !”

As with fire we purge the gold
From its base alloy and dross ;
So must each heart be refined
With life's crucible and cross !
But if in our cares we trust,
With calm faith our Saviour's aid,
His sweet voice will soon respond,
“ It is I, be not afraid !”

W. S. PASSMORE.

THE STORM AND THE SWORD.

FOUNDED ON A PASSAGE IN “ OLD
JONATHAN.”

AROUND the ship the tempest roared,
The sky was draped in gloom,
While one brave officer on board
Sat calmly in his room ;
But, by his side, his loving wife
Inquired, with terror pale—
“ Do you not fear the tempest's strife ?
My heart begins to fail.”

The husband rose ; his glittering blade
He pointed at her breast ;
“ Tell me, my wife, are you afraid ?”
But smiling she confessed :
“ No, for my husband holds the sword.”
“ So winds and waves,” he said,
“ Are held by my all-gracious Lord,
Why should I quail with dread ?”

Christian, when trials around thy soul
Like angry tempests rise,
They all are under God's control,
Thy Father, kind and wise.
Thy heavenly Husband holds the sword
That seems about to kill,
And sure thou art thy loving Lord
Will never work thee ill.

and reading of the Scripture; the Rev. C. Clarke, B.A. offered the ordination prayer. An impressive charge was given to the minister by the Rev. J. Barnett, sen. Rev. Arthur Mursell, of London, preached. After the conclusion of the service, a very large company sat down to tea in the adjoining schoolrooms. In the evening the Rev. A. Mursell delivered his popular oration on "France under the Second Empire" to a crowded audience.

The Rev. H. Watts, formerly of Staningley, near Leeds, was on Monday, March 13th, publicly recognised as pastor of the church, Sheffield-road, Barnsley. The Rev. W. Best, B.A. preached on the occasion. A public meeting took place in the chapel in the evening, under the presidency of Mr. Eugene Wood, a deacon of the church, who read an interesting paper detailing the circumstances which led to Mr. Watts' settlement amongst them. Mr. Watts having replied, addresses were delivered by the Revs. H. Marsden, James Browne, B.A., W. F. Slater, and A. Mackechnie, W. Best, B.A., T. Barrass, E. Parker, and John Cooke, Esq., of Bradford.

LYNN.—A public service in recognition of the settlement of the Rev. A. T. Osborne, as pastor of Stepney chapel, has been held. After a tea, which had been provided in the schoolroom, the friends assembled in the chapel, when Mr. R. Vynne, of Swaffham, took the chair, commencing the evening with a short address, and introducing the Rev. T. A. Williams, who conducted the devotional exercises; after which Mr. Baker, one of the deacons, read a statement of facts connected with the invitation to Mr. Osborne. Mr. Osborne then gave a statement of his reasons for accepting the invitation. The Revs. P. J. Rollo, A. Ransom, and J. Ryan took part in the services. The Rev. G. Gould, of Norwich, delivered an address "On our Distinctive Position as a Denomination;" and the Rev. T. M. Morris, of Ipswich, "On the Relation between Pastor and People." The Rev. J. Perry concluded the service with prayer.

ENFIELD.—On March 15th, a meeting was held at the Baptist Tabernacle, Enfield, in connection with the recognition of the Rev. G. W. White, the pastor, a student from the Rev. C. H. Spurgeon's

College. After tea a public service was held, the chair being taken by the Rev. S. J. Smith, B.A. Selections of Scripture were read by the Rev. G. Cobb, and prayer was offered by the Rev. J. Sutch. The deacons stated the circumstances which led to the choice of Mr. White, and he then gave an account of his conversion, and call to the ministry. The chairman, the Revs. G. Rogers, A. G. Brown, J. T. Wigner, D. Russell, and others took part in the proceedings. A purse containing £10 was presented to Mr. White during the evening.

BRIXHAM.—On Friday, the 10th, the recognition services and public welcome to the Rev. J. P. Carey, took place. Some 300 persons sat down to tea at the Temperance-hall at five p.m. At seven p.m., a public meeting, presided over by Mr. R. N. Smith, one of the deacons, took place in the chapel. Congratulatory addresses were delivered by the Rev. G. W. Hickson, Rev. E. Webb, Rev. W. Mellor, Rev. E. Edwards, Rev. Mr. Dowding, Rev. Jones Newton, and the pastor, the Rev. J. P. Carey, who passed a well-deserved eulogium on his predecessor, the Rev. J. Curtis, and pointed out the fact that Mr. Curtis had effected much good in the town, especially amongst the young men; and had, therefore, left him an example worthy of emulation. On Saturday evening a tea-meeting for the fishermen, prevented by their calling from attending the previous day, took place in the vestry at the rear of the chapel.

SHACKLEWELL CHAPEL, WELLINGTON-ROAD, KINGSLAND.—The recognition service of the Rev. T. Wells Cave, LL.D., as minister of Shacklewell Chapel, took place on the 5th of April. Tea was provided in the adjoining rooms, after which a public service was held in the chapel. Addresses were delivered by the Revs. Jesse Hobson, A. McAuslane, and J. H. Blake. Some statistics of the present state of the church were given, from which it appeared that the church and Sunday-schools had considerably increased since Dr. Cave's settlement, and that the various committees and societies connected with the cause had been re-organised, and were working much good in the neighbourhood. Revs. W. A. Blake, R. Wallace, T. G. Atkinson, and others, took part in the service.

PRESENTATIONS.

Rev. A. R. MORGAN, on resigning the pastorate of the Baptist church, Grantown, Scotland, was presented with a valuable gold watch as an expression of the kindly feeling entertained towards him by his congregation.

The King-street Hall, St. Giles's, was the scene of a most interesting meeting on Wednesday evening, April 5th, when a purse containing fifty sovereigns was presented to Mr. George Hatton by the poor folk attending the hall, as a token of their sincere affection. Mr. Hatton has been labouring very successfully in their midst for more than eleven years.

A meeting was held at the Baptist chapel, Lydney, Gloucestershire, on Wednesday evening last, to celebrate the tenth anniversary of the settlement of the Rev. M. S. Ridley as pastor of the church. During the evening he was presented by Mr. T. Sully, on behalf of the church and congregation, with a copy of *Rain upon the Mown Grass*, by the Rev. Samuel Martin, together with a purse of £25, as a token of the regard of his people. It has been decided to commence the new chapel at once. A suitable site has been secured and paid for, and the treasurer has in hand in cash and promises about £400.

ELGIN, SCOTLAND.—A deputation from the Baptist church and congregation here, consisting of Messrs. Urquhart, Stalker, and Watson, waited on the Rev. James Macfarlane, lately pastor of the church, and presented him with a bank deposit receipt amounting, with accrued interest, to the sum of £243, being the contributions of friends in Elgin and the south, on the occasion of his retiring from the pastorate of the church, owing to physical inability, from severe and long protracted rheumatism, to perform the active duties thereof. The reverend gentleman suitably acknowledged the testimonial. The total amount subscribed was £265, of which about £10 were required for incidental expenses, and £12 remain as yet unpaid.

NEW CHAPELS.

LEEDS.—The recently formed church, under the pastoral care of the Rev. James

Jack, had to vacate Ann Carr's Chapel, Regent-street, on the 14th February last, in consequence of the notice to quit from the Papists expiring on that day. On the Sunday evening preceding Mr. Jack preached probably the last Protestant sermon that will be delivered in the chapel, and on the Monday evening following the church and congregation had a farewell meeting, at which the Revs. W. H. Brigg, W. Taylor, and other friends gave addresses. At a subsequent meeting it was decided to rent the commodious building known as Ebenezer Chapel, the property of the Methodist New Connexion. This Chapel was built about 1780 for the Baptist church under the pastoral care of the Rev. W. Price, where he continued to labour faithfully for his Master till his death in 1794. His remains are interred in the adjoining burying ground. Some time after his death the church was dispersed, and the chapel passed from the Baptists. They have once more, however, secured the use of it, and it thus again becomes a place of worship for Baptists. This chapel, which had been closed for a considerable time, was re-opened on Sunday, March 5. The Rev. J. Jack preached in the morning, and the Rev. W. Best, B.A., in the evening. On the following Tuesday evening the Rev. Dr. W. P. Mackay, M.A., delivered a very interesting and instructive lecture on "Rightly dividing the Word of Truth."

ARMLEY, LEEDS.—This chapel, a notice of which appeared in our last number, was opened on Wednesday, 8th March, when sermons were preached by Rev. J. R. Chown. In the evening a public meeting was held, and addresses delivered by Dr. Green, W. T. Adie, E. Parker, J. Harper, and others.

The opening of a new chapel at Cheam, in Surrey, took place on Wednesday, the 22nd of March. The Rev. C. H. Spurgeon preached. A public meeting was afterwards held, the chair being taken by William Colls, Esq., of Sutton. The pastor, the Rev. John Howard, earnestly pleaded for help to raise £50. Mr. Spurgeon having promised to add £50, provided the friends raised the collection to £50 in a month. The collections of the day amounted to £22 8s., with promises amounting to £14 10s. Addresses were given by the chairman, the Rev. W.

Boardman, Joseph Shaw, W. Mayo, and others.

On Tuesday, March 21st, services were held in connection with the opening of a new chapel at Harston, near Cambridge. In the afternoon a sermon was preached by the Rev. T. W. Handford, the Rev. W. Robinson offering the dedicatory prayer. In the evening a public meeting was held, presided over by the Rev. W. Robinson, and the meeting was addressed by the Revs. G. H. Davies, J. P. Campbell, B. J. Evans, W. C. Ellis, J. M'Lune Uffen, and the pastor, S. H. Akehurst. About £66 were realised by the day's proceedings. The building, which is really a model village chapel, was designed by Morgan H. Davies, Esq., of Abingdon, and has cost about £800, and in a few days is expected to be entirely free of debt.

MISCELLANEOUS.

HISTON, CAMBS.—On Good Friday the anniversary was held of the settlement of Rev. Wm. Piggott as pastor of this church. Rev. W. C. H. Anson preached in the afternoon. A large number of friends from neighbouring villages sat down to tea; and in the evening a public meeting was held under the presidency of the pastor, who stated that the congregation had improved, and that improvements had been made in the comforts and security of the chapel and premises. Twelve members had been received into the Church—eight from other Churches, and four by baptism. During the year two other villages, besides Histon and Impington, had been regularly visited, and tracts lent from house to house. Suitable addresses were afterwards given by the Revs. G. Sear, J. W. Howell, J. P. Campbell, and W. C. H. Anson.

UCKINGTON, CHELTENHAM.—On Good Friday the annual Tea Meeting was held in this village, when a large number were present from Cheltenham, as well as from the immediate neighbourhood. Addresses were delivered by Pastor W. Jackson, Messrs. Cole, Wynn, Cook, Joyner, and Limerick. There is much need for a chapel to accommodate the congregations that meet in a private

house, and it is probable that ground and funds will be forthcoming shortly.

Anniversary and recognition services were held in Pontypool Sion English Chapel on Sunday and Monday, the 19th and 20th inst. On Sunday the Rev. J. Forth, of Collumpton, Devon, late pastor of the church, preached three sermons. On Monday a meeting was held for the purpose of recognising Rev. D. Davies as pastor of the church. Mr. Davies presided. A letter, expressive of regret at unavoidable absence, and sympathy with the object of the meeting, was read from Rev. Dr. Thomas, president of Pontypool College, and addresses were delivered by Revs. J. Harding, Wesleyan; J. Williams, Pontheer; W. M. Lewis, M.A., classical tutor of Pontypool College; and Joseph Forth, Collumpton.

At a meeting held in the Baptist chapel, Great Berkhamstead, on Good Friday, the Rev. J. Lawton, the pastor, who presided, stated that £40 10s. had been raised during the past year on behalf of the chapel building fund, which left about £100 for them to raise, which, in the next two years, he trusted they should be able to do. The meeting was addressed by the Rev. Isaac Preston, of Halifax (late of Chesham), Rev. E. Dyson, of Long Crendon, and the Rev. A. Dyson, of Haddenham, Bucks.

LONDON BAPTIST ASSOCIATION.—The usual quarterly meeting of the pastors and delegates of this association was held on Tuesday, 4th April, in the Downs Chapel, Upper Clapton. The Rev. F. Tucker, B.A., presided. The morning meeting of pastors commenced at eleven o'clock with a devotional service. A paper was read by the Rev. U. Davis, B.A., on "The recurrence of large additions to the churches," which was followed by an interesting discussion and a vote of thanks to the author. Dinner was served in the schoolroom, after which a vote of thanks was proposed by Dr. Brock to the officers of the church, whose hospitality they had enjoyed, and carried. The Rev. T. V. Tymms, pastor of the church, responded. In the afternoon an address was given by the Rev. D. Katterns, of Mare-street, Hackney, vice-president of the association, on "The Present Condition of the Denomination in London," and discussion followed. Dr. Brock proposed a vote of

thanks, which was heartily carried, to Mr. Katterns, who had prepared his paper at a short notice, in consequence of the ill-health of the Rev. C. H. Spurgeon, who had been announced to deliver an address on this subject. The chairman explained the action of the committee respecting the new chapel for the present year. Upon his recommendation, and that of the treasurer, Mr. Harvey, it was decided that £1,000 be granted towards the erection of a new chapel in the Wandsworth-road, to be built by Mr. Spurgeon and his friends. It was also unanimously resolved that the £900 forming the Salter's legacy, now due, be devoted to the erection of a new chapel in New Barnet. In the evening addresses were delivered at a public meeting by the Rev. W. A. Mayers, W. G. Lewis, and H. Platten.

At East Parley, near Christchurch, Hants, a Baptist church has existed, and enjoyed a good measure of prosperity for the last forty years. Until 1863 the Baptist chapel was the only place of worship in the village. In this year a school church was built by the High Church party in the neighbourhood, and every endeavour which bigotry and intolerance could employ was resorted to to crush the Dissenting interest, and drive its supporters out of the place. In pursuance of this object the pastor was evicted a short time since from the chapel-house, which had been occupied by the ministers officiating at the chapel for the last thirty years, but which belongs to a Churchman, a friend of the parson. And the chapel, which is lifehold, will be taken away, as soon as two old lives, one aged seventy-four and the other seventy-six, shall cease. The pastor and church are therefore anxious to provide another chapel, in which to worship when their present one shall be taken from them. Contributions to assist them in this emergency are earnestly solicited, and will be thankfully received by the pastor, H. V. Gill, Christchurch, Hants, the Rev. J. B. Burt, Beaulieu, Southampton, or the Rev. Fred. Trestrail, Newport, Isle of Wight.

VAUXHALL BAPTIST CHAPEL.—A bazaar was held in the above place on Monday, Tuesday, and Wednesday, the 10th, 11th, and 12th of April, in aid of the

funds of the school, recently erected. The bazaar was to have been opened by C. H. Spurgeon; but, he being ill, his brother, James A. Spurgeon, gave a very appropriate address. A hymn was sung, and G. Hanbury, Esq., addressed a few words to the friends, and afterwards purchased liberally from all the stalls. The pastor, G. Hearson, made a statement regarding the rise and growth of the school.

The room is large, and is a neat and convenient place. It was gaily decorated with flags, mottoes, &c. There were nine stalls, well furnished with goods, both useful and ornamental. Evidently those friends who furnished and conducted them were worthy of all praise. The amount realised was £40. We are pleased to say this result was attained without resorting to lotteries or gambling of any sort.

COWES, ISLE OF WIGHT.—The anniversary services in connection with the above were held in the Forester's Hall, 12th March. Sermons were preached by Rev. J. H. Cooke. In the evening a tea and public meeting was held, when addresses were delivered by Rev. G. Sparks, pastor, W. Durban, F. Edwards, J. Hall, C. Bentley, and others.

NEWPORT, MONMOUTHSHIRE.—Anniversary services of Stow Hill Chapel, Newport, were held on Sunday, April 9th, when Rev. T. W. Medhurst, of Landport, preached three sermons. On Monday evening, April 10th, Mr. Medhurst delivered his popular lecture, entitled, "Happy Homes, and how to make them." Rev. D. Evans, pastor of the church, presided, and Revs. Davies and Edwards took part in the proceedings. Special services were conducted by Mr. Medhurst during the remainder of the week: on Tuesday 11th for the unconverted; Wednesday 12th for the children of Christian parents, and servants in Christian families; 13th for the anxious; 14th, a closing sermon on "A great truth spoken in malice."

GREAT SAMPFORD, ESSEX.—Special services were held on Good Friday, to welcome Mr. C. Chapman (who has recently accepted the pastorate). In the afternoon a sermon was preached by the Rev. J. Lazzell, after which 300 friends sat down to tea. In the evening a public meeting was held under the presidency

of J. R. Cowell, Esq., Rev. W. Lloyd, Rev. J. Lazzell, and the pastor, took part in the proceedings.

YARCOMBE, DEVON.—The anniversary services in connection with the cause in this place were held on Good Friday. The Rev. W. Page, B.A., preached in the afternoon. After tea a public meeting was held, and addresses delivered by the Rev. W. E. Foote, E. Peacock, W. Page, and others. There was a good attendance at the varied services. Through the earnest labours of Mr. W. Fry the cause has regained much of its original unity and life. The past year has been one of marked success.

LLANDILO, MORIAH CHAPEL.—The friends connected with this interest, held their annual tea-meeting on Good Friday. About 200 persons partook of tea. After the tea, a very interesting lecture was delivered by Rev. D. Howell, on "There's Better Time Coming." Several pieces and choruses were sung at intervals by the Erwood choir. The chair was occupied by Rev. G. H. Llewellyn, minister of the place. On Easter Monday, at the same place, the usual treat was given to the Sunday-school scholars; a sermon was delivered by Rev. D. Howell to the young people, founded on Lam. iii. 27.

BRIGHTON EBENEZER CHAPEL, RICHMOND-HILL.—The seventeenth anniversary of Mr. Atkinson's pastorate was celebrated on Good Friday. About 200 friends sat down to tea. In the evening, a public meeting was held, the pastor presiding. Addresses were delivered by the brethren Taylor of Portslade, and S. Milner, Keppel-street, London, and the chairman. At the conclusion of the meeting, the anthem, "How beautiful upon the mountains," and "Jerusalem my glorious home," were admirably rendered by the choir.

Brighton, Ebenezer.—March 30, Two, by Mr. Atkinson.

Sussex-street.—March 27, Two, by Mr. Grover.

Braintree, Coggeshall-road.—April 2, Two, by S. Hawkes.

Cambray, Cholttenham.—Oct. Three; Dec. One; April, Four; One sister 82 years of age, by W. Jackson.

Dorking.—March 22, Six, by T. Wheatley.

Exeter, Bartholomew-street.—April 9, Four, by Dr. Cooper the pastor.

Earl's Colne.—April 16, Six, by the pastor, J. C. Wells.

Esher.—Nov. 6, One; March 26, Three, by J. E. Perrin.

Grantham, Wharf-road.—April 5, Eight, by the pastor, G. B. Bowler.

Great Grimby, Upper Burgess-street.—April 16, Four, by E. Lauderdale.

Hildisley, Gloster.—April 9, Three, by W. H. Buller.

Lincoln, Mintlane.—March 28, Ten, by B. L. McDougall.

Luton, Park-street.—March 23, Twelve, by J. W. Genders.

Metropolitan District—Battersea-park.—March 1, Three; March 20, Eight, by W. J. Mayers.

John-street, Edgware-road.—March 30, Two, by J. O. Fellows.

Vauxhall.—March 26, Four, by G. Hearson.

Metropolitan Tabernacle.—March 20, Fourteen, March 23, Twelve, by J. A. Spurgeon.

Neath, English Church.—Feb. 23, Eight; March 19, Eight, by A. F. Mills.

Oxford, Commercial-road Chapel.—March 26, Five, by George Hill, Pastor.

Pondisbury.—April 2, Two; April 6, Two, by Thomas Evans.

Peterborough, Tabernacle, Westgate.—March 5, One; March 26, Two, by C. T. Johnson.

Lousley-row.—March 18, One, by C. T. Johnson.

Portsmouth, Landport, Lake-road.—March 29, Six, by T. W. Medhurst.

Ridings, Derbyshire.—March 26, Nine, by the Pastor, William Crick.

Stratford-on-Avon.—April 5, Four, by Edmund Morley.

Torquay, Upton-vale.—April 2, Three, by E. Edwards.

Wolverhampton, Waterloo-road.—Nov. 27, Three; March 26, Two, by J. Stuart.

Woodford, Northampton.—April 2, One, by T. J. Bristow.

Yarcombe, Devon.—March 26, Three, by W. Fry.

RECENT DEATHS.

It is with sincere regret we announce the sudden death of the Rev. J. KEED, the energetic and much-beloved pastor of the Baptist church, Acton, which took place early on Tuesday, April 11, after an illness of only a few days. The deceased gentleman, during his residence at Acton, collected around him a nume-

BAPTISMS.

Adullum, Painscastle.—March 26, One, by G. H. Llewellyn, Erwood.

Aberdunfer, Banffshire, N.B.—Feb. 3, One, by J. Rae.

Bealey, Trinity.—March 28, Two, by W. Frith.

Bardwell, Suffolk.—Sunday, April 2, Six, by W. Cuff, of Bury, for the pastor John Barrett.

rous and influential congregation, and by his persevering efforts in the cause, was instrumental in raising considerable sums towards the liquidation of the debt on the chapel, incurred by its complete renovation. His preaching was of that earnest and heart-stirring character that invariably commands attention; and by his unvarying kindness and geniality of temper he was respected and beloved by all who knew him.

It appears our brother was first attacked on Sunday morning, April 2nd, with a severe chill fit, followed by fever. When, however, this paroxysm was over, he anxiously desired to fulfil his duties in the pulpit, especially as he had prepared a sermon on a given subject—one of a series on the life of Abraham. Just before the morning service he walked to the chapel with difficulty, and sat in the vestry till the preliminary service was over. He then preached with much energy and feeling, in consequence of which he was exhausted when he reached his home. At five o'clock he was attacked with a second chilly fit, which was considered premonitory of severe illness, and medical assistance was at once called in. Erysipelas then set in, followed by diphtheritic sore throat, which was of so severe a character that he never rallied, and, although two physicians were at once summoned, and everything possible was done to save his life, he passed away calmly and peacefully. He appeared fully aware that his end was approaching, as he hailed it as the commencement of a glorious and blessed day. The sudden death of their beloved pastor has cast a deep gloom over the congregation, and indeed the whole town of Acton. The funeral service was held at the chapel, Church-road, on Saturday, April 15th, when the Rev. W. G. Lewis, the Rev. F. Tucker, and others took part. The burial afterwards took place at the Hanwell Cemetery. The funeral sermons were preached on Sunday, April 23rd, by the Rev. W. G. Lewis and J. Clifford.

REV. BENJAMIN EVANS, D.D., who has been for many years known to a large section of the religious world, died very suddenly, at Scarborough, on Thursday, 6th April. He was sitting at home with his family about ten o'clock, when he fell back in his chair, and expired in a few minutes. The reverend gentleman

had been in a delicate state of health a considerable time. A few years ago he was attacked with paralysis, and he has long suffered from an affection of the heart, which compelled him some years since to resign the pastorate of the Ebenezer Baptist Church at Scarborough. He was thirty-eight years its minister, and was in the sixty-eighth year of his age. Dr. Evans first visited Scarborough in 1825, as a student from college, to supply the pulpit of the Rev. Joseph Forster, then minister of the Baptist church above named. At Mr. Forster's death, Mr. Evans received an invitation to the pastorate, which he accepted. A short time after his becoming settled in Scarborough, he took a very active and prominent part in establishing there a branch or auxiliary of the Religious Tract Society, and remained its secretary up to the time of his death, during a period of thirty years.

Died at Westby Leigh, Wilts, after three week's illness, February 4, 1871, ELIZABETH CECILIA, youngest daughter of Robert H. and Sarah Reeves, aged fourteen years. The deceased had been a scholar in the Sunday-schools, Westbury Leigh, Wilts and Stroud, from her childhood, and from the testimony she left, her parents have the hope she is gone to be with Jesus.

The Rev. BENJAMIN GODWIN, D.D., died early on Monday, February 20th, at Crow Trees, Rawdon, near Leeds, the residence of his son, Mr. Alderman Godwin, of Bradford. The deceased, who had reached the age of eighty-five years, was a distinguished minister in the Baptist body, and had in the days of his vigour laboured with much zeal in connection with the anti-slavery movement and the cause of Reform. At one time he was classical tutor at the Baptist College, then situated at Great Horton, but since removed to Rawdon. For thirteen or fourteen years he was pastor of Sion Chapel, Bradford, now occupied by the Rev. Mr. Chown, and afterwards held a pastorate at Oxford. Since 1846 he has resided at Bradford, where he took an active interest in all the local educational and philanthropic institutions. Dr. Godwin had a considerable reputation for ability and learning, and was the author of several books.

A short time ago it was announced that

the Rev. C. J. MIDDLEDITCH, of Blockley, was seriously ill with an attack of erysipelas, but that the more alarming symptoms were subdued; and yet it was hoped he would recover, although it would be a considerable time before he could resume his ministerial duties. It is now our painful duty to state that a severe attack of inflammatory rheumatism followed, leading to painful complications, attended with much pressure on the brain, which in great measure destroyed consciousness and ended in his death on Friday, 3rd March, at eight p.m. The funeral took place at Blockley on Tuesday following. Mr. Middleditch directed that his funeral sermon should be preached by his friend and neighbour, Rev. G. M'Michael, of Bourton-on-the-Water, on Sunday morning following.

THE REV. W. HERITAGE.—Another of our brethren has passed away. Mr. Middleditch, of Blockley, has been quickly and unexpectedly followed by Mr. Heritage, of Canterbury. Mr. Heritage succeeded Mr. Kirtland in 1865, and after a pastorate of five and a half years, he has been suddenly cut off. He conducted the missionary prayer-meeting in his own place of worship on Monday, March 6th. The next day he was slightly indisposed, and had a restless night. Wednesday saw him downstairs, and his medical adviser was sent for. On Thursday he expired. "The righteous dieth." Our departed brother was a man of large sympathies and public spirit, and identified himself heartily with all Nonconformist and patriotic movements. The denominational missionary societies have lost a warm friend and an active supporter. Mr. Heritage was a good man and an attractive preacher.—*Freeman*.

On February 8th, the Rev. JOHN GIBSON, nearly twenty years pastor of the Baptist Church, West Drayton. He retired from his ministry about three years since, and at intervals suffered from failing health. His removal at length was almost sudden, in a few hours from the time he was seized, having passed away. The event was improved to a large and attentive congregation, on the Sunday week following, by the Rev. W. Perratt.

On Wednesday morning, February 22, 1871, Mr. CHARLES P. HEDITCH, a member of Lake-road Chapel, Landport, entered

into rest, aged 28 years. Our brother was for some time past a relieving-officer of the Portsea Island Union, and was much respected by all who knew him. He was followed to the grave by his brother relieving officers, the chairman and vice-chairman, and several members of the Board of Guardians, the master of the Union, and other officials. There was a large concourse of friends at the grave, where the Rev. T. W. Medhurst gave an interesting address on the necessity of a preparation for an eternal world. On Sunday evening, February 26, Mr. Medhurst preached a funeral sermon at Lake-road chapel from the words, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter i. 11. The chapel was crowded in all parts. Our brother was taken from us very suddenly, after only two weeks' illness. Be ye, dear readers, also ready.

February 20, at Syston, near Leicester, the Rev. ROBERT JOHN WILKINSON, for two years pastor of the Baptist church in that town. A man whose departure from our midst demands more than a simple record. It is now somewhat over two years since Mr. Wilkinson, then a student in the Metropolitan College, was unanimously invited to take the oversight of the newly-formed church in that village. When he came to Syston he found a few members, who were dismissed from the church, worshipping in Belvoir-street, Leicester, under the pastoral care of the Rev. J. P. Mursell. He commenced his labours right earnestly, seeking to organise the forces at his command that he might bring them to bear on the surrounding population. His pulpit ministrations bore evidence of conscientious care in preparation, while the vigorous thought and earnest enunciation of truth were, under the Divine blessing, a power for good. Under his judicious oversight the Sunday-school greatly prospered, and a Bible-class, instituted and presided over by himself, has been the means of training many young people in the knowledge of the truth, several of whom have made a public profession of Jesus Christ. His memory will long be fragrant to those who knew him, while his more immediate friends mourn the loss of a brother greatly beloved.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from March 20th to April 18th, 1871.

£	s.	d.	£	s.	d.	£	s.	d.			
Mr. Boulsher ...	0	2	6	Rev. J. T. Wigner ...	2	0	0	Mr. A. H. Baynes ...	1	1	0
S. S. L. ...	1	0	0	Mr. & Mrs. Vickery... 5 0 0	5	0	0	E. B. ...	0	10	6
A Friend ...	0	2	6	Mr. R. Pigott ...	5	0	0	W. G. L. ...	1	1	0
A Friend, Tunbridge Wells ...	0	10	0	Mr. W. Webb ...	10	0	0	Mr. Frean ...	5	5	0
Mr. George Moore ...	100	0	0	Mr. Pigott's Friend... 2 10 0	2	10	0	Mr. E. Hiffe ...	0	10	6
J. S. ...	100	0	0	J. N. ...	1	0	0	Mr. & Mrs. Hale ...	5	0	0
Mr. & Mrs. Spurgeon	100	0	0	E. H. ...	0	5	0	Mr. & Mrs. Potier ...	10	10	0
T. O. ...	20	0	0	Mr. G. W. New ...	2	2	0	Miss Potier ...	1	1	0
Mr. Clark ...	30	0	0	Mr. Sexton ...	1	1	0	Mr. Izard ...	10	10	0
W. McArthur, Esq. M.P. ...	10	10	0	Mr. C. Neville ...	5	0	0	Mr. Chew ...	10	0	0
Mr. J. Benham ...	2	0	0	Misses Sanderson ...	2	2	0	Mr. W. F. Coles ...	5	0	0
Mr. F. Benham ...	5	0	0	Mr. Whittaker... 5 0 0	5	0	0	Mr. R. Harris ...	5	0	0
Mr. Doulton ...	5	0	0	Mr. Baker ...	1	10	0	Mr. T. Knight ...	2	2	0
R. A. ...	5	0	0	Mr. & Mrs. Boot ...	2	2	0	Mr. J. Finch ...	25	0	0
A Family Offering, by E. H. ...	5	0	0	H. C. ...	2	0	0	Mr. Matthews ...	1	1	0
Mr. W. Edwards ...	5	0	0	M. S. Grant ...	1	1	0	Mr. J. P. C. Haddock	1	1	0
Mr. J. P. Bacon ...	5	0	0	H. ...	0	10	0	Mr. Toller ...	5	0	0
Mr. Stevenson ...	1	1	0	Mr. Edwin S. Boot... 1 1 0	1	1	0	Mr. Toller ...	1	0	0
Mr. H. Heath ...	2	2	0	Mr. W. C. Straker... 10 10 0	10	10	0	Mr. Rains ...	10	10	0
Miss Marshall ...	1	1	0	Mr. W. Higgs ...	50	0	0	Mr. W. R. Selway ...	2	2	0
Mr. J. Green ...	2	2	0	Mr. W. Higgs, jun... 2 2 0	2	2	0	Mr. Stiff ...	10	10	0
J. Tritton, Esq... 100 0 0	100	0	0	Mr. & Mrs. G. Higgs... 2 2 0	2	2	0	B. jun... 0 10 0	0	10	0
A Friend ...	100	0	0	Miss Louie Higgs ...	2	2	0	Mr. John Edwards... 20 0 0	20	0	0
Mrs. Blackshaw ...	1	1	0	Miss Sarah Higgs ...	2	2	0	Mr. R. Evans ...	10	10	0
Readers of Christian World ...	1	5	0	Miss Higgs ...	2	2	0	Mr. & Mrs. Priest ...	5	0	0
Editor of Ditto ...	5	0	0	Mr. W. Mills ...	1	1	0	Mr. G. Hanbury ...	25	0	0
Miss Phillips ...	1	1	0	Mr. T. H. Cook ...	1	1	0	Mrs. Ellwood ...	1	1	0
Mr. Oxley ...	1	1	0	Mrs. B. A. James ...	1	1	0	Miss Ellwood ...	1	1	0
Mr. E. Hunt ...	3	0	0	Mr. H. J. Gardner & Mr. W. Sparke ...	1	6	0	Mr. G. Ellwood ...	2	2	0
Mrs. F. Hunt ...	1	0	0	Mr. C. Smithers ...	1	1	0	Mr. J. Alder ...	5	5	0
Mr. & Mrs. F. W. Snell	1	1	0	Mr. & Mrs. Thorne... 2 2 0	2	2	0	Mr. W. Ross ...	5	0	0
Mr. & Mrs. Fisher ...	5	0	0	Mrs. Newman ...	1	1	0	Mr. S. B. Pattison ...	3	3	0
Miss E. M. Fisher ...	1	0	0	Mrs. Barrow ...	1	0	0	Mrs. G. H. Virtue ...	5	0	0
Rev. G. Rogers ...	1	0	0	Mr. W. Jenkins ...	5	0	0	Miss Virtue ...	1	0	0
Dransfield ...	5	5	0	Mr. R. W. Bainbridge	1	0	0	Mr. G. T. Congreve	3	3	0
Mr. & Mrs. Marsh ...	5	0	0	Mr. James Smith ...	2	2	0	Miss Minnie Congreve	1	1	0
Mr. and Mrs. Scott... 2 0 0	2	0	0	Mr. & Mrs. H. Smith	3	3	0	Mr. W. E. Clubb ...	1	1	0
Mrs. Childs ...	1	1	0	Mr. Redman ...	5	0	0	Mr. H. Matheson ...	25	0	0
Mr. Ridley... 1 1 0	1	1	0	Mr. Luff ...	1	1	0	Mr. W. Mills ...	5	0	0
W. C. ...	0	10	0	Mrs. Luff ...	0	10	6	Mr. J. Surr ...	10	10	0
Mr. H. Kelsey ...	1	1	0	Mr. S. Luff ...	0	10	6	Mr. G. Penston ...	5	5	0
Mr. & Mrs. J. Goodwin	2	10	0	Mr. Barker ...	1	1	0	Miss Mary Penston... 1 1 0	1	1	0
C. W. ...	1	10	0	A Friend ...	0	10	0	Mr. C. C. Carpenter, jun. 2 2 0	2	2	0
Mr. E. T. Stringer ...	2	2	0	Mr. T. Cox ...	1	1	0	Preach the Gospel ...	1	0	0
Mr. O. Taylor ...	5	0	0	Mrs. Millson ...	2	0	0	Mrs. Evans ...	0	10	0
Mr. T. Olney ...	10	0	0	Mr. J. Miller ...	0	2	6	Mr. Balls ...	3	0	0
Mr. B. Bowton ...	5	0	0	Mr. R. Stark ...	1	1	0	Mr. Forster ...	1	1	0
Mr. W. Oordrey ...	2	0	0	Mr. R. Waters... 5 0 0	5	0	0	Mr. M. Fulk ...	1	0	0
Mrs. Cordrey ...	1	0	0	Mr. B. W. Carr ...	3	3	0	Mrs. Bickmore & Friends... 2 0 0	2	0	0
Mr. Nisbet... 3 0 0	3	0	0	Mr. Heritage ...	5	5	0	Legacy of the late Mr. Dauncy ... 5 0 0	5	0	0
T. F. A. ...	0	10	0	Mr. E. Brown ...	0	10	6	Mr. Thomas Banson	1	1	0
A Friend ...	0	5	0	A Friend ...	0	10	6	Mr. Henry F. Bowker	2	2	0
Mr. S. Bampw ...	5	5	0	Mrs. Perrott ...	1	1	0	Mr. Alexander... 2 2 0	2	2	0
Mr. W. Payne ...	3	3	0	Mr. & Mrs. Whitehead	3	0	0	Miss Such... 0 10 6	0	10	6
Mr. & Mrs. Temple... 1 11 6	1	11	6	Miss Whitehead ...	1	0	0	Mr. Gilham ...	0	10	0
Mr. & Mrs. Cockrell	5	0	0	Mr. W. S. Whitehead	1	0	0	Mr. Oliver... 5 5 0	5	5	0
Mr. J. Mills ...	2	2	0	R. A. ...	2	0	0	Hon. Captain R. Moreton... 2 2 0	2	2	0
Mr. H. Olney ...	10	0	0	Mr. J. Amery ...	1	0	0	Rev. D. Gracey ... 1 1 0	1	1	0
Miss Florence Olney	1	1	0	Rev. A. Mursell ...	1	0	0	Mr. J. Cowdy ...	10	10	0
Master H. Olney ...	1	1	0	Mr. W. Harrison ...	5	5	0	Mr. W. Ricketts ...	10	0	0
Mr. J. C. West... 2 2 0	2	2	0	Mr. E. Hellier ...	2	2	0	Mr. Thomas Garland	3	3	0
Mr. G. H. Mason ...	20	0	0	Mr. W. J. Mills ...	3	3	0	Mr. J. W. Brown ...	20	0	0
Mr. J. B. Mead... 20 0 0	20	0	0	Mr. Romag ...	5	0	0	Mr. J. W. Brown, jun. 1 10 0	1	10	0
				Mr. & Mrs. Knight... 2 2 0	2	2	0	Mr. E. H. Brown ...	1	1	0
				Lady Burgoyne ...	5	0	0	A Friend ...	0	10	6
				Mr. W. W. Baynes... 1 1 0	1	1	0				

£ s. d.			£ s. d.			£ s. d.					
A thankoffering, J. W.	0	10	6	Mr. Fletcher	1	8	0	Collection at Leeds,			
John xvii. 20, 21 ...	3	10	0	Mr. Groombridge ...	0	10	6	per Rev. J. Juck ...	1	0	0
Iota	0	1	0	Mr. Hutchesson ...	0	2	6	Collection at Peter-			
In Weekly Offering				Mr. A. Smith	1	5	0	boro', per Rev. C.			
Box at Sherwell				Mr. Usher... ..	1	1	6	Johnson—			
Chapel, Plymouth	0	5	0	Mr. Henderson ...	2	0	0	Mr. J. Sturton ...	1	0	0
Mr. James Stephen	2	10	0	Mr. Tydemann ...	1	3	0	R. S.	0	5	0
A Well-wisher, West				Mr. Porter... ..	0	4	3	Mr. J. H. Sturton...	0	5	0
Bromwich	2	10	0	Mr. Mayo	0	10	0	Mr. J. Kingston...	0	5	0
R. J. B.	5	0	0	Mr. McAlister ...	5	10	1	Mr. Johnson	0	5	0
A Thankoffering, per				Mr. Edwards	1	2	0	Mr. Williams	0	8	0
Rev. A. A. Rees ...	2	10	0	Mr. Ford	1	0	0	Mr. G. W. Williams	0	2	6
Mrs. Bainbridge ...	1	0	0	Mr. Stubbs	1	13	6	Miss Paston	0	2	6
Mr. J. Challis	1	0	0	Mr. Tarn	2	0	0	Mrs. Horsley	0	2	0
Weekly Contribution				Mr. Thomas	0	15	0	Collection at Luton,			
from a Friend	1	0	0	Mr. Wigstone	0	5	0	per Rev. J. W.			
Mr. W. B. Mitcalfe...	5	0	0	Mr. Young... ..	9	7	0	Genders... ..	1	0	0
Miss Maxwell	0	10	0	Mr. Wilson	1	0	0	Collection at New-			
Mr. R. E. Coc	1	0	0	Mr. George White ...	2	10	6	haven, per Rev. W.			
Mrs. E. Dodwell ...	0	10	0	Mr. Frewin	1	0	0	Sergeant	1	0	0
Mr. B. Huntley ...	5	5	0	Mr. Swift	1	16	0	Collection at Congle-			
Mr. W. Fisher	3	3	0	Mr. Glover	0	10	0	ton, per Rev. T.			
Mr. J. P. Fisher ...	3	8	0	Mr. G. Hill	3	0	0	Rawlings	1	7	7
Mr. Murrell	10	0	0					Collection at Batter-			
Miss Murrell	2	0	0					sea Park, per Rev.			
Mr. W. C. Murrell, jun.	2	0	0	Collection at Loscoe				W. J. Mayers ...	5	0	0
Mr. Alabaster	10	10	0	per Rev. J. Owers..	1	5	0	Rev. W. J. Mayers ...	0	12	0
Mr. J. Alabaster, jun.	1	1	0	Collection at Barton				Collection at Chel-			
Mr. Passmore	10	10	0	Mills, per Rev. J.				tenham, per Rev.			
Mr. J. Passmore, jun.	2	2	0	Hillman... ..	1	13	0	W. Jackson	1	0	0
Miss Passmore... ..	1	1	0	Collection at Brom-				Collection at Chester-			
Miss Lilly Passmore	1	1	0	ley, per Rev. A.				field, per Rev. C. A.			
Mr. W. Olney	5	5	0	Tessier	2	0	0	Davies	2	0	0
Mr. W. Olney, jun....	2	2	0	Collection at Limps-				Collection at Newton			
Mr. E. Olney, jun. ...	2	2	0	field, per Rev. F.				Abbott, per Rev.			
Miss K. Olney	1	1	0	Cockerton	1	0	0	W. C. Jones... ..	0	19	0
Mr. & Mrs. Downing	10	10	0	Collection at Nails-				Collection at Burn-			
Miss Downing	2	2	0	worth Tabernacle,				ham, per Rev. W.			
Miss E. Downing ...	2	2	0	per Rev. C. L.				Wiggins... ..	1	8	5
Grateful for the Col-				Gordon	1	10	4	Collection at Tring,			
lege... ..	0	10	0	Rev. C. L. Gordon.	0	17	6	per Rev. H. Brad-			
Mr. E. Morgan	1	0	0	per Mr. Gordon,				ford... ..	0	5	0
Mr. Paton	50	0	0	Nailsworth ...	2	1	0	Collection at Tam-			
Mr. & Mrs. T.	125	0	0	Collection at Aber-				worth, per Rev. W.			
Rev. J. A. Spurgeon	5	0	0	Chambers	4	2	0	Carnes	1	10	0
				Collection at Jarrow				Collection at Strat-			
Student's Fund.				on Tyne, per Rev.				ford-on-Avon, per			
Mr. Lardner	4	4	6	W. Banks	1	4	0	Rev. J. Morley ...	6	5	0
Mr. G. J. Knight ...	3	5	0	An Old Student ...	1	1	0	Collection at Milton,			
Mr. Benskin	2	5	6	Collection at Writtle,				per Rev. W. W.			
Mr. Taylor	1	2	6	per Rev. C. Gomm	1	17	3	Willis	2	3	4
Mr. Coombes	1	11	0	Collection at Bridg-				Collection at Ridg-			
Mr. Layzell	2	12	1	north, per Rev. J.				mount, per Rev. W.			
Mr. Morris	0	10	0	B Warren	2	0	0	Julyan	3	8	0
Mr. Sandwell	0	12	6	Collection at Ipswich,				Collected at Ridg-			
Mr. Sullivan	0	18	6	per Rev. W. Whale—				mount, per Miss			
Mr. W. Smith	1	10	0	Mr. H. S. Cowell	1	0	0	Negus Julyan ...	1	6	0
Mr. Ward	0	18	9	Mr. Everett	0	5	0	Rev. W. Julyan ...	1	0	0
Mr. Fook	1	0	0	Mr. Taylor... ..	0	5	0	Collection at New-			
Mr. Davidson	1	5	0	Mr. Smith... ..	0	5	0	castle-on-Tyne, per			
Mr. Howard	0	15	0	Mr. Piper	0	5	0	Rev. J. Spanswick	4	0	0
Mr. Dyke	1	13	6	Miss W. Everett	0	5	0	Weekly Offerings at			
Mr. Glanville	1	0	0	Mr. Gurling	0	5	0	Metropolitan Ta-			
Mr. Bruce	1	10	0	Mr. Bailey... ..	0	5	0	bernacle, March 26	29	5	5
Mr. Acorn	1	10	0	Mr. Clark	0	5	0	" " " April 2	33	5	8
Mr. Harrald	1	10	0	Mr. Everett, of				" " " " 9	32	2	3
Mr. Osborne	2	9	6	Falkenham ...	0	5	0	" " " " 16	29	5	5
Mr. Short	0	10	6	Collection at Leighton							
Mr. Stockdale	1	0	0	Buzzard, per Rev.							
Mr. Testro... ..	1	11	6	H. Wilkins	5	19	0				
Mr. Alway... ..	1	18	6								

£1,826 17 5

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHARLES BLACKSHAW.

“BRIEF LIFE IS HERE OUR PORTION.”*

A SERMON DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

“Lord, make me to know mine end, and the measure of my days what it is; that I may know how frail I am.”—Psalm xxxix. 4.

ACCORDING to the judgment of Calvin, and some of the ablest commentators, there is a kind of pettishness in this verse. The context appears to imply that David had grown impatient under the chastening hand of God. Job, under similar circumstances, longed to accomplish as a hireling his day, and sought the repose of the grave, and so the Psalmist inquires how much longer he has to bear the ills and griefs of life, or when the goal shall be reached. But I am sure it is not for any of us to upbraid the Psalmist, for what is his impatience compared with ours? When I read of Elijah casting himself under the juniper tree, saying, “Let me die, I am no better than my fathers!”—should I wonder at the weakness of so great a man, it is only because he is great. No doubt that kind of weakness has seized us all, we have every now and then expressed a longing to depart: not so much, I fear, because of our eagerness to be with Christ, as because we have grown weary with the trials, the services, and the sufferings of this poor wilderness. Well, if we are the subjects of the same infirmity as these godly men of old, we must flee where they fled for strength to grapple with these infirmities and overcome them. We must look to the strong for strength, and pray God to work in us that ripe fruit of patience so rare and yet so precious, for it greatly glorifies God wherever it is brought forth.

David here asks the Lord to be his teacher. Observe the words, “Make me to know:” that is to say, “Instruct me, let me be the scholar, and do Thou condescend to my ignorance and weakness, and teach me.” What, but did not David know his end? Did he not know the measure of his days? Was his frailty a secret that he could not discover? We may be sure that he knew it in part; knew it peradventure in that superficial manner many of us assent to moral and spiritual truths, with little understanding, and no appreciation. But he wanted to know it after a more perfect way; he would apprehend it with that spiritual enlightenment which God alone can communicate. Upon the biscuits at the china factories you have perhaps seen an impression produced; the inscription is to be there in future; that is like common knowledge. Have you afterwards seen that piece of china, when it has passed through the oven, has been baked, and comes forth with what you saw there superficially, baked into its very substance? Such should be our prayer, that what we know as upon the surface may be burned into our innermost consciences, may become indelibly a part of our own selves. Lord, not only make me to know, but make me to know by Thine own divine art; burn it into me; make me to know mine end and the measure of my days.

Observe the condescension of God, that we are allowed to ask Him to teach us such a lesson as our frailty. And mark the proof of our own ignorance, and our own forgetfulness, that we can not even learn this lesson without God doth teach us. And must He make us to know? We need that our minds should be renewed as it were by a creative or a regenerating process; else we shall fail to

* This Sermon being Copyright, the right of reprinting and translating is reserved.
No. 151, NEW SERIES.

discern the very simplest truths. Confessing our ignorance, let us go to God with the prayer of the Psalmist, and He will answer us.

There are, then, three things which Psalmist wishes to know: his end, the measure of his days, and growing out of these, a just estimate of his own frailty. May the Lord teach us to profit while we meditate upon them!

I. "Lord, make me to know mine end." Do we know this already? If you do, let your pure minds be stirred up by way of remembrance. The certainty of your end—try to know that by grasping the fact, and letting the truth of it affect your souls. Yes, I must die, unless the Lord should come, and I should be caught up together with the saints in the air. I must reach the terminus of this mortal life as other men, on the couch of weakness and the bed of death. I must die. There is no discharge in this war. There is no possibility of your having an everlasting life here. You don't desire it if you are Christians, neither could you have it if you did desire it; a time will come when you must depart. Think then, dear brethren—commonplaces will be useful to you. Let it pass over your soul, that for you the funeral bell must toll, for you the grave be digged, for you are the winding-sheet and the cerements of the tomb, for you "earth to earth, and dust to dust, and ashes to ashes," as sure as you are a man. Being born mortal, you must die. The Lord make you to know this! *You* must die, not another for you; you must gather up your feet into the bed, and like old Jacob, pass across the stream, the narrow stream of death. You, though now in the prime of life, or in the gaiety of childhood; you who have escaped so many accidents, and are now ripe and mellow in the quietude of old age; the dearest friend and companion cannot be a sponsor for you. When the call shall come, your pitcher must be broken at the fountain, and your wheel at the cistern, and you, in your own proper flesh and blood, must pass away, and your disembodied spirit must stand before God. Forget not, then, the certainty, or the personality of it.

It shall be conclusive, "Make me to know mine end." It shall not be a halt, but a *finale*; not a starting on the road, but a termination of the great journey of life; "mine end," mine end for all things beneath the sun, the end of my sin as far as this world is concerned, and the end of my service of Almighty God; the end of all my opportunities of doing good, of my occasions of getting good; mine end, so that whatever after is done under the sun, I shall have no share nor interest in it. The living know that they must die, but the dead know not anything; other saints walk over their graves, nations rise and fall, convulsions shake the most solid empires, all things change; but there beneath the sod they slumber on; their memory and their love are lost, alike "unknowing and unknown." Certainly we shall come to an end; certainly I myself shall come to that end, and when my death comes it will for this life and this mortal state be a veritable end which I cannot pass.

While musing on our end the accompaniments of our end may well excite passing reflection. In all probability, brothers and sisters, though we know not what may come to us, our departure out of this life will be attended with the same labour and prostration we have witnessed in the case of others. We may expect the sick bed, the days of pain and the sleepless nights which are the premonitions of decease. We may imagine for ourselves what we have so often seen among our kinsfolk and acquaintance, the family gathered in silent watchfulness, and the weeping children summoned to give the parting kiss, while the hot tears fall on the blanched cheeks of the departing. We can picture it all to our minds; it may be well we should, and make a rehearsal of it too, for it is probable enough that so it may come. We are not sure that we shall take so deliberate a leave of the world. It may happen to us in the crowded streets; our end may come to us as we go by the way. That however rather strikes us as the course of nature, when there is the taking down of the tent, the folding up of the

canvass, the putting away of each pin and pin-hold, and so we shall be removed as a shepherd's tent. Then will come a leaving of all earthly things: your shutters will be put up by somebody else; your books will be no more kept by you; you will have struck the balance for the last time. Some other hand must go out to earn the children's bread now that the father is gone. Some other woman's tender care must watch over the little ones, now that the mother is no more. And the time must come when the rich man shall bid farewell to his parks and lawns, when he must bid farewell to his mortgages, to his bonds, his deeds, and his estates; and the poor man, who may perhaps find it as hard, must bid farewell to the cottage and the hearth, and all that made life dear to him. There will be a parting time for each of us, and the Lord make us to anticipate it! In connection with this it is probable there will be many regrets to all of us. I hope when we come to die it will be no question as to whether we are saved or not. But even to a saved man there arises this thought: "Oh, that I had glorified God more! Oh, that I had devoted of my substance, and of my time, and of my talents, more to my master's service! I can no more feed the hungry, or clothe the naked, or teach the ignorant. Oh, that those golden opportunities had been seized more eagerly, and employed more industriously by me; but now my time for service here is over, and I am mourning the scantiness of my life-work, and I cannot amend that which is faulty or supply that which is lacking." Our end, beloved, will be the end of all our Christian labour here below: no going to your Sunday-school class any more; no coming again of the preacher to his rostrum, no standing here to admonish or to console. No more will the corner of the street listen to your voice, my brother, in your earnest evangelising; no longer can thy hand be outstretched to distribute the Word which tells of the great Saviour and the good Shepherd—our Lord Jesus Christ. On that bed you will be taking leave of all your Christian service, and if ought has been left undone there will then be no opportunity to complete it. Depend upon it—and it is wise to look forward to the event—our end will be no child's play. We may often smile and sing about death, and long for evening to approach, that we may rest with God; but it is at the same time a most solemn thing. The best way to deal with it is to die daily, to go down to Jordan's brink and bathe every morning in that death-stream, till death shall be as familiar as life, till you shall come to think of it with daily expectation. Yet at times we almost wonder that we are lingering here, for we are expecting to be called away to dwell in the land of the living, where there is no more death, nor sorrow, nor sighing.

Then, again, it will be well for us to be made to know our end in all its results. Although it is called our end, yet surely it is, strictly speaking, a great beginning, a more true beginning, I was about to say, even than our first birth. The moment a man dies, then enters he upon the most solemn part of his existence. Make me, Lord, to know what it will be after this my departure; what will then happen to me. Come, let me reflect. My soul must wing her way without the body up to the throne of God, and there at once receive the preliminary sentence, the forecast of the sentence of the last tremendous day. "Committed for trial," to lie in durance vile without the body till the resurrection trump, or be admitted into glory, such as that glory can be without the body, until the Lord Jesus Christ shall descend from heaven with a shout, and the trump of the archangel, and the voice of God. Which will it be with me? Ask this, dear hearers, and ask thy God to make thee to know which it shall be,—thy spirit rejoicing in the presence of Christ thy Saviour, far from the world of grief and sin, with God eternally shut in; or shall it be thy spirit mocking amongst kindred miserables in the pit that hath no bottom, where the iron key is turned, and through the door of which there can be no escape? Which shall it be with thee? When thou thinkest of thine end, remember one of these must be thy portion, heaven or hell. Then comes

the day of judgment and of the resurrection. The clarion, clear and shrill, shall be such as waketh man not for battle, nor sleepers for the fray; it shall wake the long-buried from their silent graves, and they shall rise from sea and land an exceeding great multitude; then shall the great white throne be set, and the books be opened. This is the end God will have you to know. Oh! seek to know it. When that book is opened, and Christ shall read with eyes of fire, and with a voice of thunder, what shall the Lord award you? Will He turn to the page and say, "Blotted out with My blood are all the transgressions that were once recorded here, and therefore there is nothing now to read, except that which is the award of My chosen. I was hungry, and thou gavest Me meat; I was thirsty, and thou gavest Me drink; sick and imprisoned, and thou ministeredst unto Me; come ye blessed;" or will it be to see the page turned over, and to hear the voice declare, "I was an hungered, and ye gave Me no meat; thirsty, and ye gave Me no drink." Will it be a record all of sin and not of virtue, with the accompanying sentence, "Depart ye cursed into everlasting fire?" "Lord, make me to know mine end," and let not mine end be to be banished for ever with the wicked; gather not my life with sinners, nor my soul with bloody men; cast me not away from Thy presence; banish me not from Thy mercy; shut me not up in the lowest pit; condemn me not to eternal destruction from the presence of the Lord. "Make me to know mine end," and let this be the end, to be with Christ where He is, to behold His glory, the glory which Thou gavest Him from before the foundation of the world.

It seems to me that, when David prayed that he might be made to know his end, he well knew these were the accompaniments; but the way in which he wished to be made to know them was that he might be made to believe in them firmly, so as to realise them vividly, look upon them, not as fictions, myths, and traditions, but as realities; that he might be made to know them, so as to meditate upon them, to have his mind exercised constantly about them; that he might be made to know them so as to be prepared for them, and to set his house in order, because he must die and not live, preparing to meet his God; and, above all, that he might know his end, by having a full assurance of being saved in Christ Jesus, so that his end should be everlasting peace. "Mark the perfect man, and behold the upright, for the end of that man is peace." Oh that we might, while mentioning such men, become such men ourselves, and know that our end shall be peace, through Jesus Christ!

In the second part of the prayer David says, "Make me to know the measure of my days." It is a very humbling thing to recollect that our days have a measure. In the Latin there is a proverb, "As poor men count their sheep," and it is only because we are so poor in life, that we are able to measure our days. God's days are not to be counted. "Thy generations, who can tell, or count the number of Thy years? from everlasting to everlasting Thou art God." "The measure of our days." Ask in prayer that you may be made to know this. I will just give some outlines, like a drawing-master's sketch on the blackboard. How insignificant the measure of my days; what a very little time I have to live after all. If seventy years be my term, of what small account they are! Perhaps you have stood sometimes by a sand-cliff, as I did the other day, looking at alternate layers of shells, one above another, I should think at least one hundred feet thick of shells of a modern sort, succeeded by thin layers of sand. Now this must undoubtedly have been formed by the gradual deposit of some ancient sea, but how long must it have taken to have composed a rock of one hundred feet thick of white shells and sand? Well, but that is only a comparatively small layer of this earth. We go a little deeper, and we find sandstones and limestones, which must have taken, if the laws of nature have been at all in other times as they are now, not thousands, but even millions of years to form, by the gradual deposit of the ocean. You go deeper still, and at last you come to rocks made by

fire, and the geologist is most reasonably led to the conclusion that this world, as it now stands, must have existed several millions of years, because it has taken so long a time to collect these various deposits. I know as I stood poking my stick into this sand and shells, I felt as if I had shrivelled into a little ant, and less even than a tiny animalcule which had scarcely come into this world when it was driven away, and there were these rocks looking at me, and saying, Where wert thou when we were formed? when the waving ocean was washing up these shells, where wert thou? But now take your mind away from this world, and recollect that some beings dear to us are older than this world; for when this world was made, the morning stars sang and shouted for joy. Oh, ye angels,—what infants we must seem in comparison with your age! Where wert thou when Gabriel first flew upon his errand, swift as lightning? Where wert thou when sin made Lucifer, sun of the morning, descend swift beneath the wrath of God into the shades of darkness which are reserved for him for ever? What is your life when once compared with the period of life which cherubim and seraphim have seen? Oh! but what are cherubim and seraphim compared with God? When, in this great world, sun, moon, and stars had not begun, God was as great and glorious as He is now; and when the whole of this creation shall be rolled up like a worn-out scroll, He will be the same,—no older in a myriad myriad years than He is now; for with Him there is no time,—

"He fills His own eternal Now,
And sees our ages pass."

All things are present to Him; we are carried away as with a flood; but He sits serene, neither age nor time change Him. "Lord, make me to know the measure of my days;" help me to fall down in my utter insignificance before Thy throne, adoring Thine eternal majesty,—

"Great God, how infinite art Thou,
What worthless worms are we;
Let the whole race of creatures bow,
And pay their praise to Thee."

While seeking to know the measure of our days, let the great importance that attaches to them stand out distinctly before us, for on this link our everlasting destiny is hung. It is this life which, so far as we are concerned, decides the next. In this life a believer, then a life of glory, and happiness, and immortality; in this life an unbeliever, then in the next life, in the world to come, everlasting punishment from the hand of God. This thought makes even this little life swell to wondrously great proportions. Here is a man next door to a worm, and yet next door to God; born but yesterday, and yet his existence will go on perpetually with God, for man shall not die. So momentous, and yet so insignificant; so magnificent, and yet so minute is the measure of my days.

"Lord, make me to know the measure of my days,"—the certainty of that measure. God has appointed that you shall not die before the time; you shall certainly not live beyond it. That thread shall be cut off in its due season.

"Plagues and death around me fly,
Till He wills, I cannot die."

While I admonish you to remember the certainty, let me urge you to reflect upon the uncertainty of it, as far as you are concerned. You may live other twenty, thirty, or forty years, or you may not live as many seconds; you may be spared for the next fifty years, and still taking part in life's battle, or it may be

that ere the clock has ticked again, you may be like a warrior taking his rest. Certain to God, but uncertain to you. It is well in thinking of our days, to recollect they will be quite long enough for us if God help us to use them well. Life is very short, but a great deal may be done. Our Lord Jesus Christ, in three years, saved the world. Some of His followers in three years, have been the means of saving many and many a soul. It was a short life that Luther had to do his great work in. If I remember rightly, he was hard upon fifty before he began to preach the truth at all, a hopeful sign for some of you who have wasted your young days; so there have been men of sixty that have yet achieved a life's work before they had slept and gone their way. After all, time is long or short as you like to make it so. One man lives a hundred years and dies a worldling, and yet another man through God's grace puts forth as much energy in two or three years as if he were a thunder-bolt launched from the hands of God, and he leaves his name amongst imperishable memorials. Your life will be long enough to achieve great things, if God will help you to recollect in measuring your days that they will be quite short enough for the enterprise you have in hand. You will only have finished the picture when the master palsies the arm and makes you drop the pencil, and you will only have completed the day's work when the shadow shall have fallen, and you shall go home to your rest. Work with all your might, but don't work despondingly; there is time enough for your soul to glorify God. Do thy piece of the great work, though it be but a hair's breadth you are suffered to perform, and though it be as nothing in the presence of Him whose mighty deeds are shown through all generations. Shall I need to say anything more about measuring our days, except that it may be a painful recollection for us to remember that, if they are not longer days, it is the prevalence of sin that made it necessary to shorten them. We might have lived to the age of Methuselah, but the Antediluvian fathers so filled the earth with violence that God sent a flood and swept them all away. It is a great mercy that men don't live too long. Where were progress, if the old men of two hundred years ago were here to obstruct it? Where the chance for reform if the vested interests of avarice were permitted to accumulate without any check? Now however the old blood is constantly superseded by fresh blood, and the stream of life is kept purer by the passing away of the old conservative element, which, when here, was exceedingly good in its season, but must give place to the influx of a spring tide more adapted to the growth of the times. Thank God the great infidels don't live for ever; who would have wished to have a Voltaire for ever stalking about this world? What a mercy that his was but a short life! What would you think if you had a Tom Paine blustering against Almighty God five hundred years at a stretch? A mercy it is that even good men don't live here for ever, because their temptations would so accumulate in the recollection of years of service, that self-righteousness would become inveterate, hero worship an established idolatry, and dogmatism a nuisance without abatement. I grant you experience might come in to modify some of the evils, for so the grace of God can do anything—but there would be at least a natural tendency to perpetuate corruptions. We don't measure, I am afraid, our own years in some respects, as we are wont to do those of others. Some have to thank themselves that their lives are short; sins of their youth lie in their bones, and as we remember our days, we may provoke very painful recollections as to past sin, be checked as to all future folly, and desire henceforth to walk in holiness and fear in the service of God until our days be ended. To number our days seems to me to mean, "not let them run away and be wasted." Hours ought to be counted; we sleep too much some of us; we spend too much time at the table; too much in idle talk. Lord, help us to measure out our days, count them as they fly, and even the odd five minutes, those little pieces of time which we think we may idle away—much may be accomplished with them if we really set our minds as in the

sight of eternity to employ the scraps, for God. "Lord, teach me to know the measure of my days."

But my time has failed, and therefore I must have but one or two words about the third point, David prays that he might know his frailty, "Lord," he said, "make me to know that I have an end, that I may know my frailty." I must come to that end soon. I am coming to it now. Lord, make me to know that I am so frail that I may die at any time, early morning, noon, night, midnight, cockcrow. I may die in any place; if I am in the house of sin, I may die there; if I am in the place of worship, I may die there. I may die in the street: I may die while undressing to-night. I may die in my sleep; die before I get to my work to-morrow morning. I may die in any occupation. But God grant I may never die a blasphemer. I may die with the cup of communion at my lips; I may die preaching; I may die singing. In all, grant I may die as I wish to die, doing Thy service for the love of Christ by the power of Thy spirit. Perhaps, as I stand here and readily speak, the arrow is on its way; soon may the hand be stretched, and dumb the mouth that lisps this faltering strain. Oh! may it never intrude upon an ill-spent hour, but find me wrapt in meditation, and hymning my great Creator, or serving my fellow-man with love to God, or, in some way so labouring that it shall not come to me as a thief in the night, but shall find me watching, ready for His advent. And this is what David meant. "Make me to know my end;" it may come at any time, but let me be always ready for it. Make me to know the measure of my days with the same object. My days are measured; these days may be few; they may be very few; I may have come to the last one. The pilgrimage of life is a very solemn one. It reminds me of a caravan proceeding forward in a track; some know it, some of the travellers have forgotten it; but on the road which they are pursuing, there is a deep gulf or chasm, and some in the front part of the caravan have fallen into the gulf already; others are proceeding; in some cases they can hear the shrieks and cries of those who have fallen into the chasm on ahead. But here, in the darkness, in the rear of the caravan, there may be many others indulging in such sparks of fire as they have kindled; they are sounding the tabret, and the cymbal, and making merry still; though everyone of them is going onwards towards the same precipice over which their comrades, who led the way, have already fallen. There they go, onward, onward, onward, in the darkness, till they come to that fatal step which will plunge them into the world unknown. God has led thee to this tabernacle well in health, and strong, but thy next step may be into eternity. Beware, then, that thou lay hold on the hand which was once crucified, lest, when thou slip there be none to hold thee up, and when thou fall there be none to rescue thee, and thou fall through the black and cheerless darkness for ever and ever, lost, lost, beyond hope of rescue. God forbid this for His mercy's sake. Amen.

THE LAMBS.

A GENTLEMAN was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens—and with great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was, "I take care of my lambs, sir." Here was all the secret—he took care of his lambs!

Reader—father, mother, teacher—need we make the application?

Essays and Papers on Religious Subjects.

THE UNTRIED PATH.

BY REV. H. J. BETTS.

"Ye have not passed this way heretofore."—Joshua iii. 4.

IN Greek *Joshua* becomes *Jesus*. Twice in the New Testament we find "Jesus" put by our translators instead of "Joshua." In Heb. iv. 8, Paul is made to say that *Jesus* did not give the Israelites the great and final "rest,"—the rest of God,—for this remained to be given after his day. And in Acts vii. 45, Stephen tells his murderers that the tabernacle of witness was brought by *Jesus* into the possession of the Gentiles, whom God drove out before the face of His people. Read "Joshua" instead of "Jesus" in each of these passages, and they are intelligible.

The *history* of the bringing in of the tabernacle under the leadership of Joshua is in the Book from which the text is taken. The Israelites had encamped on the wilderness-side of Jordan. After three days, the officers went through the host, and commanded, saying, "When ye see the ark of the covenant borne by the priests, ye shall go after it. Yet, between you and it there shall be a space of about two thousand cubits." Observe, there was to be no advance until the Ark should lead the way. He who had promised to give the good land must Himself pioneer the march of those who were going up to possess it. Various reasons have been suggested for the space (about half a mile) kept between the ark and the congregation that followed. The proper reason is given in the context. Distance would prevent confusion. The ark *in advance* could easily be seen and followed. "Come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore."

The frequent quotation of these last words by a travelling companion in

Switzerland, has led to the thought that they serve to suggest the experience of THE CHRISTIAN PILGRIM, when "new straits attend," or when new mercies help him on his road.

I. "THIS WAY" IS ONE OF PECULIAR DIFFICULTY. Never was there a path that seemed to be so *indirect and circuitous*. If you examine a map of the journeys of the children of Israel, you will see that their way is traced where you would least expect to find it—in a direction which no choice of man would have preferred. "He found him in a desert land, and in the waste howling wilderness; and led him about, and instructed him."

So in the Alps. For example, according to Keller's map, the point I desire to reach is exactly south of the village at which I am taking my noon-tide rest. The distance, by the scale, is about ten miles. But, before sunset, I shall have proved, by my pocket compass, that the route between these two places runs East, West, and even (here and there) North; and that, instead of ten miles, I have travelled twenty-five!

In the Christian pilgrimage, things are not always what they seem. The youthful pilgrim does not calculate the "zig-zags" of toil and trial. He has not observed the windings of that narrow groove in the face of the rock, over which alone, by hours of walking, he can perform the first, the middle, or the last stage of the day's journey. He begins with a joyous spirit, "leaping upon the mountains, and skipping upon the hills." He can almost clear at a bound what his weaker companions only achieve step by step. For a season, he bids fair to distance all his competitors, and "do exploits!" But some way-worn, weather-beaten mountaineer (who has been watching him as a reproduction of his own former and foolish self) says quietly, "*He has not passed this way heretofore!*"

Then, there are not a few annoyances and vexations incident to the travellers by "this way." When (in mountaineering), after a toilsome climb, you get on the high road, glad for a little to "make straight paths for your feet," every passing vehicle raises about you a cloud of blinding dust. The heavy boots of your companion make a contribution to the nuisance; and, if you could see yourself as *he* sees you, it would be candid to acknowledge that you are doing your best or worst to return with interest all you get. Or, passing through an Alpine village, and feeling a proud consciousness of the advantage of the French or German learned at school, you ask the supply of some pressing want, or direction as to your course; but a shake of the head, a shrug of the shoulders, or a vacant stare, is your only answer. Or, arrived at your destination, you open your bed-room windows for *fresh air* before you retire to rest, and, with the air, let in an enemy; and through the whole night, as fast as you despatch one mosquito against the wall with your pillow, another comes buzzing about your head to avenge its death.

The Christian pilgrim has frequent experience of *dusty roads*. There is many a Shimei ready with handfuls to cast at the Lord's anointed. To be *misunderstood and misinterpreted* is also a common case with him. "The world knoweth us not;" even the brotherhood may mistake us. And *venomous stings*, not a few, may give a fevered pulse by day, and keep the eyes waking at night. Perhaps, brethren, you made no calculation of such annoyances, when first you girded your loins, on some fair morning, for the journey heavenward. "Ye have not passed this way heretofore."

Again, the sudden changes of light and heat in "this way" are strange and startling! You begin your day's march—say, from Chamounix, Zermatt, or St. Bernard—and it requires an hour's exercise to warm your hands and feet. The grass is covered with hoar-frost. The cool breeze from the snow-fields and glaciers makes rapid movement a pleasure. You walk, and faint not; you

run, and are not weary. But in a few hours, as you descend into the valley, the sun *smiles* you, and you are enervated and exhausted. In a single day you find it possible to pass through the *seasons*, almost as rapidly as did the Psalmist's poetic thought: "He giveth snow like wool, and scattereth the hoar-frost like ashes; who can stand before His cold?" "He maketh grass to grow upon the mountains. He filleth thee with the finest of the wheat." In the morning you are cautiously treading the slippery ice, or crossing the treacherous snow; and in the evening lying on the greensward, listening to the music of the waterfall; and feeling, in the repose and balmy quietude of the hour of rest, that it is almost bliss enough for you to live! Equally sudden are the *changes of view and prospect*. You stand at a point noted as commanding one of the most extensive and enchanting panoramas that the country can boast. In a few moments, sweeping down from a peak at hand (the most prominent and striking object in the scene), comes a dense cloud, so black and bewildering, that you dare not advance or retreat; and you "fear as you enter into the cloud." Anon, it breaks up into rifts of curling mist, and flies away on the wings of the wind.

The application of all this no one will find it difficult to make. In Christian life and walk, it is a "pleasant thing for the eyes to behold the sun," when, rising to make the day, he turns every dew-drop into a sparkling diamond; but *not so* when he looks out of the window of high noon. The burden and heat of the day oppress and disquiet the soul, just as, when the sun beat upon the head of Jonah, he said, "It is better for me to die than to live." There are seasons when we seem to stand *scorching* before the fiery furnace. Thinking it strange concerning the fiery trial which tries us, we are sorely discouraged because of "this way." And O, how suddenly, at times, are our brightest, fairest prospects obscured by fog, and cloud, and storm! How rapid the transition from the "green pastures" of the

good shepherd to "the valley of the shadow of death!" How quick the march from the land of peace and plenty to the rugged rocks and barren wastes of a spiritual winter! Fellow pilgrims, be strong, fear not! I know that some of you "have not passed this way heretofore."

II. "THIS WAY" IS ONE OF PECULIAR PLEASURE AND ADVANTAGE. It is true that the path may seem to be *indirect and circuitous*; but examine it carefully. Could wisdom have contrived a better? Does it not economise the strength of the climber, and secure him from danger and accident? Are there not, at its greatest departures from his own ideas of directness, the most soul-enchanting pictures of "Immanuel's land?" I never remember to have asked of a Swiss villager or shepherd, "Please to show me the direction in which the place I want to reach lies, because I am going to it *straight away!*" I always enquired, "*Which is the road to this place or that?*" What have you or I to do with human supposition and contrivance, or our own preferences, when the Master says, "This is the way!" Every step taken under His guidance is the best and safest to be taken. Every such step leads to the finest prospects. Every such step brings us nearer the better land. Let us only be concerned to find the "*right way*" that leads to the "city of habitation."

It is also true, as we have seen, that "this way" has its difficulties and vexations; that the traveller may be everywhere misunderstood and misinterpreted; that he may be blinded with dust in the day-time, or stung by calumny and slander at night. But by how many little comforts are these little annoyances counterbalanced? I remember, in the course of an extremely wretched walk, being charmed with the sweet song of an unseen "inhabitant of the rock." *A bird*, hid in some cleft, "poured from its little throat whole floods of delirious music." On another occasion, at night, in a crazy, jolting conveyance, and on a dreary, monotonous road, with everything to make discom-

fort and discontent, I happened to look out of the carriage window, and there was *one bright star* glancing at me from above; and below, *a glowworm*, with its tiny spark, on the green bank. And besides, I had the pleasure of *good company*, and now and then the hearty "*bon voyage*" of those who meet only to part; the kind word and wish of men who, far from home, see a friend in every traveller.

Fellow-pilgrims, if you have dust and flies, you have glowworms, birds, and stars. If you are surrounded by strangers in a strange land, you have the companionship and the good words of the faithful. Yea, you have heaven's light, heaven's music, heaven's Lord, ever with you. "And comforts mingle with your sighs."

Again, it is true that the sun may smite you by day; or, at least, look upon you with a burning heat. But has not the Lord of the way provided *resting-places* for the weary? Doth He not make his *wind* to blow, that the fainting may be refreshed? Do not luscious *fruits* bend down the branches by the wayside? Is not the whole journey a "*Lauterbrunnen*," with no lack of fountains and streams, in which to bathe the fevered hands, or moisten the swollen lips? And, above all, *the shadow of a great rock in a weary land!* Your outspread *umbrella* gives but a small relief. The umbrageous *tree* is better. But who that has tried it, does not know that the deep shadow of *a great rock* is best?

Poor penitent (and thou also, my brother, cast down and fainting), the shade thou hast *contrived or purchased* is of no value. The scanty foliage of a wayside branch will give thee small refreshment. If thou hadst "passed this way heretofore," thou wouldst have learned that *the only real shelter* from the heat is *THE GREAT ROCK*.

Yet, again, it is true that frequent and sudden changes of light and heat increase the difficulties and dangers of "this way." But the means of encouragement and security are constantly at hand. Some of these the world may

despise; but, for all that, they are not contemptible. In the Alps I found flowers of great beauty on the very edge of the ice. Perhaps you would have called me childish if you had seen me filling my hands with them, or fixing the finest specimens in the band of my cap. I counsel you to pluck the flowers of human life and Christian experience wherever you can get them. They will never be to you so sweet and lovely, as when you find them amid the desolations of winter. It is for this reason that the crocus and the snowdrop of early Spring at home have a beauty and a charm all their own.

Tarrying too long among the mountain flowers, I have forgotten that the route I must take becomes treacherous with advancing day. How am I to cross the snow here? I sink at every step. Some hidden *crevasse* may, at any moment, be my grave! Nay; I see distinctly the track of *footsteps* made by an early traveller, while I lingered in Nature's garden. I will carefully put my feet into his foot-prints; and, no doubt, all will be well. O Lord Jesus, Thou hast walked before me in the slippery dangerous paths of the higher ranges. To the winter of tribulation and anguish, Thou wast no stranger. Who or what shall harm me, while I follow Thee?

And besides, I have a *strong staff*! It never slips from its hold. It cannot be broken, even when I throw my whole weight upon it. It has been my friend in many an hour of peril. And still does it "comfort me." Strong consolation has never failed me, when Faith could grasp "the oath and promise of the Lord."

And, see yonder! That cross of wood which Superstition has put up by the wayside, may serve to remind me that, in storm and in sunshine, by night and by day, "I have wherein to glory." Yea, though only a pilgrim and a stranger, I reckon that the things which were gain to me may well be counted loss for Christ. "Yea, I count all things but loss," &c.;—for THE ROAD BY THE CROSS IS THE ROAD TO THE CROWN.

Do you ask what I would do, if sudden darkness should overtake me on that narrow shelf-road which, overhanging the terrible gorge below, is the only practicable way for the toiling traveller? Look you! On the one side is the abyss; on the other, the rock. What else could I do than shrink at every step from the abyss, and cling to the rock? The farther from Christ, the nearer to danger! The nearer to Christ, the farther from danger! Close to Him I cannot be in peril, even though I "have not passed this way heretofore."

FINALLY, as to the ULTIMATE ADVANTAGE of travelling "this way," I may add a few words. The text has special reference to the passage of the Jordan, and the entrance into the promised land (vv. 6—17). "HERETOFORE" you and I have NOT passed "THIS way." It can be travelled once only—for the first and last time. Of it, we can have no previous knowledge. But, if the Ark of the Covenant go before us, "not Jordan's stream, nor Death's cold flood shall fright us from the shore."

Standing once upon the highest point I had ever reached in the land of mountains, I pointed to a sublime peak far above me, and bathed in the glowing sunlight, and enquired of my guide, "Has any one ever been there?" And he answered, "Never! It is a virgin summit.—'No man (living on earth) hath ascended to heaven,'" said Jesus: "but He that came down from heaven, even the Son of Man who is in heaven." But, though "heretofore" we have NOT gone that way; yet, blessed be God for the assurance that we SHALL walk in it! "THOU wilt show me the path of life."

Some cannot say this! Suffer one who knows the country to warn you of your peril. Sirs, the way which seemeth right to you, is the way of death. Incarnate Wisdom once declared, and declared for all time, "No man cometh unto the Father, BUT BY ME. I AM THE WAY, the truth, and the life!"

Strive to enter in at the straight gate. Take with you these words, in simple reliance on the promised grace, "Hitherto I have not passed this way; but

"Now to the shining realms above,
I stretch my hands, and raise my eyes;
Oh for the pinions of a dove,
To bear me to the upper skies!"

Manchester.

THE JOY OF LOVING CHRIST.

BY REV. G. COBB.

THE religion of Christ is essentially a joyous thing. We may have conflicts and sorrows, but they are rather incidental to, than any essential part of Christianity itself; they arise from our circumstances, our temptations, or our sins, and not from our holy religion. The object of this paper, on the joy of loving Christ, is to trace out one of the many streams which branch out from this everflowing, this overflowing fountain.

Of all the pleasures a beneficent Creator has made us capable of enjoying, perhaps love ranks amongst the chiefest; so pure, so elevating, it takes precedence of all. When it relates merely to earthly objects, it has a power to sweeten all other enjoyments, while it is itself the sweetest of all; but when it is spiritual, and has to do with spiritual things, its value is immensely increased. To love in any sense, but especially in this higher sense, is heavenly and Godlike; for we are told that "God is love," and the brightest display of His glorious character that has ever been revealed is this, that "He so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" and it is the full realisation of this love, and the unhindered outflow of love in return, that will to a great extent make up the heavenly state. The experiences of daily life teach us that joy flows from

the act of loving. Here sits one who has attained a ripe old age, and as he leans upon his staff, dear ones minister to his welfare, and even anticipate his wants; he is the object of much loving solicitude, for the affections of two generations gather around him; a sunny smile lights up his countenance, which indicates a calm satisfaction within. What is it that lights the fire in that eye, and kindles the smile of tenderness on that reverent face? Is it not, in a great measure, the joy of loving, and being beloved? There is another, who, in his age, is like the last leaf of summer; one by one he has laid his friends beneath the dewy turf, till they are all gone, and he is left alone in a cold world; and now, like a withered leaf, bereft of all joy, he, too, must soon succumb to the wintry blast. He is tired of life; and although to him the future is all dark, and no bright visions of glory light up the prospect beyond the tomb, yet he often longs for the quietude of the grave. What is the secret of his sadness? Is it not this, that he has none left to love him, and none that he can love? This makes his life a blank, and even a burden. Now, if love fills such a place as this in the things of this life, what joy must flow from love in its highest form, when it fixes its choice on the Lord Jesus: He in whom all the perfections of the Deity are blended with every tender feeling that dwells in the bosom of humanity; He who possesses every qualification, and has passed through every experience that could fit Him to be our friend; He who is now on His Father's throne, in the place of dignity and power, and shall, ere long, sit upon His own throne, all on earth being then subject to His sway, as now all in heaven is beneath His feet. Friendship with such an one is now joy unspeakable, and will be, when perfected, an eternity of bliss.

If it is asked, what constitutes this joy, what secret spring feeds the pure stream, we reply, *the worthiness of the object* goes far to give joy. Many objects to which love clings are so unsatisfying

and empty, that to love them can only yield disappointment and grief; not so with Jesus. As soon as faith gazes upon Him, it is evident that,

“All our capacious powers can wish,
In Him doth richly meet.”

Here is fulness, and eternal perfection; enough for the head and the heart; the mental faculties and the heart's affections are alike satisfied; nor shall we, either in time or eternity, exhaust the fulness, or become satiated therewith. Rutherford says of Him: “Sure I am He is the far best half of heaven; yea, He is all heaven; for if it were possible that heaven were laid in the balance with Christ, I would think the smell of His breath above it all. Oh, black angels in comparison with Him! Oh, dim and dark sun in regard of that fair Sun of Righteousness! When I have worn my tongue to the stump in praising Him, I have done nothing; for if I had as many angel's tongues as there have fallen drops of rain since the creation, or as there are leaves on all the trees on earth, or as there are stars in the heavens, to praise Him, yet my Lord Jesus would ever be behind me. Since He looked upon me, my heart is not my own: He hath run away to heaven with it. Oh, when shall we meet! Oh, how long is it to the dawning of the marriage-day! Oh, if He would shovel time and days out of the way, and make ready in haste the lamb's wife for her husband!” Well might such a man say, “One sight of what my Lord hath let me to see within this short time is worth a world of worlds.” To love Him then yields the joy of *satisfaction*; it is the cream of delights. Let us never wander abroad for joys, as if we had none nearer home; nor set our hearts on the cisterns of earth, as if we had not free access to the fountain. Be it ours to confess, as an old writer saith, that He is “honey in the mouth, music in the ear, and joy in the heart.

To love Jesus, must needs yield joy, *because of the response which He gives to our love*. If the object on which love

fixes yields no living, tender response, there can only be disappointment; it is only when it is reciprocated that it yields joy. Have you never seen, in yonder cemetery, the ivy hopelessly attempting to climb the hard, smooth, marble column; there is strength that might serve to support the weak, but no living, sympathetic response to the touch of feebleness, and it falls back to the ground, and lies prostrate in its weakness, till, creeping along the ground to the neighbouring oak, which, majestic in its towering strength, appears to whisper with every passing breeze the invitation, “Come unto me,” and even to woo his weak neighbour's confidence, it ventures to crave succour and support. Its gentle touch is answered by a ready response, and, growing more bold, it clings more closely, till its roots penetrate the bark, and sucking of its sap, they appear to have but one life between them. It is not only the response of strength to weakness; it is life sympathising with life. So is it with the believer and his Lord. The first approaches of the soul to Jesus are welcomed and reciprocated, for He says, “I love them that love Me;” and thus encouraged, he clings closer and closer to that loved embrace, till he comes to realise a union of life and love with Him that can never be severed; he now sees clearly how it is that “Christ is our life,” and exultingly exclaims, “My beloved is mine, and I am His.” Be encouraged, then, thou trembling one, who thinkest it is daring presumption to throw the tendrils of thy weak faith and feeble desire around Him; His loving heart responds; His tender voice invites: Come thou at His call, and solace thyself with His love.

This joy is unmixed with the fear which is often felt where earthly things are loved, of exceeding the bounds which limit the lawful; and so, falling into the sin of inordinate affection, the blessing should be turned into a curse, and that which was a delight, should become the cause of severe discipline, and smarting sorrow. No need that we should hold our affections in reasonable

check in loving Christ; thou mayest plunge into this shoreless deep, and lose thyself amidst this paradise of joys.

This joy of loving Christ *has eternity stamped upon it*. Its verdure shall never fade, and its strength shall never decay. Like some broad stream that wanders in search of the ocean, it deepens and widens in its flow. Imperfect it is at present, and has to conflict with the hardness of the carnal heart; but ere long, though it reach not its climax, it shall break away

from all restraints, and develop itself without opposition. Like yon sun that battles with the clouds that obscure his brightness, and, rising above their snowy peaks, he even melts and disperses them, and is left unopposed to climb to his zenith of glory; so shall our love and our joy, soaring above the clouds of earth, bid an everlasting adieu to all imperfection, ever expanding and increasing in strength, a perfection that shall never be perfected.

Stradbroke, Suffolk.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XLL.—ONE-WORD TEXTS.

"Long-suffering."—Gal. v. 22.

JOY is the sunshine of the pilgrim's path, reflecting the bliss of the heavenly state. Long-suffering is rendered necessary by the clouds and darkness of the way, especially from those vexations to which we are exposed by the unkind conduct of our fellow-men. To be delivered from the counsels and vicious plots of the wicked is a great mercy. To conduct ourselves towards them in a right spirit, is to manifest not vengeance, wrath, and retaliation, but to be long-suffering and kind, despite the ill-feeling they cherish towards us. Let us look—

1. AT SOME OCCASIONS FOR THE EXHIBITION OF LONG-SUFFERING. Long-suffering is patient and kind conduct towards those from whom we suffer.

1. *It may be Base Calumny.* False and evil speaking of us, or detracting from excellences we possess, or good doing in the various spheres of practical Christianity. Motives are often assailed as being, under the cover of generosity, selfish, ostentatious, or hypocritical. Or direct falsehood may be circulated as to our conduct, or the evil influences we exert. (Psalm xxxi. 13.) Now here is a direct place for long-suffering—to bear these vile

accusations with dignity, calmness, and Christian composure. (Matt. v. 11.)

2. *It may be Pecuniary Injustice.* Treacherously taking advantage of our ignorance or weakness in trade, borrowing and not repaying, getting into our debt without reasonable prospects of ever meeting our just claims. Now to be thus robbed, it may be of hard earned means, is base and cruel. Here long-suffering steps in and prevents vindictiveness and the unforgiving spirit.

3. *Or it may be Personal Violence.* Good men have often been exposed to this. The Apostles in their work were often beaten, maltreated; so were the pious Wesleys and their noble coadjutors, and ministers of every class in the prosecution of Missionary efforts. Now the smitten cheek, the violent beating and bodily assaults require much long-suffering. Not to resent, not to strike again, not to return evil for evil. (Matt. v. 38—40; Rom. xii. 11, 19.)

4. *It may be Iniquitous Legal-Suffering.* Bitterness of spirit and hatred, clothing itself in the habiliments of law; bringing legal statutes to abridge our liberty, and to restrain our Christian or benevolent activities. The persecution for righteousness' sake comes under this category. Consciences subjected to severe political

or ecclesiastical tests. Disabilities for religion's sake, with all the penal results of refusing obedience to unjust laws. Distrainment of goods, abridgment of liberty, infringement of rights, and all the bitter results of secular or ecclesiastical persecutions are involved. (Heb. xi. 32-40.) Or it may be—

5. *Ingratitude from those we have Benefited.* How often is this shown by bad children, false friends, and even Christian professors. How the Psalmist refers to it. How Absalom was guilty of it, and those who had eaten his bread, and gone with him to keep holyday. Who has not suffered in this way? How common is this ingratitude, and yet how hard to bear. Long-suffering, however, is the only remedy.

Now see—

II. HOW LONG-SUFFERING IS TO BE ATTAINED.

1. *By the Gracious Operation of the Holy Spirit in our Hearts.* It is one of the fruits of the Spirit, the production of His grace. The carnal heart, or the self-sufficient spirit will be utterly at fault. It was God's grace that enabled Stephen and Paul, and all the Holy Martyrs and Confessors, in patience to possess their souls, and to return prayers for curses, and good for evil.

2. *By Labouring to Copy the Saviour's Illustrious Example.* He has gone before. He was despised, rejected, evil treated, assaulted, buffeted, spit upon, treated with the lowest contempt, and at last crucified as a base malefactor, not fit to live. (Pet. ii. 21). Look, then, at his spirit, His calmness, meekness, and dying prayers for His murderers, and see the way He has tracked out for His disciples.

3. *By Contemplating the Reward God has Promised to Bestow.* Fidelity he will honour; constancy, meekness, patience, and long-suffering, they shall have the reward which God has promised. Moses had to look to this; and the persecuted of every age bore their cross in hope of the joys and honours reserved for them at the last day. (Rev. iii. 13.)

Then let the subject—

1. *Lead to Examination.* Have we this grace and fruit of the Holy Spirit?

2. *Are we Cherishing it,* so that we may honour Christ, by having the mind and spirit that dwelt in Him?

3. *How True Religion has been Dignified* by this grace in all ages of the world. Suffering evil and not resisting it is the noblest element in the Christian character.

4. *To humbly and earnestly implore* this grace is alike our duty and high privilege.

Tales and Sketches.

LET OTHER PEOPLE ALONE.

CHAPTER VI.

THERE was one pale watcher that rested not, for her soul was a battleground on which a stern conflict was raging: grace and nature, reason and faith, were struggling for the mastery, and wearily and painfully she passed the remainder of the night.

Morning came with a golden flood of sunlight mellowing with its beauty, and animating with its glow. The countless dewdrops glistened like globes of fire, and the feathered songsters made all nature vocal with their glad hymn of praise.

This glorious sunlight came not as

in Eastern climes, with a sudden bound from its chambers, but gradually from the grey dawn-tinted horizon, to the crimson bars that streaked the dark cloud, and bid it hasten away to the chambers of night, so surely and gloriously came the morning. It came a happy proof of the love that sleepeth not, and of the perfect wisdom that never errs.

So came morning to the pale watcher. God said let there be light, and there was light; so gently, and yet, withal, so powerfully came the rays of light from the cross, that the mists that had obscured the mind for years was rolled away; doubts were dispelled; fears vanished; "every high thing that had

exalted itself was cast down," and all the slavish feelings that had dominated o'er the soul, crept away like things of darkness. It was God's glorious light, and amid the glory, the form of the crucified projected itself, and a voice whispered, "Thou art Mine."

And then there came a flood of tears, offsprings of this blessed surprise, and a complete surrender of self, followed by an adoration of spirit, that like Thomas mourning its unbelief, could say, "My Lord, my God."

"Thou my all,

My soul's ambition, pleasure, wealth; my world,

My light in darkness, and my life in death,

My boast through time, bliss through eternity;

Eternity, too short to speak Thy praise,
Or fathom Thy profound of love to man;
To man, of men the meanest, even to me,
My sacrifice, my God."

Cordial was the greeting of the tutor and the preacher, and delightfully sweet their converse during their morning walk; the love of God their theme, and they expatiated upon it until, like the disciples on the road to Emmaus, their hearts burned within them.

"I seem to dread her father's return," said the tutor, in answer to a question, "for he is a Ritualist of the highest order, an imperious self-willed man, and has little regard for the feelings of others. It would not surprise me to find him very violent when he shall hear it from her lips. For her I do not fear; she will be firm, and will hold fast the simplicity of her newly-found faith; but you, sir, I fear, will be but ill-requited for your good work."

"The master's lot; the master's lot," said the preacher; "and the servant is not above his Lord; but it would, perhaps, be advisable that I should leave as soon as practicable. Her ladyship would not regret my departure."

"There you are mistaken," said the tutor. "Her ladyship has had an interview with my young lady, and she is so astonished at the change, and knowing her to be thoroughly conscientious

in every step she takes, she will not willingly cross her wishes; indeed, their lives are as one, for she is an only child. But will you not baptize her before you leave us; her mind has long since received that doctrine, and she has always ridiculed the Catholic mummeries she has been compelled to witness—looking upon the ordinances with peculiar feeling."

There was great talk in the village. The Dissenting minister had gone to the hall and was staying there; what could it mean? As they walked down the street in loving converse about the deep things of God, they attracted much attention. The good women suddenly recollected there was something outside that needed to be done, while the rustle of the window-blinds told that behind them were eyes anxiously peering, the owners of which were not at all inquisitive, yet longed to know. The subject, moreover, had been well discussed in all the public meeting-places; the butcher and baker, shoemaker and tailor, had each their own view of the matter, and were nothing loth to impart it; and every honest housewife had heard something, and hence all sorts of rumours were afloat. Some said the Dissenting minister was about to join the Established Church, and that the squire was to find the needful. Others declared that he was to enter the family as tutor, and that all the family had turned Meetingers, and some were even bold enough to declare, with a laugh, that the squire had gone to be dipped. Foremost among these was the good old deacon—one of the dear good old souls whose heart could leap for joy at the prosperity of Zion. For forty years he had gone to and fro to the little chapel, and had never changed his views, or, as he said, "He had not budged an inch." And he was so orthodox; so settled in the five points; so sound in all that belonged to the faith; so precise in all that appertained to Church governing; so humble in his petitions. He was always "a worm, and no man;" and how he could talk of the old preachers! What a store of stock por-

tions he had! How contemptuously he could talk of the new fangled notions! Ah, his *ipse dixit* was worth something.

Oh yes, he must be told; there was no keeping such a weighty matter back from him. Conversions were so rare in the village, and when they did take place, they were hardly believed; the person could not even, though he should "assay to join himself to the disciples," be received until he had been wintered and summered; for the good old deacon always preferred taking the fruit of the Gospel in the Normandy pippin style, with the zeal of their first love decayed, and the fire that would have warmed the cold hearts of many well-nigh extinguished. Well, it was fruit; but we prefer it when, in the glory of its season, it is plucked from the bough, with all the ardour and zeal of a newly-found affection. But still, with all his oddities, he was a true Christian man, and we must tell, for he had really become concerned, how he quizzed and fenced, and then, when he heard it, his broad happy face lit up with a smile, and the tears rolled down his cheeks—real tears of joy—and closing his eyes, he ejaculated, "Covenant-keeping God, finish the work Thou hast begun."

And it was so pleasant to hear him recite her good deeds; how often she had been seen at the bedside of the sick; how like a ministering angel she had anticipated the wants of the poor; how the little children looked up to her with awe mingled with love; and how often he had heard the remark that, "She couldn't be better, if she were an angel;" but he said he did not know what the Squire would say.

Toward evening the Squire came home and speedily learnt the truth. In the library he found his daughter engaged in pleasant converse with the tutor and minister. The subject of their theme was the necessity of confessing Christ openly, and they were deeply engaged when the Squire entered. Fixing a steadfast look on the minister, he said, "We have met before, but I do not remember where."

"We met," said the preacher, who

had at once recognized the Squire as the fierce declaimer against Dissent; "We met about a twelvemonth since at some tombs in C——, and you will remember you gave me some rude lessons to learn, and in parting, bid me think on whatsoever things were lovely, honest, pure, and of good report, and I hope I have meditated upon them with profit. You were then very strongly disposed to believe that Dissenters were the disturbers of the national peace, and that the Constitution was in danger; you told me to understand that national liberty and progress could not prosper if we were tolerated; and you strongly advised me to preach the Gospel, and let other people alone. Now, I have humbly tried to do that, and in preaching the Gospel in this village, I may have been the humble instrument of imparting light to your daughter, whose soul, I trust, is now at peace with God."

"Stop, stop," he said, "I cannot for one moment admit you are right; you are not the authorised teachers of men, and though I do not doubt your honesty, I by no means assent to your position. The Church and the Church only is the appointed medium for teaching; there is no sacramental efficacy without her pale. I should be really afraid to receive what you call a blessing from your hand; there is something so very shocking to my mind in unauthorised teachers disturbing the peace of society. Remember what I told you, and what I now repeat. Preach the Gospel as you call it, if you will, though I deny that it is the Gospel, but pray do learn to let other people alone."

"That is just what I have been practising for the last year," said the preacher with a smile. "Sir it is not the Gospel, but sin that is the great disturber of society, and this Gospel will not let the sin of people alone. Your daughter had probably never heard the Gospel before in her life, except from the lips of this good man her tutor; but as you have repeated the charges you made against dissent, you will allow me to answer them. We love truth for

the truth's sake, and are always ready to give a reason for the hope that is within us, with fear and trembling. We earnestly desire that you should give that truth a patient and candid hearing, and no longer be guided by those who, like yourself, protest against our competency and integrity. We believe we have greater facilities for searching for truth, and when found of uttering the truth, than can ever be gained by those who lie muzzled, blinded, or muffled up in the bosom of the Establishment. If we are in error, and you can correct us, we shall esteem you our benefactors; but it is not to be done by your ignoring our position or calling us unauthorised. You say we ought to be satisfied with toleration. We say that an Established Church, if true to its principles, cannot be tolerant. That it is not tolerant, and that even if it were so, toleration is not what we ask for, but equality—perfect equality, and we neither ask nor accept State aid to support religion. You say we would pull down ecclesiastical fabrics. We deny it, but we decline to support them, or keep them in repair. We long to see you a Free Church, feeling sure you would be more successful, and we should hail with joy the withdrawal of State aid from all the churches in the Empire.

"But," he interrupted, "these views are most revolutionary."

"Stay," said the minister, "I have twice listened patiently to your denunciation of dissent, and you must pardon

me if I say that I feel it on my conscience to tell you, that you do not understand us. What little real good you are doing, you have been stimulated to do by the example of Christians outside your pale; you have, in doing this, slid insensibly into our mode of operation, and you are in effect a dissenting people, for in your practices, such of you as are doing good, you dissent from the system under which you are taught; and now, sir, as my presence here must embarrass you, I bid you farewell. A late train will take me home, or my good friend the deacon will receive me. Will you allow me to tender some advice ere we part, as we may never meet again?"

"I will listen," he said, "but you are so frank and candid, that I really regret your leaving. What have you more to say?"

"It is this," said the young man. "There is an inner life; a life hid with Christ in God; a life in spirit far above any of the systems and conventionalisms of men. Strive, my dear sir, to gain this; you will then obey God's laws and live for the advancement of His glory; and whenever you feel disposed to question the ordination of Dissenting preachers, remember it was by one of the despised and unordained that the message of life came to your daughter's soul. God grant that you, with her and all you love, may live the Gospel, and let other people alone."

Earl's Colne.

J. C. WELLS.

Striking Thoughts, Facts, and Figures.

SOW SEED TO GET A BLESSING.

"If we do not make use of ourselves for the extension of God's cause and kingdom in the world, what is there for the Holy Spirit to bless? What a foolish thing it is for us to go to God's throne and to ask Him to pour His spirit forth—upon what? Why, if we are not sowing seed, what use is it for us to go

and ask God to send down the showers of His grace? It would be like a man neglecting to sow seed and then asking God to send him a harvest. The rain is necessary, but the tillage is necessary also. And so it is with us. We must have something for the Spirit of God to bless; we must carry on our husbandry; we must cultivate the soil, we must

fence it in, we must plough it and harrow it, and sow the seeds, and then there is some sense in going to God and asking him to bestow the blessing."—*John Stoughton.*

CHRIST'S SACRIFICE VOLUNTARY.

"THEY say, you know, that in the olden time men felt that the worth of their sacrifices was much diminished by the reluctance of their victims. They had to be dragged to the altar, and this took away from the worth of the sacrifice. Oh, there is no weakness like that in Him who is the great sacrifice for sin ordained and accepted by God Himself! Speaking through the Psalmist of His own incarnation He exulted in it centuries before it took place. He said, 'A body hast thou prepared Me,' and seemed to lean forward as if with intensity He longed to wrap that mortal robe about Himself. And when He left His weight of glory, and set His face

towards Bethlehem, and Nazareth, and Calvary, He dropped no tear, He uttered no complaint, He entered no protest. He came with songs on His lips and gladness in His heart. 'A body hast thou prepared Me. Lo! I come. In the volume of the Book it is written of Me. I delight to do Thy will, O God.'"—*Charles Vince.*

ALL THAT REMAINED OF SALADIN.

WHEN Saladin, the Turkish Emperor, who had gained great victories in battle, and had even conquered Jerusalem, lay at the point of death, he commanded that upon the point of a spear a white sheet should be borne before him to the grave, and that this proclamation should be made: "These are the rich spoils which Saladin carried away with him: of all his triumphs and victories, of all the riches and realms that he had, now nothing at all is left but this sheet—his shroud."

Reviews.

The Popular Literature of Ritualism for the People; being Strictures on Manuals for the People. No. I. By the Rev. JOSEPH RIPPON, Wesleyan Minister. (Elliot Stock.)

THIS is a masterly exposé of the Romish trash that is issuing from the Ritualistic press, and ought to be widely circulated by the friends of evangelical truth.

The Song of Solomon in Metre. By P. M. MITCHELL, and to be had of him. Kennoway, Fifeshire.

To the special admirers of the "Song of Songs," and who would prefer it in metre to its original oriental poetic form, this small pamphlet of thirty-two pages may be acceptable.

Church Finance, by Rev. C. CONDER, M.A., Leeds, (Elliot Stock), is an excellent tract, and is supplied at 5s. per hundred.

Practical Guide for the Successful Working of the Weekly Offering in a Christian Church, by JOSEPH WHITTAKER (Elliot Stock), is both clear and suggestive, and may aid churches in their effort to establish or sustain the effectual working of the weekly offering.

The Quarterly Record of the Trinitarian Bible Society (Macintosh, 24, Paternoster-row), is most ably got up.

Loving and Fighting. Addresses delivered in Sunday and Ragged Schools. By GEORGE A. SHIRLEY. (Elliot Stock.)

CAPITAL addresses, which could not fail to interest the youthful audiences to whom they were delivered. We wish the book great success.

Heavenly Dew-drops. By Rev. W. THORSEBY. (Elliot Stock.)

THE tenth thousand of a book needs no other recommendation surely, but we

just say, that the author deserves all the success he has secured. Illustrations, facts, appeals, &c. are all compressed in this small volume. We commend it heartily to our readers.

REVIEWS, PERIODICALS, &c.

The Baptist Magazine is excellent throughout. Our musical friends will feel interested in the sketch of Mr. Stephen Glover, whose compositions will live as long as music itself. *The Sword and Trowel*, good as ever. *The Gospel Magazine*, sound, but heavy. *The Ragged School Union Magazine* deeply interesting. *Our Own Fireside* worthy of all the support that Evangelical Churchmen or Nonconformists can give it. *Home Words*, by same editor, is the best penny illustrated monthly we know. *Onward* should be taken by all teetotalers, and read by all Band of Hope children. *The Christian* is ably conducted, we mean by being true to its title and work. *British Flag* and *Christian Sentinel* improve monthly. *The Biblical Museum* is worth ten times its cost. *Byepaths of Baptist History*, by J. J. Goadby, cannot

fail to be a treasure to those who feel interested in the various past phases of our denomination. *Old Jonathan* is ever good, and welcome. Mr. Shirley Hibberd's *Gardeners' Magazine* is a treasury of information and counsel. *The Hive*, invaluable to the Sunday-school teacher. *The Appeal*, good, and adapted for usefulness. *A Word about the Small Pox*. (Osborne, 29, Farringdon-street). A halfpenny tract, suited to times of epidemics, and worthy of circulation now.

A LIBERAL OFFER TO SUNDAY-SCHOOL TEACHERS.—'Last year a gentleman who was interested in the circulation of Sunday-school works, offered to bear the loss of supplying 500 Sunday-school Teachers with the annual volume of the 'Hive' at 1s. per copy. We understand that the same liberal offer has been renewed for the supply of the volume just issued. Those of our readers who wish to possess this helpful work should apply to F. L., care of Mr. Stock, 62, Paternoster-row; and if the volume is to be sent by post, they should enclose five stamps extra.'—From the *Sunday-school Times*.

Poetry.

ON THE DEATH OF A FRIEND.

ALAS! how sharp and sudden is the blow,
That we by God have just been called
to bear;
The wife and mother is by death laid low,
The loved one that her friends so ill
could spare.
But yet we know Jehovah's ways are
right,
Wise are His ends, though hidden from
our eyes;
Oh may the mourners, now in sorrow's
night,
Be helped to trust in God the only-
wise.
The sorrowing husband and the children
dear,
How they will miss her tender care
and love!
In their affliction, Lord, wilt Thou be near,
And grant the trial may a blessing
prove.

Oh may they find in Thee a friend indeed,
Giving, Almighty, and at all times
nigh;
A friend who can supply their every
need,
A blessed friend who cannot change
or die.
And grant that we, the living, each may
lay,
This solemn, sad removal much to
heart;
We cannot tell how near may be the
day,
When death shall bid our souls and
bodies part.
Lord, this we know—Thy sovereign grace
alone,
Can fit us for a home beyond the sky;
Oh that Thou would'st in us that grace
make known,
That we may be prepared to live or die.
Wellingboro'. THEODORA.

Our Denominational Meetings.

It is gratifying to be able to state that our meetings were never better attended than they have been this year. A good feeling was maintained at them all.

THE BAPTIST BUILDING FUND.—The annual meeting of this fund was held on Thursday evening, April 20th, at the Baptist Mission House, Castle-street, Holborn. James Harvey, Esq., occupied the chair. After prayer by the Rev. J. Teal, the Chairman opened the business of the evening by referring to the question of chapel debts, which this fund did so much to remove; he held that in most cases at least two-thirds of the money should be obtained before the building was erected. He observed that the debts upon their metropolitan chapels amounted to no less than £45,000, and upon those in the country to £130,000, making a total of £175,000, upon the larger portion of which interest was paid at the rate of five per cent. He held that £8,750 per annum was too large an amount to spend for interest, and that such a sum would be a respectable augmentation fund if it could be saved. It was his conviction that it could be saved. He had an increasing objection to pay money for interest for religious purposes, and if they acted more upon faith in God, this objectionable system might be done away with. The plan that had been proposed of raising money by means of debentures might be adopted in relation to most of their building enterprises. Mr. A. T. Bowser, the honorary secretary, read the annual report. It stated that the principle on which the Fund had for twenty-six years been working must secure steady and continued progress to a large degree, whilst the subscriptions continued from year to year, with the donations and legacies added to the Fund, must every year give it an augmented power. The speakers were Rev. J. H. Blake, C. Baillache, J. G. Gregson, G. H. Rouse, J. Benham, Esq., and J. P. Bacon, Esq.

THE BAPTIST UNION.—The annual session of the Baptist Union commenced on Monday, April 24th, at the Mission House. The hall was crowded—the area with ministers and delegates, and the galleries with ladies. The devotional service was conducted by the Rev. Dr. Brock, in the absence, through indisposition, of the Rev. W. Robinson, of Cambridge, the retiring chairman. Prayers were offered by the Revs. G. W. Humphreys, of Wellington; J. Bloomfield, of Gloucester; and Dr. Green, of Rawdon College. Dr. Brock, amid cheers, introduced the chairman for the present year—the Rev. C. M. Birrell, of Liverpool. The Rev. Philip Griffiths, of Biggleswade, having been appointed minute secretary for the session, the Rev. J. H. Millard read a list of rules which had been agreed upon by the committee of the Union for the efficient conduct of the business of the session. By these rules three stewards were appointed to preserve order; speakers were to be restricted to five minutes, excepting movers of resolutions, who were to be allowed ten minutes; half-an-hour was to be allowed for the reading of papers, and the same time allowed for the discussion of such papers, exclusive of the speech of the mover.

On Thursday, the second meeting of the session was held at the Walworth-road chapel. The proceedings commenced with a devotional service, conducted by the Rev. C. Larom, of Sheffield. The Chairman of the Union, the Rev. C. M. Birrell, then took the chair. The Rev. J. H. Millard read the report of the Union. Papers were read, and addresses on practical subjects given by the Revs. C. Williams, J. H. Hinton, J. P. Mursell, Dr. Landels, T. Morris, J. Harcourt, R. Moss, J. Chapman, and H. M. Bompas, Esq.

BIBLE TRANSLATION SOCIETY.—The anniversary took place in Kingsgate-street chapel, Holborn, on Monday, April 24. The attendance was very good. The speakers were Dr. Angus, who presided, Dr. Steane, Rev. Giles Hester, D. Gracey, and J. H. Anderson. The Rev. A. Powell, the secretary, stated that the income of the year was £2,676, and explained the progress of the various translations.

BRITISH AND IRISH BAPTIST HOME MISSION.—The annual meeting was held on Tuesday, April 25th, in Bloomsbury chapel, at six o'clock, William McArthur, Esq., M.P., in the chair. The proceedings were opened by prayer, by Rev. Joseph Wilkins. The Report of the Committee for the past year, which was read by the Rev. C. Kirkland, was very encouraging. The English stations of the Society were never more prosperous, and the Missionaries in Ireland (twenty-six in number) are prosecuting their difficult and arduous work with singular devotion and much success. Rathmines, in Dublin, upon which considerable labour has been spent, has been abandoned, though a Missionary has been placed in the centre of the Irish capital. A touching and merited tribute of love and respect was paid by the report to Messrs. Middleditch and Keed, and to Dr. Evans, for many years the earnest friends of the Missions. The treasurer, Mr. G. B. Woolley, submitted the financial statement, from which it appears that legacies to the amount of upwards of £2,390 had been received by the society during the year. The speakers were Rev. A. G. Brown, G. W. Handford, and R. M. Henry.

THE BAPTIST TRACT SOCIETY.—The annual meeting of this society was held at Exeter Hall, April 26th. The chair was taken by the Rev. Dr. Price, of Aberdare. The speakers were the Rev. J. Harvey, H. Dowson, G. H. Rouse, M.A., W. Jones, W. Alderson, and Mr. Whitehead, agent of the society. The report stated that the year's issues of tracts had been twenty-five new tracts and six new handbills. Grants to France; to the Rev. J. G. Oncken, £50, for

Germany; to Saxony; to the Rev. J. Wall, of Rome, for Italy; to Norway; to Madras; Ceylon; New Zealand; to Ireland; and to many English towns have been made. Mr. Oliver, the treasurer, stated that the total receipts for the past year were £979.

BAPTIST MISSIONARY SOCIETY.—The annual meeting was held at Exeter Hall on Thursday, the 27th, Mr. W. Fowler, M.P., in the chair. The report, which was not read, but printed and distributed among the audience, stated that the receipts of the year have not fallen below the average. Legacies to the amount of £3,362 4s. 11d., and donations to the amount of £2,782 6s. 2d. have come in. There has also been an increase in the amount of special contributions, devoted to the support of particular persons and stations. The sum total received by the treasurer amounts to £32,878 12s. 1d., and the expenditure to £31,621 2s. 11d. The balance on the year's transactions is therefore £1,257 9s. 2d. in favour of the society. One addition only has been made during the year to the staff of Missionaries, Dr. W. Brown, the first medical Missionary sent out to China by the society. From all quarters of the Mission-field in Northern India the committee have received gratifying accounts of the itinerant labours in which, with few exceptions, all the Missionaries engage. Interesting speeches were delivered by the chairman, the Rev. W. E. Morris, from Southern India; the Rev. Dr. Brock, the Rev. Thomas Lea, of Jamaica; and the Rev. J. P. Chown.

BAPTIST YOUNG MEN'S MISSIONARY ASSOCIATION.—The annual meeting was held on Friday, April 28, at Walworth-road chapel. Mr. J. Kemp Welch in the chair. Mr. Tresidder read the report, from which it appeared that in connection with this association thirty-five lectures had been delivered, and two conferences had been held on the subject of Missions. During the twenty-three year's of the association's existence, without any pecuniary aid from the society to which it was an auxiliary, it had arranged forty-five conferences

on Missions, seventy-one lectures to young men, 100 sermons to young men, 915 illustrated lectures to 320,000 persons, while the number of annual juvenile services had increased from three in 1847 to seventy-four in the present year. The contributions from juvenile societies had increased from £136 in 1847 to nearly £1,000 per annum. Several of those who were formerly members of the committee had gone out as Missionaries, and others

had become church officers. Mr. Bacon, treasurer, read the cash statement. The gross receipts had been £332, of which £216 had been remitted to the Parent Society. These receipts were no adequate representation of the success of the association, the object of the organisation not being so much to raise money as to stimulate the Missionary spirit, and as the result many contributions were made directly to the Parent Society.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. ALEXANDER GRANT, of Brough, Westmoreland, has intimated his acceptance of a call to the Baptist church, Anstruther.

Rev. Joseph Flory, late of Stonehouse, Devon, has accepted a call to the pastorate of Bethel chapel, Cheltenham.

Mr. J. R. Godfrey, of Chilwell College, has accepted the invitation of the church at Alford and Maltby, Lincolnshire, to become their pastor.

Rev. E. Balmforth, of Rawdon College, has accepted an invitation to become the pastor of the church, Manchester-street, Oldham.

Mr. Richard Steel, late superintendent of North-east Coast Scottish Mission, has accepted the call of the church in Grantown, to become their pastor, and has commenced his labours among them. Mr. Steel was baptized and united with the church in Crown Terrace, Aberdeen, during last year.

Mr. Fletcher, a student of the Metropolitan Tabernacle College, has accepted the invitation to become pastor of the church at Potter-street, Harlow.

Mr. Hook, of the Metropolitan Tabernacle College, has accepted an invitation to the co-pastorate of the church at Keynsham, Somerset.

Mr. John Evans, student of the college, Haverfordwest, has received an invitation to become the pastor of the church at Glyn Neath.

Mr. Alexander Macdougall, formerly pastor of the church in Rothesay, and

more recently a missionary in the islands of Islay and Colonsay, having found it necessary to seek a sphere of labour in a milder climate than that of the Hebrides, is open to invitation from churches without a pastor. His address is 9, Denman-road, Talfourd-road, Peckham.

Rev. J. M. Stephens, B.A., has resigned the pastorate of the church at Naunton and Guiting, and has accepted an invitation from the church in Townhead-street, Sheffield, to become the pastor of the church about to be formed in Glossop-road, where a new chapel has been erected. Mr. Stephens entered upon his work May 16th.

Rev. William Akomb, of Metropolitan Tabernacle College, has accepted a call to the pastorate from the second Baptist church, Chippenham, Wilts.

Baptist Chapel, Sussex-street, Grand Parade, Brighton. The church meeting in the above place of worship being bereaved of their beloved pastor, the late Rev. George Isaac, Rev. George Wyard, recently of St. John's Hill, Shrewsbury, has accepted a unanimous invitation to the pastorate, and commenced his labours in the month of April last.

Rev. W. Jackson has intimated his intention to relinquish shortly his charge at Cambray chapel, Cheltenham, and that he is open to invitations.

Rev. P. Gibb, late of Wolsingham, Durham, has accepted the cordial invitation of the church at Millington, New Jersey, U.S., and entered on his labours there on the 23rd April.

Rev. W. Haddock, of Twyn Gwyn, Monmouthshire, has accepted the cordial and unanimous invitation of the Baptist church meeting at Libanus, Swansea, and will commence his labours there shortly.

The Rev. J. Duff, of Rawdon College, has accepted the unanimous invitation to the pastorate of the church at Stockton-on-Tees, and will commence his labours there on Whit Sunday.

RECOGNITIONS.

On Wednesday, April 12, services were held in connection with the reopening of the chapel at Prince's Risborough, and the settlement of the pastor, Rev. F. J. Benskin, of the Metropolitan Tabernacle College. The chapel had been thoroughly renovated, occasioning an outlay of about £250. The Rev. H. Hiron presided. The Rev. J. B. Marriott offered the ordination prayer. Rev. G. Rogers gave a charge to the minister, and Rev. T. Davies addressed the church. In the evening meeting, presided over by the Rev. G. Rogers, J. Butcher, H. Bradford, H. Wilkins, H. Hiron, and others took part.

On Monday, April 17th, a recognition tea-meeting was held in the Baptist chapel, Bushey, to welcome Rev. T. R. H. Sturges, of the Metropolitan Tabernacle College, as its pastor. At the public meeting, the Rev. David Gracey presided. Rev. G. Rogers addressed the pastor and afterwards the church. The Revs. T. Peters, J. Basley, H. Dunnington, W. R. Widdowson, R. Bayne, also addressed the meeting.

On Thursday, April 13, recognition-services were held in the Coggeshall-road chapel, Braintree, in connection with the settlement of Rev. S. Hawkes, late of Buxton, Norfolk. In the afternoon a public service was held: Rev. W. Lloyd read the Scriptures and prayed, and Rev. E. Spurrier preached. In the evening a public meeting was held in the chapel. J. Tritton, Esq. took the chair. Mr. Bagg stated the circumstances which led the church to invite Mr. Hawkes to the pastorate. Rev. E. Spurrier, as secretary of the Essex Union of Baptist Churches, gave Mr. Hawkes a hearty welcome to their fellowship. Rev. A. Goodrich delivered an address upon "False Views of the Pastorate." Mr. Jones, of Bocking, the Rev. G. Sear, Rev. W. Pritchard,

the Revs. R. C. Sowerby and J. T. Kearns also took part in the meeting.

OLDHAM.—On Tuesday, April 11, the Rev. R. H. Bayly was publicly recognised as pastor of the congregation meeting in King-street chapel. A tea-meeting was held in the schoolroom, after which service commenced in the chapel. The Rev. H. Stowell Brown delivered a discourse on the Christian Ministry. The Rev. H. Dowson was to have addressed the church on its responsibilities and duties, but was prevented by the sudden decease of his colleague, Dr. Evans. In his absence this part of the service was undertaken by the Rev. James Webb. The Scriptures were read and prayers offered by Revs. L. Nuttall, A. Pitt, J. Hughes, and J. Hodgson.

STRADBROKE, SUFFOLK.—On Wednesday, May 3, services were held in connection with the settlement of the Rev. G. Cobb, late of Framsdon, as the pastor. In the afternoon, a sermon was preached by T. M. Morris. A public tea followed, after which a meeting was held in the evening. Addresses were delivered on the "Pastoral Office," by the Rev. T. M. Morris; the "Mission of the Church," by the Rev. A. Jackson; "Our Position and Principles as Nonconformists," by the Rev. N. F. Gooch; and "Christian Union," by the Rev. T. Hoddy.

SERVICES TO BE HOLDEN.

BEXLEY-HEATH, TRINITY CHAPEL.—The annual sermons will be preached (D.V.) on Tuesday, 6th of June. Rev. F. Tucker, B.A. will preach at three o'clock. Rev. Jabez Burns, D.D., will preach at 6:30. Tea provided at five o'clock. Trains come at frequent intervals from Cannon-street and the intermediate stations to Bexley.

PARK-ROAD CHAPEL, ESHER.—The anniversary will be held on Tuesday, June 20th, when the Rev. F. Tucker, B.A., of Camden-town, will preach in the afternoon, at three o'clock, and the Rev. A. Raleigh, D.D., of Canonbury, in the evening, at seven o'clock. Tea will be provided in the new schoolroom.

COVERDALE SCHOOLROOM, WATERLOO-STREET, COMMERCIAL-ROAD, E.—The annual excursion of the friends meeting in the above room to Sewardstone, Essex, by vans, &c., will take place (D.V.) on Thursday, June 22nd, 1871. Several

ministers will go with the friends. The conveyances will leave the schoolroom at half-past eight in the morning.

PRESENTATIONS.

THE Rev. J. Forth, minister of the Baptist chapel at Cullumpton, has been presented with a timepiece by the members of the Mutual Improvement Class connected with the chapel.

The Rev. James Smith took leave of the congregation worshipping in the chapel at Redhill on the 10th of April. The chair was taken by Samuel Barrow, Esq., who liberally presented the church with another donation of £20 towards the debt now remaining upon the chapel. The senior deacon, Mr. E. Hawley, presented the pastor with a handsome testimonial, and the congregation with a purse containing twenty guineas. Rev. G. J. Adeney and J. Wheatly, with many other friends, and the chairman, addressed the meeting, expressing their respect towards the late pastor. Mr. Smith has accepted the invitation of the church at Haddenham.

On the 28th of March, a meeting was held at Ford Forge Baptist chapel, to take leave of their late pastor, Rev. J. Ashmead. J. Black, Esq., was called to the chair, and presented him with a cheque on behalf of the congregation as supplementary of a former presentation made to him some time ago. The Revs. W. Taylor, Kilham, J. A. Craig, Crookham, and G. M'Griffie, Etal, with Mr. Dodd, and J. Young, M.A., of Berwick, were the other speakers.

On Sunday, May 7th, Rev. J. Mitchell Cox, the founder of the Baptist cause in Penge, preached his farewell services in the Tabernacle, to large congregations. On the following day (Monday), the farewell services were continued by a public meeting. The chairman, F. W. Lloyd, Esq., and Benjamin Sly, Esq., addressed the meeting. The latter, in appropriate words, presented to the pastor, in the name of the church, a handsome gold watch and chain (value fifteen guineas), in addition to the £80 which had been presented to him at a previous meeting.

A social meeting of the church and congregation took place on the 2nd of April in the Baptist chapel, West Burnstreet, Greenock, when a handsome gold watch was presented to the pastor, the Rev. E. Maclean.

On Wednesday evening, April 23, a number of members of the Bible Christian denomination assembled at Havlock Park, Southsea, to present a testimonial to Rev. J. Matthews. W. Good, Esq., Town Councillor, presided. A copy of Dr. Smith's dictionary and a gold pencil-case were presented. Mr. Matthews, whose work in this neighbourhood has been highly successful, has adopted the Scriptural view of baptism, and in consequence resigned his pastorate. He was publicly baptized on Lord's day, April 9, at St. Paul's Chapel, Southsea, by Rev. J. Hunt Cooke, in the presence of a large congregation.

On Thursday evening, April 11, an elegant copy of "Kitto's Illustrated Bible" was presented to the Rev. James Foster by the members of the Baptist Bible-class, Milton, Oxon.

On Friday evening, the 12th of May, a meeting was held at the British Schoolroom, St. Bride's, Mon., for the purpose of presenting the Rev. J. Morgan, Baptist minister, with a purse of gold, on his leaving for Bassalleg, in the same county. The meeting was composed of representatives of every denomination in the neighbourhood. Mr. Williams occupied the chair. An address, expressive of the high esteem in which the rev. gentleman is regarded by the whole population, was presented by Mr. E. Granger, teacher of the British school.

NEW CHAPELS.

At Cosham, Hants, a stronghold of Ritualism, a neat chapel is being erected. On Monday, April 17, services were held in connection with the laying of the memorial-stone. Rev. J. Eames, Rev. J. H. Cook, Rev. T. W. Medhurst, and the Rev. W. Pearce, took part in the ceremony. A public meeting was held in the evening, presided over by John Warn, Esq., secretary to the building fund. Addresses were delivered by Revs. H. Kitchen, T. W. Medhurst, W. Grigg, W. Pearce, S. Spurgeon, of Havant; J. Matthews, and others. The building will seat, when finished, about 250 persons.

On Tuesday, the 11th of April, a new chapel was opened in Wem, Salop, when sermons were preached—in the morning by Rev. Charles Vince; in the afternoon by Rev. J. J. Brown. In the evening a public meeting was held, Rev. J. G.

Stephen in the chair; and addresses congratulating the minister of the place, the Rev. H. Hughes, and his friends on the commodious chapel erected by them, were delivered by Rev. Charles Vince, J. J. Brown, Henry Angus, and Wm. Champness. It is estimated that the cost of erection will exceed £800, and but for the gratuitous services of the generous farmers of the neighbourhood in drawing the materials free of charge this estimate would have been considerably higher.

On Tuesday, April 9, a new and commodious chapel, built on the site formerly occupied by an old, inadequate, and dilapidated edifice, on Goldhill, Chalfont St. Peter's, Bucks. was opened and dedicated. The opening sermon was preached by the Rev. F. Tucker, B.A. The Rev. F. Sage, and the Rev. J. Cave, took part in the service. In the afternoon a public meeting was held, over which J. J. Smith Esq., presided. The pastor (the Rev. W. B. Hobling) made a report respecting the progress and present state of the building fund. He stated that the erection of the chapel had been a work of stern necessity. That when it was resolved to build, it was not intended to have expended more than £600, but the work had grown under their hands, and the tender which had been accepted for the erection of their present chapel amounted to £905. The total expenditure would amount to between £1,100 and £1,200; of which £600 had been already raised. Many handsome private gifts had been made. The Chairman, Revs. F. Tucker, B.A., G. W. Banister, and C. Baillache addressed the meeting. The evening sermon was preached by the Rev. C. Baillache. The total proceeds of the day's offerings amounted to £110.

Memorial stones of a new Baptist chapel, in Junction-street, Uttoxeter New-road, Derby, were laid on Monday, April 8. The church is to be a branch of St. Mary's-gate church. The building which is now being erected is 38ft. 6in. by 54ft. 6in. It will, when it is completed, seat upwards of 400 persons. There will also be ten class-rooms underneath the chapel. The estimate for the whole (including the previous debt of £145 on the old chapel) is £1,100; towards which about £200 have been promised. The ceremony on Monday commenced by singing and prayer, after which the Rev.

H. Crassweller gave a short address. Mr. William Abell, of Elm Tree House, then laid one of the stones; and Mr. Joseph Hadfield, of the Great Eastern Railway, London, laid the other. The dedication prayer was offered by the Rev. J. S. Fordham.

A series of services in connection with the opening of the new Baptist church, Glossop-road, Sheffield, were held during the week ending Saturday, 13th of May. The church is built of stone in the Gothic style of architecture. The front presents a well-proportioned gable, on the town side of which is a tower 150ft. high. The architects are Messrs. Innocent and Brown, of Prior-court, Sheffield. It is estimated that the church will comfortably seat 820 persons, 500 downstairs and 320 in the gallery. The total cost of the whole buildings—the land being leasehold—will be about £6,500. Towards that nearly £5,000 had been raised, including £1,000 received from the Baptist Chapel Building Loan Society. The congregations at the opened services were large. In the morning the pulpit was occupied by the Rev. J. P. Chown, of Bradford; and in the evening by the Rev. A. M'Laren, B.A., of Manchester. Collections were made after each service, amounting to £104.

YARMOUTH.—The new Yarmouth Tabernacle was opened for public worship on Good Friday. The chapel is erected in the place of a dilapidated and uncomfortable meeting-house, and is built of brick. Accommodation is provided for more than 500 persons, and the school and class-rooms will afford space for 300 children. In the morning a sermon was preached by the Rev. W. Robinson, and in the evening by the Rev. Dr. Landels. On Sunday the Rev. T. Morris preached. The total sum obtained from these services was 115*l*.

NEW CHURCHES.

LORDSHIP-LANE BAPTIST CHURCH, EAST DULWICH.—In December, 1869, an iron chapel was erected in Goodrich-road, Lordship-lane, by the Walworth Young Men's Christian Mission, upon a plot of ground secured for the erection of a permanent chapel. Since that time services have been held by supplies sent by Rev. W. Howieson, and have been accompanied with the Divine blessing. At

length it was determined to form a church in connection with the building, and the Rev. W. Howieson, as pastor of the church at Walworth-road chapel, visited the chapel and gave the right hand of fellowship to twenty-one friends dismissed from various churches to the new church. The church has requested Mr. H. J. Tresidder to become its pastor, and he commenced his ministry on the first Lord's-day in May.

MISCELLANEOUS.

On Monday, April 17th, the annual meeting of the Colportage Association was held in the Metropolitan Tabernacle, the Rev. J. A. Spurgeon in the chair. Mr. Frederick A. Jones, the honorary secretary, read a report for the past year, which contained many interesting extracts from the letters of the society's agent. Two of the colporteurs were present, and gave an account of their work in the district of Romford, and the Isle of Sheppey. Rev. R. Shindler, of Eythorne, Kent, also strongly recommended colportage agency from personal experience of its efficacy, the church of which he is pastor having maintained a colporteur in connection with the association for the past two years. The association has been the means of circulating a large amount of religious literature.

Anniversary services were held at the Baptist chapel, Abercromboye, Glamorganshire, on Sunday and Monday, April 30 and May 1. On Sunday morning, the Rev. Levi Thomas, D.D., preached. At two the Rev. J. F. Davies, and Rev. M. Phillips, Aberaman, preached. At six the Rev. Levi Thomas, D.D. preached. Monday afternoon, the Rev. J. W. Williams, and Rev. Levi Thomas, D.D., preached. At six the Rev. W. Williams, and Rev. Levi Thomas, D.D., preached.

During the last week in April interesting services were held daily at the Baptist chapel in Bideford, to commemorate the formation of the church half a century ago. On Thursday a meeting was held in the chapel, presided over by T. Evans, Esq., J.P. The Rev. W. G. Hailstone, Rev. R. P. Macmaster, J. W. Spear, W. Allen, P. Labdon, and J. Constance took part. An interesting review of the history of the church during the past half century was pre-

pared and read by the Rev. E. T. Scammell. The ministers of the locality present were the Revs. W. Allan, W. Dunstone, P. Labdon, J. W. Spear, J. Brierley, W. G. Hailstone, J. Leslie, W. T. Whitmarsh, and J. Constance.

At Park-road Baptist chapel, Ryde, Isle of Wight, on Thursday, May 11th, meetings were held to commemorate the second anniversary of the present ministry. At the public meeting, presided over by the pastor, Rev. W. J. Hall, congratulatory addresses were delivered by the Rev. J. H. Cooke, T. W. Medhurst, R. Y. Roberts, and J. B. Burt.

A SUNDAY-SCHOOL TEACHER SET APART FOR TEACHING BY SPECIAL PRAYER.

IN the afternoon of Sunday fortnight, a special meeting of the teachers and adult scholars of the Baptist school in this town was held in the minister's vestry, which will long be remembered by those who were present. The business of the meeting was to dedicate a young woman to the work of teaching in the Sunday-school. Prayer was offered by three or four teachers, and a short address was delivered by the pastor who presided, and who, in the name of the teachers, gave the young woman the right hand of fellowship. The meeting was most impressive. Everyone was melted to tears. The Divine presence was much felt. Meetings of this kind must tend much to impress the minds of the teachers *generally*, and those then inducted *especially*, not only with the responsibility which rests upon them, but with the dignity and glory of the work in which they are engaged.

The standard of teaching in Sunday-schools should be higher, the tone and character of the teacher's life should be more attractive, and the ideal of the work of teaching more sacred and divine.

JAMES HUGHES.

Ashton-under-Lyne, May 17th, 1871.

BAPTISMS.

Arnley.—April 30, Six, by the Pastor, James Walker.

Ashton-on-Clun.—April 23, Three, by the Rev. J. H. Waite, in the river *Clun*.

Bishop Stortford.—May 4, Two, by Pastor B. Hodgkins.

Bristol, King-street Baptist chapel.—April 20, Six, by Mr. R. C. Nightingale, the new pastor

Chester, Back Brook-street.—April 23, One; May 14, One, by Mr. P. Price.
Eye, Suffolk.—May 7, One, by J. Clarke, the pastor.
Glasbury, Breconshire.—April 23, Two, by D. Howell, the pastor.
Harston, Cambs.—Nov. 3, Two; Dec. 22, Twelve; May 4, Fifteen, by S. H. Akehurst.
Ipswich, Stoke-green.—May 4, Ten, by W. Wbale.
Jarrow-on-Tyne.—March 22, One; April 30, Four, by W. Banks.
Leicester.—May 2, Five, by G. T. Ennals.
Metropolitan District—
Arthur-street, Peckham.—May 3, Five, by Mr. Fulton.
Bow.—May 14, Four, by J. H. Blake.
Metropolitan Tabernacle.—April 27, Twenty-four, by Rev. J. A. Spurgeon.
Middlesborough, Park-street.—March 2, Three; April 6, Four; May 4, Three, by W. H. Pritter, the pastor.
Monmouth.—March 1, Four; April 23, Three, by W. Morgan.
Moughtrey, Montgomeryshire.—April 30, One by David Davies.
Moulton, Carey Chapel.—April 30, Six, by J. R. Parker, the pastor.
Portsmouth, Landport, Lake-road.—May 3, Two, by T. W. Medhurst.
Pontypool, Zion Chapel.—April 30, Three, by Rev. D. Davies, pastor.
Poundalos.—May 12, One, by David Davies.
Shrewsbury, St. John's Hill Chapel.—April 30, Four; One of which was the pastor's wife, by J. Manning, the pastor.
Stratford-on-Avon.—May 3, Three, by Edmund Morley.
Westray, Orkney Islands.—March 25, One; April 22, One, by G. McDonald.

RECENT DEATHS.

MAESBROOK, SALOP.—On Monday, May 1st, 1871, HANNAH, the beloved wife of Thomas Rees, Baptist minister, departed this life in the thirty-seventh year of her age, leaving behind six small children and her dear husband to mourn her loss. In the days of her youth she had been baptized, on a profession of her faith in the Redeemer, and that profession she had consistently maintained until the day of her death. Through the whole of her illness she was wonderfully resigned to the Lord's will, and gave unbounded evidence of the presence of the Saviour to help her and of her love to Him. She preached the Gospel to all who came to see her. Some of her last words were, "Oh, the beautiful mansion prepared for me! I shall soon be with my Saviour. Look up, dear husband! the Lord will provide. I am but a stranger here," &c.; and with the last breath, "Come, come, come, Lord Jesus! come quickly!" and then without a struggle she entered her eternal rest. Her death was improved by Mr. T. Embrey, from Luke xii. 40. The congregation was very large.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from April 19th to May 19th, 1871.

	£	s.	d.		£	s.	d.		£	s.	d.
Elgin	2	10	0	Mr. & Mrs. Pickworth	10	10	0	J. C.	20	0	0
A Friend, Lochee ...	0	10	0	J. L.	1	0	0	Mr. Daniel Bourne ...	3	3	0
Collected by Mr. H. Marshall	1	0	0	Mr. J. Neal	2	2	0	Mrs. Johnstone	0	5	0
Mr. Hollings	2	0	0	Mrs. Harris	0	5	0	S. L.	1	0	0
Dr. Soper	2	2	0	Mrs. Bell	5	0	0	Mr. G. L. Bobbett ...	0	5	0
A tenth of my first earnings, E. W. Simpson	0	10	0	Mrs. Jones	0	15	0	A			
Mr. Booth	1	0	0	H... ..	0	10	0	Reader of Mr. Spurgeon's sermons	5	0	0
Mrs. Renders	0	1	0	Irvine	1	0	0	Mr. John Leonard ...	0	2	6
J. K. E.	2	10	0	T. & E. T.	0	5	0	Collected at Cornwall-road, Brixton, Sunday-school	1	5	1
Mr. & Mrs. H. G. Fisher	1	0	0	Mr. W. Davison ...	0	3	0	Weekly Offerings at Metropolitan Tabernacle, April 23	20	11	1
Miss Frances B. Hall	1	0	0	Mr. Dransfield ...	2	2	0	" " " May 7	33	5	8
A Friend, per Mr. F. R. B. Phillips ...	3	15	0	Charlotte Ware ...	0	7	6	" " " 14	34	1	5
Mr. H. Pledge	0	2	6	Mr. Marsh... ..	50	0	0	" " "			
Mr. H. Burkett... ..	5	5	0	Mr. M. Tutton	2	10	0				
R. W. M.	5	0	0	Mr. J. Wilson	10	0	0				
E. B.	50	0	0	Mr. & Mrs. Goddard	2	0	0				
				Mr. W. P. Hampton	5	0	0				
				Mr. H. Speight... ..	1	0	0				
				Mr. H. B. Frearson	5	0	0				
				Mr. H. Fuller	1	0	0				
											£320 0 5

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington. CHARLES BLACKSHAW.

“THE ZEAL OF THE LORD.”*

A SERMON DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

“The zeal of the Lord of Hosts will perform this.”—Isaiah ix. 7.

BEYOND all controversy, this is a most remarkable text. Zeal is an attribute which is attributable to man; but we do not often think or speak of the zeal of the Lord of Hosts. At first sight, it might seem to be a word misplaced: God's zeal, the Divine arm, the fervency of the Infinite. Yet, if we think a little as we commune together to-night, I do not doubt but that much of comfort will cluster round the word—“The zeal of the Lord of Hosts.” When I turn to Holy Writ, I do not find that, in connection with the creation, the word zeal was ever used; and yet it was a glorious work, to make ten thousand thousand worlds, to fill space with ponderous orbs, before whose dimensions human imagination itself is staggered. It was no small work to make this world, with all its varieties of skill and art, adaptation and beauty. The morning stars might well sing together at the sight of it, and burst forth into a new hymn, as the light first shone upon this our planet. But the Lord seems to have done it much at His ease. In six days He finished it, and rested from all His work. No element of hardness, no token of zeal. Indeed, what is there in the mere creative act to awaken those marvellous attributes which dwell in the bosom of the infinite Jehovah? Wisdom? why, it is but the play of wisdom. Power? it was but a mere freak of power. There is such boundless power in God, that all that He hath created is but a drop of the bucket, and as a very little thing compared with Him. Nor, if I remember rightly, does the idea ever come up in connection with the sustaining of worlds and the guiding of the events of Providence. It is true He calleth them all by their names, and by the greatness of His power, not one faileth. Arcturus with his sons; Mazzaroth in his season; the Pleiades in their delightful influences,—all these are swayed and governed by Him. But we find not that He was awakened up to zeal at all concerning them. And in the wonders of Providence which have been wrought upon earth, it is remarkable how gently, how easily Jehovah seems to take them. Look at that splendid work at the Red Sea—a work which God Himself seems to have selected as a masterpiece of His skill and of His power, for even in heaven they sing the song of Moses, the servant of God, and of the Lamb—that song, “Sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea.” But how did He accomplish that stupendous work? “Thou didst blow with Thy wind, the sea covered them; they sank like lead in the mighty waters.” No enthusiasm, no stirring up of strength; just the tender breath of His mouth, and it is all done, and the chivalry of Egypt sinks into the middle of the sea. Nor when I hear of angels being formed of the Lord, whenever that event may have taken place, do I hear of anything like the zeal of the Lord in connection therewith. Nor even the creation of Adam, when He took the man and placed him in the garden to till it. I pray I may use no expression which will dishonour the Most High; yet when we speak of Him, we are obliged to use language according to the analogies of human kind. It seems to me that when God created mere materialism, there was nothing to excite the Divine mind beyond a mere complacency, when He looked upon it and said, “It was very good.” And when He created pure spirits that were incapable

* This Sermon being Copyright, the right of reprinting and translating is reserved.
No. 152, NEW SERIES.

of singing such as angels, He rejoiced to see their happiness; but inasmuch as they could not have communion with Him, not being as good to know good or evil, His soul does not seem to have been stirred; but He desired, if I may use such language concerning Him, to have a race of beings surrounding Him who should know both good and evil, who should know evil by having practically fallen into it, having so smarted under it as to know it to be evil in a practical and experimental sense,—a race of creatures who should from henceforth never choose evil, who should voluntarily choose that which is good for ever and for ever, because they should be so bound to Him, the source of all goodness, by an overwhelming obligation of love, that while they know evil they shall bewail it; while they understand what it is to sin, they shall never throughout eternity, either in thought or imagination, defile themselves with sin, but shall remain immaculate, perfect, through the constraint of a love which He shall reveal toward them, which shall be sufficient to wash their robes and make them white, world without end. It seems to me that He desired to have a race of creatures that should not be like angels, or a race of creatures apart from himself; but a race that should be His sons, that should be mysterious and wonderful; and His plan was this, that Jesus, His only Son, should come into this world and take upon Himself the flesh and nature of fallen creatures, that in that flesh He should die, and put away the guilt of all their sin, and that by His flesh, when risen, He should establish a link between them and God, so that there should be nothing between God and man. God blessed first for ever, and then Jesus, the Man, positively and really a man, clinging by His manhood through His Godhead to those chosen creatures whom He should have purified and made clean, who should for ever exist, the children of God, partakers of the Divine nature, having escaped the corruption which is in the world through lust. It is not for me,—it is not for anyone, to strike out the Divine idea, and say this is what God meant and intended; but we have enough of Scripture to let us say that this was a part of His aim at any rate; that in Jesus Christ there should be a race of creatures distinct from all others, because actually alive with the Deity,—creatures who, to use the expression of the serpent, should "be as gods, knowing good and evil," and be as gods always and for ever, preferring the good, though they have tasted the evil, and might have chosen it but were constrained by Divine grace to bewail it, and henceforth to keep close to God, world without end.

Now, brethren, it was such a plan as this that awoke the zeal of God. This was what could not have been done by mere power, but must bring forth all the attributes of God; the work that had to be achieved here was worthy of a great Creator; it was a work which would reveal the Deity as no other work had ever done; and hence, if I may use the expression (I have often to excuse myself, not to you, but to Him), He seems to brace Himself up to a display of all the Divine energy and Almighty omnipotence, to accomplish His purpose, to carry out His plan, and make Jesus the King of a chosen company. "The zeal of the Lord of Hosts shall perform this."

First, then, God enters into the plan of glorifying Christ and making to Himself a people with great zeal. This can be proved in the following way: we judge of a man's zeal when the purpose has been long in his heart, and he has most industriously followed it through a long period. Now, the plan of grace through Jesus Christ was in the eternal heart before the worlds were made. He had it all in His mind. Hence He speaks of Christ as "the Lamb slain from before the foundation of the world," and never once has the Divine mind turned aside from this purpose. Think, then, what zeal God must have towards the achievement of this design, when through these long ages, as we call them, He has continued still resolved to push on the work which He determined to do. Think, again, all the events of Providence that have ever occurred on this globe,

have had an eye to that purpose, from the little up to the great. When He set the bounds of the people, He set them according to the children of Israel; He had an eye to the people of His love and to the Son of His choice, even when He was mapping out the territories which the different races should inhabit, and not a king has fallen from his throne, not an army has devastated a province, no changes of government, no changes of race have ever taken place apart from the Divine intent, that He would set his Son upon His holy hill of Zion, and make Him to be a King over all the nations of the earth. To that purpose God has steadily adhered all this while, and hence I honour "the zeal of the Lord of Hosts."

Just think a moment, and I will show you God must be zealous in this matter. Behold His Son stoops to become a man. You see Him lying as a babe in Bethlehem's manger. You behold Him as a youth obedient to His parents; as a full-grown man, a servant of servants in His toil. Now, when the Lord looks down upon His soul, how He must resolve to glorify Him. Oh! what must be the thought in that fraternal bosom. Does My Son thus stoop, does He take such a nature into union with Himself. Oh, I will crown His head with many crowns; for all His stoopings He shall have a glory. Does He sit there at a harlot's side at the well of Samaria? Does He sit there at the table with publicans and sinners? Does He go down to bear the sorrows of the sins of men. God seems to declare by Himself that He will give Him a name that is above every name,—for all His stooping, He shall have an exaltation,—the name at which every knee shall bow, even the name of Jesus, and every tongue shall confess that He is Lord to the glory of God the Father.

Or, look further through your tears, behold the wondrous sacrifice of Calvary. Can you behold Jesus, smarting, suffering, bleeding, dying, and can you imagine God looking on, a regular spectator? Oh, no! If we may suppose Him to be capable of passions like ourselves, we shall have to say, as He looked upon His dying Son, He vowed that He would lift His head above the sons of men, and make Him see a numerous seed to recompense His pain. If anything could make a man zealous in his cause, it would be to see it stained with the best blood on earth, to see it stained with his own son's blood. Surely a man would say, I consecrate myself over the blood of my child to live and die, to honour the name that was thus put to shame for my purpose, my design. And God saith the same. The zeal of God burned at Calvary.

Think again; Jesus Christ at this moment is everywhere dishonoured. Thousands use Christ's name in superstition, worshipping a crucifix, making a God out of the very images. Multitudes of people practise idolatry, enshrine and adore false deities, and what does God say? Think you that He looks on like Jove, fabled amongst the heathen an impassive spectator? Oh, it is not so. He hears the blasphemies of men; He sees their sins; and though He keeps His right hand in His bosom, and we sometimes say, "Now, where is Thy zeal, and the soundings of Thy bowels;" it is only because He is Divine and can put a Divine restraint upon His zeal that He does not rise at once and sweep away the idols, and devastate the nations. His long suffering makes Him wait; His pity bids Him tarry; but the day shall come—and it draweth near—when with the hammer He shall break in pieces, and with the iron rod He shall dash, like a potter's vessel, the usurpers who dare to stand in Christ's way and to take away the kingdom from the rightful heir. Yet, the very sins of men are stirring up the Lord, and their iniquities, transgressions, and blasphemies almost are exciting His holy soul, making a zeal to burn within Him, which one of these days, in the set time, will perform its work.

Only one more proof on this point, and it is this: brethren, we become zealous when we hear the cries and tears of the oppressed. I think I see a senator standing

on the floor of the House of Commons, pleading, in years gone by, the cause of Africa's down-trodden sons. I do not wonder at the zeal of Wilberforce or the marvellous eloquence of Fox. What a cause they had! They could hear the clanging of the fetters of the slaves, the sighs of prisoners, the shrieks of women, and this made them speak, for they burned with an indignation which carried them away. Pity pulled up the sluices of their speech, and their souls ran out in mighty torrents of overwhelming eloquence. Now, think, the Lord this day hears the sighs of the oppressed all over the world; He hears the sighs of the sorrowful; and beyond that there comes up the daily cries of His elect, who day and night beseech His throne. Oh, that we were more clamorous! Oh, that we were more intensely importunate! Oh, that we gave Him no rest until He would establish and make Jerusalem a praise on the earth; for, remember the words of the Lord Jesus, how He said, "And shall not God avenge His own elect? Though they cry night and day unto Him, I tell you He will avenge them speedily."

You see, then, proofs of God's zeal, and the source of it, if we may use such a term. It is His purpose; a purpose to which He has kept so long. His zeal is, moreover, excited by Christ's humiliation, by the blasphemies and sins of men, and by the tears of His people. God is not as we are—cold, insensible. He is full of zeal; and in the great good old cause, which shall at last win the day, there may be zealous partizans; but none is so zealous as the Lord of Hosts; a Master in the midst of Israel.

We will now change the strain, and notice the second point. The text saith His zeal will perform it; that is to say, will perform the setting of Christ upon His kingdom, and the establishing of it for ever. But it will perform everything that has to do with that kingdom. God's zeal will not leave a single jot or tittle of the covenant of His grace unfulfilled. He hath lifted His hand; He hath sworn by Himself that Christ shall see of the travail of His soul; and the zeal of God will carry this out.

Notice, then, men and brethren, to-night, first, that the Lord will secure the salvation of all His chosen. Nothing else could secure it but God's own zeal. The zeal of all the Church would not secure it. Men might perish notwithstanding every act; but God knoweth them that are His, and He will find them out. If there be some of them to-night plunged into the depths of sin, or others far gone in Atheism or unbelief, the zeal of God will find out every blood-bought one, and Christ shall have every single soul that the Father gave Him, and that He redeemed with blood from amongst men. Oh, there is joy in this; but we cannot stay to think of it.

This secures, in the next place, the spread of the truth. Sometimes we sit down and say "Truth, though mighty in itself, does not prevail amongst a godless generation set upon their idols;" and oftentimes we mourn and lament because the battle has turned against the Lord. But, brethren, God's truth is wide enough and safe enough, we need not weep over a few defeats. God has ordained that the laurels of the King are all safe. He hath trodden the winepress alone, and the victory is sure to Him. We have but to keep on in the patience and tribulation of the saints till the set time shall come, and every truth that God has declared shall be crowned and honoured. Wisdom is justified of all her children, and the infinite wisdom of Jesus shall be justified in all His teaching. But the grand meaning is this: that the day is sure to come when all the nations shall be converted unto God. I am not going into any pre-millennial or post-millennial theories. I am neither a prophet nor the son of a prophet; but if there is anything plain in Scripture it seems to be this: that there is a kingdom of Christ; that there will be a reign of Christ over the people; that the Son of David shall rule the kingdom, from the rivers even to the ends of the earth; they that dwell in the wilderness shall bow before Him; the heathen shall come and lick the dust

at His feet, and He shall be King of kings, and Lord of lords. "The zeal of the Lord of Hosts will perform this," saith the text. I thank the Master for that word. All the missionary societies in the world never will know how to perform it; if they were strengthened to the uttermost they would never be able to achieve this work. Not all the ministry will ever be able to perform this. Nor do I see any means adapted to achieve so sublime an end. Why the population is increasing upon Christianity. We do not hold our own. Relatively, to the population, I suppose, there are not so many believers in Christ to-day as there were a hundred years ago. We are going backward instead of forward. See, ye sons of men, your zeal and your earnestness—nay, your lack of zeal and your lack of earnestness—see what it will come to! Poor, vain instruments, what can we perform? But in the rear there is One who will do it. As in the days of battle, when the front ranks are beaten, and one rank after another is driven back, up come the old guards, and they never quail, and know not how to say retreat, and so they win the day. Now, behold a greater than all the hosts of men, the Eternal Ages, the Ancient of Days, the Infinite Himself, shall bring up His servants in the day of battle, and He shall thunder gloriously; the Gospel shall be proclaimed; the kingdom shall be won; Christ shall reign, and the "Hallelujah" shall come up unto the Lord Omnipotent, who not only gets the kingdom, but gets it by His own power, wins it by His own zeal. "The Lord of Hosts, the Lord of Hosts shall perform this."

Now, our last word is practical; the practical teaching which arises out of this truth. The expression of the text is only used four times in Scripture. One of these is a repetition of another. Virtually it is only used three times. In Isaiah lxiii. 15, "the zeal of the Lord of Hosts" is used, as I have used it already, as an argument for prayer. God is thus addressed, "Where is Thy zeal, and the sounding of Thy bowels, and of Thy mercies towards me? Are they restrained?" What a plea in prayer for us to-morrow night! O God, convert the sons of men; put an end to blasphemy and sin. If Thou do not, we have heard of Thy zeal, but where is Thy zeal? Thou canst do it, why dost Thou not do it? Thou canst save. The hardest heart will yield to Thee. The rod of iron and steel shall be broken by the iron of the Cross. Oh! God, where, where, where is Thy zeal? Hast Thou forgotten the great fall, and the kingdom, and the covenant, and Thine oath? Hast Thou forgotten Thy Son, His griefs, His merits; Thy promised recompense to Him? Where is Thy zeal? Oh! but this is a battering-ram to shake the very gates of heaven with. Men of prayer and faith, learn how to use this! The next time you are wrestling with the angel, if you would overcome him, here is the master-plea, "Where is Thy zeal, and the sounding of Thy bowels?" Let us thus flee to God!

But the text may be used, in the second place, as a ground of hope. If you turn to Isaiah xxxvii. 32, you will see that there it is used in relation to the salvation of a remnant—the remnant of Judah. When you and I feel ourselves to be like a remnant, cut off, and put away,—when we feel ourselves to be unworthy of the Divine notice, let us recollect that God is zealous to save his remnant, and let us ask Him to save us, and appeal to the very zeal of God to give salvation to us who need it so much.

But not to dwell longer on this part of the subject, I am sure you will perceive that our text, practically, is a good reason for confidence. You begin to be dispirited in God's work; it ought not to be so. If any of you are ready to give up your Sunday-school work, or whatever it is you are engaged in; oh! say not so. God is so zealous that he will not let the good cause fail. There may be, as there will be, in every great battle, a certain sort of temporary defeat, which may be but a retiring of the troops that they may the more sternly and successfully advance again to the front. So is it with the Cross of Christ. There are slight repulses, but everything is working to ultimate victory. Look at the sea as it

comes up towards flood, and then the waves retire. A child might sit down and weep, and say, "I thought the sea was coming up to here, but see it has gone back again, and it has not washed my feet." In the long run the sea is still coming up, and it is thus a type of the good cause of Christ. Our lives are but like seconds in the tide of this great time of ours, which is itself but a second in the great duration of eternity. Because the good old cause does not seem to prosper for a single day, and the kingdom does not come to Christ in my short life, shall I sit down and weep? Nay, I am but one amongst millions who shall achieve the Divine purpose,—one little coral insect, helping to pile up the rock on which by and by shall grow the cedar and the palm-tree, and the lovely flowers, and the winds shall waft across it insects in every gale,—I will do my work, though it be beneath the waves; I will do my work and die; and others shall do the same, but the rock is rising, God's purpose is being accomplished. In the words of the prayer of Moses, "Let Thy work appear unto Thy servants, and Thy glory unto their children." Lord, let us take the work, and give our children the glory. Let us work on, they shall live to see the glory. Some future generation shall see the triumph. And the best of it all is, we shall see it too, for it will be but a sleep betwixt now and then, but a little leaning upon the Saviour's bosom in our disembodied state, and then the trumpet shall ring so shrill and clear through heaven and earth, and we shall come to dwell again in these bodies of ours, restored and rendered fit for purified spirits to dwell in; and our eyes shall see in that day the God that died for us, and oh! how we will adore Him, and magnify Him, and we will say together, The cause for which we struggled, the kingdom for which we fought has come at last. It was a long day, and a weary one, and we feared the Master would not come. Some of us fell asleep before His appearing; but we awaken at the knockings at the door; we awaken up even with the blessed sleepers, and we come to see the triumph as we once of old saw the praise. Glory be to God, the victory is secure. Let us work on till then.

But, last of all, if God is thus zealous for the crown rights, the kingdom of Christ, let us be zealous too. This is not the day of zeal, this is the day of cleverness and achievement; it is not the day of solid earnestness. It is the day of mere sensationalism, and nothing more. Oh! what a sight it would have been to have seen old John Knox, when old and worn, go up into his pulpit, and though before he began to preach he seemed so weak that he could scarcely stand, yet he did not proceed far in preaching up the Master's name, before, as an old historian says, "he did seem to use such force that one would think he would dash the pulpit into fragments,"—dash it into shivers, I suppose, before the Popish priests and hypocrites of the age. How his eyes flashed fire as he spoke out his Master's truth, as he denounced popery, and held up the truth and the kingdom of the Lord Jesus. We want more men of this sort. Oh, that God would but send us one such, and then to back him a race of covenanters, who should with their very blood dedicate themselves to the truth and the Kingdom of Christ against the insidious advances of Popery, and the infidelity of Rome and hell, which are twin brothers. Oh! that once again the Church were earnest to have no head or king of the Church but Christ, no creed but the Bible, no baptism but the baptism which He has taught, no sacrament but what he reveals, no doctrine but what that book dictates—the Bible, the whole Bible, and nothing but the Bible. May we come back to this in purity, to this with earnestness; and then it will not be long before we shall hear Him coming in the chariot, paved with love for the daughters of Jerusalem, and we shall go forth to meet Him, even to meet King Solomon, with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart. Oh! God of zeal, drop Thy zeal upon us now, and make us zealous too, even we, by blood redeemed, by Thy Holy Spirit, inhabit, consecrate us afresh, for Jesus' sake. Amen.

Essays and Papers on Religious Subjects.

QUIETNESS AND CONFIDENCE.

BY REV. B. DAVIES.

"For thus saith the Lord God, the Holy One of Israel. In returning and rest shall ye be saved. In quietness and confidence shall be your strength : and ye would not."—Isaiah xxx. 15.

THE Lord hath spoken at sundry times, and in divers manners, in times past unto the Fathers by the prophets. When His people needed instruction in any doctrine, a seer was raised up to be their teacher. When they required direction under any difficulty, a prophet appeared with a "Thus saith the Lord." In some cases the *prophet was required to record his own prophecy* as in the prophecy before us. "Now go, write it before them on a table, and note it in a book, that it may be for the time to come, for ever and ever." And in the case of Habakkuk, "Write the vision, and make it plain upon tables, that he may run that readeth it." In other cases *the prophet had his amanuensis*, who wrote for him, hence we are told that "Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him upon a roll of a book.

As in imagination we see the ancient seer engraving his strange characters upon the tables of wood, stone, or wax ; and the prophet's scribe writing upon the parchment-roll,—we feel that they laboured for us, that they wrote for our instruction. We have no prophets now, but we have the prophetic records, and in them shall we find all we need, for the Scriptures take the place of inspired prophets, and make known to us the will of the Lord. The prophets at times complained, "Who hath believed our report," and the Book of God might with truth charge us with neglect of its counsels, and a disregard of its precepts. As the Israelites in old time

"would not," so I fear it will be with Christians in modern times, they "will not" hear the Word of the Lord, yet it is madness to disregard it.

In my text we have God's own prescription for getting rid of trouble. I fear some of you will not follow it, but will treat it as the wilful patient treats the prescription and medicine of the physician. It is bitter, he will not take it; it does not meet his views, he will try some other remedy. Be assured, dear friends, that here we have the only cure for human woe.

There are three ingredients in this heavenly medicine ; let us analyze their properties, and notice their effects :—

I. RETURNING. *Often have our countrymen*, in the prime and vigour of youth, started for the sultry shores of India with bright visions of honour and of wealth before them. A few years of its burning sun and tropical fever have sufficed to undermine their constitutions and to send them with trembling steps and anxious hearts to the physician. He has no medicine to cure them, and knows that their native air alone will restore their wasted powers. His prescription reads thus,—"In returning and rest shall ye be saved." They must return to their own land again. What says one—"Must I give up all the bright prospects which have opened before me? Must I return? Is there no other remedy? None. "In returning and rest shall ye be saved." So Christian, if thou has left thy pure native air of communion with God, for the unhealthy regions of worldly excitement or business, thou must return. It is the only remedy.

The poor little dove which Noah sent forth out of the ark found no rest for the sole of her foot until she returned to the ark again. She flew over the broad expanse of waters, but neither friendly tree nor mountain-top was visible, so she returned unto him into the ark ;

and we are told that Noah put forth his hand, and took her, and pulled her in, unto him into the ark. A beautiful picture of the way in which God receives his trembling and weary doves when they return to him. *When the fearless* aéronaut darts up into the air in his balloon, he may at first be delighted with the beautiful view which is spread out before him. He gazes in rapture upon the charming hills and valleys, and the busy cities which now he can trace as on a map. Higher and still higher he ascends until objects become indistinguishable; a faintness comes over him, and he gradually begins to lose his consciousness. What is he to do. Shall he throw out his ballast, and rise higher. Nay, this would be certain death, he must return. In like manner there are some Christians who are rising up into airy speculations, and gradually losing their spiritual consciousness; they must return or they will be borne into the chilly regions of infidelity and death.

(1) There are great encouragements for us to return to God. We are invited to return. We cannot say I have not been asked to go back, I shall not be welcome if I do. Listen to His invitations. "Return unto Me, and I will return unto you, saith the Lord of Hosts." "If thou wilt return, O Israel, saith the Lord, return unto Me." "Return ye backsliding children, and I will heal your backslidings."

(2) There is nothing to be ashamed of in returning to God. We are ashamed to return to an old business which we have discarded, or to an old opinion which we have set aside, because it is an acknowledgment of failure and mistake; but it is better to acknowledge an error than persist in it, to confess a failure than to still abide groaning under its effects. Be not then ashamed of returning to God.

(3) The results of returning to God will be most blessed. Who can understand the blessings couched in that promise, "I will return unto thee?" It is the united voices of health, and honour, prosperity, and happiness, all saying, "We will return unto Thee."

It shall be as well with us then as it was with Job when the Lord turned his captivity. "Then there came unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they be-moaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold. Eliphaz the Temanite well described the blessedness of returning to God. (*See his speech in the Book of Job, chap. xxii. 23 to end.*)

(4) If this shall not suffice to induce a return to the Lord, then remember it is God's command. "If they be bound in fetters, and be holden in cords of affliction, then He sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve Him they shall spend their days in prosperity, and their years in pleasures."

Surely the command of our King must not be disregarded, lest we incur His anger.

(5) But even if invitations, and advantages and commands should all fail, we have one other argument left. God threatens you if you do not return. God is angry with the wicked every day. If he turn not, He will whet His sword; He hath bent His bow, and made it ready. Sinner return unto the Lord.

II. THE SECOND INGREDIENT is rest or quietness, *i.e.*, quiet and un-murmuring resignation to the will of God. The horsebreaker uses bit and bridle, whip and spur, to make the spirited steed obey him. The horse may kick and plunge, and snort and foam, but all will be of no avail, the whip and spur are again in requisition, and the horse must submit. See that poor Egyptian woman seated by the side of the fountain in the dreary wilderness; she is vexed and weary. Her mistress Sarah has dealt hardly with her, and Hagar's proud spirit could not brook the insult.

She has left her master's tent, and fled in mingled disappointment and rage; but listen to the Angel's counsel, for an angel appears to her. What a contrast do we see in the two. Hagar filled with impotent anger and bitter disappointment sits upon the ground, and buries her face in her garment, whilst the angel with countenance beaming with heavenly radiance, bends over her and says, "Return unto thy mistress, and submit thyself under her hands." It is hard to learn the lesson of submission, but it must be learnt. It was the want of submission which first led to the outbreak of that terrible war which has recently raged.

There are many reasons why we should submit to God, and be quiet under the dispensation of His providence: (1) because we deserve all we suffer and far more. The prisoner whose crimes deserve death, thinks himself well off if he escapes with penal servitude. The poor debtor cheerfully pays his little mite, if his creditor forgives his large debt. Shall we, who deserve eternal death, murmur at a few trifling pains? Shall we, who owed so large a debt, complain that our great Creditor requires us to carry a cross or two? Nay, we should rather praise Him, because our troubles are so light. We should submit: (2) Because all our troubles are permitted by God. "It is the Lord, let Him do what seemeth Him good." He is too wise to err, and too good to be unkind.

"Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food;
Though painful at present 'twill end before long,
And then O how pleasant the conqueror's song."

(3) Submission well becomes us, who are creatures of a day, and know nothing. Shall we dictate to the Father of Wisdom? Shall we say to the Almighty, What doest Thou? O poor short-sighted mortal, trust not thou in

thine own wisdom, but submit to the all Wise Jehovah.

(4) Want of submission will only perpetuate our woes. If God hath a purpose in our trials, He will accomplish it, and it is as useless for us to resist Him, as for the foolish mountaineer to brave the falling, crashing avalanche, or for the worm to turn against the foot of the giant by which it is crushed.

"Submit yourselves therefore unto God."

III. THERE IS CONFIDENCE REQUIRED. When the terrible Indian mutiny had somewhat subsided, our government declared an amnesty, and offered pardon to all who should return to their allegiance within a given time. Many accepted the offer, but they had confidence in the word of our government, or else they would never have returned. So must we have confidence in the Word of our God.

We need that confidence which the patriarch Job so remarkably evinced. How great were his sorrows. His body covered with sore boils, his flesh quivering with pain, his children dead, his wealth all gone, his friends turned against him, and even his wife advising him to curse God. But as he sits upon the ground clothed in sackcloth and ashes, he piously exclaims, "Though He slay me, yet will I trust in Him." Job was right in this, for those who trust in God are never disappointed.

Take the case of the pious Hezekiah. He resolved to declare his country independent of Assyria, and refused to pay tribute to the king of that vast empire. See the result. Jerusalem is surrounded with a vast army, the hills round about Jerusalem are covered with the mighty host, the people tremble with fear, and are expecting with sickening anxiety the horrors of a lengthened siege. Now comes the trial of faith. Rabshakeh, the Assyrian general, sends a message to Hezekiah, saying, "Thus shall ye speak to Hezekiah, King of Judah, saying,—Let not thy God in whom thou trustest deceive thee, say-

ing,—Jerusalem shall not be delivered into the hand of the King of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan and Haran, and Rezep, and the children of Eden which were in Thelasar? Where is the King of Hamath, and the King of Arpad, and the King of the city of Sepharvaim, of Hena, and Ivah?" These cities destroyed, and kings slain or in captivity, would make Hezekiah's case appear hopeless, but he still trusted in his God, and prayed, saying,—“O Lord God of Israel, which dwellest between the cherubims, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Lord, bow down Thine ear and hear; open, Lord, Thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone: therefore have they destroyed them. Now therefore, O Lord, our God, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only.” The sequel is soon told. That very night the angel of the Lord went out, and smote in the camp of the Assyrians 185,000, and when the Israelites arose early in the morning and looked over the walls of Jerusalem, behold, they were all dead corpses.

Surely it is better to trust in the Lord than to put confidence in princes: they that trust in the Lord shall be as Mount Zion, which can never be moved. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.

The Spanish Armada, laden with racks and instruments of torture for God's children, thought to make England an easy prey, but her people trusted in God, and He delivered them.

He commanded and raised the stormy wind, and those ships were broken in pieces and were swallowed up by the devouring jaws of the vasty deep.

Pharaoh made sure of Israel's recapture, and followed those whose trust was in God; but we may

“Sound the loud timbrel o'er Egypt's dark sea,
Jehovah hath triumphed, His people are free.”

In conclusion, let me recommend to you once more this heavenly medicine; leave not out any one of its ingredients for an equal mixture oft repeated of turning to God, submitting to God, and trusting in God is a sure cure for all our woes, and if persevered in will make us healthy, happy, and strong.

Greenwich.

TRUE LIFE.

BY REV. W. ABBOTT.

“I am crucified with Christ, nevertheless I live; yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.”—Gal. ii. 20.

THIS is not a sickly, doubting experience, but one of real life and vigour. It gives the true and beautiful idea of the Christian life of faith. It is not an imaginary, but real life; it is beautiful, because so true. Some have asked, “What is a Christian?” and the reply has been, “It is one who believes the Christian religion.” But is it not something more and better than this? Is it not a sinner saved by Christ, and so changed into a saint? It is one to whom Christ is everything, and without whom all other things are nothing. Christ is his gospel, his law, his religion,

his life, joy, and hope. Christ is not only the foundation, but also the ark of his life; its root and its fruit; its germ, nutriment, development, and maturity; the outside shelter, the inside vitality; its shade and its sunshine. Life from such a source must be very precious and very blessed.

The grace of God in the heart shows itself in two ways here: in the Apostle's dying and living in Christ. He was dead through Christ to the world. How many Christians in the present day differ much from this; they are alive to the world, conforming to its customs, engaging in its amusements, pursuing its pleasures, grasping its hopes. The Christian is called out from the world and crucified to it. Let him walk worthy of the high vocation. Paul had been crucified to self, to Jewish ideas and hopes, and to delusive happiness. He had received new light, sought the new way, and found the true joy. His life was still in the flesh, still living amongst men and subject to the circumstances of time. Such was his outward life, but he had another life acting on this outward life—a living in the faith, in the state and exercise of faith—faith in “the Son of God,” as the source and joy of his life; “Who loved me,” “thus compassionating my case;” “and gave himself for me,” to effect the purpose of His love, and thus open up the way of life, and induce me to seek all my happiness in Him. Such is a holy and a happy life, the life of heaven on earth. “For me to live is Christ, and to die is gain.”

Blunham.

THE SAVIOUR'S MISSION OF MERCY.

BY THE REV. G. PHILLIPS.

“For the Son of Man is not come to destroy men's lives, but to save them.”
Luke ix. 56.

THESE words are annexed to a reproof administered by the Saviour to his disciples. He was going from Galilee to

Jerusalem, and had sent messengers to prepare for his reception in one of the villages of the Samaritans. Upon his entering it, the inhabitants treated him with discourtesy and contempt. Such conduct towards the Master roused the zeal and indignation of the disciples, so that James and John wished at once to punish them; hence desired Jesus to permit them to command fire to come down from heaven, and consume those vile Samaritans, as Elias did on a former occasion, probably in the same immediate locality. This desire of the disciples was prompted by love and zeal towards their Lord, with faith in His mighty power; nevertheless much imperfection was evinced, strange fire, zeal without knowledge, the workings of the old man, the depraved nature; hence they were reproved for the hasty spirit of revenge manifested, as not being in harmony with the genius of the Gospel dispensation. Though suffered in the time of Elias, circumstances alter cases—the old economy is abolished, the Master is now come, the errand is love and mercy, “For the Son of Man is not come to destroy men's lives, but to save them.” We notice—

I. *The Errand upon which Christ might have come.*

He might have come to destroy. Antecedently, we should have thought this would have been the errand of the Prince, for—

1. *Man was sinful, guilty, and condemned.*

The crown of innocence had fallen, all had come short of the glory of God, become vile and sinful, by nature and practice, rebels against the Most High God, aiming to revolutionise the Divine empire, and dethrone Jehovah. Condemned already, being in unbelief, the evidence clear from the moral law and enlightened conscience. Justice ready to enforce the death warrant; hence what could be expected, but natural, spiritual, and eternal destruction—

“Plunged in a gulf of dark despair

We wretched sinners lay,

Without one cheerful beam of hope

Or spark of glimmering day.”

2. *Man seemed ripened for, and devoted to destruction.*

As a barren, rotten tree, fitted for the fire, or dry stubble ready to ignite at the touch of the spark. Man was not only a moral invalid, but a disgrace, filled with a loathsome disease contaminating all around, and offensive to the Holy God, and an anomaly among all holy intelligent beings, standing in vain presumption on the brink of hell, hence loudly calling for destruction.

3. *Former precedents as to Jehovah's conduct towards transgressors would favour the idea of destruction.* Precedents at the bar or senate often have great weight. The angels that kept not their first estate were hauled over the battlements of bliss down to the abodes of remediless woe. Shall man, lower in the scale of being, and equally guilty, be saved? In relation to man himself, God has punished the antediluvians, the Sodomites, Korah, Dathan, and Abiram. Sin still abounding, may we not expect the extirpation of every family and individual, that a general destruction by fire or water should wind up the awful drama?

4. *The Ease with which Destruction could be Executed.*

It is much easier to destroy than to save. The tree that has taken many a year to grow may be felled by the axe in a few hours; the wealth of the merchant that has taken a long period to accumulate may be destroyed in one night; the fiery element may reduce valuable treasures soon to ashes; many a stalwart son, over whom parents have tenderly watched for years, has been laid low in a moment on the battlefield.

It is comparatively easy for man to destroy. How much easier is it for God to destroy. It is recorded of Pompey, that when opposed by Cæsar, being asked about his military resources, he proudly replied, "Do not trouble yourself; it will be sufficient for me to stamp the ground with my foot, to make whole legions rise out of it."

He was deluded, and his skilful rival became his victor, for soon Julius Cæsar

swayed his sceptre over the vast empire of Rome. With the Almighty there is no delusion. He has only to apply the match, and the world is in ashes; the hosts of heaven with drawn swords would pass over the land at his bidding; all the elements of nature would combine to destroy at his fiat; his simple volition could lay us in dust, and banish our spirits to Gehenna. Not so easy to save, even with God. Man thus condemned, fitted for destruction, with a precedent in the doom of fallen angels, and destruction also so easily effected; it would have been no wonder had the Son of Man come to destroy universally, without mercy. We observe—

II. *The Errand upon which He came.* Not to destroy men's lives, but to save them.

1. *The original design, from eternity, was to save.* God had thoughts of peace respecting fallen man from eternity; before man was created, the material universe brought into existence, or angelic beings formed, the scheme of redemption was devised; ere man was wounded by the fall, the healing balm and means to raise him were contemplated; the Lamb was slain, in purpose and design, "from the foundation of the world."

"Hail sovereign grace that first began
The scheme to rescue fallen man."

2. *The Promises, Types, Shadows, and Symbols, were all in harmony with the errand of Mercy.* From the first promise down to the last prophet, all pointed to "the Lamb of God, which taketh away the sin of the world." Melchisedek, Moses, Joshua, and David were types of Him, the Paschal Lamb, with the various victims offered upon the Jewish altars, the manna, the smitten rock, and the uplifted serpent of brass; all centred in Him as the antitype or substance. The mystic machinery of Divine providence, the concurrent events, human and angelic agency, and even the policy of demons, all were directed or overruled, though often unconsciously on the part of the agents, to developpe Jehovah's plan of mercy.

3. *The Life, Death, and Triumphs of Christ, embody the sentiment.* He came to save, not to destroy. It was His object in leaving the throne, and laying aside his royal robes of glory. Kings and emperors have left their palaces and gone forth with their armies to destroy: much bloodshed, carnage, and death have been the result. The Prince of glory left the imperial palace of the universe to save the lost; the condescension of Peter the Great, and the philanthropy of Howard, Clarkson and Wilberforce, are infinitely exceeded in Jesus. Behold His benevolent miracles, healing all manner of diseases, casting out demons, raising the dead; applicable spiritually also, for He shone upon dark minds, healed the broken-hearted, applied the balm to the wounded conscience, pardoned the guilty, and raised the spiritually dead from corruption, to a life of purity and blessedness.

“ Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.”

By His death He made full atonement, paid the ransom price, honoured the law, satisfied the claims of justice, “the just for the unjust to bring us to God.” By His resurrection He has conquered death, extracted the monster's sting, opened a subterranean passage to the skies; having lit up the dark portals of the tomb with the lamp of life and immortality.

By His entering heaven He prepares a place for His people, sends down His Spirit to make them meet for glory, is their Intercessor and Forerunner, that as He lives, so they shall live also!

We notice,—

III. *The Excellency of the Errand.*

The excellency of the errand will appear if we consider that—

1. *The greatest benefit is conferred upon man.* When the blood of Christ is applied by the Holy Spirit to the sinner's heart, what a marvellous and pleasing change is effected. Lifted up from the horrible pit, pardoned, adopt-

ed, justified, sanctified, and glorified; brought from the brink of hell to the midst of heaven; graciously effected in relation to countless myriads. What moral grandeur is displayed in this mission of mercy! How marked the contrast when compared with the bloody campaigns of emperors and heroes, that saturate the land with blood, slaughter thousands on the battle-field, devastate cities, and cause thousands of widows and fatherless children to weep in sorrow! The Captain of Salvation sends forth His heralds of peace to prophecy over the slain; sends the breath of His Spirit to breathe life into the dead. Soon the valley is seen teeming with a living army to His praise. His battles are all bloodless! The widow's heart is made to sing, the fatherless finds mercy, the wounded finds in Him the true Samaritan, lost sons are reclaimed like the Prodigal, the wilderness is made to bloom, and angels tune their harps afresh in witnessing the triumphs of love and mercy, while all the redeemed shall ultimately join to praise the bleeding Lamb in glory for ever.

2. *The Highest Glory is brought to God.* Creation reflects the glory of God, who, by His might brought the material universe into existence out of nothing. His wisdom is seen in the order, marks of design, and the adjusting of objects, as visible, to a great extent, through the aid of the microscope and the telescope. His goodness is also everywhere apparent. The same attributes appear in the superintendence of His Providence, in the rise and fall of empires, the fall of the sparrow, and from the insignificant worm to the highest archangel that bends before His throne. The highest glory of God is, however, exhibited by redemption. A higher order of power is displayed, surpassing wisdom; justice is not any where so exacting as in the death of Jesus; whilst love and mercy to guilty man are unparalleled. “God so loved the world that He gave His only-begotten Son.” “God commendeth His love towards us, in that while we were yet sinners, Christ died for the ungodly.” All the perfections of

Jehovah concentrate in the Cross, and combine to illustrate the effulgence of His glory.

“ See where it shines in Jesus' face,
The brightest image of His grace ;
God, in the person of His Son,
Has all His mightiest works outdone e. ”

Holy angels have their joys augmented through the scheme of redeeming grace and dying love, and are probably rendered more secure, beyond even the *possibility* of ever falling from their high estate. The legions of hell are also disappointed, completely vanquished, and bound closer in their chains of darkness. Whilst untold myriads shall be brought up from the ruins of sin, death, and the grave, to

enjoy a fulness of glory, immortality, and eternal life. God will then be all in all, and the brightness of His character will shine forth for ever and ever.

Let the Christian continue to exercise faith in Jesus, for faith is the connecting link, which unites the soul to Christ and His salvation. Let the sinner seek this essential principle through the operation of the Holy Spirit, and not spurn the merciful visitations of the Saviour like the inhabitants of the Samaritan village, lest the crisis may pass; lest the golden season be over, and the slighted Saviour never return to the soul any more.

Kingshill, Bucks.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XLII.—ONE-WORD TEXTS.

“ Goodness.”—Gal. v. 22.

AMONG the graces of the Spirit and the fruit of a renewed heart, the Apostle specifies, among the other excellences, that of “ Goodness.” Long-suffering is the grace that, with forbearance, avoids returning evil for evil, but endures with meekness the attacks of evil-doers. But goodness is the genial kindness of the heart towards all men, whether friends or enemies. Let us see—

I. IN WHAT GOODNESS CONSISTS. It is comprised in a kind and benignant spirit, and a kind and beneficent life; feeling in our hearts a sincere desire for the happiness of others, and doing all in our power to promote it. Kind feeling and kind actions form true-goodness. This goodness is the result of God's goodness to us; His love and mercy and kindness shed abroad in our hearts by the Holy Spirit given to us. It is a holy and heavenly implantation in the souls of the children of God. We must be good, or

made so, before this grace can bear fruit in our lives. Notice—

II. TO WHOM GOODNESS MUST BE SHOWN.

1. *To Mankind in general.* God, our Divine example, is “ Good to all,” and, as far as in us lies, we are to imitate Him, as we have ability and opportunity. We are not to limit its exercise on account of the colour or condition of men; nor on the ground of their unworthiness, or even enmity towards us. We are to show it to our enemies; to those who wrong us, whether in word or deed; to the very worst of evil-doers. Do good unto all men. “ Love your enemies,” &c.

2. But goodness must be shown to the *wretched and miserable*; to the unfortunate, afflicted; to orphans and widows; to the poor and forlorn; feeling for them, and endeavouring to pour the balm of comfort into their souls.

3. Goodness must be pre-eminently manifested to *God's children*. To the household of faith; to our brethren and sisters in Christ; to those who are perse-

cuted and in trouble for Christ's sake. We are to love the brotherhood, and be ready to lay down our lives for them.

4. Goodness must seek the *highest interests* of those we wish to benefit. Goodness to men in their secular and physical distresses, but still more true compassion to their souls, labouring to secure their salvation. Goodness to the soul is the soul of goodness.

Observe—

II. THE CHARACTERISTICS OF CHRISTIAN GOODNESS.

1. It is *Divine*, and not natural. Nature is perverse, selfish, vengeful. There must be therefore another nature, the Divine, the spirit and mind of God.

2. It is *Holy*. As God's holiness is in its essence good, and the holiness of the Christian is eminently full of love and all goodness, selfishness is the fruit of the flesh, goodness the grace of the Holy Spirit.

3. *Goodness is undying*. In this respect, like charity, it never faileth; it does not, like other gifts, pass away, but abideth for ever. An exotic here, it will bloom and bear immortal fruit in its native clime above.

4. It is the *Sum* of Religion. This goodness is the very nature of God, and to possess this goodness is to bear His

image, and be manifestly His children. (Matt. 43—48.)

5. As such, it is the only soil in which the other graces will grow,—the vital atmosphere of spiritual health, and the centre of all the hallowed virtues of true religion. Then see—

III. THE REASONS WHY WE SHOULD POSSESS AND MANIFEST IT.

We should do so as

1. It is the evidence of our Adoption;
2. As it is well-pleasing to our Heavenly Father;
3. As it honours the Lord Jesus Christ;
4. As it is essential to sanctification and growth in grace;
5. As it will adorn our Christian profession;
6. As it will make us blessings to others;
7. As it will secure the open confession and reward of Christ at the last day. (Matt. xxv. 34.)

Application—

1. The Word of God is the rule of goodness.
2. The Holy Spirit both gives it existence and growth in the soul.
3. Jesus, our Master, is the perfect model.
4. And His grace will give the spirit and the power to exercise it, and to abound in it to His glory.

Tales and Sketches.

THE FAULTY NUT.

How much we may learn from a careful observation of common things in every-day life, and from the constant occurrence of events which we may receive instruction from, and reduce to a practical use. How many things there are alike in their appearance, yet unlike in their substance, things that glitter without, but are rotten within. The other day, a gentleman sitting at a table furnished with dessert, carefully examined the nuts on his plate, and selected two, equal in size, good in appearance, taken from the same store, and

placed on the same dish. He invited the attention of a young person in the company to these nuts, and, holding up one, exclaimed, "This has no kernel in it." This his companion regarded as incredulous. The nuts were immediately tested, and the one predicted bad proved to be bad. Perhaps he had discovered a small hole in the shell, I cannot say; but certain it was that when the nutcrackers were applied, the nut was *probatum est* (tried and proved), "it had no kernel in it." Let us take advantage of this circumstance. It is not much consequence what a nut turns out to be, but it may be of great conse-

quence in other matters. There are many things in the world of which it may be said in verity, "they have no kernel in them." This is true of some books. There is many a book that looks very elegant, its stories very amusing, and its subjects very gratifying. You read smilingly; time passes swiftly; and you can scarcely lay it aside; if you do, you are mad to pursue its story again.

Yet, when you have finished it, and tested it in the scales of common sense, and weighed it in the balances of sound reason, you find you had been laughing at folly, reading a book that was silly, and spending your time unprofitably. The fact was "the book had no kernel in it." How different the Bible, when in a proper frame of mind we take this book, read its pages, and peruse its sacred oracles, "which is able to make us wise unto salvation." Without the Bible we should have been in ignorance. Are you fond of "science?" Read the book of Job, where you have astronomy, cosmology, meteorology, geology, mineralogy, zoology, etc., presented to your view. Do you like "history?" Read Gen. xxvii. 30, where you have a representation of Esau's bitter distress; also 1 Sam. xviii. 19; here is nothing studied, no flights of imagination.

Would you be entertained with "vast performances?" Where is anything we can compare to the miracles of Egypt and the wonders in the field of Zoan? Read 2 Sam. xxiii. 8, 1 Chron. xi. 10. Here heaven's laws have been delayed, and sometimes reversed.

Would you be entertained with the excursions of Pindar, the sublimity of Homer, the majesty of Virgil, the powerfulness of Demosthenes, or the smoothness of Lælius? Reader, they are excelled in the book of Moses, the hymn of Deborah, and the book of Psalms, and the Prophets.

Do you want to view the *argumentum ad populum*, in the gentle address or in the boldness of impartial reproof; the thunder of the orator combined with the politeness of the courtier? Read the Acts of the Apostles.

The march of intellect never overtakes it, The science of philosophers never proves it wrong.

All this proves the Bible has God for its author. This book reveals a Divine Being, His works, perfections, government, and glory. It makes known to us our faculties, endowments, accountability, apostacy, and immortality, and, to crown the whole, it publishes the mercy of God in the redemption of the world by His Son Jesus Christ, "that whosoever believeth in Him shall not perish, but have everlasting life."

There are thousands of books published now-a-days which contain everything but the Cross; and, lacking this, "they have no kernel in them." They are full of directions as to sacraments and eulogy of the churches; they abound with exhortations about holy living, and rules for the attainment of perfection; they have plenty of fonts and crosses inside and outside, but the Cross of Christ is omitted; Jesus and His dying is not mentioned, and if it is in an unscriptural manner. Such books would not satisfy Paul; "they have no kernel in them."

This is true about professors; they say one thing and mean another. Their character is elaborately given in the twenty-third chapter of Matthew. They talk fluently, recite texts rapidly, and converse on religion most theologically, that sometimes we are abashed at our own ignorance. But let us bring things to the test, like the nut. Seek for some practical demonstration of their excellences and you will soon discern "they have no kernel in them." The religion of the professor depends much upon the place in his chapel or church, where he is very religious. He will take off his hat the moment he steps on the threshold of the door, never sit when he should stand, never recline when he should kneel; he will read the lessons devoutly, and recite the name of Jesus with obeisance when he is in the sanctuary. At the morning and evening worship he is very white; on Christmas Days he is particularly religious; on Good Fridays he is especially sancti-

monious; and on other holy days he wears the livery, and is ready to censure others who do not attach the same importance to these days.

But follow him home; enquire of the family; the reply we get is, "Sir, we get heaven on Sundays, but hell all the week." Let him be called from home, and the chances are, if the minister or his friends know nothing of his movements, he will be found at the "theatre." Closet prayer he is a stranger to; self-examination he has little leisure for; week-night preaching he thinks superfluous; and the prayer-meetings he seldom or never attends. "He has no kernel in him."

Reader, art thou a professor? Remember disguised prettexts cannot deceive Him; He discerneth thy disguises before thou hast weaved them. You may call God your father, speak heaven's dialect, be endowed with gifts, but remember God looks through the veil, and you appear as clear to Him as crystal; He can pierce thy heart with as much ease as the sun can through the thinnest cloud.

Jesus had to do with such in His day, and he exclaimed, "Woe unto you, hypocrites; you outwardly appear righteous unto men, but within are full of iniquity;" "they had no kernel in them." Professor, thou wilt have to leave thy mask in the grave, and stand at the bar in naked ugliness. Thou mightest have stolen the livery of heaven to wear on earth; thou may'st have angels' voice, but thou art a serpent, and

"— of all the reprobate,
None seems maturer for the flames of
hell."

"You have no kernel in you."

This is true about happiness. Is there such a thing as happiness? Yes. Is it material or immaterial? If created, it is finite; if it be uncreated, it is infinite. If finite, it is only suitable for a finite spirit, and fitted to a time state; if infinite, it is congruous with an eternal mind, and supplies happiness to the soul united to God independent of all natural strength.

From whence sprang happiness? It came from one real, essential, substantial origin. From whence was this note or sovereign counterfeited? It certainly attests the genuineness of the original, the value of the copy, and the desire of possessing the principal. Just so the multiplied pleasures of the day are counterfeited and substituted by men to supply the place of real happiness, which, like a painted fire, neither gives warmth nor comfort. "God made man upright, but he hath sought out many inventions."

Real happiness is with God, and emanates from His essential nature. God was happy ere He balanced a world, created an angel, or made man; happy in His own independent grandeur, and enjoying the profoundest pleasure in the essence of His own Divinity. Happiness, therefore, in its original, was with God. "Before the mountains were settled, before the hills were brought forth; while as yet He had not made the earth, nor the field, nor the highest part of the dust of the world, I was daily in *delight, rejoicing* always before Him."

Again, of what nature is the soul? "God breathed into man the breath of life (*Heb.* lives), and man became a living soul." The soul has a resemblance to God, made with eternal capacities like God, made for an eternal state, and stamped with the impress of Deity.

If, therefore, our soul is to survive all the blandishments of this world, the pageantry of fashion, as so many fluid things, the soul must have pleasures suited to its Divine nature, and independent of all circumstance. Hence God, to show the vanity of earthly things, says of the greatest empires, "they shall be as chaff before the whirlwind, or as the smoke out of a chimney." Nothing can exceed the limits of its own nature, neither can the immortal soul be satisfied with any happiness except it springs from an uncreated source.

Perhaps there is nothing talked of more and less understood than happiness; many pursue it, and the more haste they make in the wrong way the farther they are from the end of the journey;

"It has no kernel in it." Happiness is not attained by voyaging along the highway, the beaten road is the most dangerous, and the popular cry for happiness has no kernel in it. Happiness consists in a knowledge of "the grace of our Lord Jesus Christ," to drink into His spirit, and to hold communion with God. These are subjects for the soul's everlasting research, depths it cannot fathom, and heights it cannot reach until we join the golden canticle which will peal forth from heaven's organ, echoing through the vaults of the glorified.

In making this world, God studied man's happiness. He not only made the palace, but furnished it for our use; He gave us for our ceiling a bespangled heaven, the air for our aviary, the ground for the production of animal and vegetable life, the waters for fish, and has stored up for us in the earth minerals for our use, comfort, and ornament. This goes to demonstrate God wished man to be happy; and if this is given for our mind, think you He would give us an inferior salvation? Here are summits for the soul's immortal flight; rivers that glide along this desert earth with its salubrious springs, from whence thousands of infinite spirits drink. "All my springs are in Thee."

Reader, are you a book student? Let me advise you to read such books that have kernels in them; books that present

Jesus as the only Saviour; that doctrine of regeneration, through the operation of the Holy Spirit, by which every heart must be renovated; the perfect, complete, spotless, and imputed righteousness of Christ through the exercise of simple faith, by which the sinner is justified from all things. This is what is provided for the sinner, offered to the lost, and enjoyed by the believer. Here the grace of our Lord Jesus Christ appears in pardoning the guilty, justifying the condemned, and sanctifying the unholy, through the substitution, work, sufferings, and death of Jesus; and when death shall test your state, it will be proved that your choice was one with the kernel in it. Reader, I would have you be useful; and in order to do this you must have a Christian character with a kernel in it; the love of God welling up in your heart; your conversation seasoned with salt; your attendance at the house of God regular; in all your works aiming at His glory, the good of souls, and the prosperity of His cause. Let your life be holy, adorning the "doctrine of God your Saviour in all things," and you will never be classed by the Great Head of the Church amongst the faulty nuts, of whom God speaks: "I saw the wicked buried who had come and gone from the place of the holy, and they were forgotten in the city where they had so done."

Wickwar. RICHARD SHIPWAY.

Striking Thoughts, Facts, and Figures.

PREDESTINATION THE MATTERHORN OF THEOLOGY.

THE doctrine of predestination seems to me to be the Matterhorn of theology. When looking upon that high peak, I was told once that no one had ever stood upon its summit. I thought it would be a pity if any one did, as there was

plenty of room below. There are some men, however, always wishing to climb very high in theological matters, that they might look down upon the little men toiling in the valley below; but as for me, I will wait till I get my wings, that I may be able to soar up to this point; but as long as I do not possess the wings, I will not try.—*Spurgeon.*

WHAT MAKES A MAN RICH.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he *is*, not according to what he *has*.—*H. W. Beecher.*

WHAT TO DO WITH "WILD OATS."

WHAT a man, be he young, old, or middle-aged, sows, that, and nothing else, shall he reap. The only thing to do with "wild oats" is to put them carefully into the hottest part of the

fire, and get them burnt to dust, every seed of them.—*Tom Brown.*

RECONCILIATION BY THE
LOCRIAN KING.

THE well-known case of the King of the Locrians is only an instance of the way in which reconciliation is to be brought about among men. He made a law that the adulterer should be punished with the loss of his eyes. His son was the first offender. The feelings of the *father*, and the justice of the king conflicted. Reconciliation was produced by suffering the loss of one eye himself, and inflicting the remainder of the penalty on his son.—*Barner.*

Poetry.

GROWTH.

'Tis sweet to see around us,
In spring and summer time,
Trees, plants, and flowers growing
From early bud to prime;
To mark the corn advancing
From tiny blade to ear,
The vine put on its verdure,
While tender grapes appear.

We look upon our children,
And love to see them grow
From infancy to manhood,
And signs of vigour show;
For if in mind and body
We could no progress see,
We soon should feel persuaded
That something wrong must be.

Believers are exhorted,
In God's most Holy Word,
To grow in grace and knowledge
Of Jesus Christ the Lord;
But some amongst God's children
Scarce seem to grow at all;
They need the Spirit's blessing
Upon their hearts to fall.

Sometimes God sends affliction
His people to revive.
And blessed are the sorrows
That make them grow and thrive.
O Lord, on all Thy weak ones
Thy beauteous grace bestow,
That they unto the stature
Of men in Christ may grow.

Wellingboro'.

THEODORA.

BELIEVE AND BE BAPTIZED.

"BELIEVE, and be baptized,"* our Saviour said,
As He the precept by example led ;
A test ordained, that all who love His name
Might thus obedience to His will proclaim.
And like as Jesus hath the flood passed through,
With Him be "buried in baptism"† too ;
Type of our trust, in Christ's redemption scheme
A symbol simply of our faith in Him !

Then let all those who love their loving Lord,
With earnest hearts this duteous right accord ;
E'en should no voice of duty bid, decide,
For love of *Him* obey who for our soul's sake died !
"Believe, and be baptized," how simply sweet the strain,
Let all believers shout a glad "*Amen !*"
While if both love and duty be our theme,
Twice blest are they who live baptized in Him !

W. S. PASSMORE.

* Mark xvi. 16.

† Romans, vi. 4.

O ZION, LOVELY CITY.

O ZION, lovely city,
Where walk the saints in white ;
The glory of the Godhead
Doth fill thy courts with light.
There countless harps are sounding,
While voices sweetly sing
A never-dying anthem
To the eternal king.

Throughout the vast dominion
No bitter grief is known,
But pleasure, like a river,
Flows from the radiant throne.
O ZION, lovely city,
When shall I fly to thee,
And with thy mighty Founder
For ever happy be ?

T.

Reviews.

Heart Whispers in Poems and Prose.
By A. S. ORMSBY, Author of *Ready*
the Voice of Jesus, &c.

THIS is a delightful volume of rich and spiritual things, both in verse and prose. The subjects are all edifying, and the spirit of true earnest Christianity pervades the whole. The poetic gift is much above mediocrity, and is most sweetly sanctified to the interests of experimental piety. The volume is most tastefully got

up, and is worthy of a place in every Christian home in the land.

Baptism Calmly Considered. A Tract for the Times. By H. W. (Elliot Stock).

A WELL-WRITTEN paper, with more philosophy in it than usually appears in treatises of this kind. It is well printed, and is deserving of general perusal. To neglectors of everything recognised as Baptism it is a most seasonable appeal.

REVIEWS, PERIODICALS, &c.

Our Own Fireside is a very excellent number. Here we have "Lives that Speak"—a series of forcible sketches that must be useful. Dr. Vaughan's Sunday reading, "A Whitsuntide Meditation," is of first-rate quality. The illustrations also are very striking. *Home Words* should be bought by every family that can spare a penny per month. *Onward* is just the monthly for our young teetotalers. The music is worth the penny. *The Christian*, No. 66—69, is more than usually interesting, and its reference to the demise of the excellent Mr. Chase, one of its late proprietors, is deeply affecting. *The Gospel Magazine* is substantially as good and varied as ever. *The Gospel Cottage Lecturer* cannot fail to be useful. *The Sword and Trowel*. A very good number. We trust its worthy editor will soon be restored to his usual vigour and activity. *The Baptist Magazine* is full of valuable papers; that on "Hades and Hell" is worthy of careful attention. *The Hive*, full as ever of useful things for the Sunday-school teacher. *The Ragged School Union Magazine* contains a review of last year's work, and a full report of the speeches at the annual meeting, &c. *Old Jonathan*, welcome and good as ever. *The Gospel Watchman* is a wonderful pennyworth of

the best things. *The Golden Lamp* is a nice compact penny periodical, and breathes the grace and love of the Gospel of Jesus.

PAMPHLETS, SERIALS, &c.

The Gospel Herald, a good number. This Magazine has improved very much of late. *The Biblical Museum*. Part VI. brings us down to the 25th chapter of St. Matthew's Gospel, and is full of elucidatory and practical matter. Mr. Gray will render all Sunday-school teachers and lay preachers under the deepest obligation, by his skill and labour in providing them with most ample material for their work. *Bye-paths of Baptist History*. No. III. In this number Mr. Goadby enters on the persecution of Baptists in England. A field rich in melancholy incidents and facts. We urge all Baptists to take this work in, and to circulate it among their friends.

We heartily commend to our readers' notice the following 32mo. little books and tracts:—*Caleb and Joshua*; or, *wholly following the Lord. Light, Salvation, and Strength*, by F. Whitfield, B.A. (Yapp and Hawkins). *Crossing the Jordan*, by D. A. Doudney, D.D. (Book Society, 1 to 8). *Set Up Way-marks*, by the Rev. J. S. Pollock, M.A. Good, but rather churchified. *The Legend of Warrior Hawk*. A Ballad. (Elliot Stock).

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. STEWART MCALISTER, of the Metropolitan Tabernacle College, has accepted the invitation to the pastorate of the first church, Cranfield.

Mr. Jolly, who assisted the late Rev. T. W. Matthews in the pastorate of the church, High-street, Boston, has received an invitation to continue his ministry amongst them.

Rev. H. M. Read has resigned the pastorate of the church, Great Marlow, Bucks.

Rev. T. R. Stevenson, of Luton, has accepted an invitation to the church, Boutport-street, Barnstaple, North Devon.

Rev. Samuel H. Firs, Regent's-park

College, has accepted the invitation of the church, Great Whyte, Ramsey, Huntingdonshire.

Rev. A. J. Parry, of Liverpool, has accepted the call of the church at Clough Fold to become its pastor.

Rev. E. E. Fisk, late of Tregoney, Cornwall, has accepted an invitation to the pastorate of the church, Bures, Suffolk.

Rev. Isaac Watts, of Godmanchester, Hunts, has accepted an invitation to the pastorate of the church, Macclesfield.

Rev. H. L. Overbury, of Rawdon College, has accepted an invitation from the branch church at West Gorton (in connection with Union Chapel, Oxford-road, Manchester), to the pastorate.

Rev. J. Duff, of Rawdon College, has accepted a call to the pastorate of the church, Stockton-upon-Tees.

Rev. William Owen (formerly a student of the Haverfordwest College) has accepted the pastorate of the church, Waterford.

Rev. W. Fisk has resigned the pastorate of the church, Chipperfield, Herts, which he has held for upwards of fourteen years, and has accepted a unanimous invitation to the church at Arnsby, in Leicestershire.

Rev. Samuel Mann has resigned the pastorate of the Clarence-street Church, Penzance.

Rev. Joseph Hasler has announced his intention shortly to resign the pastorate of the church at Downham Market, and is now open to invitations to supply other churches whose pastorate is vacant.

RECOGNITIONS.

ON Monday, June 5th, Rev. Evan Probert, late of Haverfordwest College, was formally recognised as pastor of the churches at Ewias Harold and Pandy. The charge to the pastor was delivered by the Rev. Sidney R. Young, and that to the church by the Rev. Joseph Lewis.

SERVICES TO BE HOLDEN.

MEOPHAM, KENT.—Forty-third anniversary, July 19th. Mr. B. B. Wale, of Blackheath, will (D.V.) preach in the morning and afternoon, and Mr. C. Masterson, of London, in the evening. Services at eleven, half-past two, and six. Dinner and tea as usual.

PRESENTATIONS.

LUTON, PARK-STREET.—The members who have joined this church during the first nine months of Mr. Gender's ministry have presented him with a handsome copy of "Scott's Commentary" as a token of their esteem and affection.

BRIXTON.—A public tea was held in the chapel, Cornwall-road, on Thursday, June 1st. A public meeting was held in the evening, presided over by J. Cooper, Esq. During the meeting the Rev. David Asquith presented, in the name of the church, a copy of "Kitto's Illustrated Family Bible" to Mr. Akehurst, senior deacon and treasurer. Suitable addresses

were delivered by the Rev. G. Hearson, and by Messrs. A. Smith, Wilson, Skingle, Heath, and Taylor.

BOXMOOR, HERTS.—The opportunity of the forty-ninth anniversary of the Sunday-school at Boxmoor Chapel (May 29th) was taken to present the pastor, the Rev. H. C. Leonard, M.A., with a very handsome tea and coffee service, as a token of esteem and regard, and also of sympathy with him with reference to a recent burglary at his house. The chair was taken by T. Micklem, Esq., who made the presentation in the name of the church and congregation, and the meeting was also addressed by the Rev. Jesse Hobson.

ON Wednesday evening, the 10th of May, a handsomely bound copy of the "National Illustrated Bible" was presented to the Rev. F. P. Williams, at Hope Chapel, Canton, Cardiff, English Baptist, by the members of his Bible-class.

The church in Barnstaple have just held a bazaar in liquidation of the debt on their new school and ministers' house. In connection with the bazaar a supper was given by the Young Men's Mutual Improvement Society, to which about 200 sat down, including the leading members of all the Dissenting bodies in the town. Rev. W. T. Whitmarsh presided. An interesting feature of the evening was the presentation of testimonials on behalf of the society to the Rev. W. T. Whitmarsh (president), and Mr. Jas. Green (hon. sec.), recognising the valuable services of those gentlemen, and expressive of the esteem with which they are regarded. The Rev. R. A. Bertram passed a very high encomium upon the Rev. T. R. Stevenson, of Luton, who has just accepted the pastorate of this church. The total amount raised by the bazaar is about £200.

WESTBURY, PROVIDENCE CHAPEL.—On Sunday, June 18th, sermons were preached by the Rev. W. Jeffery in commemoration of the sixty-first anniversary of the laying of the foundation stone of the chapel. On the following Monday, at a largely attended tea and public meeting, at which addresses were given by several ministers, the pastor was presented with a handsome dining-room easy chair and a very elegant inkstand, as a small token of appreciation of seven years' successful

pastoral labour. Mrs. Jeffery was also at the same time presented with an elegant drawing-room easy chair as an expression of esteem for her Christian work.

NEW CHAPELS.

THE ceremony of laying the foundation stone of a new chapel at Dronfield, took place on Whit-Monday afternoon, in the presence of a large number of spectators. The stone was laid by Mr. W. Sissons, of Sheffield. The following ministers were present, and took part in the proceedings—The Revs. C. Larom, Giles Hester, and J. M. Stephens, and the Rev. E. Ireland, Dronfield. After devotional exercises, Mr. Thos. Smelt, in the name of the congregation of the Church, presented Mr. Sissons with a mallet and trowel, and Mr. Sissons then proceeded to lay the stone. Revs. C. Larom and J. M. Stephens also addressed the assemblage. A public tea meeting was held in the Town-hall in the evening. The site of the building is at the outskirts of the west-end of the town. The building will be of faced stone, and the interior measurement will be about 47 ft. long by 30 ft. wide, with a gallery at the west-end, and vestries underneath. The schoolroom, which will be at the back of the chapel, will be about 42 ft. long by 27 ft. wide. It is intended to lay out between £800 and £900 on the building.

Palmerston-hall, New Wimbledon, has for some months been occupied by Congregationalist brethren as a preaching station, but on Lord's-day, June 4th, the services were held with a view to the formation of a Baptist church. Two sermons were preached on Lord's-day—in the morning by the Rev. D. Gracey; in the evening by the Rev. Vernon J. Charlesworth. On the following Lord's-day, Mr. J. L. Keys, of the Metropolitan Tabernacle, commenced his ministry in the hall.

MISCELLANEOUS.

THE sixtieth anniversary of the formation of the church, Harrow, was held on Monday, May 29th. In the afternoon a sermon was preached by the Rev. Dr. Landels. About 150 friends, among whom were many of Mr. Bigwood's old congregation at Brompton, took tea in the

schoolroom. After tea a public meeting was held, and addresses were delivered by the Hon. and Rev. B. W. Noel, M.A., the Revs. Dr. Landels, W. Simpson, J. Basley, and W. P. Balfern; General Crawford, Mr. James Waylen, Mr. T. Smith, now deacon, and formerly for nearly thirty years pastor of the church, and Mr. John Chapman. Mr. Bigwood stated that on account of the growth in the congregation, and especially in the school, it had been determined to erect a new schoolroom and vestries, for which plans had been prepared, and to throw the present schoolroom into the chapel, and provide a large number of free sittings, and that for this object more than £200 had already been contributed by a few members of the congregation. An interesting address by the chairman, the Rev. Dr. Steane, closed the meeting.

The chapel, Eld-lane, Colchester, has been undergoing extensive improvements. A hot-water apparatus has been put in; the pews have been made more comfortable; and the chapel has been re-lit and painted. The total cost has been £200, towards which £220 had been raised. The chapel was re-opened on Lord's-day, May 28th, when two sermons were preached by Rev. J. H. Hinton, M.A. On Monday, 29th, a public meeting was held, at which addresses were given by the chairman (Rev. E. Spurrier), and by Rev. J. H. Hinton, G. Hitchen, T. M. Morris, R. S. Ellis, J. W. Davids, E. Miller, B.A., and J. Batty. The collections amounted to £27.

The first anniversary services of the church at Parkshot were held last week. On Tuesday, the 30th, a public meeting was held under the presidency of the Rev. J. Angus, D.D. The president was supported by fourteen ministers of various denominations. The Rev. R. Colman read a brief report, from which it appeared that the movement originated in January, 1868, by services in the new lecture-hall. The building was opened on May 25th, 1870. The entire cost of the building, and fittings, and the freehold land, has been about £2,000, of which £1,050 remains to be paid. Mrs. E. Colman promised to give £100, provided £300 in addition was subscribed by the end of the month, so as to reduce the debt to £650. A sale of fancy articles was held in a tent, which realised about £30.

The chapel at South Petherwin, Cornwall, having undergone considerable alteration and improvement, was re-opened on Tuesday, May 16th, when the Rev. J. Aldis preached. An evening service was held in the Bible Christian chapel, W. D. Hanson, Esq., presiding. The expenses of renovating the chapel were about £55, which, with £23 10s. previously owing, made a total of £78 10s. Subscriptions collected, and proceeds of tea, amounted to £57 17s. 7d., leaving a debt of £20 12s. 5d. on the chapel.

A room has been opened by a few friends for the preaching of the Gospel in Dymock, Gloucestershire, no other dissenting body at present working in the village. On Sunday, May 28th, two sermons were preached to good congregations by Mr. E. Mason. On the following day a crowded meeting was held, presided over by Mr. Mason, when addresses were given by Rev. J. Richards, F. Rollis, A. W. Pearce, and T. Jones.

Centenary services have just been held at the old meeting-house, Biggleswade. An interesting statement of the history of the church was given by the pastor. It was formed in June, 1771, of four members, and was of a very liberal constitution. From its commencement to the present time, the church had eight pastors, two of whom died at Biggleswade. Several members have gone forth from it to the work of the ministry, among whom were the Revs. C. J. Middleitch, S. Stanbridge, Richard Emery, J. Mentor Ryland, and T. S. Purser. The church is the mother of the following churches in the neighbourhood:—Stotfold, Shefford, and Sandy. Services were conducted by some of its members at Langford, Henlow, Broom, Northill, Dunton, Wrestlingworth, &c., before any other denominations attempted anything for the benefit of the villagers. There was a Sunday-school as early as 1794, which has been efficiently conducted by a band of voluntary teachers, male and female, down to the present time. A considerable number of ministers of the county took part in the centenary service.

The annual meetings of the Buckinghamshire Association were held at the Lower Chapel, Amersham, on May 23 and 24. The circular letter was read to

the ministers and delegates on the evening of the former day by the Rev. J. Cave, the subject being "The Diaconate." On the 24th, the association sermon was preached by Rev. W. B. Hobling, and the ordinary business transacted. A slight increase in the number of members was reported. Resolutions approving of the disestablishment effort, and disapproving of the Elementary Education Act, were unanimously passed. Addresses were delivered by the Revs. G. W. Bannister, A. Dyson, J. Hiron, J. Butcher, F. J. Benskin, and J. B. Marriott.

BEXLEY-HEATH TRINITY CHAPEL.—The anniversary was held on June 6. Rev. Dr. Burns, and Rev. F. Tucker, B.A., were the preachers. The attendance was good, and the collections liberal.

LITTLE KINGSHILL, BUCKS.—Special services were held at the above place on Tuesday, May 9. A sermon was preached at half-past 2 o'clock by the Rev. F. Tucker, B.A. Tea was provided in the schoolrooms, the tables gratuitously supplied by the ladies of the congregation. A public meeting took place at 6 o'clock, presided over by Alderman Wheeler, of High Wycombe. The following ministers and gentlemen took part in the proceedings:—Revs. F. Tucker, B.A., J. Hiron, J. Sage, J. Butcher, F. J. Benskin, J. Jones, J. B. Marriott, and Job Pearce, T. Mullett, and A. P. Scrivener, Esqrs. Collections were made to liquidate the £100 debt remaining on the minister's house recently erected; the sum of £80 was realised. Cordial thanks were expressed by the pastor, the Rev. G. Phillips, to the friends at the close, for the liberal response given to the appeal, and he hoped by Michaelmas the whole debt would be cancelled.

SUFFOLK AND NORFOLK BAPTIST ASSOCIATION.—The great annual gathering of the representatives of the associated churches was held on Tuesday and Wednesday at Pulham St. Mary. A truly hearty welcome was given, not only by the Baptists of Pulham, but by the other inhabitants. The proceedings commenced at half-past ten on the first day, when the chairman for the year—Mr. Brunt, pastor of the Orford-hill Church, Norwich—delivered a stirring address upon the value of the union in promoting cordiality and practical sympathy amongst

the churches, urging the benefits accruing to the weaker churches, and the duty (which was as certainly the privilege) of the stronger ones in uniting for their help. After reading the "Articles of Association," an abstract of the letters from the thirty-three churches in union was presented to the assembly. The latter part of Tuesday was occupied by the ministers and messengers (who met at the chapel at Pulham) in transacting the business of the association, and of the various missionary and other organizations connected therewith, one pleasant part of the said business being the apportionment of grants of money to help the smaller churches and their poorer ministers. In the afternoon and evening also the tent was again more than filled, and earnest, practical sermons were preached by Mr. Whorlow and Mr. Bland, the devotional parts of these services being conducted by Messrs. Bird, Hoddy, and Box. On Wednesday morning, a prayer meeting was held from half-past six till eight, and another at half-past nine, before the close of which the tent was densely crowded, and Mr. Barnes having read the Scriptures and offered prayer, Mr. Collins preached a powerful sermon. In the afternoon, a still larger assembly was convened. Mr. Sears read and prayed, and Mr. Harris preached. Mr. Collins was requested to print his discourse (which had been reported by a short-hand writer), in acceding to which he took occasion, in the name of the body, to thank most cordially the many generous friends who had welcomed them to Norfolk on this their first visit during the forty-three years which the association had been in operation. Brief addresses were also delivered by the esteemed secretary (Mr. Cooper), by Mr. C. Hill, Mr. B. Taylor, pastor of the Pulham church, and by the moderator.

CHESTER.—BACK BROOK-STREET.—On Friday, May the 5th, the Sunday-school held their annual tea meeting, presided over by the pastor, Mr. P. Price. After the children had received their treat, and well enjoyed themselves, the teachers and friends held their social meeting. Addresses of a practical character were given by the teachers.

PORTSMOUTH.—A tea meeting was held in the schoolroom of the Lake-road chapel, Landport, on Thursday,

the 4th of May, for the purpose of taking a farewell of Mr. Thomas Crudington, who has laboured successfully for more than twelve years in connection with the Portsea Island Town Mission, and who has since sailed for America, where he hopes to be able to devote himself exclusively to the work of the ministry. At the public meeting, the Rev. T. W. Medhurst, of whose church Mr. Crudington is a member, presided. Suitable addresses were delivered by the Revs. J. G. Gregson, R. Y. Roberts, J. Lames, W. Griggs, J. Knapp, and Mr. Crudington. Our brother is commended to the fellowship of the Baptist churches in the United States, as an earnest Christian worker.

An effort is being made to erect new infant class-rooms on a piece of ground, which has been secured, at the rear of Lake-road chapel, Landport, in connection with the church, under the pastoral care of the Rev. T. W. Medhurst. On Wednesday evening, April 19th, Mr. Medhurst delivered an instructive lecture on behalf of this object in Lake-road chapel, on "The Tabernacle of Witness in the Wilderness; Its Typical Meanings," illustrated with coloured diagrams. Mr. John Crowter, superintendent of the Sunday-school, presided.

On Tuesday, May 9th, "The Sunday Scholars' Service of Sacred Song, illustrative of the Pilgrim's Progress," was given by a choir of juveniles, numbering over 150 voices, in the chapel, in behalf of the same object. The "Adapted Connective Readings," by W. H. Davies, were given by the pastor, Rev. T. W. Medhurst, who presided. This "Service of Sacred Song" was preceded by a tea meeting, the tables for which were liberally supplied by members of the church and congregation. The proceedings were highly encouraging and satisfactory. The spacious chapel was well filled with an appreciative audience.

CANTERBURY ROAD CHAPEL, KILBURN.—The sixth anniversary of this place of worship was held on the 11th and 12th of June. It is the oldest finished house of prayer in Kilburn, and is, in consequence, not unaptly termed the father of the surrounding churches. On Sunday the morning sermon was preached by the esteemed pastor, the Rev. T. Hall, the evening discourse being given by the Rev.

Joseph Angus, D.D., principal of the Regent's Park College. The annual tea and public meeting took place on Monday. The tables were richly decorated with cut flowers and plants. Joseph Peters, Esq., who has presided at every anniversary since the erection of the chapel, again kindly occupied the chair, and the proceedings commenced by the choir singing a hymn to the tune "New Creation," in which the congregation joined heartily. Miss Hall presided at the harmonium. The chairman made a characteristic speech in his well-known broad, brotherly, Catholic style. The report was read by the pastor, and gave a comprehensive account of the work done. There was much to be thankful for, but also much to regret, and among other things the fluctuating and unsettled character of Kilburn. Financially, £380 were needed to clear off the building debt. Of this sum £80 had been promised in the room—the chairman liberally adding £30 to the amounts he has advanced on other occasions, making his contributions £270 in all (cheers). Mr. Spurgeon had kindly volunteered £120, if the remaining £180 could be got up by Christmas. It is for this reason that an appeal was now urgently made, since, if the friends failed, they could not avail themselves of Mr. Spurgeon's generous offer. The Revds. J. Burns, D.D., Percy Strutt, R. R. Finch, Hearson, and Davis, and H. Tarrant and S. Moslin, Esqrs., also made able and eloquent speeches.

RESIGNATION OF PASTORATE.—The Rev. J. Butterfield, pastor of the church meet-
in Bethlehem, Lower-road, Rotherhithe, London, after sixteen years' labours here, in which term he has raised a cause from 21 to 300 and odd souls, and built a chapel to seat 500, through various causes during the last two years, has concluded to resign his pastorate, though he still retains the esteem of the church, numbering 120, from whom full testimonial can be had. J. B., believing that a new minister would meet with abundant success, suggests that if any brother minister of the Baptist denomination happens to be in a like position, a correspondence may lead to a mutual arrangement, whereby the blessing of the Great Head of the Church on both causes may be obtained; or J. B. is

open to a call to the pastorate of a bereaved church. Yours truly in Him,

J. BUTTERFIELD.
2, Yeoman-terrace, Lower-road,
Deptford, London.

To the Editor of the BAPTIST MESSENGER.

MY DEAR SIR,—Nearly two years since I came to Ipswich. I found a Baptist cause without any pastor (the two deacons, Brothers Woolley and Denham, were doing their best to keep the little church from dying quite away). I found a nice little chapel and a few earnest Christians, only seventeen of them. I preached the truth to them as well as God enabled me to do. The congregation increased; God owned His word; and now we have to thank our Heavenly Father we have forty-seven consistent communicants. We have had about twenty baptisms since I came; the last baptism we had six. I have been in the Bush as an Evangelist Missionary at my own expense. I toiled hard with my hands, and preached Christ with success. I opened one church on the Brisbane River, eighteen miles from town, another at the Normanby Reserve, sixteen miles in another direction, and a third gathering on the Bremer River, twenty miles another way; and we have opened two preaching stations. Sunday-schools are formed with each church. Thus our labour became extensive, so the church gave Brother Thomas Woolley, one of the deacons, a call to assist me in preaching the Word of Life at the far-off places. The result of these labours has been the formation of Baptist Association Churches in Queensland Ipswich District, consisting of four churches—Normanby Reserve Church, Brisbane River Church, Bremer River Church, and the Ipswich Church. God grant it may be the beginning of a great and glorious movement. The Association was formed in West-street Chapel, December 10th, 1870. We held our first quarterly meeting on April 7th, 1871. Four churches were represented; and two candidates for pastors to two of the churches were examined, and the association proceeded to engage them as duly authorized pastors to administer the ordinances and preach the Word of Truth to the churches in the Bush. In the morning, at eleven o'clock, I preached from Exod. xvii. 11, 12; in the after-

noon at 2.30, when the churches met in the chapel to recognise the two pastors. I felt my position rather seriously. A large congregation to witness the service, and no minister of the Baptist denomination being present, from circumstances over which we had no control, we opened the service by singing a hymn in German. Prayers were offered in English, and in German and Welsh by deacons of the churches. The lesson was read by Brother Denham, one of my deacons, from Titus ii, and eleven verses of the third chapter (sung in English). Then the usual questions were asked by Brother Denham relative to the church's call, and the candidates' views and experience. Deacon Hodges prayed. Brother Beard, in the absence of Brother Woolley, delivered the address to the churches and ministers upon the subject of their respective duties. I then proceeded to deliver the charge from 2 Tim. iv.; sang the Old Hundredth, and closed with the benediction. It was a most solemn service.

Thus two years since there was a little despised church in Ipswich, and not one organised church in the Bush round us anywhere; now we have two ministers, and four others, who preach in the Bush. Thus you will see altogether we have three ministers, eleven deacons, two elders, with 216 members. I can truly say that God has indeed blessed me above measure. I am in my seventy-second year. I have preached the Gospel in many lands since the 22nd January, 1820, and I can say that God hath made me a blessing to many.

J. S. GERRARD, *Baptist Minister.*

Ipswich, Queensland.
14th April, 1871.

BAPTISMS.

- Beckington*—May 7, Four, by W. Clarke.
Belfast, Victoria-hall Church.—April 14, Two; April 20, One; June 5, One, by F. G. Buckingham, pastor.
Corsham, Wilts.—May 25, Six, by Mr. Hurlstone, pastor.
Earl's Colne, Essex.—June 11, Four by J. C. Wells.
Helston, Cornwall.—June 2, Four, by W. L. Mayo, after a sermon by Rev. W. D. Wright of America.
Hatherleigh, Devon.—June 11, Four, by W. Norman, the pastor.
Hanham, Gloucester.—June 4, Five, by Thos. Bowbeer.
Lay's Hill, Herefordshire.—Feb. 26, One; April 30, Three, by S. Watkins.
Metropolitan District—

Peniel Tabernacle, Chalk Farm-road.—June 1, Six, by W. A. Blake of Brentford.

Battersea, Surrey-lane.—May 28, Two, by A. G. Short.

Barnet, Church worshipping in the Town-hall. April 10, Two, at Potter's Bar Chapel, also Two on June 1. The Church was formed on December 11, 1870, numbering 12, and now numbers 22. We pray that the Lord's people may help us to get a place of our own. Unless 200*l.* can be raised at once we are afraid we shall have the hall sold.—GEO. DICKINSON.

Metropolitan Tabernacle.—May 25, Eighteen, by J. A. Spurgeon.

Ulverstone.—June 11, at Barrow, Nine, by T. Lardner.

Maulden, Amptill.—May 30, Six, by T. Cardwell.
Middleton, Teesdale.—May 28, Two by S. T. Williams.

Exeter, South-street.—June 18, Eleven, by the Rev. F. Bosworth, pastor.

Meopham, Kent.—May 7, One, by W. K. Dexter.

Oldham, King-street.—May 28, Five, by R. Howard Bayly.

Oxford, at Commercial-road Chapel.—May 18, Five, by George Hill, Pastor.

Portlengone, Ireland.—May 26, Two; June 3, Two, by P. Gallaher.

Portsmouth, Landport, Lake-road.—May 31, Five, by T. W. Medhurst.

Portsmouth, Gospel-hall, Commercial-road.—June 2, Six, by T. W. Medhurst, of Lake-road Chapel.

Riddings, Derbyshire.—April 30, Four, by the Pastor, William Crick.

Stradbroke, Suffolk.—March 26, Two, by G. Cobb.

Torquay, Upton-vale.—June 15, Two, by E. Edwards.

Uffculme, Devon.—June 8, Five, by J. Cruickshank.

Westbury, Wilts.—May 28, Seven, by the Rev. W. Jeffery. The baptism, which included two soldiers of the Royal Marines Light Infantry, took place in the open air.

Wolverhampton, Waterloo-road.—May 28, Two, by J. Stuart.

Woodford, Northamptonshire.—June 4, One, by T. J. Bristow.

RECENT DEATHS.

PORTSMOUTH.—On Friday, May 12th, Mr. WM. FABIAN "fell asleep in Jesus," aged forty-nine years. Our brother was for more than thirty years a consistent follower of the Lord Jesus, and a member of the Baptist Church, Lake-road, Landport. He was much esteemed and deservedly respected as a business man. He filled the responsible situation of Branch Manager to the well-known firm of Copestake, Moore, Crampton, and Co., of Bow-churchyard, London. "His end was peace." His love for the peace and prosperity of the cause of God at Lake-road chapel was very great. He earnestly desired to promote the welfare of the church, and often expressed his deep regret that he could not do more for

THE MULTITUDE ROUND THE THRONE.*

A SERMON DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice; saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. vii. 9, 10.

It seems as though a flash of wonderment thrilled through his soul, and a flame of admiration burst from his tongue, when John exclaims, "After this, I beheld, and, lo!" He had already seen much. His attention was fixed. His thoughts were strained. Of a sudden then a fresh scene breaks on his view; and he betrays his surprise. At what, you say? Evidently he was astonished that the vision was not yet complete. Ah, brethren! In order to understand the deep things of God, we need to be patient in our contemplation. Had John turned away his eyes, relaxed his study, or withdrawn his gaze from the marvellous panorama he would not have seen the better part of the vision. As a Jew, when he had seen the twelve tribes pass before him he might have been tempted to say: "It is enough; there is a remnant, according to the election of grace in Israel; Lord, Thy servant is content; I would now open mine eyes again to earth and forget these mysteries." This is what many have done practically when they have been looking at a Gospel truth. They have not been desirous to see it all; though glad enough to see some part of the truth which seemed to suit their prejudice, they have taken their eyes away from the excellent glory before they have seen the whole of the truth, as though they were afraid of discovering too much, as though they were always glad not to learn anything beyond for fear it should not square with what they had learned before. John, however, being patient and taught of God, continued still to look, and when the august assembly of the hundred and forty and four thousand had passed before him, he saw a far greater multitude of the Gentile race, and he heard from them a louder song than he had heard from the chosen multitude before, as they said: "Salvation to our God which sitteth upon the throne, and unto the Lamb." Be steadfast, then, ye searchers into truth. Look long; look earnestly. Ask the Lord to let you see as much as you may here. Then that petition being granted, comfort yourselves with this reflection, "What ye know not now ye shall know hereafter." Some things He will not tell unto you, because ye cannot bear them now, but let there be nothing hid from you because your interest flags and you do not wish to see it. Be willing to learn, and let your eye be open to see the whole of the truth which Jesus would reveal.

I. Turning then to the vision described in our text, the first thing in it that we ought to meditate upon is THE GREAT CENTRE OF THE HEAVENLY WORLD.

It seems that all the saints and angels that John saw surrounded one common rallying-place—the throne of God and of the Lamb. They were not broken up into groups, some of them considering this subject and others investigating that. They were not divided into parties, some calling themselves by one name and some by another. All in one group they stood, though their number was beyond all human count, and every eye was directed to one common object—ay, and every heart went with every eye—and every tongue sounded the self-same song, and that a song of adoration to the self-same One who was the centre of all.

* This Sermon being Copyright, the right of reprinting and translating is reserved.
No. 153, NEW SERIES.

Does not this teach us *that God is the very Centre of Heaven?* We might have guessed this, for He is Centre of all the new creation. Even now all those that are born again live in Him, inheriting all the blessings of eternal life in their union to Christ and their fellowship with Him. From Him they derive all their light; to Him and upon Him they reflect all the light again, giving all the glory unto Him from whom they received all the grace. He who buided heaven, He who supports heaven, He who chose every inhabitant in heaven, He who fashioned every inhabitant for heaven, He who bought every inhabitant of heaven with His precious blood, He who is the Father of all and the Friend of all, may well be the centre of all joy, of all observation, and of all worship in the eternal world.

Note, however, particularly, that the centre of the heavenly worship is not God in the act of creation, but *God upon the throne*. Divine sovereignty is the very centre of heaven. John saw God on the throne. Here below, if we speak upon Divine sovereignty too plainly, we have to encounter the objections of many who pronounce it a hard saying, and ask who can bear it? That the potter shall have power over the clay to do as he wills with each lump, that He should have mercy upon whom He will have mercy, and do as He wills with His own, grates harshly on their ears. I wot it is because hearts are hard upon earth, for in that place where every heart is right with God they are all too glad to let Him sway the sceptre. This is the very crown of their song: "The Lord God Omnipotent reigneth." His will is their supreme delight. They understand that His will, despotic as it may seem and unquestioned by any creature, is a will of mercy, of tenderness, of wisdom, of holiness, and of truth, therefore they pay their adorations to Him as King of kings and Lord of lords. This is a peculiar subject of their joy: that God has a throne, that He sits upon it, and that He ruleth over all things, and all things do His bidding. The central thought of Heaven, then, is Divine sovereignty.

You will remark that we are told *there was also the Lamb upon the throne*, as if to teach us, that even in heaven, the glory of the reigning God, working all things according to the counsels of His will, were a sight all too bright even for those pure spirits unless they saw side by side with Him the Substitute, the Lamb of God. They see Jesus still under the form of a Sin-bearer, Jesus represented by the symbolic emblem of a Lamb, a Lamb that had been slain; Jesus the sufferer, Jesus the crucified, Jesus who once died for sin and hath for ever put it away by His blood. Oh! my brethren, how I love these two doctrines as I see them side by side:—God, a sovereign, makes me tremble; Christ, the Lamb, makes me rejoice with trembling. God, a sovereign, over-awes me; I put off my shoes from off my feet, like Moses, at the burning bush; but the Lamb has a voice that bids me draw nigh and have fellowship even with the God who is a consuming fire.

Oh, how much this ought to be the object of our thoughts on earth, seeing that it is the main object of their thoughts in heaven! We have often heard statements made by persons of what they mean to do in heaven. I read in a biography the other day of one who had not told another person certain feelings of his, as he meant to tell them in the other world. Believe me, we shall have something better to do than discourse of trifles in that upper sphere. We may even dismiss that stanza of Dr. Watts:—

" And, with transporting joy, recount
The labours of our feet."

It is but a poetic fiction. What are "the labours of our feet" that they should engross our attention? The reigning God will absorb our thoughts. How we can serve Him, the Supreme, will occupy our minds. The Lamb who once upon the cross was slain, but now upon His throne doth reign,—how we can make the

universe resound with His praises, how we can fly at His bidding, if He wills, from world to world and tell out the matchless story of His love; how we may be able to make known to angels, and principalities, and powers in the heavenly places the manifold wisdom of God—this, it seems to me, will engross our attention far more than any of the trifling circumstances of time, or any of the occurrences that were connected with our pilgrimage here below. Oh! dear brethren, let us, whilst we are sojourning on earth keep God upon the throne uppermost in our hearts, and so school ourselves in heavenly contemplation. Let us keep Christ uppermost with us in our meditations, in our conversations, and in our actions. Let us be God's men; let us be Christ's men. God upon the throne; for Christ the Lamb upon the throne be this our central attraction. Let us count it to be our pleasure to live here as it will be our superlative pleasure to live for ever hereafter, as worshippers who do homage before the throne of God and the Lamb.

II. We have seen the Divine Centre; now let us carefully mark THE DIVINE CIRCLE—the living throng that surrounded the throne.

They are mentioned as "a multitude that no man can number." This leads me to remark—although I cannot find words fitly to express the thought—that I will call it *the sociality of God*. He was God over all blessed for ever, self-existent, independent, needing no creature to assist Him, or to add to His glory or His happiness. But He chose to create worlds—how many we can never guess. The revelations of astronomy seem to tell us that He made them as lavishly as men might cast seed when they sow it broad-cast many acres. There they glitter in the expanse of space; for aught we know every one of them filled with happy beings. We cannot tell. But God would not be alone; He willed not to be alone; He delighted in the habitable parts of the worlds that He chose to make. If you confine your view but to this world, you may discern that He would not be alone. He made this planet; He fitted it up to be the abode of living creatures. The Divine Being has been pleased to create all sorts and forms of beauty and of life, from the tiny animalculæ that finds an ocean in a drop of water up to the Leviathan that makes the very deep to boil like a pot, and causes the waves thereof to be hoary with his mighty lashings. God was pleased to make the eagle to fly aloft in the heaven, and the fish to cut the deep. All these creatures He has fed for many generations; upon all these He looks with interest and compassion; He hears the young raven when they cry. What a boundless creation! If every separate world that He has made has such an amazing catalogue of life, what multitudes of creatures now cluster round about the great Eternal One! He dwelt alone; but He chose not to be alone; and now He has built His house and filled His mighty chambers, with many mansions into which He has been pleased to put a thousand forms of life. And then He said within Himself: "I will make a creature different from all the rest I have made as yet; it shall be a spirit that can converse with me,—intelligent, immortal;" and He created those firstborn sons of light. I know not how many they may be, but our covenant God, Father, Son, and Spirit formed servants suitable for the higher will and loftier behests in the cherubim and seraphim whom He made to be like flames of fire, and who cheerfully flash to do His bidding. And then, last of all, He said—and here the Divine Unity comes into counsel with itself—"Let us make man after our own image," and He made a strange creature, matchless and altogether unique—part of which was taken from the ground and kindred with the soil, which might die if it sinned, but another part of which was immaterial fitted to tenant any of the spheres in the great universe, and should exist for ever—a spirit made in the image of God. So He made us, and at this day, despite sin, which seemed to rob God of all His new-born servants and sons whom He had created in the loins of Adam, He has a multitude that no man can number, who are nearer to Him than even angels are, with Christ, His Son,

associates and friends, brought into conjugal union with Christ, married to Him. Is it not a marvellous subject if one could dive into it, this social character of the Divine Being, that He willed not to be alone, that He still continues constantly to surround Himself with ten thousand times ten thousand spirits whom He ordains to bliss? Oh! that I might be among them! Doth not each one of you say so? Oh! that I might tread the courts of his House! To be but a hired servant within His gates might well content me, but oh! if I might be His son, and as His child might draw near to Him!—how would I bless that glorious Being from whom I sprang, and into whose bosom I would leap back again—the source of my life, the sum-total of my bliss, my God, my all! Think that thought over another time. I leave it with you.

Another thought rises out of the text. If there shall be in heaven, a multitude surpassing all human arithmetic, out of all nations, and kindreds, and people, and tongues, *how certain the Gospel is to achieve yet a great success.* We are always fretting; we are in a great hurry for results; we are impatient of the issue; for we cannot see how the kingdom of God will come, and fain would we want to hasten the wheels of our Lord's chariot. Well, but our fears may be put aside, and our disquietude may be allayed, when we remember that as surely as Jehovah liveth, Christ *must* see of the travail of His soul, and He shall see of it in the ultimate salvation of a number out of all nations that are beyond all human count. Patience, my brethren, patience, but diligence withal. Let us work at the same time that we wait. Let us serve, for the cause is in good hands. The pleasure of the Lord shall prosper in the hands of Christ; He shall not have died in vain; He shall not lose the purchase of His blood. A countless multitude must be saved. As surely as He bought them, so surely will He wash them in the blood which He shed on their behalf. Perhaps the day of the Church's great growth will come when she returns to something like her primitive mode of warfare. Those who first went out to convert the world were but a handful of men; one room contained them all; yet within a few years there was not a nation upon earth that had not heard the Gospel. Even to the remotest isles the truth of Jesus had been carried, and who were the men who carried it? Brethren, they were men who never framed a syllogism—men who never embellished a sermon with rhetorical art. For the most part they were men who spoke only the language of the common people—spoke it, I doubt not, earnestly; but certainly not according to the lordly rhetoric of the schools. They were not men who strove to be intellectual; they were not deep thinkers; they were not profoundly learned. They were men who knew but this one thing: that a Saviour had come into the world, and that they were intent to tell men about Him. They spoke of this, and of this only, in burning words with tender feelings and fervent appeals to the conscience. But now-a-days, forsooth, we are told that the world is to be converted by logic; is to be reasoned out of its sins; is to be enlightened by the tapers of human intellect until the darkness of hell shall be scattered. Believe me, we are on the wrong tack if we think this. It is not so. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts," and the Spirit works with the simple Gospel, and only with the simple Gospel. When we get back to this conviction and return to this practice, we shall begin to see the countless multitudes flocking first to the Church on earth, and afterwards to the Church above. I will ask you, my brethren here who have been converted, how were you saved? how were you converted? Was it by learning? Was it by the flash of some glorious peroration of some mighty master of rhetoric? I confess that if I was converted to God—and I trust I was—it was through the ministrations of a very simple, humble, uneducated man. I believe the confession of the most of God's children will be such as gives the glory to the Gospel, and not to the preacher's skill, and art, and intellect. If you have received comfort, and if you have

received light, these things have come to you by the means of one who could not claim the glory, for He was but an earthen vessel, and the excellency of the power was conspicuously of God, and not of Him. Oh! Spirit of God, bring back Thy Church to a belief in the Gospel! Bring back her ministers to preach it once again with the Holy Ghost, and not striving after wit and learning. Then shall we see Thine arm made bare, O God, in the eyes of all the people, and the myriads shall be brought to rally round the throne of God and the Lamb. The Gospel must succeed; it shall succeed; it cannot be prevented from succeeding; a multitude that no man can number must be saved.

Kindly allow me to continue on the same point—the Divine circle in heaven. Notice *the variety*. “Out of every nation and kindred, and people, and tongue.” How did John know that? I suppose as he looked at them he could tell where they came from. There is individuality in heaven, depend upon it. Every seed will have its own body. There will sit down in heaven not three unknown patriarchs; but Abraham—you will know him; Isaac, you will know him; and Jacob, you will know him. There will be in heaven not a company of persons all struck off alike so that you cannot tell who is who; but they will be out of every nation, and kindred, and people, and tongue. I say not that they will speak the language they spoke on earth, but I do say that there will be certain idiosyncracies and peculiar marks about them that will permit the on-looker to know, as John knew, that they are not all of one nation, but of all nations, kindreds, people, and tongues. I like this. The very charm of nature is its variety. If all flowers were alike, where were the glorious crown of summer? And if all bodies in the resurrection world, or even all spirits in the disembodied state, could all be precisely one like another, the very beauty of heaven were extinct in a degree. Nay, there they are from different kindreds, and nations, and peoples, and tongues; and this betokens individuality, and gives us hope that we shall know each other in heaven even as we are known.

Yet a *unity* about them, for they all wore white robes, and they all carried palms, and they all sang the same song. There are twelve gates to the New Jerusalem; but they all lead to the same city, and there is the same centre. There were twelve foundations; but they were all laid on the one foundation. So, there may be many views and notions of truth that we may hold; but they must all be bottomed on Christ Jesus, and founded there; and if they be, we shall all meet in the better land. There is a variety in heaven; yet there is a unity of experience, and a unity in the gratitude they feel. May you and I be there to help to increase the variety, and to certify the unity of the heavenly throng!

III. A few words of running comment on the description given of **THE SACRED COMPANY THEMSELVES**, will supply us with a third point.

They “stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” That *they stood*, is not meant to teach us that they do not sit or rest in heaven, for they always rest in heaven; but they stand; that is to say—they are confirmed; they are established; they are secure. Their feet shall never slide; they stand in no slippery places. They stand before the Throne. It is the posture of action; they stand like soldiers ready for the march—like servants who but need to have it said to them, “Go,” and they go. Oh! that we could on earth realise this posture of heaven! The Lord hold us up that we may stand; may our feet never slide; and, oh that we might stand with loins girt ready for whatever He shall bid us do. Alas! we do need often to shake ourselves, for we lie upon the bed of sloth, and we are given to slumber. If we would be like those are who see His face, we should always stand and watch that whatsoever the Master saith unto us we should be ready to obey.

That they stood “*before the throne*,” shows that they are in the immediate presence of God. They are not excluded from His presence, they are not at a distance; but they behold His glory to peculiar advantage, and He is near to

them in a remarkably gracious and glorious manner. They stand before the throne. Yes; and this is the charm of heaven, to dwell in the presence of God. You have tasted, then, something of what heaven means, my dear brethren. Sometimes you have been near to Christ, and in full fellowship with Him you have sipped of the golden cup from which you shall drink for ever. You have tasted of fruit immortal that shall furnish your everlasting food. This is heaven—for ever to behold His face; for ever to stand like a courtier in the very court itself, like a favourite before the throne; not in the outer courts—not in the court of the Gentiles, but inside the veil, before the throne, within the glorious mystery, the *sanctum sanctorum*, in the Holy of Holies, right in where God Himself is. There shall we stand for ever and for aye.

That they were “*clothed with white robes*” is not a little significant. Nakedness was revealed to man by sin; before the time when he sinned he was naked, and not ashamed, and then he strove to make himself a dress, and the fig-leaf was the result. But Christ has come in and clothed us—clothed us completely. The raiments spoken of here seem to have vested them from head to foot. They were “*clothed with white robes*”—not partly clad, but altogether clad in them. Oh how comely that righteousness of Christ which He hath wrought for us, and wrought in us with wherewith shall be invested when we stand before the eternal throne! Brethren, rejoice to put it on to-night. Rejoice to feel that His blood and righteousness even now—

“Your beauty are, your glorious dress.”

Anticipate the time when you shall be admired of men and of angels, attired in that complete garment. These robes are said to be “*white robes*,”—white, to indicate purity, and “they are without fault before the throne of God.” White—as distinctive of their priestly order, for they are kings and priests unto God for ever and ever.” *White*,—as an emblem of triumph, for now they are victors over every foe.

But why and how came those robes white? Their robes are white, because His robes were red—*His* robes I say. Oh! how the angels gazed with astonishment, and asked with eagerness, as they saw Him come back from Calvary, “Why are Thy garments red? Why art Thou red in Thine apparel as one that hath trodden the wine-press?” And He answered, “I have trodden the wine-press alone, and of the people there was none with Me.” Because the Saviour bled and dyed His garments with His own blood for us; therefore, filthy as the saints’ garments once were, they are now robed in pure immaculate white, whiter than any fuller could make them, glistening like the sun.

Oh! the joy of being there! May it soon come to us! It will; it may come now, while yet we are talking here.

“Soon may the hand be stretched,
And dumb the mouth that lisps this faltering strain.”

But, if it were so, then sudden death would be sudden glory? Are you sure each one of you that it would be so? Would your departure out of this life be your entrance into the life-eternal? Would the shutting of these poor eyes be the opening of nobler optics upon a brighter scene? Believer, it would be so with thee. Then why art thou afraid to die? Nay, rather, be willing at any time to gather up thy feet into the bed, and die Thy father’s God to meet where the white-robed company see His face.

To complete the description we will only remark that *the palms in their hands* may refer to their observing that great feast of the Lord, the feast of tabernacles, when the harvest of the earth is complete, when the sabbatism that remaineth to

the people of God is attained, and the pleasures which are at God's right-hand for evermore are realized; for so of old it was ordained, as we read in Leviticus, that at this festival the Israelites should take palm branches in their hands and rejoice before the Lord their God. This seems to have been the acme of felicity in their sacred year.

I wish I had the power so to describe this glorious circle—those bright ones before the throne, that you could see them! I think, as I look upon them, that I can see even now the Apostolic band. I mark the goodly fellowship of the prophets. I think I see the martyrs with their ruby crowns. Do not I see the ministers and confessors of Christ, some of my own kith and kin that have gone before me—the Covenanters who bled in Scotland, and the heroes of Smithfield? There they stand, and hark!—how they sing! None shall excel them in their song of praise. You have got a mother there, mayhaps—a sister, or a brother, or your grand sire who years ago, “went over to the majority” to sing amongst that countless multitude. Oh! if I could but have a vision of all that will be there within the next hundred years, should I see myself, and should I see all this company there? Oh! if it were possible I would fain translate you all to heaven at once—from the Tabernacle to the Temple, from this place where we sing His praises at His footstool to the place where we will sing them to His face more sweetly and more loudly far. Not one of you, oh! not one of you, would we have absent. Though, friend, you may be out of sight, and almost out of hearing, one who has just managed to crowd in amongst the multitude that throng this house; oh! may you with all the rest of us have a place amongst His chosen, and none of you find your name left out when He, for them, shall call! Are you believing in Jesus? If so, you should be there. Are you an unbeliever? If you die as you are, you must be driven from His presence; you must be destroyed from the glory of His power; all the joy and bliss that make up life must be crushed out of you, and you must live banished from Him for ever.

IV. And now to close. It seems that this goodly company, who surrounded the central throne of God WERE ENGAGED IN SONG.

They “cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb.” I was reading the other day a book containing the life of a very excellent Primitive Methodist minister, and I was greatly amused to find in his diary an allusion to myself. He says, “Went to Stroud to hear Mr. Spurgeon; he is a rank Calvinist, but a good man.” I was pleased to find that I was a good man, and I was equally pleased to find that I was a rank Calvinist; and when I came to review the book, I was obliged to say that our brother was quite correct about my being a rank Calvinist, and we believed that he was one too now that he has gone to heaven. They are all Calvinists there, every soul of them. They may have been Armenians on earth; thousands and millions of them were; but they are not after they get there, for here is their song—“Salvation unto our God which sitteth upon the throne.” That is all my Calvinism. I am sure that is what Calvin preached; what Augustine preached; what Paul preached; what Christ would have us preach; and this is what they sing in heaven—“Salvation unto our God which sitteth upon the throne, and unto the Lamb.” They sing in heaven that it was God that planned salvation; ’twas God that ordained *them* to salvation; ’twas God that gave them salvation; ’twas the Lamb that brought them salvation; ’twas all of God that that salvation was carried on, and all of God that their salvation was ever perfected. They do not one of them say, “Stop now; salvation unto our God. Yes; but still free-will had a hand in it.” Oh! no, no, no; there never was a soul in heaven that ever thought that. They all feel, when they get there, that although God never violated their free-wills, yet He made them willing in the day of His power, and that it was His free grace that brought them to come and love the

Saviour. I am sure, if the verse were given out in heaven that we sometimes sing at Communion, they would sing it there:—

“ ’Twas all of Thy grace we were made to obey,
 While others were suffered to go
 The road which by nature we chose as our way,
 And which leads to the chambers of woe.”

And I think they would sing that other verse that we sing at the Lord's Table:—

“ Why was I made to hear Thy voice,
 And enter while there's room ;
 While thousands make a wretched choice,
 And rather starve than come ?

“ ’Twas the same love that spread the feast
 That kindly forced me in ;
 Else I had still refused to taste,
 And perished in my sin.”

This is how they sing in heaven, then. It is salvation—salvation all of grace ; salvation of which the glory, from first to last, must all be given to God, and to God alone. They exclude themselves. They give no boasting to themselves. They do not say: “ Salvation unto our better nature ; salvation to our choicer grace.” No, no, but all unto the Lord, all unto the Lord from first to last. Well, brethren, some of us will not have to change our note much when we get there, for that has been the burden of our song here ; it has been the theme of our ministry from our youth up: “ Salvation is of the Lord.” We have learned it somewhere in the same college as that in which Jonah learned that old Calvinistic theology. He had to go into the whale's belly to learn it, and when he came out he said, “ Salvation is of the Lord ;” and we, too, in sharp afflictions, and pains, and griefs have had to learn it, and have it burned into us, and we never believed it more thoroughly in our lives than we do now, that if a sinner is saved it is God's work that saves him, and God must have all the glory of it.

I pray the Lord to convince any poor needy soul that there is salvation in Him, and enable that poor soul now to come and take it, take it by a simple act of faith. You have not got to save yourselves ; Christ has saved you. You have but to trust Him, and you are saved. There is nothing for you to do, nothing for you to be, but simply to be nothing and to let Christ be all in all to you, to look and live, for

“ There's life in a look at the Crucified One.”

God grant that you may look, and so be amongst the countless throng who shall sing His praises for ever and ever. Amen.

Essays and Papers on Religious Subjects.

Sermon on the occasion of the death of the late Mrs. JONES, of Notting Hill, preached in the Avenue-road Chapel, Shepherd's Bush, W., on Sunday evening, June 18th, 1871.

BY REV. C. GRAHAM.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."—ROMANS V. 8.

THE words I have now read were chosen by the late Mrs. Jones herself, and named to me on her dying bed as the text from which she wished me to preach her funeral sermon. She did not wish herself eulogised, but Christ magnified. This she indicated in the text which she chose. This object, I purpose, shall govern what I have to say this evening.

Our line of observation will be, the Lord permitting,—

I. *Man's lost condition* ;

II. *God's infinitely gracious provision for his recovery* ;

III. *And the exemplification of these truths in our late friend.*

I. *Man's lost condition.*

This in our context is described in four particulars. "When we were yet without strength, in due time Christ died for the ungodly." "Without strength" we could do nothing for ourselves, either in procuring salvation, or fitting ourselves for its reception. We could not meet the requirements of the Divine Law, and it pronounces him accursed who continues not in all things written therein to do them. "Without strength" we could neither do good nor abstain from evil. In such a case, enlightened conscience may show a man what is right; but with Paul he is constrained to say, "While I would do good, evil is present with me, and the good that I would I do not; but the evil that I would not that I do."

"I see the good, and I approve it too, Condemn the wrong, and yet the wrong pursue."

The second particular in this description is comprehended in the word "*ungodly.*" "When we were yet without strength, in due time Christ died for the ungodly." "Ungodly" is simply to be without God; to be without the knowledge of His character; without His fear; without His love. It is that state in which He is neither worshipped nor obeyed.

The *ungodly* soul is the soul that is unregenerate. It is the soul in its *fallen, natural* state. Now, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Two persons walk abroad and gaze on a landscape,—one is charmed with its loveliness, the other sees nothing in it to attract him. Two persons listen to exquisite music, look upon a magnificent statue, or a beautiful painting, hearken to poetry which conveys sublime or chaste thought in flowing numbers and grand or beautiful imagery. In each case, one is delighted, and the other feels no pleasure. Why? There is not taste to appreciate: there is not the perception of sublimity or beauty. The qualities which draw out admiration are in the objects, but the perception, or taste to appreciate, is not in the individual. All moral excellence, all Divine beauty are in God; but sin has dulled the spiritual perception, and the eye must be anointed by the eye-salve of the Divine Spirit that it may see. God is only loved when seen in His true character, and in His true character He is only seen as the Spirit of Christ manifests Him. "No man knoweth the

Father save the Son, and he to whom the Son will reveal Him."

The third feature of the description is that of our text, "While we were yet sinners Christ died for us." This was the Jewish denomination for the openly wicked. When the poor penitent in Bethany stood behind the Lord weeping, having washed his feet with tears, and wiped them with the hairs of her head, Simon, the Pharisee, reasoned in his heart, "If this man were a prophet, he would have known who, or what manner of woman this is that toucheth him; for she is a sinner"—an immoral and wicked person. Simon was wrong. The woman had been what he described her—a sinner; but she was now a sinner saved by grace. To mark their contempt of the calling, and to characterise the injustice usually connected with it, the Jews ranked publicans and sinners together. For sinners the Lord Jesus shed His blood; and of open sinners, justified and sanctified, the early churches, as a rule, were composed.

The last denomination which describes our state is "enemies." In this word the description rises to a climax. We are "without strength," "ungodly," "sinners," "enemies." The two first parts of the description are rather of a negative character; the latter two are strongly positive. Ungodly is a worse state to be in than to be without strength. To be sinners—positive transgressors—is worse still; but to be enemies, gathers up in itself all the elements of the others, and adds another and worse element of its own. Enmity to God implies hatred. The principle of this hatred exists in the heart of everyone born into the world. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Enmity you may destroy, but you can never bring it into subjection. There is a god which men have formed out of their own imagination with whom they may not be at enmity. But the God of the Bible they hate, for He is the hater of sin. The Jews worshipped a God after

their own idea; but when the true God appeared incarnate in the Person of Christ, they put Him to death.

II. Let us now look at *God's infinitely gracious provision for man's recovery.*

God is here placed in contrast with man. "Scarcely for a righteous man will one die." A righteous man is a just one, a man who gives everyone his due to the last mite, but who will to the last mite exact his own. His principle is justice, not kindness. Now, who would peril his life for such a one? The good man is more than just—he is benevolent. He gives to all their due; but he gives more; he shows to all kindness. With less than his own due he is satisfied; he shows mercy and forgives. For such a man some would even dare to die. But "God commendeth His love toward us, in that while we were yet sinners," neither righteous nor good, "Christ died for us."

When Christ died for us, He died as our Substitute; He died to pay the penalty of our sin. "He was wounded for our transgressions, and bruised for our iniquities." "He was made sin for us,"—that is, the penalty of our sin was laid upon Him. In the dispensations of God, justice is never compromised. Were justice expunged from His character, He never could be to fallen creatures an object of adoration or worship. Tertres, in his history of the Caribby Islands, quoted by Sir John Lubbock, says, "The Caribs considered that the good spirit is endued with so great goodness, that He does not take revenge even of His enemies: whence it comes that they render Him neither honour nor adoration." Such would be every man's treatment of God, if he regarded Him as destitute of the attribute of justice.

But God, commending His love toward us, and that love being the means of our salvation are two different things. I may offer my friendship to one who is at war with me, and he may reject it and still continue an enemy. Two things are necessary to our reconciliation. The first is the apprehension of

our guilt and danger. This creates the desire to be reconciled. The second is faith in the declaration of God. Faith is both the medium and the condition of our salvation. As Moses lifted up the serpent in the wilderness, even so was the Son of Man lifted up, that whosoever believeth in Him should not perish, but have everlasting life. Every bitten, dying Israelite, that looked on that serpent raised by Moses, was healed. But how different was the view obtained of that serpent by those who looked? Some who were near had a clear and distinct perception of it. They saw its colour, form, and dimensions. Not so others; some, though near, whose sight was imperfect, saw it but dimly. Some, whose eyes were just closing in death, could merely discern it. Others, in a remote part of the camp, could see it, but not discern its form. But the clearness or dimness of the perception did not affect the case. All who looked lived. So with Christ: let the dying sinner but look to Him, and whether his faith be weak or strong, it will bring salvation.

III. We have now to consider how these truths were exemplified in the late *Mrs. Jones*.

Mrs. Jones was one of those who are early cast on the Lord. Her mother died when she was three years old. But, if she grew up without a mother's love and a mother's care, God Himself supplied the want. She experienced the truth of the words of David, "When my father and my mother forsake me, the Lord will take me up." God gave her a substitute for her mother in an affectionate grandmother. But this was only a help by the way. She had to learn that all flesh is but grass. Soon the grass withered: her grandmother followed her mother to the grave. But the Lord did not forsake her. She spent two years with friends, by whom she was kindly treated, and who placed before her a godly example. Here she formed a friendship with a young woman who, like Enoch, walked with God. The example, the counsels, and instructions of this young friend,

made a deep impression on her heart. But again came the lesson that all flesh is but grass. Her young friend was smitten with consumption, and soon the fair flower faded away. The parting was very touching. The dying one saw that the Holy Spirit was leading her young companion to the Cross, and so consoled her with the thought that they would meet in heaven. That assurance is fulfilled to-day. The friends have met, and death shall not again divide them.

But we have to recount some of the steps by which the Lord made her His own, and polished and prepared her for His heavenly temple. About this time she heard the late Mr. Bird preach. His text was, "Ho, every one that thirsteth come ye to the waters." He described the thirsting soul. Her attention was rivetted. The word entered her heart. She longed to feel the thirst, that she might be prepared to drink the living water.

She heard Mr. Bird again. The text was "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Mr. Bird insisted on the ability of Christ to save all, even the worst of sinners. He laid much emphasis on the word *uttermost*. He saves to the uttermost him that cometh. Then, whosoever will may come and obtain a complete and everlasting salvation. This sermon astonished her. She found it difficult to believe the preacher. She went to her dictionary to trace out the meaning of the word *uttermost*. She found that the preacher had not painted with colours too strong. Her search convinced her of the truth of the doctrine.

She heard again. The third text was, "To you, therefore, who believe He is precious." She believed. She felt the preciousness, and her soul was filled with joy. Soon she made a public profession of her faith, and joined the Church. That profession she consistently maintained for twenty-five years until the Lord took her.

Little, probably, did Mr. Bird know

how the Lord was using his word on those occasions. It may have been, that like others, often at such times he was crying out, "Who hath believed our report, and to whom is the arm of the Lord revealed?" "I have laboured in vain; I have spent my strength for nought and in vain." But God's Word, faithfully preached, will not return to Him void.

From the time of her conversion, Mrs. Jones was consecrated to the Lord. She had a profound dread of lukewarmness, and prayed earnestly against it. No doubt she saw sad examples of it in professing Christians. But in the dread of it which she experienced, the Divine Spirit was leading her on in the ways of the Lord. So much does the Lord abhor this lukewarm spirit that, in writing to the Laodicean church, He says, "I would thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." As her model and directory, she desired to place before her the Divine standard only. To this end she often read the Epistle to the Ephesians, justly regarding that Epistle as eminently bringing out the doctrine of holiness. One thing I must not omit to mention as the fruit of the study of the Scriptures for herself. There she clearly saw that the hope of God's people is the return of Christ to raise His sleeping saints, and transform His living ones, who wait for His appearing, that with them He may set up His kingdom and bless this blighted world. This blessed hope she cherished to the last, and was delighted when she heard it brought out in the ministry of the Word.

It will not be unprofitable to glance for a little at the effect of her devotedness and service. After her conversion she went to keep house for her two brothers. Both were unconverted men. They carried on their business on the Lord's-day as on the ordinary days of the week. This grieved her spirit. She was not, however, one to mourn over such a state of things without an attempt to redress it. She induced them

to attend the ministry of the Gospel. Her prayers ascended to heaven on their behalf, and not in vain. Both were converted. Both live to-day, the witnesses of her grace and devotedness. Both occupy useful posts in Christian Churches, and one is a superintendent of a Sunday-school. I may add that their children arise up also to call her blessed.

From the time she became a Christian Mrs. Jones felt a deep interest in the work of the Lord. Up to the measure of her ability she gave of her own substance. She made work and sold it, then gave the proceeds to the cause of God, and induced others to do the same. Her charity began at home, but it did not end there. As an illustration, she united with others to make up a box of clothes for India, to help the work of the Lord there.

In teaching the young she was indefatigable. For years she conducted a young woman's Bible-class, in Norland Chapel, attended by from twenty to twenty-five, who were deeply attached to her. She ever kept it before her to lead all under her instructions to Christ. She felt that nothing was done, if they were not won for Him. Nor were her labours in vain; many of those brought to Christ, will be her crown of rejoicing in the day of His glory. The reflex of this on her own spirit was salutary. It gave her a thirst for the knowledge of truth, that she might be able to impart it. It enabled her to value an instructive ministry, and to attend to the interpretation and unfolding of the Scripture.

Mrs. Jones was one of those who lived for others. She lived to win souls for Christ. From her last bed she wrote letters to one and another for this end. To a careless gentleman on a sick bed, she wrote one, exhorting him to seek salvation while he had the opportunity. This letter was well received; and that gentleman in reply promised that he would commence to read his Bible and call upon the Lord for salvation.

A woman living in the neighbourhood, a professing Christian, began to open

her shop on the Lord's-day. Mrs. Jones requested that, when next she called, she might be brought up to her sick-room. This was done. After the interview, on retiring, that woman said that from the solemn things Mrs. Jones had said to her, she would never again open her shop on the Lord's-day; adding an earnest prayer that God might forgive the sin of what she had done.

Mrs. Jones felt convinced that one of the objects for which the Lord kept her so long hanging between life and death, was, that she might be a blessing to her family. For them her prayers continually ascended to God. Fruit soon appeared. While she lay on her dying bed, her eldest son was converted, and received into the fellowship of this Church.

One of the last things she contemplated in her illness was to bring the Gospel to the neglected classes in her neighbourhood, who attend no place of worship, and with whom the Lord's-day is a period of drunkenness and revelry. This was a temple she was not permitted to build. Death laid his hand upon her before she could lay its foundation-stone. But her Blessed Master has already said, "It was well that the thought was in thine heart." Her hope was that some other would take up and carry out the work her failing strength prevented her accomplishing. May the desire of her heart be granted.

In her long and tedious illness the grace of God was eminently magnified. For eighteen months she may be considered as having been in a dying state. Early in her illness she underwent an operation for the removing of tumours. Such was her faith in God and the strength of her mind, that when the hour came, she arose from her sofa, took an affectionate adieu of her husband, saying, that as a lamb, dumb before its shearer, she committed herself to God, walked upstairs, and lay down on the table on which the operation was to be performed. During all her illness I was often with her. At the period of the operation, she told me that as the strength of her body de-

clined, she felt her soul grow stronger in the Lord. On one occasion, I took a devoted minister from the country to see her. On leaving, he remarked, that the visit more than repaid him for his journey to London.

The Rev. W. Balfour several times visited her. On coming away, he remarked, again and again, how refreshed and strengthened his spirit was by the intercourse.

In relation to the state of her mind during her illness, a kind Christian friend who was much with her, writes, "I always felt it a great privilege to listen to her conversation, . . . to hear her speak of her firm trust in her Saviour, and the bright anticipation of seeing Him. On one occasion, when the end seemed very near, she told me the thought had troubled her, "Should my feet not be on the rock, what would become of me?" But gradually assurance came, and with it peace, which, I think, never left her from that time, and which, as she said, enabled her without an anxious thought to leave all in the hands of Him who does all things well. Her favourite chapters were the last two in Revelation, wherein the description of the New Jerusalem, adorned with all that is most costly in human estimation, figures forth what eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. She delighted to dwell on this subject. Her firm faith kept her cheerful at all times. She was ever thinking and contriving for the benefit of others."

Having passed through so much severe suffering, she dreaded the approach of death. This led her to ask for prayer, that she might pass away quietly at the last. For some time, she prayed every day that she might die while she slept. Her prayer was answered. She became unconscious, fell into a long sleep, and in her sleep her spirit, without a struggle, passed away to the Lord.

Her body rests in the ground in the Ealing Cemetery, which was once in the possession of her father. There

sleep her two eldest sons. That was the spot she chose for them and for herself. But while her dust has joined theirs below, her spirit mingles with them above. I cannot but feel that, while we have sustained a heavy loss, God has greatly honoured this church. Within the last few months two of the choicest spirits which it has been my privilege to know, have been removed from its ranks to join the ransomed above. While freely conceding that each of them had clinging to her several of the weaknesses and imperfections of our common humanity, I am nevertheless persuaded that, among the saints on high, two of those who occupy not the least glorious position are Mrs. Jones and Mrs. Collyer. I am fully persuaded there are others amongst us also who, when called to the presence of the Lord, will have an entrance ministered to them equally abundant.

What now is the lesson we have to learn from the life and death of one so devoted? Surely, it is to follow her as she followed Christ. She was happy, for she was wholly given up to the Lord. In bowing her neck to His yoke and her shoulder to His burden, she found rest for her soul. When the dark hour of affliction came, she was prepared to meet it. She passed through the furnace, but she was not alone. He that walked through the fire with the three Hebrew youths of old, was with her also. She realised the truth of the promise, "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." In the darkest part of the dark valley her eye saw no gloom. It was gilded by the smile of her Redeemer.

Finally, let us not doubt, that if her faith and faithfulness are ours, when our flesh and heart, like hers, shall fail, the Lord shall be the strength of our heart, and our portion for ever. Amen.

CHEERFUL OFFERINGS.

BY REV. W. H. PAYNE.

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord."—1 CHRONICLES XXIX. 9.

AN interesting illustration of the offering of Christian willingness was recently exhibited in the village of Catfield, Norfolk. This place is situated in the Yarmouth Circuit of the Primitive Methodist Connexion, and in this Circuit it was resolved to undertake a mission in Western Africa; and the first Primitive Methodist Missionaries were sent from Yarmouth to that dark part of our world. Hence, a lively interest was felt throughout the Circuit in this branch of the missionary enterprise. Rather more than three years since one of the members of the Church in Catfield was impressed with the conviction that he could do more for the Mission if he were to devote more of his substance to this good work. He therefore resolved to select *half-a-pint of beans* and send them to the missionary meeting, with the request in a note which was attached to them, that some two friends would plant them in succession for *three years*, and give the entire proceeds to the missionary society. The gentleman who presided on the occasion was a Baptist, and he offered to take half; the member of the Church took the rest. At the close of the meeting the beans were counted, and the number was found to be two hundred and fifty-six in each quarter of a pint. On the third anniversary a most enthusiastic missionary meeting was held, the chapel had appropriate decorations for the occasion, when the chairman of the meeting three years before again presided, and stated the result of his produce as two quarters, three pecks, and three pints, the sale of which realised £5 5s. 3d. The other gentleman adopted a novel mode of procedure; planting each bean at a distance of ten inches apart, his produce was—first year, eleven pints; the second year, nine bushels one and a half pecks; the third year, thirty-four quarters, one coomb, two and a half

pecks, which was sold for £76 9s. 6d. together realising £81 14s. 9d. for the benefit of the Mission. The same gentleman offered to take half-a-pint of beans for another three years' produce, which gives promise of a greater yield. Another friend undertook the planting of a large potatoe and its produce for three years. "The people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord." Cannot some readers of the *Baptist Messenger* resolve to go and do likewise on behalf of our own honoured Society. "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver," (2 Cor. ix. 6, 7.) The lesson is so obvious, that it scarcely needs enforcing. We see how true are the words of the wise man, "The liberal soul shall be made fat; and he that watereth others, shall himself be watered" (Prov. xi. 25).

The incident shows how easy a thing it is to devote our substance to God. We sometimes sing—

"With my substance I will honour
My Redeemer and my Lord;
Were ten thousand worlds my manor,
All were nothing to His word."

Alas! this is too often mere "lip-service." There is amongst many professing Christians no storing for God. The miserable sums doled out into the treasury of the house of the Lord reflect but little piety or self-denying love from the donor. If this incident of cheerful offering should be read by any such, let the question come home to you, "How much owest thou to thy Lord?" He gave Himself for you, will you not willingly give of your substance for the support of His cause amongst men, and the extension of His kingdom in the earth,

"That man may last but never lives,
Who much receives, but nothing gives;
Whom none can bless, whom none can
thank,
Creation's blot, creation's blank."

The incident also gives encouragement to individual exertion for the good of our fellow-men. If two hundred and fifty-six beans produced in three years thirty-four quarters, so we may calculate how blessed would be the results of Christian consecration. If one Christian brought one convert to Christ in a year, one becomes two; two becomes four in two years; four, eight in three years; eight, sixteen in four years—and, if this calculation is followed out, in ten years one becomes a thousand, in twenty years a million, in thirty years a thousand millions. It was recently said, "If the Christian church will give itself to this business of preaching the Gospel, it has wealth enough and men enough to preach it in the next ten or twenty years to every creature. All we need is a willing mind, a Pentecostal spirit of prayer, and faith and zeal. Only *expect* what God promises to give; only *attempt* what God bids you do, and the thing will be done." Will not some reader resolve to bring one to Christ? To begin now, with prayer for the teaching of the Spirit, to speak with their children and their friends—to do their share in presenting the truth to every man's conscience in the sight of God! Shall we sleep, while souls are perishing? No, rather let us be up and doing. "The night cometh when no man can work" (John ix. 4). But some one may read this who has not himself come to Christ. You cannot lead others to one to whom you are a stranger. The writer would therefore earnestly invite you now to come to Jesus. He is the very friend you need, for He "loved you, and gave Himself for you." He is "the way, the truth, and the life." He invites you, saying, "Come unto Me, all ye that labour and are heavy laden." He promises, "Him that cometh, I will in no wise cast out." May you be led now, as you are, accept the invitation, and thus find "rest to your soul;" then, in your joy, offer willingly with a perfect heart to the Lord.

Worstead.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XLIII.—ONE-WORD TEXTS.

"Faith."—Gal. v. 22.

THE Apostle puts faith after goodness, not that goodness has the priority; for by faith we are restored to goodness, and without faith all our goodness is imaginary and vain. But from the connection of the word here we conclude the Apostle is not speaking so much of the grace of faith as fidelity, or being faithful in the service of God. Faith, as a grace, takes the lead of all graces and Christian virtues; but faith, in the sense of fidelity, is the genuineness and sincerity of the entire Christian character; faith or faithfulness, that is true fidelity, may be regarded

I. IN REFERENCE TO GOD. Being faithful, as His *children*, in all loving obedience; as *servants* doing His will; as *subjects* loyal to His Divine authority; as *worshippers* worshipping the Father in spirit and in truth, so this fidelity with regard to the Divine honour and glory ever seeking to show forth His praise (Deut. xi. 1). It may be regarded

II. IN REFERENCE TO THE LORD JESUS CHRIST. The Father has given all things into Christ's hand—all honour, all authority, all power, all judgment. Now fidelity involves submission to Christ; confession of Christ; profession of Christ; adherence to Christ; seeking the glory of Christ: in one word, living and dying to Christ. This faith makes Christ first and chief, and supreme end of all the Christian life (John iv. 14). It may be regarded

III. IN REFERENCE TO THE HOLY SPIRIT. Faith, or fidelity, as it regards His operations and influences, doing all in lowly reliance on His gracious aid. Not vexing, grieving, or quenching the Spirit of God. Seeking to respond to His inward workings, and obeying His holy monitions. Praying, singing, hearing, working in the strength of His gracious communications (John xv. 8). It may be regarded

IV. WITH REFERENCE TO THE DIVINE

WORD. Faith in holy Scripture and fidelity to it. As the inspiration of God; as the rule of belief, and worship, and life; as the code of the Divine laws; as the revelation of God's will and the reflections of His glorious perfections; fidelity to the Spirit, and the true letter of holy Scripture, not adding thereto, or mixing anything therewith, or taking therefrom. Or withholding, or perverting the testimonies of the Lord (Deut. iv. 1; Rev. xxii. 19; Psalm xx. 1; Acts xxiv. 16). This faith may include

V. FIDELITY TO THE CHURCH OF GOD. As members of Christ's body, filling our place according to God's will; honouring the Church of God by our spirituality, purity, humility, labour, constancy, and self-sacrifice. In official positions unselfish, lowly, and abounding in works of usefulness and labours of love (Acts xx. 23—25). It may take in

VI. FIDELITY TO OURSELVES. A conscientious, thorough, true, Christian life. Doing homage to God's vicegerent within us, and doing all with uprightness of heart and singleness of eye to the Divine glory (1 John iii. 20).

Now thus we may exhibit "faith" or fidelity, which may be regarded as the headstone of the Christian temple, in whom God dwells by His Holy Spirit. Observe, this faith or fidelity is—

1. Of Divine grace. It must be wrought in us, and by grace alone, imparted and received, shall we be true and faithful to God.

2. This faith is essential. It is so now in order to the enjoyment of the Divine favour. It will be so, finally, in order to the confession of the Saviour and the rewards of the great day.

3. For this *faith* we must labour earnestly. By prayer, humiliation, and self-denial, God seeks to produce this in the hearts of all His people, and we are to seek to be co-workers with God.

4. This faith gives power in every holy work and mission in which we engage—to the preacher, to the deacon, to the Sabbath-school teacher, and to all labourers in the vineyard of Jesus.

Tales and Sketches.

A TRADITION OF THE PEAK.

BY REV. H. J. BETTS.

WEARIED with a round of Whit-week school excursions, I determined that the "special train" which, at a late hour, conveyed our party from "Miller's Dale" back to Manchester, should leave me upon the platform, for I had arranged to spend Friday night at a farm-house away in the hills, and enjoy (weather permitting) a quiet stroll on Saturday. It occurred to me that I had not yet seen the new home of a dear old friend at Eyam—a place of which I knew nothing, and concerning the attractions of which I had no high expectations. I learned from my host that six miles' walk would bring me thither,—so, thankfully accepting the guidance for the first mile of a rustic *cicerone*, and threading the intricacies of field-roads and rustic lanes for the other five, I arrived at (I know not why so called) "the Athens of the Peak." Distant from "the Line," the village enjoys a seclusion and repose which, to many of like character, have become a thing of the past. It has scarcely more than one long street, and, I judge, somewhere about 1,500 to 2,000 inhabitants. "Sir William," the Parnassus of the Peak, is within the boundaries of the parish; and Derbyshire has no spot with greater variety or extent of sublime and enchanting scenery.

I spent the day most enjoyably. My friend—well acquainted with the district—made my acquaintance with its best points a simple matter of "follow my leader." The great charm of the place, however, I found to be its association with certain events of thrilling interest in connection with "the Great Plague." My friend's narrative was such as to whet the appetite for full details, and Mr. Wood's history of the village (a volume of 244 pages) will

supply the material for a sketch which will, perhaps, attract to this charming spot somebody who does not know where to go this autumn.

One-sixth of the population of London fell victims to the plague of 1666. It destroyed FIVE-SIXTHS of the villagers of Eyam. In Dr. Mead's treatise (published about 1721), it is recorded that "the plague was likewise in Eyam, in the Peak of Derbyshire, being brought thither by means of a box sent from London to a tailor in that village, containing some materials relating to his trade." In removing the contents of the box, the tailor noticed that they were damp, and hung them before the fire. He was suddenly seized with violent sickness. Soon the fatal *purple spot* appeared on his breast, and he expired in agony. The infection spread. The more wealthy escaped by flight. Many went into the surrounding hills, and lived in huts "till these calamities were overpast." Consternation appeared in every face, and it became probable that, panic-stricken, the people would, with one accord, leave their homes. This aroused the energy and self-sacrifice of Wm. Mompesson (then Rector of Eyam), and Thomas Stanley, a predecessor of his, who, after eighteen years of pastoral labour, had been ejected from his living with the heroic two hundred of 1662. Assisted by Stanley, whose influence seems to have been great, the good Mompesson remonstrated with the people on the consequence—in a fearful spread of the contagion—that must ensue from their flight, and pointed out the improbability (even as to their own safety) of leaving the disease behind them in their deserted homes. He declared his own determination to remain, and promised to obtain from the rich people of the county whatever might serve to alleviate suffering, and arrest, as soon as God would permit it,

this direful calamity. The villagers nobly acquiesced, and determined rather to stay and die, than to take the scourge to neighbouring places. A kind of circle was drawn round them, marked by well-known stones, hills, and streams; and no one passed beyond it! I was taken by my friend to "Mompesson's Well," whither, from adjoining villages, needed clothing and provisions were brought in the early morning of each day. Whenever money was given in exchange, it was put in the shallow well, the water (constantly running) preventing the dreaded contagion. In June 1866, the faithful pastor and his flock migrated for public worship from the church to the "Delf," where, from a perforated arch in a huge rock, he preached the Gospel to an awestricken multitude, that scattered themselves about the greensward, meeting and parting without a shake of the hand, and with scarcely a smile for relative or friend. When I stood in that cleft rock (now called "Cucklett Church") I felt, as one has written, that "Paul preaching at Athens, or John the Baptist in the wilderness, scarcely excites a more powerful and solemn interest than this legate of the skies," standing between the dead and the living till the plague was stayed.

One *Marshall Howe* undertook the ghastly task of undertaker, gravedigger, and sexton for the whole. He was a man of gigantic stature, and great physical courage. Avarice seems to have, in part, induced him to perform this revolting service. Whenever he heard that a person was dying, without friends to care for him, he immediately dug a grave in a field, and, watching for the last gasp of the victim, tied a cord round the neck or feet of the corpse, and, with "unhallowed haste," dragged it to the disinfecting earth. The money, furniture, and effects of the deceased were his unenvied remuneration. His own wife and son were among the many for whom his services were required. Years after, the Eyam mothers would quiet naughty

children by threatening to send for Marshall Howe.

At the end of August, Mompesson's wife—a heroine worthy of such a husband—took the infection. She struggled against it for a few days, and died at the age of twenty-seven. "Mompesson cast himself beside her putrid corpse, and, in the agony of despair, bathed her cold and pallid face with burning tears. The domestics came, and led him faltering away; but, ere he left the room, he turned, sobbing, and cried 'Farewell, farewell, all happy days.'" Her tomb cannot but be an object of deepest interest to all who visit the churchyard, which, within a circle of beautiful lindens, will be found in the centre of the village.

About two furlongs eastward of Eyam, on the slope of a hill, are the "Riley Grave-stones." An enclosure of rudely built stone-wall surrounds them. The following are the inscriptions:—

"Elizabeth Hancock, buried Aug. 3, 1666.
John Hancock, buried Aug. 3, 1666.
Oner Hancock, buried Aug. 7, 1666.
William Hancock, buried Aug. 7, 1666.
Alice Hancock, buried Aug. 9, 1666.
Ann Hancock, buried Aug. 10, 1666."

The reader may judge my feelings, when, after deciphering some of these inscriptions with great care, my friend told me the tradition that makes this spot one of the most solemn in this interesting neighbourhood. Here the wife and mother buried, in a few days—and with her own hands—her husband and all her children. No one daring to enter the house, she dug their shallow graves a hundred yards or so down the hill, and, dreading to touch the putrid bodies, tied a towel to the feet of each, and dragged them, one after another, to their resting-place. "Hapless woman! Surely no greater woe ever crushed a human heart!"

Mompesson wrote thus to Mr. Beilby, when, left with only a sixth of his parishioners, he rejoiced that the enemy had departed:—"Our town has become a Golgotha; and, had there not been a small remnant left, we had been as

Sodom, and like unto Gomorrha. My ears never heard such doleful lamentations. My nose never smelled such horrid smells. My eyes never beheld such ghastly spectacles. . . . Blessed be God, all our fears are over!"

Of *Stanley*, Calamy quotes the reliable testimony of Bagshaw, that he was in no way inferior to *Mompesson*. "When he (*Stanley*) could no more serve his people publicly, he was helpful to them in private. Some persons yet alive will testify how helpful he was to his people when the pestilence prevailed in Eyam; that he continued with 'em, when, AS IT WAS WRITTEN, 259 persons of ripe age, and 58 children were cut off thereby. When some, who might have been better employed, moved the then noble Earl of Devonshire, Lord Lieutenant, to remove him out of the town, I am told by the creditable that he [his lordship] said, It was more reasonable that the whole country should

—in more than words—*testify their thankfulness* to him [*Stanley*] who, together with the care of the town, had taken such care AS NO ONE ELSE DID, to prevent the infection of the towns adjacent." The Eyam chronicler informs us that, to this day, the memory of *Stanley* is revered and cherished; and that by some he is invariably styled, "THE GREAT GOOD MAN." He died at Eyam in 1670, "satisfied to the last in the cause of Nonconformity."

No instance of plague (properly so called) has occurred in this country since the fearful desolation of this village in the hill-country. The visitor to Eyam should leave the train at Hassop Station, within six miles (a glorious walk or ride) of a spot, round which cluster all the scenic attractions of better known places, and to which belongs a history not surpassed in interest by any other village in the realm.

Manchester, June, 1871.

Striking Thoughts, Facts, and Figures.

SPEAKING FOR CHRIST TILL THE LAST.

MR. JAMES SMITH once wrote some beautiful lines on the death of Catherine Cropper. She died at the age of eighty-eight years, and had been a member of the Church meeting in New Park-street fifty-five years. Just before she died, as she was speaking very earnestly to a young person, her niece wished her to spare herself, when she said, "Let me speak for Christ while I have breath; it will soon be over." Oh, to speak like her for Christ till the last!

A VIRGIN OVERCOMING THE TEMPTER.

A VIRGIN was tempted by a young man to commit an act of folly. Said she unto him, "Grant me but one request,

and I will do as thou desirest." "What is that?" said he. "Do but hold your finger one hour in this burning candle." No, he would not, he was too great a coward to do that. "Then," said she, "you would not for my sake hold your finger for one hour in this candle; and yet you would ruin me, and have my soul burning in hell for ever." The coward was glad to beat a retreat.—OLD DIVINE.

THE NEGRO DYING FOR OTHERS.

DURING the late American war a flat full of soldiers, and a few negroes attempted to land at Rodan's Point, and were repulsed with a terrible fire of rebel bullets, all tumbling into the boat and lying flat to escape the shot. Meanwhile the boat stuck fast in the shore,

when a noble African said, "Somebody got to die out of dis, and it may as well be me." He then deliberately got out and pushed the boat off, and fell into it, pierced by five bullets, and died. It was noble thus to sacrifice his life for his comrade and friends. But the love of Christ exceedeth this. He died not merely for his friends, but for his foes, for "God commendeth His love toward us in that while we were yet sinners Christ died for us."—H. W.

WANTING TO BE IN CHRIST'S HEART.

IN the summer of 1862 I went to see a sick man and he gave me a sweet idea. He said, "John the beloved discipole leaned on Jesus' breast, but I want more than that: I want to be in his heart." If we love our parents, husbands, wives, or children, we shall want to be in their hearts; nothing less than this will satisfy us: so those who love Jesus want to be in His heart.—H. W.

Reviews.

The Gospel Church. Delineated from the New Testament. &c. By HENRY WEBB. (Simpkin and Co.).

THIS closely-printed octavo volume of 293 pages takes a clear and full review of the New Testament teaching on the constitution, worship, order, ministers, and ministrations of the *Gospel Church*. It also details the special privileges and authorised duties of Christian fellowship. The work is well written, and the arrangement of the various departments of the subject clear and distinct. Great candour and thorough Catholicity are indicated throughout, and a spirit of considerate moderation pervades the whole. It is rather singular that the word Baptism, if we mistake not, occurs only once, and half a sentence begins and ends that subject. We think the work deserving of the careful reading of Christians of all denominations, whatever may be their creed or Church order. An index would have facilitated a reference to the various topics discussed, and added greatly to its value.

Darwinism Refuted, &c. By SIDNEY HERBERT LAING. (Elliot Stock).

WE commenced reading this essay with fear and trembling, concerned lest the work itself would not justify the title it bore; but we finished its perusal with entire satisfaction. The writer has discussed the subject fairly, and his conclusions are most completely triumphant. Of course, it is not an elaborate treatise, but an essay; yet the main points in dis-

pute have been grappled with, and Darwinism thoroughly refuted. We would heartily commend the book to all Sabbath-school teachers, students, and young ministers who may make good use of it in their various spheres of labour. The spirit of the writer is as sterling as his reasoning is conclusive. We wish it the greatest possible success.

Metropolitan Tabernacle Pulpit.—The "Thousandth Sermon." Preached by C. H. SPURGEON. (Printed and published by Passmore & Co., 18, Paternoster-row.)

HERE are four marvellous things—that a thousand sermons should be preached and published by any man living—that the preacher should not have yet attained the meridian of life—that they should have been translated and circulated all the world over—and that the preacher should be one of the Baptist order, a sect in very many places still spoken against.

Army Bible Classes, &c., is a small square book in cloth, full of useful matter, and most cheering incidents, and should be circulated freely among all interested in the welfare and salvation of our soldiers. It is published at the Army Scripture Readers' Offices, 4, Trafalgar-square, W.C.

REVIEWS, PERIODICALS, &c.

The Sword and Trowel, a most substantial number, and full of papers adapted for usefulness. *Our Own Fireside* is

thoroughly good, with articles rich, varied, and all bearing the right ring. *Our Home Words* is so admirable and cheap, that it ought to sell by thousands of thousands. *The Hive* is the Sabbath-school Teachers' real helper. *Old Jonathan* is, if possible, better and better. *The Baptists' Magazine* is extra good, but lacks briskness; and, therefore, is wanting in attractiveness, except to ministers, students, and the more educated class of readers. *The Gospel Magazine* has its usual round of evangelical and experimental articles, but would be the better for a number of shorter pieces. *The Ragged School Union Magazine* good and refreshing as ever. *The Appeal* is just adapted as a wayside gift, or monthly loan tract.

PAMPHLETS, SERIALS, &c.

We commend a good *Sermon on the Ambassador and His Instructions*. By

the Rev. W. Jeffrey. (Robert Banks). A striking discourse by A. G. Brown, of Stepney, on the *Conversion of Children*. (J. Paul and Morgan and Chase). *By-Paths of Baptist History*, by Rev. J. J. Goadby, has reached Part IV., and takes in *Baptist Confessions of Faith*. *The Biblical Museum*, Part VII., retains all the excellences we have described, and brings us down nearly to the end of Matthew xxvii. We have also to hand the interesting *Annual Reports of the Ragged School Union*, and also of the *Ragged Church Union*, and *Trinitarian Quarterly Record*. Of new and telling tracts, we would recommend cordially *The Blind Father's Prayer Answered*. *The Three Pilots*, No. 430; *The Two Babylons*, No. 435; *Joseph Sturge*, No. 434; *Happy Deaths*, No. 432; all published by the Baptist Tract Society, and sold by Elliot Stock. *Sunday-school Reform* is a suggestive pamphlet. Sold at 2d. (Elliot Stock).

Poetry.

THE FEARFUL BELIEVER
ENCOURAGED.

"I do set my bow in the cloud"—GEN. ix. 13.

DOUBTING Christian, cease thy weeping,
God, thy God, is ever nigh;
He defends thee, waking, sleeping,
Lo! to faith's adoring eye,
The bow is in the cloud.

Write not bitter things against thee,
Yielding thus to unbelief,
Ever ready to deceive thee,
Whispering, "There's no relief,"
The bow is in the cloud.

Oft when trials have been many,
As thy day thy strength has been,
And amidst the worst of any,
Thou hast said, for thou hast seen,
The bow is in the cloud.

Let not dark anticipation
Wound thee with corroding care;
Should thy path be tribulation
All-sufficient aid is near,
The bow is in the cloud.

All the saints from righteous Abel
Have been made to bear the cross,*
But their trust in One was stable,
Who could sweeten every loss,
The bow is in the cloud.

Ever spurn the false suggestion,
Whereby Satan seeks to prove,
When thy Father gives affliction
'Tis because He fails to love,<†
The bow is in the cloud.

Look beyond this vale of sadness
To the region of the blest,
And till reached that home of gladness,
And obtained the promised rest,
The bow is in the cloud.

Soon thy days of mourning over,
Thou shalt leave this world of night,
See thy Saviour 'compassed ever
With a radiant bow of light ‡
The bow is in the cloud.

Hammersmith.

* Luke, ix. 23-26. Job xxxvii. 21.

† Heb. xii. 5-8. Rev. iii. 19.

‡ And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.—Rev. iv. 3.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. J. D. WILLIAMS has resigned the pastorate of Upton Chapel, Lambeth. He is at liberty to supply any vacant church in the suburbs or the country. Communications to be addressed to him at G. King Henry's-road, Regent's-park, N.W.

Mr. J. W. Butcher, of Regent's-park College, has accepted an invitation from the church meeting in Blenheim chapel, Leeds, to become their pastor.

Rev. Matthew Morris, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the church, Wolsingham, Durham.

Rev. J. Hedges has resigned his pastorate of the church at Barrowden, Rutland, where he has faithfully laboured for upwards of seven years.

Rev. Frank E. Trotman, of Redruth, Cornwall, has accepted an invitation to the pastorate of the Union Church, Upper-road, Plaistow, Essex.

Rev. J. A. Griffin has resigned the pastorate of the church at Little Ilford, and accepted that of the church in Charles-street, Camberwell New-road.

Rev. T. Stephens, after supplying the pulpit of Silver-street Chapel, Trowbridge, for twelve months, has accepted an invitation from the church to settle among them as their pastor.

Rev. P. J. Ward, of the Metropolitan Tabernacle College, has accepted the invitation to the pastorate of the church, Mermaid-street, Rye, Sussex.

Rev. J. Butterfield, having given notice of resigning his pastorate at Rotherhithe, of sixteen years, is now open to a call. Address, 2, Yeoman-terrace, Lower-road, Deptford, London.

Rev. Joseph Blake has resigned the pastorate of the church at Dalston, and accepted the oversight of the church at Beccles, where he has commenced his labours with encouraging prospects of success.

PRESENTATIONS.

THE Rev. W. C. Jones, pastor of the church, East-street, Newton Abbot, Devon, has recently been presented by his friends with a valuable gift of books.

A valedictory service was held at Barton Fabis, Leicestershire, on Wednesday, June 28th, on the occasion of the removal of Rev. W. Hill, who for the last five or six years has been one of the pastors of the General Baptist Church, but, with Mrs. Hill, is now about to return to Orissa, where for some years he had previously laboured as a missionary. A public meeting was held, at which Rev. W. Jarrom presided. A purse containing twenty-five sovereigns was presented to Mr. Hill, and a gold watch to Mrs. Hill, as tokens of affectionate regard from friends belonging, for the most part, to the church and congregation. Addresses were delivered by the Revs. J. Salisbury, C. Springthorpe, W. Salter, and by Messrs. S. Deacon, jun., and Bates.

BELFAST.—An interesting meeting in connection with the Baptist church was held on Monday, June 26. After tea, the Rev. Dr. Knox was invited to preside. The chairman then gave a brief introductory address on Christian co-operation, and introduced Rev. C. Kirtland, of London, Secretary of the British and Irish Baptist Home Mission, who, in the name of the society, presented to Rev. R. M. Henry, of Belfast, a beautifully illuminated address as an expression of regard for his valued services when engaged on a recent deputation to the churches in the United States and Canada. After a few words of acknowledgment from Mr. R. M. Henry, interesting addresses were delivered by Rev. J. Banks, and by Messrs. Quin, D. Anderson, and Simpson; and the meeting was closed by the Rev. Mr. Owens.

The Rev. W. Dyson, late of Wirksworth, has been presented with a testimonial expressive of the appreciation of his services while residing in that town. The presentation to Mr. Dyson consisted

of an elaborate timepiece in white marble, on which was a silver plate. Mrs. Dyson was also presented with a workbox, in rosewood.

Rev. S. Mann concluded his ministry at the Clarence-street Chapel on June 25th. Shortly after his departure from Penzance several of his friends, members of the church and congregation, forwarded the reverend gentleman an elegant gold Albert, accompanied with a letter expressive of their deep regret at his departure, their strong personal attachment, and their high appreciation of his character and ministerial ability.

On Thursday, June 15th, a meeting was held in the General Baptist Chapel, Chesham, to bid farewell to the Rev. Charles Payne (the late pastor of the church worshipping in the above place), who is leaving for Minnesota, U.S. Mr. J. Page presented Mr. Payne with a purse containing £6 15s. from the Bible-class; and another containing £21 10s. as an offering from members of the church and congregation.

ABERSYCHAN.—On the 29th of June, the Rev. S. Price completed the fortieth year of his ministry here, and his friends celebrated the event by a social tea, at which a purse containing sixteen guineas was presented to Mr. Price, with an address of a highly congratulatory character. The pastor gave an interesting narrative of his forty years' ministry, and appropriate addresses were delivered by various friends.

On Tuesday, June 27th, a meeting was held in the vestry of Church-street chapel, Marylebone, at which an elegant timepiece was presented to Miss Wathen, teacher of young women's Bible-class; also a handsome writing-desk to Mr. Kirby, the superintendent, from the Rev. Dr. Burns, the pastor, teachers and Bible classes of the above school as a token of their regard for each.

Rev. T. R. Stevenson preached his farewell sermon at the Union Chapel, Luton, on Sunday, June 25. There was an overflowing attendance. On the following Monday a public meeting was held, which was crowded to excess. Addresses were given by various ministers, who spoke highly of Mr. Stevenson, not only as a minister, but as a gentleman ready to help in any way every movement on foot which he considered of advantage to the

town. Mr. Johnson Willis, on behalf of the church and congregation, presented Mr. Stevenson a purse, containing the sum of thirty sovereigns, and an album with portraits of 150 of the members of the church.

RECOGNITION SERVICES.

THE ordination services in connection with the settlement of the Rev. R. F. Guyton, of the Bristol College, as pastor of the church at Chepstow, were held on Tuesday, June 13th. An introductory discourse was delivered by Rev. George Gould, which was followed by the usual statement on behalf of the Church and congregation, given by Mr. W. P. Thomas. Mr. Guyton then gave a short account of the reasons which led him to dedicate himself to the ministry. The ordination prayer was offered by Rev. T. Jones, the former minister. The charge to the minister was given by Rev. F. W. Gotch, LL.D. Revs. T. Nicholson and J. Bloomfield assisted in the service. In the evening a public meeting was held, when addresses were delivered by Revs. J. W. Lance, G. Gould, F. W. Gotch, LL.D., S. R. Young, J. Bloomfield, T. Nicholson, M. S. Ridley, I. Rees, George Durrell, and J. Durrell, Esq.

Recognition services of the Rev. G. Wyard, jun., successor to the late G. Isaac, in the pastorate of Sussex-street Baptist Chapel, Brighton, were held on the 5th of July. The Rev. G. Wyard, father of the new pastor, asked the usual questions, and gave the charge to his son; Mr. J. Tate was called upon to give the reasons which led the Church to choose Mr. Wyard, jun. Addresses were given by the Revs. Hamilton, Foyster, Wilkins, Glaskin and Smith. On Thursday evening the Rev. G. Wyard, sen., preached to the Church in Sussex-street.

Services in connection with the ordination of Mr. D. F. Ellis, of Pontypool College, as pastor of the church, Llisvane, Cardiff, were held on July 13th and 14th. On Wednesday, Rev. W. Williams delivered a discourse on the nature of a Christian Church. Rev. D. Edwards proposed the usual questions, after which Mr. Edwards offered the ordination prayer. Dr. Thomas deli-

vered the charge to the pastor, and Rev. R. Johns to the Church. The other services were conducted by Revs. J. Morgan, R. Jones, D. O. Edwards, D. B. Jones, and R. Johns. Revs. J. C. Powell, W. Jones, and T. Thomas, took part in the services.

Services were held in Winchester, on Sunday and Monday, the 18th and 19th of June, in connection with the settlement of the Rev. Albert Braine, late a student of Bristol College, as pastor of the City-road Chapel. At the services on Monday, Rev. R. Caven offered the ordination prayer; the Rev. W. Gotch, LL.D., gave the charge to the pastor; the Rev. S. Wills, D.D., addressed the Church and congregation. In the evening a public meeting was held in the chapel, Dr. Gotch in the chair. The secretary of the church then read a brief statement of the finances, also a report of the Sunday-school. Addresses were delivered by Rev. R. Caven, J. T. Collier, and J. Parsons, Esq. Collections towards reducing the chapel debt and the proceeds amounted to about £18.

NEW CHAPELS.

THE new chapel erected at East Cosham, Hants, was formally opened for Divine worship on Wednesday, June 28th. The services were begun by a meeting for thanksgiving and prayer in the morning, after which a number of friends partook of a cold collation. In the afternoon, the Rev. T. W. Medhurst preached. The discourse was a forcible protest against Ritualism. After the sermon, about three hundred sat down to tea. In the evening a public meeting was held, presided over by Rev. J. Hunt Cooke. Practical addresses were delivered by the Revs. W. Pearce, H. Kitching, T. W. Medhurst, Harrison, Wilson, and J. Eames; by Messrs. W. Loxton and Warn; and Dr. Hardin closed the meeting with prayer. The chapel, a very compact one, will seat three hundred persons. Cosham greatly needs the preaching of the Gospel. There Ritualism took its rise, and there it flourishes. The people are poor, and deserve the sympathy of all who desire the progress of truth.

BLACKWATER.—The new and commodious chapel lately erected at York-town,

near the Royal Military College, Sandhurst, for the ministry of Mr. Sale, of Wokingham, was opened for Divine worship on Wednesday, June 28th. In the morning, the place was occupied for the first time for prayer and praise. In the afternoon, a sermon was preached by Rev. C. Stovel; and in the evening, Rev. C. Bailhache preached. The congregations were good, the collections liberal, and the services impressive and useful. Sermons were preached on the following Sunday by Rev. J. H. Anderson, from India. The entire cost of the chapel is £710, towards which about £650 have been contributed or lent without interest.

At Salcombe, near Kingsbridge, Devon, a chapel, the foundation-stone of which was laid about two years ago, was opened on Thursday, June 23rd. The site was given by the Earl of Devon at a nominal rent of £2 10s. a year. The chapel is built in the early Gothic style, and will seat 275. The services commenced in the morning with a sermon by Rev. John Aldis. Luncheon was partaken of in the Town-hall. Mr. Peter Adams presided. The pastor, the Rev. Fred. Pugh, in a brief address thanked the gentlemen who consented to act as trustees, and presented to them for the use of the Church, on behalf of his late wife's mother, a complete solid silver communion service. The Rev. R. Lewis, of Plymouth, expressed his admiration of the building. The chapel and the etceteras belonging to it cost £1,125, £800 of which is raised; and if the balance of £325 can be obtained within three months, no debt will be incurred. Purely with the object of raising this sum the pastor, who with his family gave £150 when the stone was laid, will give £162 10s. more, half the sum yet wanting, if the other half can be raised by the time stated.

The friends connected with the congregation in Newcastle-under-Lyne having found their present place of worship far too small, have decided to make a determined effort to obtain a more commodious sanctuary. On Monday evening, June 5th, the ceremony of laying the foundation-stone took place. The service was commenced by the pastor at Stoke, the Rev. Mr. March, giving out a hymn and reading a portion of Scripture. Rev. Mr.

Pratt offered the dedicatory prayer. Rev. E. Johnson delivered a suitable address preparatory to his laying the stone. A tea-meeting was held in the chapel afterwards, when addresses were delivered by Mr. Abington, Mr. Maud, Mr. Wright, Mr. Pratt, Mr. Colclough, and Mr. Johnson. Mr. Abington, as the treasurer, presented a statement showing the estimated cost of the undertaking, which, he said, would be about £700, including the site, towards which something like £200 had already been given or promised. A sum of over £40 had been kindly lent on moderate interest, and another sum of £50 lent free of interest.

The foundation-stone of the new place of worship for the church and congregation under the pastorate of the Rev. B. Davies was laid at South-street, Greenwich, on the afternoon of the 5th July, by Mrs. J. T. Olney. Before Mrs. Olney laid the foundation-stone, Mr. J. T. Olney, her husband, delivered a short address on her behalf. After she had performed the principal part of the ceremony, the following sums were laid upon the stone:—Mrs. Olney, £100; J. T. Olney, Esq., £200; Mrs. Huntley, £100; Mr. Huntley, £200; and Rev. C. H. Spurgeon, £200; John, William, Henry, and Thomas Olney, four brothers, gave £100. Mr. W. C. Harvey, £25; Mr. and Mrs. Phillips, £20; Mr. Fisher, £10; Mr. Noakes, £10; Mr. Hunt, £6 6s.; Pinchback, £5; and several purses containing smaller sums, realising in all the munificent sum of £1,230 2s. 7d., exclusive of the evening meeting, when the collection amounted, with the profits of the tea, to about £100. A very interesting incident was the laying on the stone of £50 on behalf of the Sunday scholars by two little children, a boy and a girl. An address was then delivered by the Rev. James Spurgeon. At the meeting that was held afterwards in the town lecture-hall, addresses were delivered by Dr. Billing, Rev. B. Davies, and the Rev. George Martin; and votes of thanks were passed to Mr. J. T. Olney and Mr. W. R. Huntley, for their valuable services throughout. The school children were present at the laying of the foundation stone, and sang an appropriate hymn.

On Thursday, June 15th, Carey Baptist Chapel, Reading, was opened for Divine worship. The total outlay, including the

site, which is freehold, is about £3,100, and the contract for the building was £2,423. In the morning the Rev. F. Tucker, B. A. preached; in the afternoon the Rev. J. P. Chown. In the evening a public meeting was held. The Mayor of Reading (Peter Spokes, Esq.) presided, and was supported by the minister of the place (Rev. C. M. Longhurst), the Revs. J. P. Chown, T. Brooks, P. G. Scorey, R. Aikenhead, T. C. Gordon, T. Penrose, G. Golborne, J. Ellis, T. Fuller, T. C. Page, J. Nicholson, and Messrs. P. Davies and J. Kidgell. The last-named gentleman gave a brief history of the church and the circumstances which led to the erection of Carey Chapel. That church did not result from any rupture in any other church, but for some time past it had felt to be a necessity that another Baptist chapel should be erected in Reading. Mr. Phillip Davies having offered to contribute the munificent sum of £1,000 towards a new chapel, the project was taken up and it was decided to commence the building. Up to the date of opening, about £1,840 had been realised. The total receipts up to June 19th were nearly £2,000. The Baptist building fund has granted a loan of £300, and two gentlemen of the congregation have lent each £100 for three years free of interest, making a total, inclusive of money lent, of £2,500.

The church hitherto worshipping in Archer-street, Darlington, have recently completed and taken possession of their handsome new chapel in the Grange-road. The building is of stone, in the Italian style of architecture, will seat about 600 persons, and has cost upwards of £4,000, towards which more than £3,000 has been given. The series of opening services commenced on Thursday morning, the 8th June, by a Dedication service, and was concluded on Sunday, the 25th June: the Revs. A. McLaren, B.A., A. A. Rees, M.A., W. S. Chedburn, W. Priter, E. Cameron, Esq., Revs. P. W. Grant, and J. Douglas, and many of the Dissenting ministers of the town, took part in the several services. The result of the collections has been to add about £55 to the building fund.

The foundation-stone of a new English chapel, at Penarth, near Cardiff, Wales, was laid by R. Cory, jun., Esq., September 14th, 1870. On May 10th, in the

present year, the chapel was opened, and a number of special sermons were preached. A meeting has since been held, at which it was announced that the neighbouring churches had collected £350, leaving a sum of £650 to be raised. Subsequent collections have produced £35 more.

BRISTOL.—The foundation stone of a Baptist chapel, to be erected in the newly-formed district about Cotham-grove, was laid on June 22nd, by Mr. E. S. Robinson. The entire cost of the structure, exclusive of the site, is estimated at rather more than £3,400. The style will be Geometric Gothic, and Pennant stone is to be used with freestone dressings, the roof being covered with slate. There will be a small turret and a spire in the Elm Road frontage. The interior is to consist of a nave and transepts, and the roof will be open-timbered. Accommodation for 500 persons will be secured on the ground floor, and at present it is intended to erect one gallery in which an organ can be placed, sitting room for about sixty persons being also there provided. There is to be provision for future galleries that may accommodate 200 more. Among the gentlemen who took part in the proceedings were the Revs. R. P. Macmaster, Dr. Gotch, D. Thomas, R. C. Nightingale, J. Penny, F. E. Toyne, E. T. Gange, J. Morris, E. Glover, T. B. Knight, and J. H. Hinton.

HOUNSLOW, MIDDLESEX.—The foundation-stone of the new chapel was laid on June 21st, by Rev. S. H. Booth, Secretary to the London Baptist Association. Addresses were delivered by Rev. T. Henson and J. Burt, the pastor. A tea-meeting was held in the town-hall, and a public meeting, Rev. T. Henson presiding. Addresses were delivered by Rev. J. Dunn, E. Osborn, A. G. Short, W. Perkins, J. Pudgett, J. Burt, and Messrs. Verney and Stracy. The chapel will seat 200, and the cost will be £350. The friends engaged in this cause are deserving of Christian sympathy.—ED. B. M.

NEW CHURCHES.

On Wednesday, June 28th, a meeting was held in the Concert-hall, Ulverston, for the purpose of forming a new Baptist church. The pastor, Rev. T. Lardner, gave the right-hand of fellowship to twenty-eight, constituting the new

church. In the evening a public meeting was held, the chair being taken by the Rev. Mr. Taylor, of Tottlebank. The church has subscribed enough money to buy a piece of ground in one of the best parts of the town, and intends shortly to build, as there is no church within five miles.

MISCELLANEOUS.

GENERAL BAPTIST ASSOCIATION.—The one hundred and second annual meeting was held at Peterborough, June 19th, and following days. Queen's-street Chapel, the scene of the labours of the Rev. Thomas Barrass, was the place of meeting, and to this central town and place a large number of friends found their way on Monday, from Yorkshire, Lancashire, the Midlands, and the London District. Rev. H. Cross, of Coventry, read a most interesting and suggestive paper on "Church work in large towns." On Tuesday Rev. H. Beresford Robinson, of Chatteris, delivered a telling address on "Christian activity and ardour in extending the Saviour's cause." At ten the Association proceeded to elect a chairman. The Rev. J. Clifford proposed, and Rev. S. Cox seconded the nomination of the Rev. Isaac Preston, of Halifax; which was unanimously and heartily carried. On Wednesday morning, at the session, before breakfast, the Rev. W. Gray presiding, a touching address on Christian effort for the conversion of the ungodly was delivered by the Rev. G. Needham. The Sunday-school Conference was a decided success. The Association Sermon on Wednesday was preached by the Rev. Harris Crassweller, B.A., of Derby. In the afternoon the annual communion service was held. The Rev. T. Barrass presided, and Rev. E. Stevenson, J. Salisbury, and J. Stubbings took part in the service. The collection, over £12, was devoted to the Widow and Orphan Fund. The Foreign Missionary Meeting at night was well attended. Chairman, M. Foster, Esq. Speakers, Rev. Giles Hester, Sheffield; Dr. Mullens, London Missionary Society; and W. Miller; and W. Hill, just about to return to India. Collection over £20. The Second Association Sermon was preached on Thursday morning by the Rev. C. Springthorpe, of Heptonstall Slack. Text Matt. xv. 7, 9, and 13

verses. The theme was the pre-eminence of the moral and the spiritual in religion over the merely national or circumstantial or ceremonial. The equality of brotherhood in the church, under the great Master, was eloquently insisted upon. The letter on "the Ministry of the Future," by the Rev. Thomas Goadby, B.A., of Derby, was a master-piece. The best thanks of the Association were moved by Frederick Stevenson, Esq., of Nottingham, and seconded by Dr. Burns. It was "ordered to be printed" as usual in the minutes and separately for more general distribution; over 2,500 copies were ordered at the moment. And it is hoped it will find its way to every Baptist College, mausoleum, and family in the land. The next Association is to be at Nottingham, Storey-street being headquarters; the chairman Rev. John Clifford, M.A., LL.B., &c.; preachers, Rev. J. Jackson Goadby and W. Evans.

NORTHERN.—The annual session of the Northern Association was held at Marlborough-crescent Chapel, Newcastle-on-Tyne, on Whit-Monday and Tuesday, and was well attended by ministers and friends. On Monday, at eleven a.m., a prayer-meeting was held. In the afternoon, at half-past two, the letters from the churches were read, showing a clear increase of ninety-eight members. At half-past six, the Association Sermon was preached by Rev. P. F. Pearce, of Darlington. On Tuesday, at ten, Rev. S. Williams, of Middleton-in-Teesdale, preached, after which Rev. W. Hanson read the circular letter: subject, "The importance of Church discipline, and the spirit in which it should be exercised." In the afternoon, at half-past two, the ministers and messengers met for business. The Rev. J. Spanswick was appointed moderator, and the following resolutions adopted: "That the thanks of the association be presented to Rev. W. Walters for his valuable and efficient services as secretary, and that he be requested to continue the office." Thanks were also given to Revs. F. Pearce and Williams for their sermons, and to the Rev. W. Hanson for the letter. Mr. R. Cameron, of Sunderland, was requested to write the letter next year.

BAPTISMS.

Bath, Ebenezer, in the river Avon.—May 21, Six, by the pastor, J. Huntley.
Dedminster, Bristol.—At Philip St. Chapel, June 29, Four, by W. Norris.
Clatham, Enon Chapel.—May 28, Two; June 24, Two, by W. F. Edgerton.
Caeleon, Mon.—June 18, Three, by J. B. Jones, pastor.
Chatteris.—July 2, Three, by H. B. Robinson.
Colchester, Eld-lane Chapel.—June 14, Four, by Mr. Spurrier.
Desborough, near Market Harborough.—May 7, Eleven; June 4, Three; July 2, Five, by D. Gee.
Eye, Suffolk.—July 2, Two, by J. Clark, pastor.
Great Grimsby, Upper Burgess-street.—June 25, Six, by E. Lauderdale.
Hainsterley, May 28, Two June 25, Two, by J. P. Beel.
Hyde, Cheshire.—June 25, Four, by George Hughes, pastor.
Metropolitan District.
Barnes.—June 25, Three, by Robert Kerr.
Kingsland, Shacklewell Chapel.—April 16, Three; June 22, Six, by T. W. Cave.
Metropolitan Tabernacle.—June 26, Sixteen; June 29, Twelve, by J. A. Spurgeon.
Neuport, Mon.—Albert-hall Church, June 18, Five by J. P. Thomas.
Newton Abbot, East-street.—Dec. 4, Two; March 2, One, by W. C. Jones.
Portsmouth, Landport, Lake-road.—June 29, Five, by T. W. Medhurst.
Ruardean-hill, Gloucestershire, June 4, Three; July 2, Two, by J. Mountjoy, pastor.
Shelford, Cambridge.—June 29, Five, by the Rev. B. J. Evans, pastor.
Shrewsbury, St. John's-hill Chapel.—June 25, Three, by Pastor J. Manning, one of whom was the pastor's daughter, the other the daughter of Deacon Powell, aged respectively twelve and thirteen.
Worstead.—July 2, Three, by W. H. Payne.
Westmancole, Worcestershire.—July 2, One 13 Two, by W. J. Smith.
Yarcombe, Devon.—July 2, One, by W. Fry.

RECENT DEATHS.

THE Rev. W. T. Sargeant, Baptist minister, Newhaven, went to his rest and reward on Thursday, June 22nd. He was deeply respected by all his fellow-townfolk. About three years ago, Mr. Sargeant, who was then a student at Mr. Spurgeon's College, accepted a pressing invitation to undertake the oversight of the church and congregation at the Baptist Chapel, where, as long as strength permitted, he laboured with much success. In the midst of active ministerial work, however, symptoms of consumption manifested themselves. Friends from Lewes and elsewhere took services for him, but with a slight return of health he was only too happy to be at

his loved work again. On returning from Ramsgate, where he had attended a Baptist association meeting, when on London Bridge he was seized with vomiting of blood. He was at once taken to Guy's Hospital, and there he died, at ten minutes past nine on the following night, surrounded by his mother and other relatives who had been telegraphed for. Mr. Sargeant was only twenty-five years of age, and had his life been spared he bade fair to have become a useful minister. He was interred in the parish church ground. The rector of the parish, Rev. E. P. Southwood, with much Christian kindness, conducted the service. The very large number of friends present on the sad occasion testified the respect which was entertained for the deceased minister. The *cortège* was formed at the chapel, the pall being borne by the Revs. J. Wilkins, J. Holt, J. W. Mayers, H. Brown, W. Harrold, and Mr. Beeny. The corpse was carried by eight members of the church and congregation, and followed by the relatives of the deceased, the officers of the Church—Mr. J. W. Lower, Mr. Almy, and Mr. J. Wood—and the members of the Church. Then followed many of the tradespeople of the town and other inhabitants. Then came the Bible-class and scholars of the Sunday-school. The service was performed with much impressiveness by the rector, after which a hymn was sung, and the rev. gentleman read a portion of Scripture to the sorrow-

ing throng. A discourse, appropriate to the solemn occasion, was delivered in the chapel in the evening, by the Rev. J. Wilkins, and was listened to by a large congregation.

The Baptist church at Consett, County Durham, and the denomination generally, have sustained a great loss by the sudden decease of Rev. William Middleton, which took place on Saturday, June 17th, after an illness of four days, at the early age of thirty-four. He had in union with the Wesleyan bodies in Consett, commenced an open-air mission, which he inaugurated on Sunday, the 11th, by a sermon he preached to a large audience in his usual clear and convincing style. He had only been two years connected with the Consett Baptist Church, which was originally a Home Mission station, but by his labours the church has been formed, and the congregations increased so that it was proposed to build a chapel. A large concourse of friends of all denominations attended the funeral on Monday last; the clergyman of the parish, and several ministers of the Wesleyan bodies were also present. Rev. Messrs. Brooks, Hildyard, and Spanswick (Baptist), and Rust (Primitive Methodist), conducted the services in the Cemetery Chapel, and Mr. Alexander Watson, of Blaydon, gave the address at the grave; Mr. Middleton, of Coventry, the father of the deceased, also spoke shortly about the early piety of the deceased.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from June 20th to July 19th, 1871.

£ s. d.		£ s. d.		£ s. d.	
Miss S. Hadland ...	1 1 0	W. A. ...	5 0 0	Miss M. E. Hadland ...	0 10 0
Mr. Bowker's Class ...	22 0 0	Mrs. Salmon ...	0 2 6	Mrs. Powney ...	0 5 0
Mrs. T. ...	50 0 0	Mrs. Stocks ...	2 2 0	Mr. Kent ...	1 0 0
A Friend, per Mr. Dyke ...	0 2 0	16th Psalm 2 and 3... A Thursday night hearer ...	2 0 0	Mr. Wyles, per Rev. A. McKinley... Mrs. Sarah Taylor ...	1 0 0 5 0 0
Mr. Goldston ...	2 0 0	E. G. ...	1 0 0	Weekly Offerings at Metropolitan Ta- bernacle, June 25	33 5 8
Mrs. Sims ...	5 0 0	Mrs. C. H. Price ...	0 10 0	" " July	2 40 0 5
Mrs. Simmonds ...	0 4 0	C. H. ...	1 0 0	" " "	9 34 1 5
Mrs. Blair ...	10 0 0	J. H. M. ...	0 10 0	" " "	16 130 3 3
Mr. Drausfield ...	2 2 0	Mr. Chew ...	2 0 0		
Charlotte Ware ...	0 7 6	Mrs. Jane David ...	50 0 0		
E. McP. ...	0 7 6	Mrs. Wilkinson ...	1 0 0		
Mr. W. Thomas ...	0 5 0	Mr. H. Speight ...	1 10 0		
Proceeds of Excursion, Mr. Bowker's Class ...	3 11 6	Mrs. Hull ...	0 10 0		
Mr. J. Hector ...	1 10 0	Mr. A. Sinclair ...	1 0 0		
		Miss Maxwell ...	0 10 0		
					£417 10 9

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle.

MEAT INDEED AND DRINK INDEED.*

A SERMON DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

"For my flesh is meat indeed, and my blood is drink indeed."—JOHN VI. 55.

THE crowd had followed Jesus for the loaves and fishes. He gently upbraids them for being guided by so carnal an appetite, and impelled by so coarse a motive to follow Him. Then He tells them that there is a spiritual meat which is far better—a spiritual drink far richer than those aliments which nourish the body and gratify the animal tastes. After which, speaking of Himself spiritually, He says—"My flesh is meat indeed"—real meat, such as supports the soul; and "My blood is drink, indeed"—real drink, the best, the truest beverage, such as invigorates the spirit for immortality.

Why, you may ask, on the outset, does our Lord speak of His flesh and blood as separated? I tried to explain that a few evenings ago when we gathered around this table. There must be in the Lord's Supper bread and wine; but bread separated from the wine, as our Lord speaks of His flesh as separate from His blood, and this was to indicate that it is as a dying Saviour that He is most precious to us. The blood separated from the flesh indicates death. It is to the death of Jesus that the believer first turns his eye, and it is when considering the living, reigning Christ as having once been slain that our richest comfort comes to us. So, it is not an unnecessary multiplication of words, or a vain repetition of the same idea, when our Lord says to us—"My flesh is meat indeed, and My blood is drink indeed." He thereby denotes Himself as the dying Christ.

I. Taking the words as they stand, our first point will be that **THE FLESH OF CHRIST IS MEAT INDEED—SPIRITUAL MEAT.**

The likeness is emphatic; it is "meat indeed." It is like meat because meat, or food sustains the body. The body could not be kept in vigour ordinarily, or without a miracle, except by the use of food. We pine, we languish, we sicken, we die without bread. So the soul without Jesus, supposing it to be alive, must soon sicken, pine, be famished, and decay. You, O believer, with all your strength, would be weak as water at this moment if Jesus were not now your present support. All your past experience would go for nothing if you had not now a present Christ to stay your hopes upon. It would be only a matter of time with you; you would ere long sink into the corruption of an open apostasy. Like a man shut up in a dungeon and deprived of food, who drags out for a few days a most painful existence, and, at the last, expires, and becomes carrion, so must it be with you. Unless Jesus Christ be your daily meat you would go back to the carnal elements of the world, and become corrupt and depraved as others are. Christ is the only true sustenance of the quickened soul. But, mark you, let a man eat what meat he may, it does not always so sustain him but that he is sometimes weak and stretched upon the bed of languishing. It cannot so sustain him but that ere long he must be carried to his grave. But if your souls learn to feed on Jesus, they shall enjoy the blessed immunity promised to the inhabitants of Zion; they shall not say, "I am sick;" they shall never die; they shall feed on this immortal bread such as angels eat. You shall be carried up to the seats of the immortals to dwell for ever with the Christ upon whom you have fed, coming to Him first to appease your hunger, and believing on Him continuously to sustain your life.

* This Sermon being Copyright, the right of reprinting and translating is reserved.
No. 154, NEW SERIES.

Meat not only provides sustentation, but it *assists growth*. The child cannot develop into a man if he be denied his daily food; he must certainly die in infancy or in childhood if he is without the nutriment which is requisite to the building up of his bodily frame. Now, brethren and sisters, we are babes in grace many of us. We have been brought to Jesus' feet, and as such, we are of those who make up His kingdom; but we want to grow into spiritual manhood. We are not content with little faith, and dim hope, and a spark of love. We want to attain unto perfection in spiritual things—I mean to be perfectly developed men, strong in the fulness of spiritual energy, and this can only be by Christ. Only can you grow as you increase in the knowledge of Him, and in subjection to the influences of His indwelling Spirit. As food makes our bodies grow, so Christ is food to our souls, He is "meat indeed," for He makes us grow after a Divine sort. Let a man feed upon what meat he may, he shall not come unto absolute perfection, but let him feed on Jesus and he shall. Through the grace of God in Christ Jesus we shall yet come to the fulness of the stature of men in Christ. Up there they are all men in Christ. Before the throne they are all perfect and without fault, and this because they have fed upon this sacred meat which makes them grow until they come unto the perfect image of Him they feed upon.

Meat does not only sustain and cause growth, *but it makes up for the daily waste of the body*. Some people forget that every exertion of the body wears it away as truly as the machine spends its fuel and wastes itself. As even an engine of iron needs repair, so does this body of ours, and the meat we feed upon goes to repair the daily waste to which bone, and muscle, and nerve, are all subjected. Beloved, Jesus Christ in this sense is meat. "He restoreth my soul." He makes up for the waste of temptation, for the wear and tear of care, for the fret of trouble, for the fume and flurry of manifold anxieties, for every thing that would waste a man away. My soul once again renews her strength, like the eagle when she sips from the brook that flows from the foot of the cross. Oh! believer, you will soon degenerate; this world of sin will soon make you backslide, and lose every good thing you have, unless you go to Christ continually, and feed on Him. But feeding on Him the world shall not hurt you; temptations shall not wound you; your trials shall not overwhelm you, for you shall find His flesh to be meat indeed. The best meat that man's body can receive will not always repair the waste. After a certain period of life the body must decay, and the most nutritious diet cannot prevent the hair, the teeth, the eyes, the legs, the arms, the entire man, from discovering that the hour of prime has past, and that the time of decay has arrived. Bend must the man and lean upon his staff, and eat or drink what he will according to the strictest diet and regimen of the physician, yet still the time of waste has come. They that look out of the windows shall be darkened; the grinders shall fail because they are few, and the pillars of the house shall tremble. But, beloved, *His* flesh is "meat indeed," because they that feed upon Him shall still bring forth fruit in old age. They shall be fat and flourishing, to show that the Lord is upright. Their last days shall be their best days, and instead of declining they shall gather strength with the multiplying years till the very moment when heart and flesh shall fail, and then shall be the instant when the strength of their souls and their portion for ever shall be most fully revealed to them.

Moreover *meat is a great remover of pain and disease*. Without meat, or without food of some kind, a man's inward constitution becomes full of gnawing and anguish. Bitter are the gripings of hunger. Perhaps no pain can be more severe, when a man is long exposed to it, than hunger, with the exception of thirst. No doubt want is the root of multitudes of the diseases of the poor. Generous diet often does more for the sick than the best medical prescriptions. It is certainly so with believers in Christ. His flesh is meat indeed in

this respect. The pains of conviction, the throbbings of a guilty conscience, all are stayed when a man gets Christ. If a man be spiritually sick with worldliness, with doubt, with pride, with envy, with anything that is the common sickness of the child of God, let him get but a hearty feast upon the flesh of Jesus, and the disease will fly. Christ puts such vigour into the spiritual system of His own people when they feed on Him, that drives out diseases as strong men cast them off by the very force of constitution. Blessed and happy is he who eats this flesh, for it is in this sense meat indeed.

Once more, meat is used constantly by us for *the development of strength*. The man ill-fed cannot lift the weights that another can who has more generous diet upon his table. Lowness of food brings littleness of strength. Now Jesus Christ is the only food that can make His people strong for service. Feed on Him and ye shall run and not be weary, ye shall walk and not faint. It is meat indeed, because it gives us strength that is all but boundless. It clothes a mortal man with the might of God. It makes the feeblest Christian in the Church, when he has fed upon Christ, to be as a giant to suffer or to do.

I cannot enlarge upon all these points, though there is enough in any one of them for a discourse, but, dear child of God, seek after Christ, and be not satisfied until daily you are fed and nourished upon Him.

The word "*indeed*" gives the sentence an air of strong protest. We must take this into consideration. Why does He say that His flesh is meat indeed? *It is in opposition to mere animal and corporeal food*, which is meat, but not meat indeed. You think that bread is solid. So it is, speaking one way, but what does it support? It supports the body, and the body, you say, is substantial. So indeed it is to the eye and to the touch; but what is the body? All flesh is grass, and all the goodness thereof as the flower of the field; the grass withereth, and the flower thereof fadeth away; surely the people are grass. This body is so little awhile here, and so soon dissolved, that I may safely call it but a shadow; and the food that feeds the shadow is but a shade. And what is the soul within us? Why, that you say is unreal. Truly so, sirs, to smell, to sight, to touch; but not to real thought. The real thing about a man is his inward self, which you cannot see—his secret, impalpable, unseen, immortal self: that never dies. Time's tooth doth not touch it, nor doth the scythe of Death cut it down. The soul is the real thing, not the body; and, sirs, the food which feeds the soul is the real food after all, and though the men of the world turn on their heel and say, "Ah! no, the bread and cheese that we put into our mouth, that is the real thing; give us plenty of that." Sirs, 'tis the shadow; but the truth you give your souls to feed upon, that it is which in God's sight, in the sight of wise men, and in your sight, if you have any spiritual discernment, is meat indeed.

It is meat indeed, *in contrast with the typical meats of the Old Testament*. There was the Paschal Supper—surely that was a glorious feast, when by it the people went their way out of Egypt rejoicing. Yes, but 'twas only a deliverance from a common temporal slavery; but they that eat the Paschal Lamb are delivered from the bondage of death and hell, for His flesh is meat indeed. In the wilderness they ate the manna. Yes, but every day it seemed to tell them its own unsubstantial character, from the fact that if they kept it till the next morning it bred worms and stank. But our Lord Jesus Christ is food that never corrupts. Feed on Him, lay Him up in your hearts, and you shall find no corruption there, nor shall you die. In the old tabernacle and the temple there were the loaves of shew-bread, and these were meat for the priest. Ah! but the shew-bread was nothing but a type; and to the priest, however devoutly he might receive it, the shew-bread, in itself, was no food for his real self, but only for his corporeal frame. And I may say the same of the bread which we have upon the table here to-night; there is nothing in it; it is a mere emblem and a sign. But

Christ's flesh is meat indeed. When I have sometimes seen this text put over the table commonly used for what is called the "Sacrament" I have trembled lest people should be led into the grievous and unnatural error of transubstantiation. When our Lord said, "My flesh is meat indeed," He could not mean that bread on the table, for the Lord's Supper was not then instituted. In this particular text, at any rate, there can be no allusion of any kind to what is called "the Mass" by some, or by others called "the Sacrament," because these things were not brought forward by our Lord until within a few hours of His death, and He is now speaking months before that time. Beloved, the bread is bread, and nothing but bread, and so far as it points you, like a sign-post, to the real flesh of Christ, so far so good. If you stop there, I can only say of it that bread is meat, but the flesh of Christ is meat indeed.

When our Lord says, "My flesh is meat indeed," He clearly distinguishes it from every other kind of soul-meat. There are many sorts of soul-meat. Some men feed their souls on their own doings. "Oh!" they say, "we have prayed; we have fasted; we have given to the poor; we have been upright; we have been righteous;" and their soul feeds on that, though it is all wind. But if they trusted Christ it would be meat indeed. Some feed on ceremonies. They have been baptized, christened, confirmed, and I know not what besides. Fine confectionary this, but it is all wind. Christ received into the soul, and trusted in for salvation, is meat indeed. Some have grown up with false doctrines, or with true ones exaggerated, and these bring them to a very fine development of self-conceit and bigotry, but they make no solid food for the man's mind. But, oh! beloved, when a man can say, "My hope is in the Crucified alone; I look to Him every day; my meditations are on Him; my reading is much about Him; my prayers are sent to heaven all through Him; my praises are for Him; He is my soul's great joy, comfort, strength, and help," then he has got the meat indeed; he will be a strong man to overcome his sin; he will be a holy man, a happy man, a heavenly man, and by-and-by he shall be caught up to dwell where Jesus is, on whom He has fed.

I hope I have made this clear. It is thinking upon Jesus, trusting in Jesus, that is the eating, Jesus Himself being the food. Those who trust in Him and rest in Him have got the best of soul-meat. They have got meat indeed.

II. CHRIST'S BLOOD IS DRINK INDEED.

Like drink to the body the blood of Jesus, that is to say, the merits of His atoning sacrifice, sustains. The body is not to be built up without some liquid; the system needs it. The soul is not to be sustained without considering and resting on the substitutionary suffering of Jesus. That Jesus died in my stead and suffered for my sin is to stimulate my hope, my comfort, my joy; in a word, my whole soul, just as drink invigorates the physical system.

Drink refreshes the body. The traveller is faint; it is a hot, burning day. That cool brook—how different the man looks when he laves his face in it, and drinks a sweet, cooling draught. And so the blood of Jesus refreshes the man who trusts in it. If I trust that Jesus was punished for me, and I am clear that Jesus died for me, how my soul seems to have got a new life, how it revives. Though he were dead, yet should he live who could believe in this. He who could trust in the precious blood, though despair held him in a fainting-fit so that he could not stir hand or foot, yet if this precious doctrine of a Saviour dying for him were believed by him, his heart and his spirit must revive at once.

Drink also cleanses the body. I do not mean washing, but that the reception of the water into the system flushes all the various departments of the frame, and no doubt the liquid always has upon the human body a healthy influence unless it be taken, whatever it may be, intemperately. It is, to a great extent, made life-fluid of the system. Now, whenever you get Jesus Christ into the soul, how

it seems to set the veins right if the blood be wrong! How it flushes out all impurities from the spiritual system; and the more really you come to rest upon a bleeding Christ, the more sure you are to get rid of your sins—I mean your reigning sins, your besetting sins, for we can overcome them only through the blood of the Lamb. Christ's blood is thus drink indeed.

Drink also *cheers the man*. How many a faint heart has been cheered when the cooling draught has been brought; the fainting one has opened her eyes, and smiled. And, oh! how the thoughts of a dying Christ revive the fainting soul, and make the spirit sing that once was ready to moan and cry: "I am forgotten; I am forsaken; I am lost."

Notice the word "*indeed*," how it comes in again: "My blood is drink indeed," in opposition to all carnal drink, for as I said about the food, that it is but a shadow to support a shadow, so it is with the drink—it is but a shade to support a shade. Christ's blood supports the spirit, therefore it is drink indeed.

How superior to all typical drinks! There was the water which flowed from the rock when it was smitten; there were the various drinks with the meat-offerings, but Jesus Christ is the fulness of which these were but the shadows.

Christ says, "My blood is drink indeed" as though utterly ignoring all other soul-drink. Some men drink until they are drenched with earthly pleasure. Others drink until they are inflated with their own self-righteousness. The devil has his cups, and he knows how to fill them to the brim, and make them sparkle and fascinate the eye. But let men's souls drink of these draughts till they come to the dregs, they shall never be satisfied, and in the world to come their misery shall be greater if they have had any satisfaction here. But oh! if your soul can get to the precious blood of Christ and rest there, and you can rejoice that Jesus died for you, you may drink, but you shall never be inebriated; you may drink, but you shall never know satiety; you may drink, and you shall have a satisfaction which nothing can destroy, which time or habit cannot cause to pall on your palate, and of which eternity shall be but a blessed prolongation. Drink, thirsty soul, drink at the fountain of the Saviour's blood, and thou shalt thirst no more, but cry, "I have enough; I have found in Jesu's atoning blood all that my soul can want."

III. Put these two things together. It appears, according to the text, that OUR LORD JESUS CHRIST IS BOTH MEAT AND DRINK TOGETHER.

So, I would have you notice the suitability of Jesus Christ to man's wants. Man wants meat and drink. Jesus is what man wants. You want pardon: you have it in Christ. You want life, eternal life: you have it in Christ. You want peace, comfort, happiness: you have all in Christ. No key ever fitted a lock so well as Christ fits a sinner. You are empty: Christ is full. You cannot have a want that He cannot supply. There never was, and there never will be, a soul that was past the power of Jesus. Oh! what a suitable Saviour He is to me! That I can say, for if Jesus Christ had been sent into this world for me only, He could not have suited me better than He does; and if he had been sent for you only, poor trembling sinner, He could not have fitted you better than He will. Why, when I think of Jesus He seems to be all mine, and I am sure I cannot afford to do without a bit of Him. I want Him altogether, and He just exactly fills my soul up to the brim, and you shall find it is so to you. He will be your meat and your drink, and if you get Him you will say:—

"All my capacious powers could wish
In Thee doth richly meet;
Nor to my eyes is light so dear,
Nor friendship half so sweet."

If Jesus Christ be thus meat and drink together, what fulness there is in Him! He is not only one thing, and not only the other, but He is both. A man

with meat would die, let him have as much as he pleased of it, if there were nothing to drink; a man with drink would die, if there were nothing solid for him to eat. Jesus does not give us part of salvation, but He gives us all of it. You shall find in Jesus Christ everything that will be wanted between hell and heaven. All the way, from the gates of Gehennim to the pearly gates of paradise every want of every pilgrim is met in Him. Ten thousand times ten thousand as His people are, yet all of them receive all that they want from Him, for "it hath pleased the Father that in Him should all fulness dwell." "All fulness"—mark the word. "Fulness" is a big word, but "all" fulness is a bigger, and all fulness dwells in Him,—that is, it is remaining in Him, always fulness and always remaining all fulness; that is the greatest word of all. He is both meat and drink; He is all that we want.

Consider, too, that if Christ be both meat and drink, *what need we have of Him!* because there is no need in the world, I suppose, that is greater than the need of food, of meat and drink. You hear the cry of "Fire!" in the street, and it startles you; but those who have ever heard the cry of "Bread!" in a bread riot, say that the cry of "Fire!" is nothing to it. There is something so sharp, so awful, so determined, so ferocious, so like the yell of wild beasts, about men and women that scream for bread, that it is the most awful thing that is ever heard. And "Drink!" What a word that must be for a number of poor wretches shut up as they were in the Black Hole of Calcutta, raving through those little windows at the guard outside for drink; and stretching out their hands and beseeching them to turn their carbines upon them, and shoot them, rather than let them die there a lingering death of suffocation and of thirst! How when a little water was passed in they fought and struggled for it, if so be a man might but get a drop, or suck a handkerchief that had been dipped into it, and linger on a little longer. Now, nobody can have a greater want than an actual want of bread and want of water, but that is what you want, my dear friends. You want Christ; your soul wants this very bread and water. Think not that you are rich and increased in goods if you have not got Christ, for in truth you are naked, and poor, and miserable. If you do not trust Him, love Him, serve Him, your poor soul has not even a drop to drink. What can it do but die? And oh! what must be its wretchedness when your soul shall ask for a drop of water to cool its tongue, tormented in that flame? While others are feasting you shall have the gnashing of your hungry teeth to be your endless portion. God grant you may not be so cruel to your souls as to starve them by going without Christ!

Aye, and if Christ be meat and drink, *what need there is of a real reception of Him.* If you get meat and drink, you cannot make any use of them unless you eat and drink them. Take meat to a hungry man; hold it out on your finger and ask him, "Don't you feel better?" "No," saith he. "Look at it, man; look at it." "No, I feel more hungry." "But cut it; here is the knife." "Oh!" saith he, "what is the use of that? You mock me; I want to get it between my teeth; I want to get it worked into my system, or else it is of no use to me." Hearer, of what service is it to you that you come and listen, Sunday after Sunday, some of you, but never decide to trust Christ, and take Him into your soul? Why, you do but hear me, as it were, pour out the water, and you do not drink. You see it sparkle as I speak of it, but you do not receive it. What is the good of it to you? Oh! you will perish, some of you; you will perish with the bread within your reach; with the clean brook of eternal life flowing at your feet. Oh! why this folly! It is not so in other things. Men are not satisfied with seeing gold; they want to take it home and put it in their pockets, and how is it that they are content with hearing about Christ,—with talking about Christ,—but never asking for real faith, and for vital union with the Lord Jesus Christ? See to this, I pray you; and see to it soon, or death will see to you.

Moreover, beloved, if Jesus Christ be both meat and drink, beloved in the Lord—I speak to you now—*what reason there is for giving thanks!* I said in the reading that a man is very unmannerly, very beast-like, who sits down to his meat and his drink without thanks. Well, then, my soul, whenever thou comest to feed on Christ—whenever thou thinkest on Him—and that should be always—always give thanks. The true spirit of a Christian is perpetual thankfulness. I like the remark of a dear friend who is present now, who, when the November fogs began, said to me on a Sunday morning, “I tell all my family to be more cheerful than ever now the dreary weather has come, so as to shake off all these things that are around by keeping up cheerfulness within.” Now, you are always feeding on Christ, and so every time you feed you ought to give thanks; therefore, as you are always feeding on Christ, “rejoice in the Lord always, and again, I say, rejoice.” They used to call this Supper, in the ancient church, as we sometimes do now, “the Eucharist”—the giving of thanks. Well, let the life of the Christian be a constant Eucharist, and as he feeds on Jesus always, let it always be with this tribute of praise—“Thanks be unto God for His unspeakable gift.”

Yea, and if Jesus Christ be meat and drink, then *here is a reason why you Christians should be very earnest to tell of Him to others—to hand Him out.* Oh! if we had this house full of bread to-night, and there were a famine all over London, in the East End, the West End, and the north, and the south, and men were dropping down dead in the streets, and they were crowding outside there, out at the Elephant and Castle, and down Newington-causeway, I know what I should say, if the bread belonged to me: “Brethren and sisters, come and help me out of the windows with it! Let them come in at every door; let them crowd at every window; and let them have something to eat!” And if they were thirsty, and we had the mains laid on here, and there was no water to be had anywhere else, oh! I am sure there is not a little child here that would not be glad to take his little tin can and hand out a draught of water to the thirsty people. Well, you then, with little abilities, who love Christ—tell about Him to others. He is meat and drink to the famished thirsty ones. If He were merely a dainty, I could not press it; but as He is a very necessity to the dying sons of men, tell them about Him, and if they despise Him, well then you have done your part; but if they perish without your telling them of Christ, their blood may lie at your door. Oh! bethink you, while you are going home to-night, walking down the streets, whether there is any house you pass where there is a man living who can charge you with having neglected him. Do not let it be so any longer, but do seek that, as His flesh is meat indeed, and His blood is drink indeed, you may hand out Jesus Christ to the famishing crowds, that they may be satisfied.

The Lord bless you richly, for His Name's sake.

SEEK ASSURANCE.

LET it be thy chief care to have thy interest in, and right to the promises cleared up. This is the hinge on which the great dispute between thee and Satan will move in the day of trouble. Oh, it is sad for a poor Christian to stand at the door of the promise in the dark night of affliction, afraid to draw the latch, whereas he should then come as boldly for shelter as a child into his father's house. “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast” (Isa. xxvi. 20). He that hath his title to the promise proved from the Word to his own conscience, will not be wrangled easily out of his comfort.—*Gurnall.*

Essays and Papers on Religious Subjects.

CLOUDS.

BY REV. W. P. BALFERN.

"Who covereth the heavens with clouds."—Ps. cxlvii. 8.

EVERY object in nature is intended to answer a purpose, and has a special object and beauty of its own. This is true of all things, from a grain of sand to a mountain; from the little flower to the majestic tree. All things were made *by* God, and therefore reflect more or less *of* God. This is true even of the clouds, those fleeting, evanescent changing things; the many coloured veils of nature, by the aid of which she so often hides her burning, blushing face from view.

I suppose there are but few of us who have not felt deeply grateful for the sweet shelter which, in tropical weather, we have realised beneath these many tinted curtains of the skies; and as we were passing through the fields lately, and *felt* and saw the many useful purposes the fleeting beauties of the heavens subserve in this visible economy of things, we thought we would put them under tribute to the sanctuary, and see if we could not make them yield some spiritual refreshment to our faith. Let us then look at the purposes which clouds subserve literally, as illustrative of what those various afflictions and sorrows which God brings upon us are intended to accomplish in our experience, and *will* accomplish through the blessing of God. Clouds, then, are useful as:—

1. *They veil nature from the excessive heat of the sun.*—How much nature stands in need of this we have all witnessed during long periods of drought, when the sun has reigned for months in unclouded splendour, and when for days and weeks we, in common with nature, have sighed and prayed for the refresh-

ing shower. But not more needful to the life of nature has been the shelter of the clouds and the rain which they bring, than those clouds of sorrow and affliction which God brings over us and through which He is pleased to quicken and enrich the soul.

Why our very religion often commences beneath a cloud, "Behold," saith God, "I have blotted out thy transgressions as a thick cloud;" but this language implies that we perceive our sins as a thick threatening cloud over our heads; and why did God bring us beneath its influence,—to fear and tremble beneath its dark shadow? Why, to hide our souls from the heat of pride, to kill our self trust, and drive us to Him, the light of whose full and free forgiveness through His own blood only could dispel it, and bring us in faith and humility to rejoice in the clear sunshine of Gospel hope and peace. "Behold," says God, "I come to thee in a thick cloud." Yes, it must ever be so at first, because the light of His presence and teaching will ever show us our defilement, and cover us with shame and confusion of face, making us to exclaim with one of old, "Thou hast covered the daughter of Zion with a thick cloud;" but then it is a cloud meant to hide us from pride, and is sure to break in blessings upon the head of all who bow in penitence and faith at the footstool of prayer.

And when these clouds of conscious guilt were scattered others come, but come to accomplish the same gracious purpose. Often after the heat of self-righteous pride has been subdued by the cloud of conscious guilt and realised forgiveness through the blood of Christ, there springs up the pride of worldly prosperity threatening to choke, wither and destroy every green thing, and hence, some dark and stormy day must

come, some cloud of deep and heavy sorrow, and dove-like, brood over the soul dropping from its dark and often dreaded wings the secret, loving influence, which shall kill this dreadful enemy of the soul and quicken it again into newness of life.

2. *To protect the weak, the drooping, and the tender.*—Everything in nature which has life is not alike strong, and the heat which scarcely affects the sturdy tree with its large roots and years of growth, is fatal to many smaller but no less useful things. And there are many Christians naturally weak and timid, who never appear to take a very deep hold of the truth, and in the nature of things, perhaps, never could thus take hold of it, who, if greatly exposed to the heat of pride and temporal prosperity, would soon lose, if not their life, yet nearly all that makes it fruitful and valuable to the church, and hence such are often preserved very much by the clouds of adversity, weakness, and depression, and sometimes by the very *hidings of God's face*, even as it is also with their stronger and more highly favoured brethren.

3. *Check and repress a too rapid growth and development.*—The effect of too much sunshine upon nature is a rapid growth *without strength* or fruit. We once saw a field of wheat which had been thus unduly stimulated by the influence of the sun without rain; it looked very withered, thin, and poor; the ears were very light, and there was no drooping of the head with the weight of its golden produce. And it is so with the soul; without the clouds of sanctified sorrow it becomes light and superficial in its experience; the knowledge is shallow, the joy a light and flighty thing, approximating to that of the hypocrite or stoney ground hearers; the faith appears to be fed upon crotchets, idle speculations, dreams, and unfulfilled prophecy; there is plenty of *verbal* assurance and a confidence which inflates the mind like a bladder of wind, while humility, meekness, patience, long-suffering, and all the sweet graces of the Spirit which give

real weight, strength, power, and solidity to the Christian character, are absent. On account of this tendency on the part of poor unsanctified humanity towards this proud, pretentious, superficial verbal growth, God sends His clouds upon the soul, that in the midst of His spiritual discipline and sorrow it may learn its true weakness and dependence upon Himself, become rooted in a true humility, which is the source of all real power, and an assurance which being full of the light of a Divine intelligence, is a sweet and fragrant thing, and while strong, having all its roots in God's grace, shrinks from every form of pride and self-assertion, and from the very appearance of evil.

From the pride and heat, then, of superficial and verbal acquirements in the things of God, the soul must be kept by the clouds of heavenly discipline; nor less by the same process from the pride often produced by the influence of worldly prosperity. How few of those who walk and sun themselves amid the dazzling light and splendours of the sun of prosperity, really believe in the *heat of temptation*, which ever attends its glare, until they find beneath the heavy cloud of some God-sent sorrow, that while God has answered their prayer for worldly good, he has also with it sent leanness into the soul.

4. *Bring the rain.*—Though the clouds for a time cover the heavens with gloom, and hide the light which is sweet to the eyes, yet do they bring the rain which gives beauty and plenty to the field. That piece of land yonder, covered with life and verdure, was once dry, and barren, and dead. Who would have thought that a dark cloud which nestled over it, again and again, was the nursing mother of all its beauty and hope; and who would have thought that yonder Christian, once so dead to God, but now so richly adorned with the graces of the Spirit was indebted to the clouds and discipline of sanctified sorrow for the whole.

From these clouds, however, the hearts of even true Christians often shrink, and like the disciples of old,

when on the Mount of Transfiguration, they fear as they enter them; little thinking often that they are but the harbingers of a clearer light of faith than has ever dawned upon them—dark lines in a picture in which Christ shall be transfigured before them, and be clothed in a beauty and glory never seen before; that out of these clouds shall come a voice of richer and deeper instruction than they have ever heard, leading them with more child-like faith to listen to Christ as their loving teacher, and leaving them more completely alone with Him in the enjoyment of a deeper and truer fellowship.

In conclusion, then, let us bear in mind that as we *cannot have the rain without the clouds*, so neither can we have the spiritual and reviving blessings which sanctified sorrow brings without the sorrow itself. It will be in this as in other things in this world, sorrow will be to us what our faith makes it; as in nature, the soil which is cultivated brings forth fruit, while that which is neglected, though watered with the rain of heaven, and the same genial influences which blest the other remains barren and dead. So with the human soul. The man possessed of faith so uses the trials of life and the very sorrows which destroy others, as to help his heart upwards to God and to produce fruit to His praise, while the man destitute of this gracious principle remains ever the same, alike cold, barren, and dead amid the sunshine or storm which comes upon His path. This is the solemn teaching of the Apostle in Hebrews, chapter vi. Let us learn to use our clouds, then, and also to *prize the sunshine while it lasts*. Our sweetest mercies often become common things in our estimation by repetition. And even the very sunshine of temporal happiness and spiritual prosperity require to be eclipsed for a time, that we may rightly estimate them. Let us, therefore, beware of a non-observant, thoughtless, ungrateful spirit in reference to any favour we may possess from the hand of God, lest we should tempt Him to send some sorrow to stimulate our sluggish

hearts to a more constant, intelligent and grateful recognition of all the varied expressions of His love, as they more or less constantly surround us. Let us seek that our clouds may teach us to *long for brighter skies*. This is one of the great designs God has in sending us so many clouds. When the clouds have long covered the face of the sun we long for brighter days, for "truly light is good and a pleasant thing it is for our eyes to behold the sun." This is no less true spiritually than literally, and hence God often veils the face of His love here, that faith may dwell with the greater joy upon those skies where it ever shines.

Here the turrets of that golden city of knowledge, into which we fain would enter and towards which, often with strong crying and tears, we try to force our way that we may find rest, is often covered with the clouds of mystery and doubt, and we long for the land of its clearer and fuller manifestation.

Here often, through infirmity, our bright days of sweetest enjoyment set in the cloud of darkness and physical depression.

Like the Apostle we have to come down from the third heaven of joy and assurance of the Divine love to the deeps of depression to find we have a thorn in the flesh—a messenger of Satan to buffet us and an absent God.

What, then, is the teaching of the whole—that as in nature as at present constituted, clouds appear to be a part of His discipline by which she is preserved in beauty and fruitfulness, so with the Christian, there is a work for his sorrow as well as his joy, and as God's "faithfulness extendeth to the clouds" of sorrow as well as the sunshine of joy, we must learn to accept *both* from His hand.

Jehovah said of old that He would put His glory in the cloud, and also that He would put His bow in the cloud; without the cloud, you perceive, we cannot have that rainbow of Divine faithfulness which spans and glorifies all the dark clouds of human sorrow and mystery with the bright rays of covenant truth and love, nor behold

that soul transforming light which is reflected from the face of Christ crucified alone; a light which can make the weakest, poorest, and most afflicted life lustrous with the glory of a Divine meaning, and which will ultimately cover the entire being with the beauty and bliss of perfect holiness for ever and ever.

Let us learn, then, to accept our clouds and be grateful for them; they will bring us more than the scintillations of mere genius, or art with all its rainbow hues; more than the evanescent sparks of intellect and science, however brilliant, or the sunshine of prosperity and honour which too often only dazzle to destroy. O let us pray that the eye of faith may ever view all the clouds of human change, suffering, and sorrow as filled with the silver lining of God's love, and the light of a wise and holy purpose, the realisation of which, if in faith we wait upon Him, will at last fill us with intelligent adoration and praise before the throne of God for ever.

Amid all the changes of life, then, let us strive to keep the eye of our faith fixed upon His face who turns the shadow of death into the morning, and of whom it is said that He shall be as a morning without clouds; looking thus at Him we shall find that all our clouds will drop with the dew of His love, and that the light of His teaching will gild them all with the rainbow tints of a joy which shall be but as the earnest and pledge of a sky which shall never be darkened by a cloud, and of a sun that shall never set.

But these clouds also preach a word of warning; we read of some "whose goodness is as the morning cloud and the early dew which passeth away;" why? because the precious seed of truth sown in His memory has never been watered with the rain of godly sorrow; there has been a sorrow, but only that of a cloud without water—the sorrow, the world which worketh death.

The clouds which carry rain bring salvation to nature, and it is through godly sorrow for sin that the seed of truth is quickened and life passes into

the soul. Hear, then, the solemn words of Christ, "Unless ye also repent, ye shall likewise perish." And let us not forget that as clouds arise from the exhalations of earth, so the sorrows and afflictions which often come upon us frequently arise from our own sins. God, however, uses them as His own chariots on which He rides to chasten, enrich, and carry his own people to heaven, while at the same time he punishes His foes for their rebellion. Hence of Egypt we read, "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it." It was the idolatries of this ancient people which brought upon them the swift cloud of judgment. O let us pray, then, that the clouds of affliction which our idolatries so often bring upon us may carry a divine blessing, and not rain down upon us the justly deserved anger of God!

Hammersmith.

THE UNITY OF DEITY.

BY REV. JOHN DOUGLAS.

GOD has revealed Himself in His works and in His Word. The harmony exhibited in the order of the universe, in the relation of parts to parts, in effecting definite results, is proof of design and the existence of a DESIGNER. The gradation of being by which the various departments of nature merge into one another, renders it impossible to ascribe one department to one creator and another to another creator. Solids, fluids, and gases are but different forms of the same substances. We are conscious of design in ourselves when we arrange and modify material things so as to render them subservient to our purposes. There are also a proportion and similarity in the works of the same individual. The style and phraseology of an author are recognisable in all the productions of his pen. The peculiar lineaments of the artist are traceable in all the efforts of his genius. Now this

unity of design is exhibited throughout all the realms of creation, and is demonstrative of the existence of ONE GOD. There is a certain character in the operations of the Divine Mind which everywhere announces, amidst an infinite variety of detail, an inimitable unity and harmony of design, which we shall illustrate by a few examples.

The gradual development of the *nervous* system of animals attests oneness of design. The *alimentary* system and the concomitant organs of mastication are additional illustrations. The teeth of animals bear a relation to their food, so that a canine tooth, adapted for the carnivorous tribes, has never been found in any of the ruminant order; nor associated with a hoof fit for supporting the body, but totally useless as a weapon for a beast of prey. The alimentary organs are uniformly furnished with such quantities of the gastric juice as are suited to the chemical composition, solidity, or solubility of the food on which the creature subsists. The skeleton and organs of motion, in their relations to each other and the contour of the animal, exemplify harmony of design; for there is hardly a bone that could vary in its surfaces, curvatures, or protuberances without corresponding variations in other bones. These arrangements are so uniform that the skilful naturalist, from the examination of a single bone, is able to describe pretty accurately the size, form, and habitudes of the animal, and the order to which it belonged. Yet there are impassable barriers which secure the identity of each species throughout every succeeding age. The breathing apparatus of a house-fly, when viewed through a microscope, strikingly resembles that of the higher orders of the mammalia tribes. This relation of the several parts of creation, the adaptation of the organs of all sentient beings to their habits, and the entire absence of any trace of irregularity or eccentricity through the mighty amplitudes of nature, demonstrate that the many thousand varieties of conscious existence are the productions of the same God.

Unity of design, as well as the infinite wisdom of the Designer, is obvious in the employment of the same thing to accomplish several distinct and important purposes. The moon not only fills her "silver horn" as she walks forth amidst the sparkling gems that illuminate the azure vault of heaven, but rolls the tidal wave into our bays and harbours, multiplying and extending the commercial intercourse of nations. The atmosphere is not only the medium essential to animal and vegetable life, but with its breezes tempers the heat of summer and the rigour of winter. It is the vehicle which bears along the vapours in buoyant and fleecy magazines, the limbec that yields the gentle distillations of the dew and the refreshing showers. By its reflective and refractive properties it diffuses light over earth and sky; it supports combustion, its undulations waft to us the sentiments of human language and all the melodies of music and song. The sun is the fountain of light and heat to our globe, and to all the planetary worlds circulating in his princely train; he is the great physical agent in evolving the dynamical laws that bind them to their orbits. He produces winds and other disturbances in the electric equilibrium of the atmosphere. He emits his vivifying action on the chemical elements of nature, elaborating from dead inorganic matter the vegetable kingdom so essential to animal existence, and is also the source of those vast deposits known as coal strata. These marvellous exhibitions of infinite wisdom and omnipotence are evidential of design, and clearly attest the existence of ONE intelligent Almighty Being.

But this analogical proof of the unity of Deity accumulates in force, if we extend our research beyond the surface of our earth. Sir Isaac Newton showed, in direct contradiction to all the ancient systems of astronomy propounded and adopted by the unrivalled sagacity of the great sages of antiquity, that the phenomena exhibited by all the celestial bodies are regulated by the same laws which influence the falling of an apple.

The laws of motion which prevail upon our earth prevail equally wherever we are capable of discovering motion. The annual and diurnal revolutions of our globe are exemplified by every planet and satellite of the solar system. The primaries bear the same relation to their secondaries that the sun bears to the vast retinue of worlds that do homage to his mighty behests. Jupiter and Saturn, with their concomitant moons, are but miniature representations of that astral system of which they are members. There are several indications of orbital motion to the utmost bounds of the material universe. Some stars undergo a regular periodical increase and diminution of brilliancy, involving, in some instances, a complete extinction and revival. One of the most remarkable is *Omicron*, in the constellation Cetus, first noticed by Fabricius in A.D. 1596. It appears about twelve times in eleven years. When at its greatest brightness, which it retains about a fortnight, it appears as equal to a star of the second magnitude. It then gradually decreases till it becomes completely invisible. After some months it emerges from its obscurity, and attains its former splendour. *Algol* is another of these periodic stars, which at times is equal to one of the second magnitude. In about four hours it is reduced to one of the fourth magnitude, and in the same space of time regains its former brightness. There are several others whose variations of brilliancy and obscuration are known to the practical astronomer. This periodical increase and diminution of light is believed to be occasioned by a greater number of dark spots on the one side of the discs of the stars than on the other, similar to those detected upon the sun's disc, and hence a revolution upon their axes; or, they move in very eccentric orbits the major axes of which are pointed towards the earth; or, finally, the obscuration is occasioned by the revolution of an opaque body, which, when interposed between us and the stars, cuts off a portion of their light. To an observer, placed at the distance of one of the fixed stars, the revolution

of one of our larger planets round our sun would produce a temporary obscuration of his light every fourteen hours. On whatever principle these curious phenomena may be explained, they are proofs of the permanent activity, in these illimitable regions, of the laws of motion existing in our world, which secure the equilibrium of our system amidst the various oscillations of its respective members, and demonstrate that they were all originated and are presided over by the same God.

The unity of design is further evinced by the orbital motion of the *binary stars*. Sir William Herschell announced that two, three, and four suns revolve round each other, or rather round their common centre of gravity, just as our earth and moon revolve round theirs. The observations of this singularly acute man have been confirmed by many eminent astronomers since his time. And what is still more astonishing, the visible glories of the firmament are all being borne along through boundless space, circulating round some remote but magnificent centre analogous to the orbital motions of the several members of the solar system round the sun. Maedlar, of Dorpat, says, in his work entitled *Central Sun*: "That Aleyone, the principal star in the group Pleiades, now occupies the centre of gravity, and is the sun about which the universe, including our astral system, is all revolving." It has been computed by several highly distinguished mathematicians, such as M. Argelander (of Bonn), M. Otto Struve, M. Peters, and M. Maedlar, that our sun and his retinue of worlds pass over more than thirty-three millions of miles per annum of that mighty orbit, in which they revolve round this "Central Sun."

The discovery of the nebulae carries us upwards through another ascending step in the magnificent scale of progression. The nebulae resolved by the telescope are evidently composed of stars of the same kind as those seen by the unaided eye, and with the increasing powers of the telescope the subsequently resolved ones are seen to be but clusters of stars bound together by the mutual

law of gravitation. The celebrated monster telescope of the late Earl of Rosse, in the vicinity of Parsonstown, Ireland, which the writer had the privilege of seeing, has resolved into distinct stars nebulae classed by Sir W. Herschell as the chaotic luminous matter, from which, by gradual condensation, originally came the suns and systems which now crowd the heavens. Those which no telescope has been as yet able to resolve bear the same relation to those which have been resolved; and, in future ages, may appear to posterity as distinct clusters of suns.

The discoveries in connection with the SPECTRUM-ANALYSIS furnish evidence of the unity of Deity. We shall briefly state a few facts to elucidate the argument based on this department of modern science. Dr. Wollaston observed in 1802 that dark lines crossed the solar spectrum. Fraunhofer, a celebrated optician of Munich, counted more than 600 of these lines. He mapped the spectrum, indicating the position of the dark lines, and naming the most obvious of them by the letters of the alphabet. Hence they are called *Fraunhofer's Lines*. A he placed at the lower extremity, and B on the middle of the red prismatic ray; C between the red and orange; D on the orange; E on the green; F on the blue; G on the indigo; and H on the violet. Sir David Brewster enumerated 2,000 such lines. In passing the prismatic rays through a series of properly-adjusted prisms the existence of 3,000 dark lines had been ascertained, and some that had been supposed single have now been proved to be double. Professors Kirchoff and Bunsen, by attaching an optical instrument containing one or more prisms, called a spectroscope, to a telescope, were able to compare the spectra of several elementary substances with the sun's spectrum, and eventually to account for some of those dark lines. It had been ascertained that solids, fluids, and clouds of solid particles, when raised to a WHITE-HEAT, form a continuous spectrum, *i. e.*, free from dark lines, containing rays from the deepest red to the extreme

violet. But the chemical nature of these substances at this temperature cannot be ascertained from their spectra. If, however, they be converted into gas, they then exhibit interrupted spectra, composed of bright lines crossed by dark, or comparatively dark ones. Each metal and chemical element when volatilised emits its own peculiar light, collected into a line, or group of lines peculiar to itself. If, therefore, the number and position of these lines in the spectrum of any substance can accurately be determined, the presence of that body can be recognised by its light with as much certainty as a chemist could detect its presence in a compound which he had subjected to his analysis. The sun's photosphere is surrounded by a less luminous gaseous stratum, which contains the vapours of several metals and other chemical elements. Kirchoff showed by experiments that when the brilliant light produced by incandescent lime passed through a flame containing the vapour of sodium, a spectrum is produced in which is a dark line coinciding with the dark line D of the solar spectrum. From this it is obvious, the dark lines in the solar spectrum are caused by the absorption of those rays emanating from the sun's disc which coincide in refrangibility or vibration, with those which are emitted by the less luminous gaseous stratum. Those which do not coincide will pass through uninterrupted. Should the vapours of the outer envelope possess a higher temperature than that of the photosphere, *bright*, instead of *dark* lines, would be exhibited.

Dr. Huggins and Dr. Allen Miller have proved by the "spectrum analysis" that the moon and planets shine by the sun's reflected light, as the spectra of those celestial orbs are identical with the sun's spectrum. They have, also, detected the presence of at least sixteen terrestrial elements in the sun, proving analogically that the solar system has the same author. These distinguished philosophers have also compared the spectra of some of the brightest fixed stars with those of seven-

ral metals whose vapours have been ignited by the electric spark, and several of those found in the earth and sun are amongst the constituent elements of those remote and vast luminaries. Sirius, the nearest of the fixed stars, gives indications of the presence of sodium, magnesium, hydrogen, and iron. The fixed stars vary in colour, and each one has its own peculiar spectrum; yet the discoveries made by the spectroscope show that they are formed upon the same plan of our sun—*i.e.*, having an intensely heated nucleus, surrounded by a less heated atmosphere, containing various metals and other substances in the form of vapours, many of which are identical with the elements that occur on the earth. In the spectra of the sun and fixed stars there are numerous lines which have not yet been referred to their constituent materials. This arises from our imperfect acquaintance with the spectra of the elements already known, this mode of astronomical investigation being still in its infancy. Miller and Huggins have applied the spectroscope to the examination of the nebulae, and they believe these faintly luminous objects are destitute of a nucleus like the sun, but are masses of nitrogen and hydrogen in a state of high ignition. Should the increasing powers of the spectroscope in time to come confirm these surmises, the theory of Sir W. Herschel in reference to the nebulous origin of the material universe would be greatly strengthened. The truths of revelation have nothing to fear from the most startling deductions of modern science. Progress from elementary principles to the consummation of the complex and stupendous mechanism of the illimitable creation is but in harmony with the Divine procedure throughout the mighty amplitudes of nature exemplified in the growth of all organised beings from either an invisible "spore," or a mysterious "life-cell." The spectrum analysis demonstrates that all the shining orbs that blaze and roll on the ethereal arch are the emanations of ONE GOD.

Science, as well as the authoritative

and infallible asseverations of Scripture, shows that Jehovah presides in majesty over all worlds, and that his energies are felt in the remotest regions of space. How overpowering is the thought that amidst the variety of His countless operations He is mindful of sinful man, and gave His only-begotten Son to be our Almighty Saviour, and sent forth His Holy Spirit to carry forth the dispensations of His grace to make us meet for the celestial mansions.

Portadown, Ireland.

WALKING WITH GOD.

BY THE REV. TIMOTHY HARLEY.

"And Enoch walked with God."

GEN. v. 24.

WHO would have dreamt of such a thing! The sun of Eden's perfection had set; there was no moon—no church—to give light; and yet, in the midst of the darkness of human depravity, one planet shone forth, and cast down its heavenly rays upon a benighted world. The poison of sin had corrupted the current, and the whole race of man, like one large shoal of dead fish, was being carried downwards by the stream; when lo! one living soul stemmed the tide, and opposed the influence of the sweeping torrent. While all others were on the broad road that leadeth to destruction, he was a solitary traveller along the narrow way that tendeth to life. How the renewing grace of God was magnified in Enoch! The divine lineaments of his peculiar character were traced upon a dark background; and the blackness of the foil made supremely attractive the brightness of the jewel. Gold and pearl are precious because of their scarcity; and in the sight of God this rare saint was of great price. The Lord indeed loved Enoch, for there was not another like him in all the earth. By the force of contrast how his holy life must have shown all around the sinfulness of their lives. He was a mirror in which they might have beheld the iniquity of their depraved hearts. When two trains are speeding

in opposite directions, how rapidly the distance between them is increased: and the courses of the godly and the ungodly are so adverse that the more the one runs *from* God, and the other presses *towards* God, the greater becomes the difference between the righteous and the wicked. So the walk of Enoch, which was in a contrary direction to that of others, must have demonstrated how far they were wandering from God. He was ascending the hill of the Lord, and every step manifested how remote they were from the summit. Would that the disparity between a saint and a sinner were more evident in these days! To this end we need not that the wicked should be more vile; the one thing needful is that the Lord's people should be more holy—more like God. When His children bear the likeness of their Father, it is clearly seen that they are not of the world. The more we resemble God, the less the world will resemble us. Oh for more such distinction! Dear Christians! let us seek after it, let us pray for it. Let our cry be, O Lord! thou of old didst put a difference between the Egyptians and Israel, make that difference more apparent now. Many from Thy flock associate with goats; while within the fold are wolves in sheep's clothing. Take Thy fan in Thy hand, and thoroughly purge Thy floor. Sit as a refiner, and purify Thy people, till they come forth "as silver tried in a furnace of earth, purified seven times."

Enoch walked *with* God. Josiah "made a covenant before the Lord, to walk *after* the Lord." It is blessed to walk *after* God; to have him in a pillar of cloud by day and in a pillar of fire by night going before us. Happy is that Christian who follows the Lamb whithersoever He goeth. David prayed that He might "walk *before* God in the light of the living." If it be blessed for God to lead the van, it is also blessed when He defends the rear. That man need never be dismayed who walks before God in the light of His countenance; the eyes of the Lord will ever be upon him, and he may always sing, "Surely goodness

and mercy shall follow me all the days of my life." But though many walked *after* Him, and many walked *before* Him, and multitudes walked *from* Him, how few walked *with* Him. Amidst the galaxy of glorious lights which gild the Bible firmament, we read of only two radiant stars walking in the brightness of Jehovah's presence. These were specially favoured: the one in being spared with his family, while the mass of mankind was overwhelmed in the flood; and the other in being taken away from the evil to come. These two living stones, now occupying their places in the temple not made with hands, are thus pourtrayed, "Noah was a just man and perfect in his generations, and Noah walked with God." "Enoch walked with God; and he was not, for God took him."

Two indispensable things must take place preparatory to this Divine walk. There must be *regeneration*. God can have no intercourse with a sinner who is spiritually dead. "He is the God of the living, and not of the dead." We ourselves shun those from whom the vital spark has fled; and, like Abraham, are anxious to bury our dead out of our sight. That Enoch walked with God was a sure sign that he had received new vitality. Why to this day so many walk not with God is because Divine life is lacking. As soon as this heavenly principle is infused, the soul cries out for God, as did David, "My soul longeth for God, for the living God." Nor is there any peace till it is brought into near fellowship with the source and end of its existence.

"My heart is pained, nor can it be
At rest, till it find rest in Thee."

Let us take an illustration from the life of Jesus. The young man of Nain was carried towards the grave, but as soon as he received back his life, who can imagine the delight with which he walked home again in the company of his rejoicing mother? So the sinner is carried by a life of wickedness down to misery, while weeping mercy follows in his train, crying, "I had rather ye

would turn unto me and live;" but when Jesus speaks with that voice which wakes the dead, and summonses life to move the slumberer, the new-born spirit rises up, and in the company of its God, retraces its way back to that happy home whence it had been borne by sin and Satan. If we seek a closer walk with God, we must ask for more spiritual, more divine, life. There must also be *reconciliation*. "Can two walk together, except they be agreed?" The question is not whether they will, but whether they can. And the only reply is, No, they cannot. The nature of God, and that of the alienated sinner, are as opposite as east and west, which cannot be brought together. Bring east to west, and it ceases to be east; so if the nature of a sinner were blended with the nature of God, it would cease to be sinful. Oil and water will commingle, and the two extremes of a straight line will meet, e'er an unregenerate man can be one with God. Sin is God's enemy, and "the Lord hath sworn that He will have war with this Amalek from generation to generation." God is opposed by sin, for "the carnal mind is enmity against God." Then, if sin be implacable against God, and if He detests sin, the sinner must hate sin also, and through the mediation of the sinner's advocate must seek reconciliation to God. If we would walk with God, let us remember that we must abhor evil and love holiness, for apart from this there can be no peace, no communion, no oneness with God.

Oh, how many precious fruits does that saint feast upon that walks with God! He knows the blessedness of *concord*, or oneness of heart. How often we long for hearts as pure, as loving, as devoted, and as constant as the heart of God! True, his heart contains an ocean, ours are capable of holding a drop only; nevertheless, if the globule be of the same nature as the globe, we had rather possess one divine drop than a sinful sea. Oh for hearts that shall be God's in miniature! A second spring, tasted by those who live near to the fountain, is *communion*. They who walk with

God, talk with God. And how sweet is fellowship with Him! Do not our hearts burn within us as He talks with us by the way? Another piece of the many-coloured robe of choice privileges which the Lord puts on his favourite Josephs who walk with Him, is *nearness*. And oh! what an honour is this! How surpassing happy is the soul that can sing,

"So near, so very near to God,
Nearer I cannot be;
For in the person of His Son,
I am as near as He."

How honoured was John, who sat near to Jesus, and to whom the Lord made known many of His secrets. Do we pant for closer intimacy with God? Do we sing, "Nearer, my God, to Thee, nearer to Thee?" Then let us seek a closer walk with God; for those who walk with Him, are ever near His side, and can hourly say, "Thou art near, O Lord." A fourth link in the golden chain which adorns his neck who walks with God, is *likeness*. Association with Him soon begets assimilation to Him. The rulers of the Jews took knowledge of Peter and John that they had been with Jesus; and why? Because they resembled Jesus. Here is the cause of mere professors not reflecting the image of Christ. "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." "They mind earthly things," and do not walk with God, nor do they live as though their citizenship were in heaven. A fifth spiritual blessing is *boldness*. Peter, who was cowardly when alone, was courageous as a lion when his Master was with him. If we would be confident in the midst of dangers, we must walk with God; then, when we pass through the waters, or through the fire, He will be with us, and the flame shall not kindle upon us; and in death's dark valley, we shall cheer our path with the triumphant song, "I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." A sixth heavenly ray that lights on the head of him

who walks with God, is *progress*. No spiritual declension, no standing still, if we continually *walk* with God. Our path will be "as the shining light, which shineth more and more unto the perfect day." "Lord, draw us, and we will run after thee." "May we approach nearer and nearer to Thee, till our life be all absorbed in walking with Thee!"

There was an old man who daily took what he called his walk with God; and upon one occasion, while thus walking, and meditating upon the Lord whom he felt was by his side, he was seen to stop and to sit down beneath a large shady

tree. As soon as he was seated, he bowed his head on his breast, and when a person went to the spot, he found that the soul had departed; the garment of flesh was left, but the spirit that had worn it was in glory. He walked with God, and he was not, for God took him. Oh, may we live near to God, and daily walk with Him; and soon he will take us away to join—

"The happy saints who dwell in light,
And walk with Jesus, clothed in white;
Safe landed on that peaceful shore,
Where pilgrims meet to part no more."
New Brunswick.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XLIV.—ONE-WORD TEXTS.

"Vows."—Psalm xxii. 25.

To vow is solemnly to promise; it may be to dedicate ourselves or something we possess to religious uses. We have many instances recorded in Scripture, and many directions with regard to them. Vows should not be rashly made, nor slightly broken off. Vows should relate to what is good and not to evil. Vows should be in reality religious decisions made in God's holy fear, and with a view to please him. Let us look—

I. AT SOME INSTANCES RECORDED IN SCRIPTURE. The first on record is that of Jacob at Bethel (Gen. xxviii. 29). This related to the consecration of his life to God; it was connected with the sublime visions of the previous night, and was followed by the consecrated stone pillar He left to commemorate it. It was also conditional on God awarding to him His preserving and providing care. So Hannah made a vow in reference to Samuel. It related to the devotion of her offspring to the Lord. It had all the vehement fervour and piety of a womanly and godly spirit, piously made, conscientiously performed and sanctified by prayer, and faith, and obedience (see 1 Samuel i. 11; xxi. 26, &c.). David constantly refers to the vows he had

made and his resolve to pay them to the Lord (Psalm lxvi. 13; cxvi. 14). Then we have recorded instances where the vows were rash, presumptuous, or directly wicked. For instance, there is the case of Jephthah, whose vow was hasty and unadvised. There was the wicked and bloodthirsty vow of the Jews who banded together to kill Paul (Acts xxiii. 12, 13). Let us notice—

II. SOME CHARACTERISTICS WHICH SHOULD DISTINGUISH THE VOWS OF RELIGIOUS PERSONS.

1. They should have respect to something of real importance, not to be made about trifles or insignificant things.

2. They should be the result of grave reflection. Not inconsiderately made.

3. They should always be made in reference to what is right and good and acceptable before God.

4. They should be made in the spirit of prayer—seeking counsel of the Lord—asking the guidance of His Holy Spirit.

5. They should have respect to that which is accomplishable; not presumptuous, or where God's providence might be tempted.

6. They should be for our spiritual good, the benefit of others, or the glory of God.

7. They should be piously and promptly observed. Not neglected, not unduly

deferred, but with holy diligence paid to the Lord.

8. The spirit of humility must be cherished throughout. Both in the making and paying of vows, there are many strong temptations to self trust, or to our own praise and glory. There are some cases where the course of vows is most plain and obvious.

1. Let the sinner resolve, and vow by

God's grace to turn from the evil to that which is good.

2. Let the penitent resolve and vow to cast themselves on the mercy of the Lord Jesus Christ.

3. Let the Christian renew his vows, with regard to a more holy and active Christian consecration to the service and glory of the Lord Jesus Christ.

Tales and Sketches.

DAME CROSS.

"Thou anointest my head with oil; my cup runneth over."—Ps. xxiii. 5.

To say with a grateful heart, "My cup runneth over," when we are well and happy, and have plenty of all we wish, is surely an easy thing. But it is not so easy to be truly content and thankful, when we are poor and afflicted. And yet, a true Christian who trusts in God as his Father and Shepherd, should always desire to feel thus.

I have been reading an interesting account of a good old woman, given by an excellent minister, Mr. John Newton, who knew and visited her. She was a remarkable example of true contentment, and of the happiness it gives.

You will not forget her name, it was a curious one, and not at all like her character, for she was called *Dame Cross*. She lived in a small cottage by herself, and when Mr. Newton knew her, she was very old and very poor. She had been poor all her life, but from the time she believed in Jesus, was always happy and contented. She tried to teach a little school, and when the poor people round her had to take their children away because they could not pay any money for them, she begged them still to come, and she would teach them for nothing, in the hope of doing them good.

One day Mr. Newton found her sitting down to a little tea and dry bread. "Dame," he said, "do you not like

butter?" "Yes," she replied, "but it is dear, and I cannot afford it. My Lord takes care that I never want bread, and I thank Him for that; it is enough." Another time she said, "I believe my Lord will never allow me to die for want of food, but even if this should be His will, perhaps it would not be so painful a death as many rich people suffer who have plenty of all good things. He will do whatever is right for me."

Her trust in God was as remarkable as her thankfulness. One day, after she was past eighty, Mr. Newton said to her, "Dame, are you not afraid to live alone now, when you are so old? If you should be taken very ill in the night, you have nobody to help you." She replied, "Do you think my Lord does not know that I am an old woman, and live by myself? I am not afraid, I know He will take care of me."

And so He did. Some kind ladies agreed together that they would give what would make her comfortable for the rest of her days on earth. They came and asked how much she would require, and she said, if they would take a room for her in the house of a respectable family, and give her £5 a year, it would be quite enough. They wished her to take at least £10, but she refused.

Not long after her removal to her new lodging, she went to bed one night as usual, and when some one came into her room next morning, she was still

lying as if quietly asleep: but they soon saw that her soul was gone. The Lord had called her home. He had taken care of her, and she needed no help from man.'

Let us all pray for a spirit of true thankfulness, a true trust in God, like that of good Dame Cross. And let us watch against the first beginnings of *discontent*, for it is a sin to which all,

even children, are often tempted. If we have true cause to say, "The Lord is my shepherd," then surely when we think over all the many blessings he has given us already, and the still better things He has promised, we shall almost always feel able to add with a thankful heart, "My cup runneth over."
J. L. B.

Striking Thoughts, Facts, and Figures.

AN UNBELIEVING TRANSLATOR.

THE *Baptist Missionary Report* a little while ago, recorded the death of Brajo Kishore Pundit. He was a man of great literary taste and ability, and had been of great use to Dr. Yates in his Bengali Translations. For thirty-five years he bestowed much labour and attention in translating the Word of God; and through his skill millions of his countrymen are now able to read the Bible in their own tongues. But what said the missionary after his death? He stated, with regret, that after all, this great Pundit died without becoming a believer in that Word upon which he had bestowed so much labour. Thirty-five years a student of the Bible, and yet dying an unbeliever! What an awful end after such a life! Yet are there not many who have read the Bible for ten, twenty, fifty years, and heard hundreds of sermons, and hearkened to thousands of affectionate appeals who yet remain unbelievers? The possession of privileges will indeed not save us; but the use we make of them. Unless we believe, however highly privileged, we cannot be saved.
H. W.

SO YOUNG!

On a tombstone in a graveyard in Lincolnshire, I saw underneath the

announcement of the death of one child aged one year and another four years, just the words "So YOUNG." That was all. But what a tale it tells! On another tombstone in the same yard, the phrase was engraved concerning the youthful dead, "They were flowers of hope, nipped off by consumption's blasting wind."
H. W.

GEORGE THE KING A SINNER.

IN the private Prayer Book of George the Third, an alteration was found after the king's death, which had been made with his own hand. In the prayer which is used during the Session of Parliament, the King, with his own hand, had obliterated the words "Our most religious and gracious King," and had substituted for them "A most miserable sinner."

DEATH OF DR. PRICE.

DOCTOR PRICE died lately. He was a noted Nonconformist lecturer, editor and controversialist, a man who kept to the last abreast of the stream of modern thought. Yet what did he say on his death-bed? He said, "I have read much, and I have thought much during my life, but now at last my feeling is, "Simply to Thy cross I cling," and so he died."

Reviews.

Missionary Enterprise no Fiction. A Tale founded on Facts. (Elliot Stock.)

A MOST telling book, abounding with thrilling incidents, and fully justifying the title given to it. It is admirably got up, and is adapted to the present times, when missionary operations are being thoroughly investigated by both friends and foes.

Sunbeams in Sorrow: Recollections and Remains of Helena Loveday Cocks.
By HER FATHER. (Elliot Stock.)

THIS is a most sweet volume of early Christian life and labours. The beloved daughter of a Wesleyan minister, who exhibited great and fervent love to the Saviour, and whose lovely character and remains will do very much to cheer our young people in their labours in the cause of Jesus. Happy child to be so favoured and blessed, and happy father, whose high privilege it has been to edit and give to the Church this excellent work.

The Fool's Gospel. (Elliot Stock.)

WE don't care for the title of this work, and yet its very peculiarity may attract many to read it. The book itself is about as peculiar as its title, and contains a great amount of forcible writing on the truths of redemption. It appears to be an avowed appeal from dogmatic systems, to the full and plain teachings of the Word of God; as such we commend it to our readers.

The Soul and its Difficulties. A Word to the Anxious. By HENRY WILLIAM SOLTAN. (Yapp and Hawkins.)

THIS excellent little book is in the fifty-first thousand of its career, and we hope, from its practicalness and thorough evangelical simplicity, it will circulate still a thousand-fold more. Its price is 4d.

A Memoir of Jane Walker of Islip, with Letters and an Obituary. (Oxford: J. C. Pembrey.)

THIS is a very interesting account of a poor Christian woman, who was laid on

the bed of affliction for thirty-six years. It comprises a great amount of her experience during that long season, and is adapted especially to comfort and cheer those who are called to suffer severe personal affliction. We regret the title page bears no London publishers name, but it may be had by book-post, at 3, Clifton-villas, Cowley-road, Oxford.

The Cottage on the Rock. An Allegory.
By ANNA SHIPTON. (Yapp & Hawkins, and Morgan & Chase.)

THIS is the second edition of a most charming allegory, which deserves an unbounded circulation. Like all the works of this estimable writer, it is full of spiritual truth, and so presented as to honour the Saviour and refresh His disciples. It has our heartiest commendation.

REVIEWS, PERIODICALS, &c.

Our Own Fireside is in every respect most excellent, and deserving of the largest possible patronage by Christian families of every evangelical denomination. *Home Words* is a good and true echo of the fireside, and is astoundingly cheap. It is the best pennyworth we know. *Old Jonathan* never better in its edifying papers or illustrations. *Gospel Watchword* in every respect good. *Sword and Trowel* worth ten times its cost. *The Appeal*, varied and excellent. *Gospel Magazine*, solid, edifying, and faithful to its high calling. *The Hive*. Nothing better can be provided for our Sunday-school teachers, and its price 1d. *Ragged School Union Magazine*. Thoroughly well sustained. *The Baptist Magazine*. A rich valuable number. *Bye-Paths in Baptist History*. No. V. (Elliot Stock.) Mr. Goadby has brought down this very interesting work to the General Baptist Assemblies of 1682. *Biblical Museum*. Part VIII. (Elliot Stock.) This part finishes Matthew, and gives nearly two chapters in Mark. We renew our entire satisfaction with both the plan and its execution. *Beautiful Home*: A very

sweet poem, 12 pp. (Yapp and Co.) *Annie; or, The Maid of the Mill.* (Elliot Stock.) A telling narrative of cotton mill life in Manchester. Worthy of a very extended circulation. One penny. *British Flag and Christian Sentinel.* A supply of good things for our soldiers. *The Watchman Tracts.* Good subjects and large type. We commend them to our tract distributors as well worthy of attention. (Yapp and Hawkins.) *Circular Letter of the Southern Association,* &c., assembled at Portland Chapel, Southampton, June 13th, The Circular Letter was written by T. W. Medhurst,

who has taken for his theme "the duty of all Christians to make known the Gospel wherever they have opportunity," and it exhibits all the excellent qualities of that justly esteemed Christian minister and author. *The Translation of the Righteous* is an excellent sermon on the death of William Fabian, preached by Mr. Medhurst, at Lake-road Chapel, Landport. *Paper*; by Rev. J. C. Wells, of Earl's Colne, read at Conference of teachers in Mint-lane Chapel, Lincoln. An admirable paper, and we wish every Sunday-school teacher in the kingdom might read it.

Poetry.

HE DOETH ALL THINGS WELL.

IN Jesu's hands I leave it,
My sorrow, and its cure;
He'll share with me the burden,
And help me to endure!
He took from me health's blessing,
Yet I must not rebel,—
Without, I had not known Him—
"He hath done all things well!"*
Again, He smote and tried me,
He took my worldly store;
'Twas done to make me trust Him,
And seek His treasures more.

He best knows by what sorrows,
My pride 'twere best to quell;
"Thy will be done," dear Jesus,
Thou hast done all things well!

With broken health and fortune,
I bow to Thy decree;
Lord, aid me in life's remnant,
To trust none else but Thee!
Then, nestled in Thy bosom,
My grateful heart shall swell
The song of men and angels,—
"He hath done all things well!"

W. S. PASSMORE.

* Mark. vii. 37.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. J. COLLINS has accepted an invitation to the pastorate of the church, at Penge, near London.

Rev. Daniel Davies, late of Lanfihangel and Ewias Harold, has accepted an invitation to the pastorate of the English Baptist Church, at Treorkey, Rhondd Valley, Glamorganshire.

Rev. W. Walters, having accepted a unanimous invitation to become pastor of Christ Church, Aston Park, Birmingham, has resigned the pastorate of Be-wick-street Church, Newcastle-on-Tyne.

Rev. W. R. Skerry, of Sabden, has accepted an invitation from the church meeting in Rye-hill Chapel, Newcastle-on-Tyne, to become their pastor.

Mr. Feltham has resigned his connection (as joint-pastor) with the church at Imber, Wilts, and begs that all letters, &c., may be forwarded to him at Shrewton, near Devizes.

Rev. S. M. Honan has been compelled by ill health to resign the charge of the church at Sudbury.

Rev. T. J. Bristow, of Woodford, Northamptonshire, after six years' labour in that place, is about to resign. All

communications with regard to pulpit engagements to be addressed Chapel House, Woodford, Thrapston.

Rev. W. Evans, of Stalybridge, has accepted the pastorate of the church, Dover-street, Leicester.

Mr. F. Green, late of Hoxton, having removed to Manchester, is open to supply destitute churches. His address is 17, Runcorn-street, Chester-road, Manchester.

Rev. R. Morris, Garway, Herefordshire, has accepted the invitation of the church at Wyken, near Coventry.

Rev. J. Robinson, Landbeach, Cambs, is open to receive communications from vacant churches.

Rev. Daniel Davies, late of Lanfihangel and Ewias Harold, has accepted an unanimous invitation to the pastorate of the English Church, at Treorkey, Rhondda-valley, Glamorganshire.

RECOGNITION SERVICES.

THE recognition service in connection with the settlement of Rev. W. Dyson, as pastor of the church, Old Basford, was held July 25th. Tea was provided and a public meeting held, Rev. W. Underwood, D.D., of Chilwell College, presiding. Able addresses were delivered by the Revs. J. Clifford, E. H. Jackson, C. Fortle, J. Felstead, and J. Fletcher.

On Monday, 17th July, recognition services were held at Longford, near Coventry, in connection with the settlement of Rev. J. P. Barnett. Three hundred and fifty took tea in the school-room. The public meeting was presided over by Mr. G. Smith, the senior deacon, who welcomed Mr. Barnett. The meeting was addressed by the Revs. W. B. Davis, E. C. Pike, H. Cross, S. Hilyard, G. L. Withers, and J. Barnett, the father of the pastor.

BELPER SPECIAL RELIGIOUS SERVICES.

—The formation of a Baptist church took place on Monday, the 17th of July, in the Infant Schoolroom. The devotional exercises were conducted by the Revs. C. A. Davis, J. T. Owers, W. Dawkins, and H. Beddow. A list of twenty names was read of persons who desired to be constituted a church, and testimony borne as to their Christian character. The usual questions were put by Rev. C. Davis and Rev. J. T. Owers. Rev. H. Beddow gave the right

hand of fellowship to those who constituted it. The Lord's Supper was administered, and a number of friends from other denominations sat down at the table, as the church is formed on open communion principles. Rev. H. Beddow was unanimously elected pastor, who then gave an address to the church. A *soirée* tea followed, and a public service to recognise Rev. H. Beddow was held after tea, when the room was crowded. Mr. Young, one of the deacons of the Baptist Church at Wirksworth, was called to the chair.

PRESENTATIONS.

Two farewell sermons were preached in the Old Infant Schoolroom, Dorking, on Sunday, July 30th, by Mr. Thomas Wheatley, who has resigned the pastorate of the church worshipping in the above room. On the following Wednesday, August 2nd, a public meeting was held. The chair was taken by Sir A. Cotton. Addresses were delivered by Revs. C. Slim, F. M. Smith, J. Sullivan, and G. Heath. During the evening a purse with about £10, collected by the exertions of Miss Smith, was presented to the pastor by Sir A. Cotton, on behalf of the church.

NEW CHAPELS.

THE opening services in connection with the South Shields Tabernacle, in Laygate-lane, commenced on July 19 with two sermons from the Rev. W. Walters. On Sunday, sermons were preached in the morning by the Rev. W. Hanson, in the afternoon by the Rev. S. Chester, and in the evening by the Rev. Dr. Hillier (the pastor). A public tea-meeting, attended by 600 people, took place on Monday, the 24th ult. The mayor (E. Moore, Esq.) presided, and addresses were given by the Revs. W. Hanson, E. Baker, S. E. Neale, S. M. McClelland, and G. Lawson. The choir, led by Mr. John Lee, sang very creditably, and Miss M. A. Gregory presided at the harmonium. The chapel is built at a cost of £2,000. A mortgage of £1,000 remains on the building, and of the other thousand the church and friends have already collected £769.

Providence New Chapel, Coseley, was opened on the 18th July. It has cost about £1,650. In the morning a sermon was preached by the Rev. A.

M'Laren, and in the evening the Rev. C. Vince, preached. In the afternoon a public meeting was held, under the presidency of J. S. Wright, Esq. Addresses were given by Revs. B. C. Young, J. Stuart, G. C. Empson, J. C. Whitaker, W. Walker, J. Bell, A. Cook, W. Lees, Messrs. S. Thompson, T. Turley, W. P. Greenway, and by the pastor, Rev. J. G. Greenhough, M.A. £1,100 has been already subscribed by the congregation and friends, and £200 promised conditionally as a loan by the Baptist Building Fund, leaving £350 still to be raised. The collections during the day amounted to upwards of £150. The opening services were continued on the 23rd and 30th ult., the Rev. J. Lord, preaching on the former occasion, and the Rev. J. Hanson, of Huddersfield, on the latter. The collections on these days amounted to £100, making a total (for the whole of the services) of upwards of £250.

A meeting in connection with the newly formed Baptist church at Barnet was held in the Town Hall on the 19th July—to consider the advisability of purchasing the building. It was announced that the whole of the building, standing on freehold ground, and capable of accommodating nearly 400 people, might be obtained for £700, and if a deposit of £200 was paid at Michaelmas, the remainder could remain as a mortgage. J. Cooper, Esq., of the Metropolitan Tabernacle, presided, and read a letter from the Rev. C. H. Spurgeon, expressing his sympathy with the movement. Earnest and stirring addresses were also given by the Revs. D. Russell, C. Starling, and G. Dickerson, the pastor. It was also announced that, including a promise of £10 from Mr. Spurgeon, a sum of £50 had been raised by collecting cards, &c.

On Monday, July 10th, the foundation-stone of a chapel at Great Eccleston was laid by R. C. Richards, Esq. The friends then took tea in a large room at the Bowling Green Inn. At the meeting which followed, votes of thanks were passed to Mr. Jno. Hawthornthwaite, for his munificent donation of £100; to Lord Chesham, for the noble and generous manner in which he had conveyed the land to the committee; and to Mrs. Hall, the proprietress of the inn, for allowing the use of the room.

The memorial-stone of a new chapel

and schoolroom was laid in Little Stukeley, Hunts, on Friday, July 21, by Bateman Brown, Esq., the following took part in the services, Revs. T. Aveling, T. Toller, J. H. Millard, B.A., and L. Llewellyn, and Messrs. Robinson and Cooper. The church at Little Stukeley is one of the group connected with Trinity Church, Huntingdon, and although ministered to chiefly by Baptists, its membership is open to all Christians. The chapel will cost altogether about £400.

DEVONSHIRE SQUARE CHAPEL.—On June 27th an event of some little denominational importance took place in the opening of the new chapel of Devonshire Square for public worship. It is situated at the corner of the Walford-road, Stoke Newington. It is of the Gothic order, having a spire 110 feet high, and is capable of holding about 1,000 persons. Beneath the chapel there is a lecture hall to accommodate 800. The schoolroom holds 600, and there is a minister's house. The trustees have expended nearly £12,000 upon the new buildings. The contrast between the new and the old Devonshire Square Chapels is very great. The opening sermons were preached by the Rev. F. Tucker, B.A., and the Rev. Donald Fraser, M.A. The congregations were very large. The number of ministers present was unusually great. Among them we noticed the Rev. J. Parker, D.D., E. Mannering, A. McAuslane, J. Hobson, W. Ballantyne, M.A., B. Preece, J. Clifford, M.A., R. A. Hatchard, P. V. Tymms, P. Gast, John Foster, &c. At the collation Mr. Alderman Cotton presided, and the minister, the Rev. W. T. Henderson, gave a very interesting statement of the circumstances which had led to the present position of the church. The opening services were continued as follows:—July 2nd, the Rev. W. T. Henderson and Rev. T. W. Aveling; July 9th, Rev. J. Hobson, and Rev. W. Spensley; July 16th, Rev. Luke Wiseman, M.A., and Rev. Dr. Angus.

The foundation-stone of the new chapel to be erected in Harris-street, Bradford, was laid on Tuesday, August 7, by Mr. W. Stead. It was the suggestion of the Rev. J. P. Chown, the pastor, that the chapel should be inaugurated as a jubilee memorial. The subscriptions already paid and promised amount to about £6,000. The building, it is expected, will

cost £12,000 or £13,000, making a total outlay of £15,000 or £16,000. The interior of the chapel will contain about 1,200 people. The Sunday-schools will adjoin, and are intended to be able to accommodate about 600 children. The style of architecture of the new chapel will be Italian. There was a large assembly to witness the laying of the foundation-stone. Rev. J. P. Chown having delivered an address, Mr. W. Stead adjusted the stone. A public meeting was held at St. George's Hall in the evening, at which the Rev. J. P. Chown presided. The Rev. J. G. Miall delivered an address, and the Mayor of Leeds followed. Other speakers occupied the meeting till a late hour.

MISCELLANEOUS.

THE anniversary services at Bowlash, Woolastone, Gloucestershire, were held on Wednesday, 26th July. Rev. W. H. Tetley preached in the morning. A public meeting was held in the afternoon, Mr. Nicholson in the chair. Addresses were delivered by Rev. D. Williams, Messrs. Ellis and Thomas, and Rev. R. F. Guyton, Mr. J. R. Smale, of Lydney, and Rev. W. H. Tetley. Rev. R. F. Guyton preached in the evening. There was a good attendance and a liberal collection.

Bloomsbury Chapel Mission Hall, Moor-street, St. Giles, having been enlarged and painted at an expense of nearly £500, has been re-opened by sermons preached by the Rev. W. Stott and G. W. M'Cree. On Wednesday evening, July 19th, a social meeting was held, when the Rev. Dr. Brock presided, and addresses were delivered by the Rev. W. H. Burton, and Messrs. Frederick Benham, Robert Hogg, D. Raymond, J. Clarke, and other friends, the Rev. G. W. M'Cree, the pastor, being at Liverpool with his son who was on his way to Canada.

Mr. H. A. Fletcher (of Mr. Spurgeon's College), after supplying at the chapel, Potter-street, Harlow, Essex, for three months, received an unanimous invitation to accept the pastorate, and entered upon his labours on the first Sunday in May. Since his first coming to this place the congregations have increased. The interior of the chapel has had nothing done to it for many years.

An estimate of the cost for the necessary repairs has been obtained, the sum being £205 10s. Towards this Mr. Gipps, formerly pastor of the church, and five gentlemen who compose the Committee of Management, have each given £10. In addition some £40 have been collected in the neighbourhood.

Special evangelistic services were conducted during the month of July in connection with several of the stations of the Baptist Irish Mission in the north of Ireland by Mr. Henry Thorne, of the Ouseburn Mission, Newcastle-on-Tyne. The meetings at Portglenone, Ballymena, Conorgh Liggarr, Garry Doo, Rasharkin, Tully, and in the County Derry were particularly interesting. In some cases the farm-houses were not large enough to hold the people. Many earnest Christians, mostly converted to God during the revival of 1859, gathered together at the meetings.

About £100 having been spent in restoring the Baptist Chapel, at Cutsdean, Worcestershire, from a state of great dilapidation to one of substantial comfort and convenience, the re-opening services were held on Sunday, July 30th, when two sermons were preached by Rev. J. Matthews. On the following Tuesday a public service was held in the chapel, at which Rev. Geo. McMichael, B.A., preached. The evening meeting was presided over by R. Comely, Esq., and addressed by Revs. W. Room, S. Hodges, W. R. Irvine, J. Matthews, J. Bennett, and R. Aikenhead. The pastor, R. Bray, stated that, including the subscriptions of friends throughout the Oxon Association, £65 were already raised. The collections at the re-opening services amounted to £10 9s.

On Wednesday, August 2nd, the annual meeting of the temporary iron building, in connection with Lordship-land Chapel, Dulwich, was held. To accommodate the expected company, a spacious tent was erected, and gaily decorated with flags, evergreens, and flowers. At six o'clock, about 400 sat down to tea, and at seven, the chair was taken by W. Olney, Esq. The report, read by the secretary of the church, referred to the growth of the cause. In April last, a church was formed of twenty-one members, with Mr. H. J. Tresidder as their pastor; and the number

has since increased to thirty-two. The attendance upon the ordinary services rendered it necessary for the church to contemplate the erection of a permanent building. The report referred to the various agencies established in connection with the church, all of which presented a prosperous appearance. Mr. Olney said that the important part of the report concerned the erection of a new chapel. They must all rejoice in the success which had been given to the work, and he trusted that they would that evening do their part towards the erection of the new building. The meeting should subscribe £100 that night. The Revs. T. J. Cole, J. Birts, W. R. Rowe, J. Sears, W. P. Tiddy, and J. E. Tresidder, Esq., addressed the meeting, and at the close the pastor announced that the amount received and promised was £113 8s. 4d.

SILOH TREDEGAR MON.—Special services were held in the above place on Sunday and Monday, July 9th and 10th. On Sunday, the spacious building, which will accommodate about 1,500, was filled, when three sermons were preached in Welsh by Rev. R. D. Roberts. The English sermon in the afternoon was preached by Mr. Philip Williams. On Monday the services were continued, when sermons were preached by the Revs. J. C. Powell, R. Williams, and R. D. Roberts. The congregations and collections throughout were very good.

On Tuesday, Wednesday, and Thursday, June 27, 28, and 29, a grand bazaar was held in the Town Hall, in aid of the building-fund of the Baptist church at Oakengates, Salop, under the pastorate of the Rev. Samuel Couling. There was a debt of about £500 resting upon the chapel, and the friends being desirous of reducing this debt as much as possible, have been making vigorous efforts for the accomplishment of this object. The receipts exceeded £70.

LONDON BAPTIST ASSOCIATION.—The usual quarterly meeting was held on Tuesday, June 27th, at Arthur-street Chapel, Camberwell. The morning meeting of ministers commenced with a devotional service, after which the Rev. Charles Stovel read a paper on "Suggestions for the Times." A very animated discussion followed. A wish was expressed for a resumption of the conference at

the next quarterly meeting. Dr. Landels, Dr. Brock, R. Marten, J. U. Davis, W. P. Balfour, and W. Stott took part in the discussion. Dinner was laid out in the schoolroom, and the brethren had the privilege of being waited upon by the deacons of Arthur-street. In the afternoon, the quarterly meeting of the pastors and delegates was held, when a paper was read by the Rev. C. Stanford on "The World in the Church." The customary business of the association was transacted. The chairman (Rev. F. Tucker) touchingly alluded to the death of the Rev. John Keed, of Acton, and it was agreed that a suitable record of the sad event should be inserted in the minutes. In the evening the President occupied the chair, and addresses were given by the Rev. D. Jones, B.A., the Hon. and Rev. B. W. Noel, M.A., and A. G. Brown.

FLEETPOND AND HOPE CHAPELS.—The anniversary services of the united church under the pastorate of John Young, were held on June 6th. T. S. Anderson, of Deptford, preached in Fleetpond Chapel in the afternoon. The subsequent services of the day were in Hope Chapel. It was well filled both to the tea and public meeting, at which addresses were delivered, three or four ministerial brethren, including Mr. Anderson, the pastor, presiding.

On Monday, June 19th, the annual meeting of Hayhill Chapel, Bath, was held in the Guildhall of that city. After tea the pastor, Rev. J. R. Chamberlain, took the chair, and stated that in the first year much had been done. The chapel was opened on May 4th, 1870. A few months later a church of seventy-eight members was formed, to which some additions had since been made. Subsequently a small Sunday-school had been opened, in which sixty-six children had been enrolled in the first three months. The total annual income of the church, as shown by the treasurer's last balance-sheet, was for all purposes £409. The debt upon the chapel a week previous was £1,800, but last Tuesday the people had been called together to hear a statement from the treasurer of the Building Fund, and at the conclusion of the meeting £130 was given or promised, a sum which has since been increased to £157, leaving the debt at present at

£1,643, which they hope to clear off in about ten years. Addresses were then delivered by the Revs. R. Glour, J. Penney, J. Ross, G. D. Evans, D. Worrell, J. Davies, and R. Wallace.

The triennial meetings of the Western and Devon Associations of churches, have recently been held at the Upton-vale Chapel. The services commenced on Monday, when a sermon to the young was preached by the Rev. R. Lewis. On Tuesday there was a conference of the ministers and messengers. A sermon was subsequently delivered by the Rev. F. Bosworth, M.A. The afternoon meeting was devoted to hearing the reports of the various churches. The "association sermon" was preached in the evening by the Rev. R. A. Griffin. On Wednesday the Conference of the previous day was resumed. For a period of twenty years the Rev. E. Webb has been the secretary of the Devon Association, and he has discharged his duties with so much assiduity and satisfaction that some few years since it was decided to present him with a testimonial. The presentation, consisting of a purse containing £158 6s. 4d. was made on Wednesday, by Mr. P. Adams, of Plymouth. The Rev. E. Webb stated that there are in this county eleven good men and true, who, during the past year have made 20,000 visits, distributing 15,000 tracts, and held over 2,000 preaching services. This laborious work had been effected at a total expense of £783, leaving a balance of £23 in the hand of the treasurer to commence the operations of the present year. The memorial fund had received £768 repaid, and £18 interest. This money, it was explained, was lent to churches for chapel and school building and restoration, without interest. The Rev. G. W. Humphreys followed with a report of the proceedings during the year of the Western Association, of which he is secretary. From his statement it appeared that five evangelists are supported by the association, who are stationed at or near Dorchester, Crewkerne, Chard, Stoke St. Gregory, and Taunton. The total expenditure had been slightly over £287, leaving an adverse balance of £30. Speeches were subsequently delivered by the Rev. J. Aldis, the Rev. W. Odel, the Rev. W. Page, and Mr. T. Nicholson.

SHEPHERD'S BUSH.—The annual meet-

ing at Avenue-road Chapel, Shepherd's Bush, W., was held on Tuesday evening, 4th July. Dr. Gladstone, F.R.S., occupied the chair. Mr. Beech, the treasurer, read his report, from which it appeared that the church had paid off a considerable portion of debt resting on the chapel. The Rev. Chas. Graham, the pastor, made an interesting speech, in which he referred to the work of the church during the past year. The meeting was also addressed by the Revs. Henry Miller (Presbyterian), H. Cocks, G. D. Macgregor, R. Macbeth, W. Orr, J. Alexander, Esq., and Sir W. King-hall.

Recently an effort has been made to revive the Baptist cause in Monkwearmouth, and the first anniversary services of Enon Chapel since the Rev. E. S. Neale has been pastor was held. Dr. Hillier, of South Shields, preached to large congregations. A tea meeting was given in the Workmen's-hall, when nearly 600 sat down. In the long room the ladies of the congregation held a bazaar, which was very successful. After the tea a public meeting took place in the hall, Mr. William Harty presiding. The Rev. E. S. Neale said he commenced with eleven people, two of whom soon afterwards left, and now he had a congregation of 250, while the membership roll numbered 42. There was also a Sunday-school, with 150 scholars, and a superintendent and eighteen teachers. The total amount raised during the year for all purposes was about £270, and out of that sum the needs of the poor had not been forgotten. The Rev. W. Banks, the Rev. W. Pipe, Dr. Hillier, and Mr. Harle afterwards delivered addresses.

A bazaar in aid of the building fund of the new Baptist Chapel, Gold-hill, Chalfont St. Peter, Bucks (Rev. W. B. Hobling, pastor), was opened on Tuesday, the 4th of July, by J. J. Smith, Esq., of Watford, and continued the two following days. The weather each day was more or less unpropitious; still there was a fair attendance of visitors, and about £65 were realised.

THE BAPTIST CONFERENCE, IRELAND.—The annual Conference of the pastors, evangelists, and delegates in Ireland, was held in Tubbermore, Co. Derry, on Tuesday and Wednesday, June 27th and 28th, under the auspices of the London

Committee. The meetings were held in the chapel in which the renowned Dr. Carson laboured for more than thirty years. Most of the ministers visited the old Presbyterian meeting-house which this celebrated scholar and champion of Divine truth abandoned, when he embraced the Baptist principles. On Tuesday the brethren met in a prayer meeting, presided over by the venerable W. Hamilton, Carrickfergus. In the evening Rev. C. Kirtland, London, and Rev. D. McCrorey, Derryneil, preached to a dense congregation. On Wednesday morning a prayer meeting was held, over which Rev. John Douglas, Portadown, presided. At the mid-day *sederunt* the Rev. John Edwards, London, presided. It was recommended that Missionaries able to preach in the Irish tongue should be designated to those districts occupied by the Irish-speaking population. Rev. S. J. Banks, Banbridge, read an able paper on ministerial education. A resolution of condolence and sympathy with Mrs. Middleditch was unanimously agreed to. Her deceased husband during his secretariate had endeared himself to the Irish brethren. In the evening a public meeting was held over which Rev. J. Edwards presided. Addresses were delivered by Rev. R. M. Henry, Belfast, on "America;" by Rev. D. E. Evans, Dublin, on "Decision of Character;" by Rev. W. S. Eccles, Grange Corner, on "Parental training;" by Rev. T. Berry, Athlone, on "The means of extending the Gospel in Ireland;" and by the Rev.

Mr. Gallaher, on "Early piety." Mr. Henry's address places him among the first pulpit orators of the day. A vote of thanks was passed to the chairman for his able address, for his dignified conduct in the chair, and for his kindness in visiting Ireland. A vote of thanks was recorded to Mr. Beale, London, for his fraternal letter to the Conference. Votes of thanks were also passed to Rev. R. H. Carson, and Mrs. Carson, to John Graham, Esq. and Mrs. Graham, to Mrs. James Graham, and the Misses Graham of Maghesafelt, and to other friends for the hospitalities they had so liberally provided. On the kind invitation of Rev. Mr. Evans, the Conference will meet next year in Dublin.

BAPTISMS.

Belper.—July 5, One, by H. Beddow.
Bethel Lower Chapel, Breconshire.—May 7, Twelve; July 30, Five, by J. L. Evans, the minister.
Chester, Hamilton-place.—July 23, Two, by P. Price.
Exeter, Bartholomew-street.—July 30, Two, by Rev. Dr. Cooper, the pastor.
Eye, Suffolk.—August 6, One, by J. Clark, pastor.
Guilford.—June 25, Five, by C. Slim.
Luton, Park-street.—August 3, Ten, by J. W. Genders.
Metropolitan District—
Chiswick.—July 25, Two, and on August 6, Three, by J. Stubbs.
Metropolitan Tabernacle.—August 3, Fifteen, by J. A. Spurgeon.
Portsmouth, Landport, Lake-road.—August 2 Three, by T. W. Medhurst.
Portsmouth, Gospel-hall, Commercial-road.—August 11, Two, by T. W. Medhurst.
Stratford-on-Avon.—August 2, Two, by E. Morley.
Sydney.—August 3, Four, by M. S. Ridley.
Willenhall, Liebfeld-street.—July 30, Twelve, by W. H. Walker, pastor.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from July 20th to August 17th, 1871.

£ s. d.		£ s. d.		£ s. d.	
N. W.	0 1 0	Legacy late Rev. R. May, per Messrs. Patison	8 3 4	Mrs. Baker, per Rev. F. G. Marchant ...	0 4 0
C. C.	0 2 6	Mrs. Bickmore	10 0 0	A friend, per Rev. J. Lang	1 1 0
J. H.	0 5 0	Mrs. Gee	1 0 0	Collection at Lake-road Chapel, Landport, per Rev. T. W. Medhurst	11 7 6
The Misses Dransfield	2 2 0	J. A. M.	0 5 0	Weekly Offerings at Metropolitan Tabernacle, July 23	20 11 1
Two Sisters	0 6 0	Mrs. C. Henderson ...	0 5 0	" " " Aug. 6	45 3 4
Δ Friend at Wimbledon	0 4 0	Mr. J. Macdougall ...	0 5 0	" " " 13	33 5 8
First fruits	4 10 0	Mr. W. Davison	0 10 0		
Friend at Ashdon	0 5 0	W. F. S.	0 10 0		
Mrs. Helen Gloug	5 0 0	Mr. J. Benson, Junr.	1 1 0		
Mr. W. Dickson	0 10 0	Miss Hayward, per Mrs. Evans	2 2 0		
Craigie	1 0 0	A Friend West Harlepool	0 10 0		
Dr. Bellby	1 0 0	Mr. J. Atkinson	0 10 0		
Luke x. 2.	1 0 0	Miss Adair	1 0 0		
W. S. Mark xvi. 15-16	0 2 6	Mr. William Taylor	1 0 0		
Mrs. Turnbull	1 0 0				
Mr. C. T. Hodge	5 0 0				
Mr. J. Scout	10 0 0				
					£211 11 4

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle.

AN UNALTERABLE STATUTE.*

A SERMON DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

“Without shedding of blood there is no remission.”—Hebrews ix. 22.

EVERYWHERE under the old figurative dispensation, blood was sure to greet your eyes. It was the one most prominent thing under the Jewish economy, scarcely a ceremony was observed without it. You could not enter into any part of the tabernacle but you saw traces of the blood-sprinkling. Sometimes there were bowls of blood cast at the foot of the altar. The place looked so like a shambles, that to visit it must have been far from attractive to the natural taste, and to delight in it, a man had need of a spiritual understanding and a lively faith. The slaughter of animals was the manner of worship; the effusion of blood was the appointed rite, and the diffusion of that blood on the floor, on the curtains, and on the vestments of the priests, was the constant memorial. When Paul says that almost all things were, under the law, purged with blood, he alludes to a few things that were exempted. Thus you will find in several passages the people were exhorted to wash their clothes, and certain persons who had been unclean from physical causes, were bidden to wash their clothes with water. Garments worn by men were usually cleansed with water. After the defeat of the Midianites, of which you read in the book of Numbers, the spoil which had been polluted had to be purified before it was claimed by the victorious Israelites. According to the ordinance of the law which the Lord commanded Moses, some of the goods, such as raiment and articles made of skins or goat's hair, were purified with water, while other things that were of metal that could abide the fire, were purified by fire. Still the Apostle refers to a literal fact, when he says that almost all things, garments being the only exception, were purged, under the law, with blood. Then he refers to it as a general truth under the old legal dispensation, that there was never any pardoning of sin except by blood. In one case only was there an apparent exception, and even that goes to prove the universality of the rule, because the reason for the exception is so fully given. The trespass offering, referred to as an alternative, in Leviticus v. 11, might, in extreme cases of excessive poverty, be a bloodless offering. If a man was too poor to bring an offering from the flock, he was to bring two turtle-doves or young pigeons; but if he was too poor even for that, he might offer the tenth part of an ephah of fine flour for a sin offering, without oil or frankincense, and it was cast upon the fire. That is the one solitary exception through all the types. In every place, at every time, in every instance where sin had to be removed, blood must flow, life must be given. The one exception we have noticed, gives emphasis to the statute that, “without shedding of blood, there is no remission.” Under the Gospel there is no exception, not such an isolated one as there was under the law; no, not even for the extremely poor. Such we all are spiritually. Since we have not any of us to bring an offering, any more than an offering to bring; but we have all of us to take the offering which has already been presented, and to accept the sacrifice which Christ has, of Himself, made in our stead, there is now no cause or ground for exemption to any man of woman born, nor ever shall there be, either in this world or in that which is to come,—“Without shedding of blood, there is no remission.” With

* This Sermon being Copyright, the right of reprinting and translating is reserved.
No. 155, NEW SERIES.

great simplicity then, as it concerns our salvation, may I ask the attention of each one here present, to this great matter which intimately concerns our everlasting interests.

I gather from the text, first of all, the encouraging fact that *there is such a thing as remission*—that is to say, the remission of sin. “Without shedding of blood there is no remission.” Blood has been shed, and there is therefore hope concerning such a thing. Remission, notwithstanding the stern requirements of the law, is not to be abandoned in sheer despair. The word remission means the putting away of debts. Just as sin may be regarded as a debt incurred to God, so that debt may be blotted out, cancelled, and obliterated. The sinner, God’s debtor, may cease to be in debt by compensation, by full acquittance, and may be set free by virtue of such remission. Such a thing is possible. Glory be to God, the remission of all sin of which it is possible to repent is possible to be obtained. Whatever the transgression of any man may be, pardon is possible to him if repentance be possible to him. Unrepented sin is unforgivable sin. If he confess his sin and forsake it, then shall he find mercy. God hath so declared it, and He will not be unfaithful to His word. “But is there not,” saith one, “a sin which is unto death?” Yea, verily, though I know not what it is; nor do we think that any who have enquired into the subject have been able to discover what that sin is; this much seems clear, that practically the sin is unforgivable because it is never repented of. The man who commits it becomes, to all intents and purposes, dead in sin in a more deep and lasting sense even than the human race is as a whole, and he is given up case-hardened—his conscience seared, as it were, with a hot iron, and henceforth he will seek no mercy. But all manner of sin and blasphemy shall be forgiven unto men. For lust, for robbery, for adultery—yea, for murder, there is forgiveness with God, that He may be feared. He is the Lord God, merciful and gracious, passing by transgression, iniquity, and sin.

And this forgiveness which is possible is, according to the Scriptures, complete; that is to say, when God forgives a man his sin He does it outright. He blots out the debt without any back reckoning. He does not put away a part of the man’s sin and leave him accountable for the rest, but in the moment in which a sin is forgiven, his iniquity is as though it had never been committed; he is received in the Father’s house and embraced with the Father’s love as if he had never erred; he is made to stand before God as accepted, and in the same condition as though he had never transgressed. Blessed be God, believer, there is no sin in God’s Book against thee. If thou hast believed thou art forgiven—forgiven not partially, but altogether. The handwriting that was against thee is blotted out, nailed to the cross of Christ, and can never be pleaded against thee any more for ever. The pardon is complete.

Moreover, this is a present pardon. It is an imagination of some (very derogatory to the Gospel) that you cannot get pardon till you come to die, and perhaps then in some mysterious way, in the last few minutes, you may be absolved; but we preach to you, in the name of Jesus, immediate and present pardon for all transgressions—a pardon given in an instant—the moment that a sinner believes in Jesus; not as though a disease were healed gradually and required months and long years of progress. True, the corruption of our nature is such a disease, and the sin that dwelleth in us must be daily and hourly mortified; but as for the guilt of our transgressions before God and the debt incurred to His justice, the remission thereof is not a thing of progress and degree. The pardon of a sinner is granted at once; it will be given to any of you to-night who accept it—yea, and given you in such a way that you shall never lose it. Once forgiven, you shall be forgiven for ever, and none of the consequences of sin shall be visited upon you. You shall be absolved unreservedly and eternally, so that when the heavens are on a blaze, and the great white throne is set up, and the last great assize is held, you may

stand boldly before the judgment-seat and fear no accusation, for the forgiveness which God Himself vouchsafes He will never revoke.

I will add to this one other remark. The man who gets this pardon may know he has it. Did he merely hope he had it, that hope might often struggle with fear. Did he merely trust he had it, many a qualm might startle him; but to *know* that he has it is a sure ground of peace to the heart. Glory be to God, the privileges of the covenant of grace are not only matters of hope and surmise, but they are matters of faith, conviction and assurance. Count it not presumption for a man to believe God's Word. God's own Word it is that says, "Whosoever believeth in Jesus Christ is not condemned." If I believe in Jesus Christ, then I am not condemned. What right have I to think I am? If God says I am not, it would be presumption on my part to think I am condemned. It cannot be presumption to take God's Word just as He gives it to me. "Oh," saith one, "how happy should I be if this might be my case." Thou hast well spoken, for blessed is he whose transgression is forgiven and whose sin is covered. Blessed is the man to whom the Lord doth not impute iniquity. "But," saith another, "I should hardly think such a great thing could be possible to such an one as I am." Thou reasonest after the manner of the sons of men. Know then that as high as the heavens are above the earth, so high are God's ways above your ways, and His thoughts above your thoughts. It is yours to err, it is God's to forgive. You err like a man, but God does not pardon like a man; He pardons like a God, so that we burst forth with wonder and sing, "Who is a God like unto Thee, that passeth by transgression, iniquity and sin?" When you make anything it is some little work suitable to your abilities, but our God made the heavens. When you forgive, it is some forgiveness suitable to your nature and circumstances; but when He forgives, He displays the riches of His grace on a grander scale than your finite mind can comprehend. Ten thousand sins of blackest dye, sins of a hellish hue He doth in a moment put away, for He delighteth in mercy; and judgment is His strange work. "As I live, saith the Lord, I have no pleasure in the death of him that dieth, but had rather that he turn unto Me and live." This is a joyful note with which my text furnishes me. There is no remission except with blood; but there is remission, for the blood has been shed.

Coming more closely to the text, we have now to insist on its great lesson, that though there be pardon of sin it is never without blood. That is a sweeping sentence, for there are some in this world that are trusting for the pardon of sin to their repentance. It, beyond question, is your duty to repent of your sin. If you have disobeyed God you *should* be sorry for it. To cease from sin is but the duty of the creature, else sin is not the violation of God's holy law. But be it known unto you, that all the repentance in the world cannot blot out the smallest sin. If you had only one sinful thought cross your mind, and you should grieve over that all the days of your life, yet the stain of that sin could not be removed even by the anguish it cost you. Where repentance is the work of the Spirit of God, it is a very precious gift, and is a sign of grace, but there is no atoning power in repentance. In a sea-full of penitential tears there is not the power or the virtue to wash out one spot of this hideous uncleanness. Without the blood-shedding there is no remission. But others suppose, that at any rate, active reformation growing out of repentance may achieve the task. What if drunkenness be given up and temperance become the rule? What if licentiousness be abandoned and chastity adorn the character? What if dishonest dealing be relinquished and integrity be scrupulously maintained in every action? I say, 'tis well; I would to God such reformations took place everywhere,—yet for all that debts already incurred are not paid by our not getting into debt further, and past delinquencies are not condoned by future good behaviour. So sin is not remitted by reformation.

Though ye should suddenly become immaculate as angels (not that such a thing is possible to you, for the Ethiopian cannot change his skin nor the leopard his spots), your reformations could make no atonement to God for the sins that are past in the days that you have transgressed against Him. "What then," saith the man, "shall I do?" There are those who think that now their prayers and their humblings of soul may perhaps effect something for them. Your prayers, if they be sincere, I would not stay; rather do I hope they may be such prayers as betoken spiritual life. But, oh, dear hearer, there is no efficacy in prayer to blot out sin. I will put it strongly. All the prayers of all the saints on earth, and, if the saints in heaven could all join, all their prayers could not blot out through their own natural efficacy the sin of a single evil word. No, there is no deterrent power in prayer. God has never set it to be a cleanser. It has its uses and its valuable uses. It is one of the privileges of the man who prays, that he prays acceptably, but prayer itself can never blot out the sin without the blood. "Without the shedding of blood there is no remission," pray as you may.

There are persons who have thought that self denial and mortifications of an extraordinary kind might rid them of their guilt. We do not often come across such people in our circle, yet there be those who in order to purge themselves of sin flagellate their bodies, observe protracted fasts, wear sackcloth and hair shirts next their skin, and even some have gone so far as to imagine that to refrain from ablutions and to allow their body to be filthy was the readiest mode of purifying their soul. A strange infatuation certainly! Yet to-day in Hindostan you shall find the fakir passing his body through marvellous sufferings and distortions, in the hope of getting rid of sin. To what purpose is it all? Methinks I hear the Lord say "What is this to me that thou didst bow thy head like a bulrush, and wrap thyself in sackcloth, and eat ashes with thy bread, and mingle wormwood with thy drink? Thou hast broken My law; these things cannot repair it; thou hast done injury to My honour by thy sin; but where is the righteousness that reflects honour upon My Name?" The old cry in the olden days was "Wherewithal shall we come before God?" and they said, "Shall we give our firstborn for our transgression, the fruit of our body for the sin of our soul?" Alas! it was all in vain. Here stands the sentence. Here for ever must it stand, "Without shedding of blood there is no remission." It is the life God demands as the penalty due for sin, and nothing but the life indicated in the blood-shedding will ever satisfy Him.

Observe, again, how this sweeping text puts away all confidence in ceremony, even the ceremonies of God's own ordinance. There are some who suppose that sin can be washed away in baptism. Ah, futile fancy! The expression where it is once used in Scripture implies nothing of the kind—it has no such meaning as some attach to it, for that very Apostle, of whom it was said, gloried that he had not baptized many persons lest they should suppose there was some efficacy in his administration of the rite. Baptism is an admirable ordinance in which the believer holds fellowship with Christ in His death. It is a symbol; it is nothing more. Tens of thousands and millions have been baptized and have died in their sins. Or what profit is there in the unbloody sacrifice of the Mass," as Antichrist puts it? Do any say it is "an unbloody sacrifice," yet at the same time offer it for a propitiation for sin—we fling this text in their faces, "Without shedding of blood there is no remission." Do they reply that the blood is there in the body of Christ. We answer that even were it so, that would not meet the case, for it is without the shedding of blood—without the blood-shedding; the blood as distinct from the flesh; without the shedding of blood there is no remission of sin.

And here I must pass on to make a distinction that will go deeper still. Jesus Christ Himself cannot save us, apart from His blood. It is a supposition which only folly has ever made, but we must refute even the hypothesis of folly,

when it affirms that the example of Christ can put away human sin, that the holy life of Jesus Christ has put the race on such a good footing with God that now He can forgive its faults and its transgression. Not so; not the holiness of Jesus, not the life of Jesus, not the death of Jesus, but the blood of Jesus only; for "Without shedding of blood there is no remission."

And I have met with some who think so much of the second coming of Christ, that they seem to have fixed their entire faith upon Christ in His glory. I believe this to be the fault of Irvingism—that, too much it holds before the sinner's eye Christ on the throne, whereas, though Christ on the throne is ever the loved and adorable, yet we must see Christ upon the Cross, or we never can be saved. Thy faith must not be placed merely in Christ glorified, but in Christ crucified. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." "We preach Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness." I remember one person who was united with this Church (the dear sister may be present now), that had been for some years a professor, and had never enjoyed peace with God, nor produced any of the fruits of the Spirit. She said, "I have been in a church where I was taught to rest upon Christ glorified, and I did so fix my confidence, such as it was, upon Him, that I neither had a sense of sin, nor a sense of pardon, for Christ crucified! I did not know, and until I had seen Him as shedding His blood and making a propitiation, I never entered into rest." Yes, we will say it again, for the text is vitally important: "Without the shedding of blood, there is no remission," not even with Christ Himself. It is the sacrifice that He has offered for us, that is, the means of putting away our sin,—this, and nothing else.

Let us pass on a little further with the same truth. This remission of sin is to be found at the foot of the Cross. There is remission to be had through Jesus Christ, whose blood was shed. The hymn we sang at the commencement of the service gave you the marrow of the doctrine. We owe to God a debt of punishment for sin. Was that debt due or not? If the law was right, the penalty ought to be exacted. If the penalty was too severe, and the law inaccurate, then God made a mistake. But it is blasphemy to suppose that. The law then being a righteous law, and the penalty just, shall God do an unjust thing? It will be an unjust thing for Him not to carry out the penalty. Would you have Him to be unjust? He had declared that the soul that sinned should die; would you have God to be a liar? Shall He eat His words to save His creatures? "Let God be true, and every man a liar." The law's sentence must be carried out. It was inevitable that if God maintained the prerogative of His holiness, He must punish the sins that men have committed. How, then, should He save us? Behold the plan! His dear Son, the Lord of glory, takes upon Himself human nature, comes into the place of as many as the Father gave Him, stand in their standing, and when the sentence of justice had been proclaimed, and the sword of vengeance had leaped out of its scabbard, behold the glorious substitute bares His arm, and he says, "Strike, O sword, but strike *Me*, and let My people go." Into the very soul of Jesus the sword of the law pierced, and His blood was shed, the blood, not of one who was man only, but of One who, by His being an eternal spirit, was able to offer up Himself without spot unto God, in a way which gave infinite efficacy to His sufferings. He, through the eternal Spirit, we are told, offered Himself without spot to God. Being in His own nature infinitely beyond the nature of man, comprehending all the natures of man as it were within Himself, by reason of the majesty of His person, He was able to offer an atonement to God of infinite, boundless, inconceivable sufficiency.

What our Lord suffered none of us can tell. I am sure of this: I would not disparage or under-estimate His physical sufferings—the tortures He endured in His body—but I am equally sure that we can none of us exaggerate or over-value the

sufferings of such a soul as His: they are beyond all conception. So pure and so perfect, so exquisitely sensitive and so immaculately holy was He, that to be numbered with transgressors, to be smitten by His Father, to die (shall I say it?) the death of the uncircumcised by the hand of strangers, was the very essence of bitterness, the consummation of anguish. "Yet it pleased the Father to bruise Him; He hath put Him to grief." His sorrows in themselves were what the Greek liturgy well calls them, "unknown sufferings, great griefs." Hence, too, their efficacy is boundless, without limit. Now, therefore, God is able to forgive sin. He has punished the sin on Christ; it becomes justice as well as mercy that God should blot out those debts which had been paid. It were unjust—I speak with reverence, but yet with holy boldness—it were unjust on the part of the infinite Majesty, to lay to my charge a single sin which was laid to the charge of my substitute. If my surety took my sin, He released me, and I am clear. Who shall resuscitate judgment against me when I have been condemned in the person of my Saviour? Who shall commit me to the flames of Gehenna, when Christ, my substitute, has suffered the tantamount of hell for me? Who shall lay anything to my charge when Christ has had all my crimes laid to His charge, answered for them, expiated them, and received the token of quittance from them, in that He was raised from the dead that he might openly vindicate that justification in which by grace I am called and privileged to share. This is all very simple, it lies in a nut-shell, but do we all receive it—have we all accepted it? Oh, my dear hearers, the text is full of warning to some of you. You may have an amiable disposition, an excellent character, a serious turn of mind, but you scruple at accepting Christ, you stumble at this stumbling-stone, you split on this rock. How can I meet your hapless case? I shall not reason with you. I forbear to enter into any argument. I ask you one question. Do you believe this Bible to be inspired of God? Look then at that passage, "Without the shedding of blood there is no remission." What say you? Is it not plain, absolute, conclusive? Allow me to draw the inference. If you have not an interest in the blood-shedding which I have briefly endeavoured to describe, is there any remission for you? Can there be? Your own sins are on your head now. If your hand shall they be demanded at the coming of the great Judge. You may labour, you may toil, you may be sincere in your convictions and quiet in your conscience, or you may be tossed about with your scruples, but as the Lord liveth there is no pardon for you except through this shedding of blood. Do you reject it? On your own head will lie the peril! God has spoken. It cannot be said that your ruin is designed by Him when your own remedy is revealed by Him.

He bids you take the way which He appoints, and if you reject it, you must die. Your death is suicide, be it deliberate, accidental, or through error of judgment. Your blood be on your own head. You are warned.

On the other hand, what a far-reaching consolation the text gives us! "Without shedding of blood, there is no remission," but where there is the blood-shedding, there is remission. If thou hast come to Christ thou art saved. If thou canst say from thy very heart,—

" My faith doth lay her hand
On that dear head of thine,
While like a penitent I stand,
And here confess my sin."

Then, your sin is gone. Where is that young man? where is that young woman? where are those anxious hearts that have been saying: "We would be pardoned now?" Oh, look, look, look, look to the crucified Saviour, and you are pardoned. Ye may go your way, inasmuch as you have accepted God's atonement. Daughter,

be of good cheer, thy sins which are many, are forgiven thee. Son, rejoice, for thy transgressions are blotted out.

My last word shall be this. You that are teachers of others and trying to do good, cleave fast to this doctrine. Let this be the front, the centre, the pith, and the marrow of all you have to testify. I often preach it, but there is never a Sabbath in which I go to my bed with such inward content as when I have preached the substitutionary sacrifice of Christ. Then I feel "If sinners are lost I have none of their blood upon me." This is the soul-saving doctrine, grip it and you shall have laid hold of eternal life: reject it, and you reject it to your confusion. Oh keep to this. Martin Luther used to say that every sermon ought to have the doctrine of justification by faith in it. True; but let it have the doctrine of atonement in it. He says he could not get the doctrine of justification by faith into the Wurtembergers' heads, and he felt half inclined to take the book into the pulpit and fling it at their heads in order to get it in. I am afraid he would not have succeeded if he had. But oh! how would I try to hammer again and again and again upon this one nail, "The blood is the life thereof." "When I see the blood, I will pass over you."

Christ giving up His life in pouring out His blood—it is this that gives pardon and peace to every one of you if you will but look to Him—pardon now, complete pardon; pardon for ever. Look away from all other confidences, and rely upon the sufferings and the death of the Incarnate God who has gone into the heavens, and who lives to-day to plead before his Father's throne, the merit of the blood which on Calvary he poured forth for sinners. As I shall meet you all in that great day when the crucified One shall come as the King and Lord of all, which day is hastening on apace, as I shall meet you then, I pray you bear me witness that I have striven to tell you in all simplicity what is the way of salvation; and if you reject it, do me this favour, to say that at least I have proffered to you in Jehovah's name this His Gospel, and have earnestly urged you to accept it that you may be saved. But the rather I would God that I might meet you there, all covered in the one atonement, clothed in the one righteousness, and accepted in the one Saviour, and then together will we sing "Worthy is the Lamb that was slain, and hath redeemed us to God by His blood to receive honour, and power, and dominion for ever and ever." Amen.

"I HAVE TRIED BOTH."

"I KNOW, with Newton, what the world can do, and what it cannot do," said Hedley Vicars. "It cannot give or take away the peace of God in the soul. It cannot soothe the wounded conscience, or enable us to meet death with comfort. I have tried both services. For twenty-four years I lived under the yoke of sin. The retrospect of my past life is now miserable to me; yet, before I was taught by the Spirit of God, I thought and called it a life of *pleasure*. The very name, when applied to sin, now makes my heart sicken. Even then I could never enjoy reviewing the occupations of a single day; and think you my conscience was quiet? No, no. Bitter experience has taught me that there is 'no peace for the wicked.' Blessed be God, now I am pardoned and reconciled through the death of his Son. How happy is the Christian's life when he has this assurance!"

Essays and Papers on Religious Subjects.

THE BAPTISTS IN AMERICA.

THE STATE OF NEW YORK.

MR. WILLIAM WICKENDEN, of Providence, Rhode Island, was, so far as it is known, the first to proclaim the truth in connection with our denomination in the City of New York. The devotion of this good man to the cause of God, roused the anger of his enemies against him, and he was imprisoned for four months. The probability is, that these events transpired a few years before 1669, as in that year Mr. Wickenden died.

No further information is furnished of our body here until 1712, when Mr. Valentine Wightman, of Groton, Connecticut, visited the city by the request of a Mr. Nicholas Eyres, and continued his visits for two years. His ministry was blessed, seven men and five women were hopefully changed. In the year 1714, the five sisters were baptized by Mr. Wightman by night, as the mob had appeared very threatening; meanwhile, the seven brethren stood by. The following passage having presented itself to Mr. Eyres' mind, "No man doeth anything in secret, when he himself seeketh to be known openly." He determined, in conjunction with the other brethren, to put on Christ in open daylight. Accordingly, he waited on the governor (Burnet), told him the case, and sought protection, which was readily promised.

The governor and many of the gentry attended at the waterside, and the ordinance was administered in peace. It is stated that this gentleman said, during the administration, to several of his associates, "This was the ancient way of baptizing, and in my opinion it is much preferable to the practice of modern times." The church thus

formed was, what is termed in England a General Baptist Church. After passing through various changes it became so enfeebled, that it was ultimately dissolved.

In the year 1745, Mr. Jeremiah Dodge, a Baptist, removed to the city, and opened a prayer-meeting in his own dwelling. This meeting was attended by some of those who had been members of the former church. A few others were brought to Christ through the labours of a Mr. Benjamin Miller, the congregations greatly increased, and in March, 1760, they were able to erect a small place of worship. This was the origin of what is now the first Baptist Church in New York. The Rev. John Gano became the pastor of this church at the time of its constitution, and continued in office for twenty-six years. From this time to the present moment, this city has been a central point of operations for the denomination, throughout a vast circuit around. Mr. Gano was a man of superior abilities and apostolic enterprise. During the whole of the revolutionary war, he was a chaplain in the American army, and was much esteemed by both officers and privates. Most faithfully did he discharge his duties, and no amount of opposition made him shrink or quail. Mr. Gano was succeeded by the Rev. Benjamin Foster, D.D., who had been a graduate of Yale College. His preaching powers were of no ordinary character. Wherever he went he was venerated by the churches. An attack of yellow fever terminated his valuable life in the prime of manhood. He died August 26th, 1798. When this terrible disease was raging at New York, many of the ministers, and a large portion of the population fled from the city, but Dr. Foster kept at his post

among the sick and dying. The immediate successors of this eminent servant of God were the Revs. Wm. Collier, Dr. Chaplin, who afterwards became president of Waterville College, Maine, W. Parkinson, Dr. Spencer, and H. Cone. The name of Dr. Cone is well known to English Baptists, as one of the most prominent and influential of our denomination, for many years on the American continent. He was born at Princeton, New Jersey, in the year 1785. At twelve years of age, he entered Princeton College. Two years afterwards, he was compelled, in consequence of his father's failure in business, to leave college, and to engage in teaching. While thus employed, under Dr. Abercrombie, at Philadelphia, he began to study law, but in the year 1805, "his fine powers of elocution led him to become an actor." He "trod the boards," as is the phrase, with high distinction for eight years, but God had designed him for His service. He was suddenly aroused from his slumbers, awakened to a consciousness of his danger, and led to rely on the saving power of Jesus Christ. In the year 1814, he was baptized, and in twelve months after he began to preach. In a short time he was chosen chaplain to Congress, and about the same period he became pastor of the Baptist Church at Alexandria, district of Columbia. Dr. Cone's career as a preacher was very brilliant; he spoke with extraordinary ease, with a rich sonorous voice, and very appropriate and expressive gestures. He was a Calvinist, a strenuous advocate of our distinctive principles, but ever courteous and charitable to all Christians. His preaching and pastoral labours, exhausted but a small part of his activities. He took a profound interest in missions, was a member of the Baptist Board, and was president of the Convention from 1832 to 1841. He was also an officer of the Baptist Home Missionary Society, from its commencement in 1832 to 1855.

Dr. Cone began his ministry at New York, as pastor of the Oliver-street Chapel. Here a very remarkable man,

the Rev. John Williams, a native of Garn, Dolbermaen, North Wales, laboured for the long period of twenty-seven years. He arrived in the States in 1795, and at the time knew but little English, but he gradually improved, and became a preacher of great power. When he entered into rest in 1825, he was honoured and esteemed by men of all classes. He was the father of the present Rev. Dr. W. R. Williams, one of the profoundest thinkers in the union. Dr. Cone's ministry at Oliver-street, extended over eighteen years, after which he undertook the pastorate of the first church. Soon after his settlement, a large and magnificent edifice was erected for him at the corner of Broome and Elizabeth-streets. The church-meeting here, with commendable liberality, expended about ten thousand dollars more than would have been needful for their own accommodation, for the purpose of providing rooms, rent free, for the benevolent institutions, which have concentrated in this metropolis under Baptist control. In this locality for a long time (as was the case for many years in Moorgate-street) Baptists and friends were accustomed to meet. The sanctuary thus hallowed by many delightful associations has recently been sold, and a still more magnificent edifice has been reared in a better part of the city. The present pastor is the Rev. T. D. Anderson, D.D. In addition to this eminent man, New York Baptist churches contain a number of able and devout men. Dr. Armitage, Rendrick Williams, Messrs. Behrends, Rhodes, Davis, Evans, and others occupy prominent and important positions. Including Long Island, Hudson River, North, Central, and South, and New York Associations, New York, and vicinity, contain about 150 churches, numbering over 30,000 members. The churches in the majority of instances, possess large and handsome buildings. Many have parsonages for the pastors. Congregations as a rule in New York, and we may add in other large American cities, are not equal to what many are in London,

Liverpool, Leicester, Manchester, Bristol, Birmingham, and Northampton. The congregations under the care of Revs. C. H. Spurgeon, Drs. Brock and Landels, Lewis, Katterns, Vince, Stovell, Brown, and Birrell, far surpass in magnitude nearly all I know in connection with our denomination on this continent.

In most churches, the Sabbath evening congregations are painfully small, owing largely to the weather,—the cold and snow of winter, and the heat of summer.

The extreme length of the State of New York, east and west, is 412 miles, the breadth varies from 8 or 10 on Long Island, and 18½ at the Western extremity of the State to 311 from the Canada boundary to the south point of States Island. It is divided into sixty counties, and contains many large and flourishing towns.

The denomination has spread over a great portion of the State, and in not a few localities has acquired considerable strength. In the year 1700, a second company of Baptists arrived from Rhode Island, in the neighbourhood of New York. They settled at Oyster Bay on Long Island. Their labours were accompanied with the Divine blessing. Some years after, a third and fourth company emigrated; the former commenced their operations in Dutchess County, from seventy to eighty miles above the city, not far from the Hudson, the latter settled in Otsego County, and thus led the way for the diffusion of our principles through the whole of Western New York. I have met with the following interesting item respecting the labours and struggles of this feeble band. In 1773, Ebenezer Knapp, and Increase Thurston, removed to the Butternuts, Otsego. These two families at first maintained religious worship at their dwellings, a few other families soon removed to the settlement, and united with them. Matters appeared in a promising state until the commencement of the Revolutionary war, which threw them all into confusion, and overwhelmed their infant colony in calamity and ruin.

Their houses were pillaged by Englishmen and Indians, their prosperity was all destroyed, and they themselves were driven from their endeared homes. When peace was concluded, four of the families thus dispersed returned, and the following year re-established Divine worship. A portion of the Aborigines were still on the ground, and an almost unbroken wilderness spread before the settlers, for about three hundred miles to the west. Now the neighbourhood teems with civilised men, and Christian temples adorn the whole landscape. The New York Association was formed in 1791. The churches of which it was at first composed, had belonged to the Old Philadelphia Associations, and a number of them were situated in the State of New Jersey. This association has for eighty years maintained an important position, and has been pre-eminent for its enterprising spirit.

In the year 1815 the Hudson River Association was organised. It then consisted of only four churches, Oliver Street and Mulbury-street, New York, Mount Pleasant and Poughkeepsie, beautifully situated up the Hudson. Of late years this Association has been divided into three: Hudson River, Central; Hudson River, North; and Hudson River, South. Many of the churches composing these Associations, such as those at Albany and Troy, are large and influential, and they have been blessed with the services of men of eminent devotion and sterling abilities. New York State contains now 47 associations, 842 churches, and 100,502 members. The Baptist Home Missionary Convention for this State was formed at a meeting of Delegates from the Otsego, Oneida, Madison, Franklin, and Cayuga Associations, held in the town of Mentz, Cayuga County, in the year 1821. In May, 1825, it was united with the "Hamilton Baptist Missionary Society." The Convention, therefore, dates its anniversaries from the origin of that society which was in 1807. It was organised at the house of the Rev. N. Baker in Pompey Onondaga County, and consisted of twenty members. It

commenced its operations with only \$20 (under £4) in its treasury. Its first agents only received \$4 per week for their support. It had its origin in the destitution of the scattered and rapidly growing settlements of Central and Western New York. Western New York, now the garden of the State, with its numerous and flourishing cities and towns, was at that time an almost unbroken wilderness. The tide, however, of emigration was rapidly spreading, and holy men felt anxious, as far as possible, to meet its spiritual necessities. Nor have the labours of this Society been confined to New York. Northern and Western Pennsylvania, portions of Ohio, Michigan, Wisconsin, Illinois, and Canada, have received assistance from it. At present its field of effort is mainly confined to the State. The last Report of the Convention which has come to hand says:—

“The past year, with all its embarrassments, has been one of progress.

“1st. *Outward appearances indicate progress.* All over the State churches are building or repairing houses of worship and other Church property. Returns from twenty-four of the forty-seven associations give an aggregate of \$987,022.50 spent in this way, though the reports of some of the Associations include the expenditure of the preceding year.

“2nd. *The contributions show progress.* The appropriations for the last year have been \$14,175.00 in the State, and \$30,000 have been given to the Home Mission Society for its work in the regions beyond.

“3rd. *The work performed indicates progress.* In one town, which was merely an out-station of one of our missionaries, now a strong church exists, able to sustain a good pastor without any of our assistance. Another church, organised under the labours of one of our District Missionaries, has called a pastor, and bought a lot for a Meeting-house.”

In addition to this Society there are several City Missions, sustained by the churches of the respective cities. Albany

expended last year \$2,254.04 for labour, books and for Mission property \$4,629.00. Auburn expended for labour \$82, for Mission property \$8,500. Buffalo expended for labour and books \$622, for Mission property \$858. Brooklyn—the Sunday-schools of the Association here have raised for missionary purposes \$19,758.12, and \$14,748.37 have been appropriated outside the schools which raised the funds. New York—the Baptist Sunday-school Union in this city, at their last meeting in May, resolved to employ a Missionary, and pledged \$3,700 for Mission-work. 7,000 children, from 27 schools, on Anniversary day marched through the streets of New York, as a Sunday-school “army with banners,” and filled to overflowing seven houses of worship.

Rochester expended for labour and books \$1,274.33, for Mission property \$8,000. Syracuse expended for Mission property \$1,100. Troy expended for Mission property \$11,000. There are three Missions here, one of which has been organised into a church, and is expecting a pastor.

The state of New York has two universities in connection with our denomination. They both in every respect stand high. The first, which is situated at Hamilton, Madison County, sprung from the incorporation of the “Baptist Education Society.” On the 24th of September, 1817, thirteen brethren met at the house of Mr. Jonathan Olmstead in Hamilton, and formed themselves into a Society under the above designation. Their chief treasures consisted in their faith and prayers. Each member was required to pay \$1 as a condition of membership. At the close of the meeting, therefore, their funds amounted to just \$13. The object of this organization, as stated in the preamble of the Charter, granted by the Legislature, March 5th, 1819, was to educate pious young men for the Gospel ministry. In the autumn of 1819 the Education Board made the village of Hamilton the permanent seat of the Institution, by virtue of a contract which stipulated that the friends in this locality were to

pay to the Society the sum of \$6,000. This sum was paid, and the receipt of it was duly acknowledged. The work of education commenced as early as February, 1818. The first student, Jonathan Wade, became afterwards a celebrated Missionary in Asia. The Rev. Daniel Hascall gave instruction in English, Latin, and Greek, and the Rev. Nathaniel Kendrick in theology. In the spring of 1820 the seminary was formally opened, and Professor Hascall installed as principal. In the year 1829 the course of studies was extended to four years, in 1831 to six, and in 1833 to eight. In 1835 the first senior collegiate class completed its course of studies. In 1837-8, the three departments, Theological, Collegiate, and Academic, were for the first time fully developed, the complement of classes organised, the English and scientific departments harmonised with the classical, two distinct theological courses established, the one adapted to the qualifications of students from the English and scientific course, and the other to those who had completed the full six years' course of regular classical studies. In March, 1846, the Education Society petitioned the State Legislature for a University Charter and obtained it. By virtue of this instrument the University is empowered to confer literary honours, degrees, and diplomas. Its literary and scientific department is subject to the visitation of the Regents of the University of the State of New York, and is entitled to a share of State patronage.

Last year three new professors were added to the faculty; a chair of Natural Sciences and another of Natural History were created. The Anniversary Meetings this year were held on the 26th, 27th, 28th, 30th, 31st of July, and August 1st and 2nd. The Rev. Thomas Rambault, LL.D., President of William Jewell College, Missouri, preached before the Education Society. Dr. Harvey addressed the Graduating Class. A discourse was delivered before the "Alumni" by the Rev. E. W. Bentley, M.A. of New Jersey.

The present president of the University is the Rev. E. Dodge, D.D., and the president of the Theological Department is the Rev. George W. Eaton, D.D., LL.D., both of whom are gentlemen of high attainments, and are on every account very deservedly esteemed. There are fourteen professors. The University of Rochester was founded in 1850, and has for a long time taken rank with the oldest and best endowed colleges in the country. Large and valuable additions have recently been made to the Library. Some years ago 4,500 volumes from the library of Dr. Neander were purchased. At the last Anniversary it was announced that the Hon. Hiram Sibley, a resident of Rochester, had submitted for the acceptance of the Trustees a written proposition to erect, for the accommodation of the Library and Cabinets, a fire-proof building, to cost at least \$75,000. This gentleman, when he settled at Rochester, was a poor man. God has blessed him, and he seems determined to honour Him with his substance. Last year General John F. Rathbone, of Albany, one of the noblest men in the denomination, guaranteed that the Library fund of the University shall be doubled as soon as the "Sibley Library" shall be completed. The President of the University, the Rev. M. B. Anderson, LL.D., and the President of the Theological Department, the Rev. E. G. Robinson, D.D., are men whose praises are in all the churches. They are assisted by professors of distinguished powers. Dr. Anderson looks a sturdy Puritan.* He presided with great efficiency and dignity last year at the Annual Meetings of the Denomination held at Philadelphia. American Baptists are thoroughly alive to the importance of the diffusion of education and Denominational literature. In almost every state they have founded universities and associated men of power with the various departments

* Dr. Conant, well known to many of our scholars in England, was for some time professor of Hebrew at Rochester. I almost imagine that he is an intimate friend of Dr. Davies, of Regent's-park College.

of theology, literature, and science. They have also, in many localities, established collegiate institutions for the general public. These labours have given prominence and power to the Denomination it could not otherwise have obtained. In a future paper we shall give an account of a visit to the Lewisburg University.

Pennsylvania.

PHILO.

THE DIVINE FIRE.

BY REV. T. R. STEVENSON.

"For our God is a consuming fire."—HEBREWS
xii. 29.

LAW and Gospel have the same end. Their means vary, but their purpose is one. Human goodness is the object of each. Like two lights exhibited from a beacon at the entrance of a harbour or river, they aid life's mariner in crossing the bar of temptation, and entering the haven of heaven. It is said of the redeemed above, that "they sing" both "the song of Moses the servant of God and the song of the Lamb." Wesley's counsel was wise:—"Preach the law first, then the Gospel, then the law again."

Nor is this all. We may go farther. The old and new covenants often agree in their methods as well as their designs. Thus: the God of the Jews is the God of Christians. Prophets revealed the same divine character as Apostles. Sinai and Calvary have more points of resemblance than is commonly supposed. The text and the context show this. In one of the preceding verses the writer to the Hebrews has remarked how God manifested Himself in blackness, darkness, tempest, and *fire*. In the sentence before us he adds, "Our God is a consuming fire;" "our" as well as theirs.

Here is a double metaphor. The inspired author tells us of God a fire, and God a consuming fire. We shall do well to look at each. God a fire. What an appropriate figure! *Fire is uni-*

versal. Science shows us that it exists everywhere. Either in an active or a latent condition it is ubiquitous. There is fire in the air we breathe, fire in the dust we tread, fire in the sky over our heads, fire in the ocean which girds our island home. A savage gets two pieces of wood and rubs them together until they smoke and flame. What does that prove? That they contained fire. Even ice is not destitute of it. Sir Humphrey Davy, in a room lowered below freezing point, chafed a couple of blocks of ice together until they melted. This evinced the presence of heat in them.

Need we dwell on the resemblance? Surely not. God is omnipresent. He fills heaven and earth. We cannot flee from His presence. He always sees us. Oh, that we realised this better! It would save us from many a sin and sustain us in much sorrow. Dean Alford mentions the following fact. An ancient king having bought a beautiful horse, asked a skilful horse-keeper what would speedily get him into good condition. The answer was, "His master's eye." So with us. The recollection of our Master's eye will tend to keep us right.

Fire is made manifest. Very often we can see it. When we cannot see it, we can feel it. When we can neither see nor feel it, it displays its presence by its effects. Beauty, vegetation, life-proclaim its existence. And does not the Most High manifest Himself? His works bear testimony to Him. "The invisible things of Him from the creation of the world are clearly seen." "How do you know that there is a God!" said one to an Arab. The reply was apt. "How do I know whether a man or a camel passed my tent last night? By the footprints." Nature's glories are the Divine footprints. All declare that the Creator is nigh, walking in our midst.

"When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze

Through golden vistas into heaven:
Those hues, that make the sun's decline
So soft, so radiant, Lord, are Thine!

"When night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose
plume
Issparkling with unnumbered eyes,—
That sacred gloom, those fires divine,
So grand, so countless, Lord, are Thine!"

Fire is more visible sometimes than at others. Darkness displays it. We can see it best by night. As much may be said of God. We behold Him most clearly in the days of dark, dark sorrow. Trouble renders Him visible. A friend visiting Payson in his illness remarked, "I'm sorry to find you on your back." "Do you know why God puts us on our backs?" answered the invalid. "He does it in order that we may look upward." How true! Prone to forget Him, or to lose sight of some attribute of His character, He afflicts us that our thoughts may be directed to Himself. It was when Moses was anxious about the future guidance and government of Israel that the Lord made all His goodness to pass before him. It was when John was a lonely exile on Patmos that he had such a glorious vision of the risen Redeemer. Our experience is similar. We behold the divine fire very plainly by night. For example, many of our trials flow from sin. We bring them on ourselves by our own folly. They are the outcome of personal transgressions. We should have escaped them had we been wiser, and holier. Obedience would have obviated the stroke. In a word, our sufferings are frequently punishments. If so, then they reveal God; they manifest the divine displeasure at wrongdoing. "Thy righteousness is as the great mountains," says David. But mountains are best seen from mountains. The vast height is appreciated on the hill rather than on the plain. The mountain of infinite righteousness is beheld chiefly, not on the dull level of our ordinary lives, but from the heights of tribulation.

Fire is necessary. There is fire within each of us. Combustion constantly goes on internally. Breathe on your hand. Is your breath hot? Yes,

and for a palpable reason. The inward heat produces it. When that heat decreases, health flags; when it departs, life fails. Food is fuel for a furnace which must be continually replenished. Certain districts of the Polar Regions are uninhabitable through lack of heat.

We cannot do without God. We may live without Him, but we cannot die without Him. Amid the whirl of business and pleasure, the excitement of home and society, we may banish the thought of God from our minds; but when we come to the final hour, "to whom can we go but unto Him? Here, however, a most impressive fact meets us. How hard it is to seek God in death if we have neglected Him in life! All experience proves this. Yonder is a path through a field. It is always there. Summer and winter find it in its place. Nothing moves it. But it is much easier to walk on that path in fair than in foul weather. When it is hard and dry we move over it with ease; when it is wet and slippery we traverse it slowly. Nor is it otherwise with the path of eternal life. The way of salvation is always accessible to all who wish to be saved, but if we never use it until we die, we shall find it almost impassable. Dear reader, whatever else you neglect, regard this earnest warning: beware of putting off salvation. *Do not leave the best of things until the worst of times.* Now is the accepted time with God; let it be the accepted time with you too. Ask for help to shake off your foolish procrastination, and seek the Saviour at once.

Hitherto we have considered only one part of the truth contained in the sentence before us. Look briefly at the other half. God is not only a fire, but a *consuming* fire. Fires are not always consuming fires. Moses found this out. His astonishment was aroused by the bush that flamed without being consumed. The pillar of fire that guided and guarded the Hebrew emigrants of old was not a consuming fire. But "our God is a consuming fire." In thinking of this, however, we tread on holy ground—yea! on dangerous ground.

There is peril in applying the figure of the text, lest we draw false inferences from it. Let us try to discover exactly what it means. It does not teach that God is a Being of cruelty, malice, vindictiveness. Far from it. It is intended to teach that He is a Being of anger. There is an element of displeasure in Him. He is angry at sin; He is displeased at all forms of wrong.

Returning again to the phrase used here, we do well to remember that *fire consumes some things much sooner than others*. Iron will burn, but not so readily as paper, touchwood, and gunpowder. In like manner, God is more displeased with one sin than with others. Unbelief, indifference to Christ is the chief object of the divine displeasure. "He that believeth not . . . the wrath of God abideth on Him." "This is the condemnation that . . . men loved darkness rather than light. Nor is this difficult to understand. Suppose a case. A man wrongs you. Some grievous injury is inflicted on your property, name, or family. Although you wince and smart under the base treatment, you nevertheless resolve to act a Christian part and deal mercifully with your enemy. By-and-by you meet him. Putting out your hand, you say, "I freely forgive you. Never again act as you have done. Let us be friends." What should you think if he were to say, "Forgive! I do not want your forgiveness. Keep it to yourself." You would be more displeased with his refusal than with his original offence. Thus is it with God. That men should be careless about pardon and salvation excites His loving wrath more than any other act of disobedience. In the parable of "the great supper" we read of "the Master of the house being angry." What made Him so? The rejection of His offer by those who were bidden to the feast.

That we may be encouraged to seek His help, let us remember again the suggestive adjective in question—"God is a *consuming* fire." Sometimes fire merely scorches. It has power only to singe and smoke. Alas! thus is it too

often with our good resolves and efforts. Instead of destroying sin, we simply blacken it. We just scathe it, whereas it needs burning. But "God is a consuming fire." He has power to exterminate evil. What we cannot do alone, He can do with and for us. Oh, let our cry ascend, "Create in me a clean heart!" and His reply shall come, "I will, be thou clean."

Barnstaple.

INFANT SPRINKLING—A SHRED OF THE SCARLET ROBE.

BY JAMES HUGHES.

As infant sprinkling is not taught in the Word of God, as it is not a doctrine of Scripture. What is it? It is a tradition handed down from generation to generation, since about A.D. 250. And what is tradition but the strongest pillar under the Church of Rome; yea, the very soul of Popery. And what has Popery done that Protestants should wear one shred of her polluted garment?

Has she not tried to put iron bands on the limbs of progress, and strangle religious liberty? Has she not strained every nerve to enslave the intellect and bribe the conscience of the whole human race? Has she not endeavoured to put the Bible and the press under lock and key? Has she not put a premium on ignorance, and a gloss on corruption, by putting Satan and syntax under the same ban? Has she not put *toll-bars* on the high road to heaven in shape of priests, and cardinals, and popes, where you are expected to pay before you are permitted to pass on to the New Jerusalem; yea, she even levys a tax on your golden crown, and palm of victory in your Father's house above.

What has Popery done? Read the *Book of Martyrs*, and you will learn how she tried to extinguish the lamp of true religion, by shedding rivers of Christian blood, how she tortured the

children of God, by tying some to the heels of wild horses, and by putting others on red-hot gridirons, by tearing their skin from off their flesh, or by daubing them with pitch and setting them to burn at night in Nero's garden, by having them tossed on the horns of wild bulls, or torn to pieces by savage lions.

Knowing this, we should be careful not so much as to touch a garment that smells of Rome. O, when will Protestants live according to the motto which they have emblazoned on their banners,

"The Bible alone, the Book of Protestants?"

Let us obey God rather than man; let us hear the teachings of the Spirit rather than that of any council; and let us walk in the footsteps of the Saviour, and not that of the Pope; and let us seek that holy consecration to God, which will enable us to say,—

"Through floods and flames, if Jesus leads,
I'll follow where He goes,

Hinder me not shall be my cry,
Though earth and hell oppose."

Ashton-under-Lyne.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XLV.—ONE-WORD TEXTS.

"Praises."—Psalm ix. 11.

Vows and praises should keep company. Vows made, presented, and kept, are when accepted of God, to be followed by praise and thanksgiving to the Lord. But praise is the high heavenly atmosphere which the Lord's people should ever breathe, and in which their vigour and joy will assuredly abound.

The Psalms are at once our best models both of prayer and praise. Subjects, thoughts, modes of expressions, are all here abundantly presented to us. But let us inquire—

I. WHAT IS MEANT BY PRAISES? It is by praises we commend the goodness and glory of the Lord; that we applaud His doings, magnify His name, celebrate His illustrious perfections, and glorify Him by the harmonious worship of our hearts and lips. In a figurative sense, everything is represented as praising Him—mountains, hills, trees, beasts, cattle, fowl, sun, and moon, and stars, with angels and all the host of heaven. But let us look at "praises"—

II. AS THE SERVICE OF GOD'S PEOPLE.
As such observe—

1. They *can* offer their praises. They

possess an intellectual nature and moral power capable of this holy service. As the children of God they know Him, resemble Him, and have a spiritual union with Him. So they are able to sing His holy praise.

2. They *ought* to sing praises to the Lord: as His creatures; as the subjects of His daily care; as the objects of His redeeming mercy; as the partakers of His saving grace; as having His gracious Spirit in their hearts.

3. In all ages they *have* sung the high praises of God. The records of many of these are written in the pages of the Divine Record. How largely the book of Psalms is full of these offerings of exultation. Praises belong to every order of God's saints, and to all ages and countries.

4. God's people will sing praises to God *through* all eternity. It is the service of the heart, and of the Church, on earth; it will be equally the service of the glorified in heaven. See the repeated visions in connection with this service in the Revelations, i. 5, 6; iv. 4; v. 9; vii. 10. We remark, that "praises" might be sung to God our Father, to Jesus, the Divine Son our Saviour, and to the Holy Spirit, the source of all the

grace, both of supplication and thanksgiving. We ask,—

III. IN WHAT MANNER SHOULD PRAISES BE SUNG TO THE LORD? The very subject necessarily includes,—

1. A Scriptural knowledge of God, so that it may be an intellectual service.

2. A high appreciation of God. Having the most exalted views of His character and perfections.

3. Intense gratefulness for His goodness to us and the children of men (Ps. ciii. 1).

4. Profound reverence and humility. Not with vain glorying, or self-exalta-

tion. Thus imitating the holy angels and Spirits (Isaiah vi. 1.)

5. With *loving obedience* of life. Evidencing the truth and sincerity of our service of praise. Glorifying God in our bodies, &c. Let the subject of praises to the Lord often occupy our thoughts and engage our meditations. By this offering we shall please God, obtain spiritual strength, enjoy communion with Him, be filled with holy joy, and be ready for the praises of the heavenly state. "Praises" should be earnest, constant, persistent, to the end of our being, and then they will be celebrated for ever and ever.

Tales and Sketches.

THE UNKNOWN PILOT.

(WITH VERSES BY S.B., MANCHESTER.)

WHEN a lad, I was crossing the river from New York to Brooklyn, on a foggy day, in a small ferry-boat. I was going with several others to Flushing, Long Island, to attend a meeting. It was necessary, therefore, to cross the river early. When we arrived at the foot of Fulton-street, we found that the steamboat had gone. We made a party, with others standing by, sufficient to tempt the ferrymen to convey us across in a small boat. The only difficulty which made them hesitate was the presence of a thick fog, which rendered navigation uncertain and dangerous. At length we set out, the men magnifying the difficulties, to enhance the value of their services. As soon as we left the wharf, a stranger stepped to the stern, and took the helm.

From the glances directed toward him, it was pretty certain that failure would have loaded him with reproach.

Some soon began to murmur *in anticipation*. The ferrymen looked at each other doubtfully, and the passengers

caught the alarm. One of the latter asked the stranger if he did not think he was going too far up the river. He bowed, and replied, "If any gentleman is disposed to take my place, I will resign it instantly."

This answer silenced complaint for a time; but when the fog completely surrounded us, it was renewed, and became more general. "Why don't he put the helm up?" said one. "He had better leave it, and trust to the ferrymen," said another. The stranger answered, "My place shall instantly be vacated, in favour of anyone who will volunteer to take it."

Just then a dark object appeared on the water, and as it became more visible through the fog, it was recognised as a vessel, which lay at anchor between the landing places on each side the river. This convinced every one that, *so far*, the stranger had gone as correctly as if the sunlight had been around him. All murmurs were hushed. Satisfaction beamed from every countenance. But the vessel was soon lost again in the mist, and nothing was to be seen but fog and water.

Dissatisfaction prevailed once more, and the steersman received many gratuitous hints, to which he paid no further heed, than by repeating his offer of surrendering his post. By-and-bye the travellers caught sight of the dim line of coast, shapeless and unusual as everything appeared. No wonder that some thought and said that we were nearing the Navy-yard *a mile above* the landing place. But all our doubts were at an end, when the prow of the boat struck the ferry-stairs,—and we discovered that the stranger had conveyed us STRAIGHT AS AN ARROW to the place of destination.

“Oft times, my Lord,
When anxious fears
Are rising high,
I cannot see for tears!
'Tis darkness all around!
No light! no voice! no sound!

“And then, a ray
Of cheering light
A token shows,
That all is well and right.
And I can sing of love,—
And of “the port” above.

“Again, 'tis dark!
Again we fear!
Again we sigh,
And drop the briny tear!
Ah, faithless me! my Lord
Can ne'er deny His Word.

“My Pilot wise
May silent be,—
But He ne'er quits
The post He took for me!
Kindly He clears the way
Right on to brightest day!

“And all along
Such love He feels
For trembling me,—
And oft so gently heals.
Jesus, my Lord,—I rest!
I KNOW I MUST BE BLEST.”

Reviews.

Christian Baptism: its Subjects. By
R. INGHAM, D.D. (Elliot Stock.)

DR. INGHAM, whose doctorate has been most deservedly bestowed, has laid the whole Baptist denomination under great obligation by his life-long devoted labours to the subject which distinguishes them from the other divisions of the Christian Church. He has most laboriously gone into every phase of the baptismal question. He has consulted every available authority, ancient and modern; and he has given an encyclopedia of concessions which have been made by all classes of opponents to the views he has maintained. More than this, he has carefully guarded every position essentially belonging to the question, and has put forth this subject in so clear, comprehensive, and so complete a form, as to render, from his side, any future dis-

cussion unnecessary. In doing this he has not forgotten the spirit and temper which it became him to exhibit towards those whose sentiments he controverts. He is never imperiously dogmatical, much less offensively assumptious: nor does he ever deal in clap-trap phrases, or offensive epithets. In this he is a model for theological writers, for love of truth, and a loving, candid spirit in vindicating it, distinguishes every part of his work. Our only difficulty is the magnitude of his book, the “subjects” above comprising 650 very closely printed octavo pages! Professors, ministers, and students will not be object to its size, and to them it will be ever useful as a work of reference; and probably in that respect it will occupy a high and unique position. But to all persons who deem it a matter of importance to settle in their minds who are “the subjects of Christian Baptism,”

and consequently who are not, we submit this most excellent work.

The Promise of the Father. Thoughts on the Mission of the Holy Ghost, &c. &c. By GEORGE TURNER, Wesleyan Minister. (London: Calder and Co., Bathurst-street, Hyde-Park. Wesleyan Conference Office.)

THIS is a beautifully got-up square volume of 108 pages, in which are given, in a succinct form, ten well written articles on the work and mission of the Holy Spirit. The style of the author is lucid throughout, and the tone and thoughts are impregnated with the grace the Divine Spirit alone supplies. We hope it will be largely circulated through all the Evangelical Churches of Christendom.

REVIEWS, PERIODICALS, &c.

Our Own Fireside is replete with telling and useful papers. We know no periodical deserving of a more extended support by Evangelical Christians. *Home Words*—same editor and publishers—is the best penny monthly ever circulated. *Church of England Standard*. A good sound Protestant monthly. *The British Flag and Sentinel*. Full of good and telling articles. *Ragged School Union Magazine*. Adhering closely to its work and mission. *The Hive*. Never better. *The Appeal*. Adapted for usefulness. *The Baptist Magazine*. A most satisfactory number, and especially in denominational papers.

The reviews are comprehensive and good. *The Gospel Magazine* is ever Protestant to the core, and rich in Evangelical themes, but equally experimental and practical. *The Sword and Trowel* holds on its way valiantly, warring with foes and building up the walls of Zion. *Bye-Paths of Baptist History*. No. 4, which we have noticed, has been sent in mistake instead of No. 6. *The Biblical Museum*, Part IX., comes down to Mark vi., and sustains all we have previously said as to variety and real excellency. The labour and reading it has involved must have been prodigious. *The Gates Ajar*. What shall we say about it? Some thoughts suggested by the proposed *Antidote* (Elliot Stock). To attempt to subject the *Gates Ajar* to extreme criticism was simply ridiculous. It was a book full of the poetical and imaginative, but admirably adapted to suggest thoughts of deep interest to us, as to the world to come, and on the whole worthy of the immense circulation it has received. This telling *exposé* of the high-sounding *Antidote* we most cordially recommend to our readers. *Short Family Prayers*. These prayers are for seven mornings and evenings, and are arranged by a layman. They are thoroughly good. *The Child's Future, &c.* An Address by Rev. C. D. Solomon. This is a very interesting and timely address to parents and Sunday-school teachers, as to the future of our children, and on the physical, mental, and moral training of the young, and is deserving of universal circulation.

Striking Thoughts, Facts, and Figures.

THE OLD RELIGION REVIVED.

A BARONET was one day examining the works of the celebrated sculptor Bacon. Observing a bust of George Whitfield among them, he said, "After all that has been said about Whitfield, he was truly a great man: he was the founder of a new religion." "A new religion?" replied the sculptor. "Yes," said the baronet. "What do you call it?"

"Nothing," was the reply, "but the old religion revived with new energy, and treated as if the preacher meant what he said."

ONE PLEASURE FORGOTTEN.

MR. HARVEY was once travelling in a stage-coach with a lady who was totally immersed in the follies and vanities of the world. She told him that she had

pleasure in making out her plans, pleasure in executing them, and pleasure after they were executed. Said Mr. Harvey, "You have forgotten to mention one pleasure, madam." "How so?" answered the lady. "If I receive pleasure before the time, at the time, and after the time, what pleasure have I omitted?" "You have forgotten," said he, "the pleasure which the review of these things will give you *on your death-bed*." The lady was struck with the remark, and through it she became a Christian.

LIVING TO PURPOSE.

LET it be known, when you die, that you have lived, and that you have lived to

some purpose. Have you done nothing, will you do nothing to make you regretted when you die, and to leave a savour of your name behind you? Shall it be said of you, "He sold sugar for forty years, and died. He kept accounts for thirty years, and died. He hammered in iron or in brass all his lifetime, and died. He was a good harmless creature, and died."—R. BRUCE.

ETERNAL CHILDREN.

THOSE who lose one of their children at an early age are never without an infant child. Death has arrested it with its kindly harshness, and blessed it with an eternal image of youth and innocence.—LEIGH HUNT.

Poetry.

THE STILLER OF THE STORM.

THEY that in ships with courage bold,
O'er swelling waves their trade pursue,
Do God's amazing works behold,
And in the deep His wonders view.

No sooner His command is past,
But forth the dreadful tempest flies,
Which sweeps the sea with rapid haste,
And makes the stormy billows rise.

Sometimes the ships, toss'd up to heav'n,
On tops of mountain waves appear;
Then down the steep abyss are driven,
Whilst every soul dissolves with fear.

They reel and stagger to and fro,
Like men with fumes of wine oppress;
Nor do the skilful seamen know
Which way to steer, what course is best.

When straight to God's indulgent ear,
They do their mournful cry address,
Who graciously vouchsafes to hear,
And frees them from their deep distress.

He does the raging storm appease,
And makes the billows calm and still;
With joy they see their fury cease,
And their intended course fulfil.

O! then, that all the earth with me
Would God for this His goodness praise,
And for the mighty works which He
Throughout the wondering world displays!

Let them, where all the tribes resort,
Advance to heav'n His glorious Name,
And in the elder's sov'reign court,
With one consent His praise proclaim!

Tate and Brady, 1696.

There is nothing in nature so grandly impressive as a storm at sea. Read Psalm cvii. 23—31; Mark iv. 35—41. It is a comfort for Christian sailors to know, that Jesus, their Saviour, knows by experience what it is to be in perils of the deep. The waves beat over the fishing-boat in which He and His disciples were, so that "they feared exceedingly." But "even the wind and the sea obey Him." Rich comfort this.

T. W. M., *Landport.*

THE SURE REFUGE.

[An eminent divine, upon his death-bed, said to a brother who was with him, "In spite of all I have written, and all I have preached" (preachings and writings for which hundreds have blessed God), "there is but one thing which gives me comfort now, and it is this word, 'Him that cometh unto me I will in no wise cast out.' Do you think I may venture my soul upon that promise?" "If you had a thousand souls," returned his friend, "you might hang them all on this one word."]

"IN no wise cast thee out;"—the words
are spoken,
And, Jesus, never can Thy Word be
broken;
Here then I lay me down and take my
rest,
Calm as an infant on its mother's
breast.

"In no wise cast thee out;"—oh, words
of power
To shed a light upon the darkest hour!
To meet each want on them I can rely,
And on their truth hang my eternity.

"In no wise cast thee out;"—steadfast
and sure,
The "anchor of the soul" shall still
endure,
Through life, through death, when heart
and flesh shall fail,
Till it has brought me safe "within
the veil."

"In no wise cast thee out;"—I need not
care
To seek in this dark heart what is not
there;
Alike from good or ill in self I flee,
To find my righteousness, my all, in
Thee.

"In no wise cast thee out;"—I live, I
die,
And, fearless, pass into eternity,
Resting on this alone: Thy Word is
given,
That Word secures my safety and my
heaven.

THE LITTLE ONE.

Matt. xix. 13, 15.

AND is it true what I am told,
That there are lambs within the fold
Of God's beloved Son,—
That Jesus Christ, with tender care
Will in His arms most gently bear
The helpless "little one?"

O yes! I've heard my mother say,
He never sent a child away,
That scarce could walk or run;
For when the parent's love besought
That He would touch the child she brought,
He bless'd the "little one."

And I, a little straying lamb,
May come to Jesus as I am,
Though goodness I have none;
May now be folded to His breast,
As birds within the parents' nest,
And be His "little one."

And He can do all this for me,
Because in sorrow on the tree
He once for sinners hung;
And having washed their sins away,
He now rejoices, day by day,
To cleanse the "little one."

Others there are who love me too;
But who, with all their love, can do
What Jesus Christ hath done?
Then if He teaches me to pray,
I'll surely go to Him and say,
Lord, bless thy "little one."

Thus by this gracious Shepherd fed,
And by His mercy gently led
Where living waters run,
My greatest pleasure will be this,
That I'm a little lamb of His,
Who loves the "little one."

Anon.

LINES

Founded on a fact related in "Old Jonathan."

A LADY, one who loved the Lord,
Within her chamber prayed,
That God would deign to show her how
She might be useful made.
When on her mind it was imprest
That she must go to see
A widow, who was living near,
In lowly poverty.

Some candles she must take with her—
How strange the mission seemed !
Some bread or meat, the lady thought,
Would be more useful deemed.
But, heeding the impression given,
Her way she quickly made,
With candles and some other gifts,
The widow poor to aid.

She found her rising from her knees
In poverty and gloom ;
They scarcely could each other see,
So darksome was the room.

" I just have prayed," the widow said,
" That God would send a light."
And when a candle was produced,
Her aged face grew bright.

" I have a Bible here," she said,
" Large print—'twas lent to me ;
But I could not, without a light,
Its sacred pages see ;
But now my Father, by your hands,
Has well supplied my need :
How kind and gracious is the Lord
My humble prayer to heed !"

Her friend replied, that sent by God
She to the cottage came ;
And they together joined in praise
To His most holy name.
Thus we behold how God the Lord
Indites and answers prayer ;
And how His well-loved people may
Each other's burdens bear.

THEODORA.

Wellinborough.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. T. G. ROSE has resigned the charge of the church, Long Buckby, after a pastorate of seven years.

Rev. David Lewis, of Neyland, Pembrokeshire, has accepted an invitation to the pastorate of the church, Knighton, Radnorshire.

Rev. A. R. Morgan, late of Grantown, has accepted an invitation to the pastorate of the church, Waterbeach, Cambridgeshire.

Rev. James Jack, of Leeds, has accepted a cordial invitation to the pastorate of Clarence-street chapel, Penzance.

Rev. J. Marmaduke Bergin has intimated his intention to resign the pastorate of the church assembling in Bristol-road chapel, Weston-super-Mare, at Christmas.

Rev. W. A. Thomas (late of Henrietta-street) has accepted a call to the pastorate of the church, Peniel Tabernacle, Chalk Farm-road, N.W.

Rev. H. Price, student of the College, Haverfordwest, has received an invitation to become the pastor of the church, Talgarth.

Rev. R. Priske will terminate his ministry at Hanley on the first Sunday in October, having accepted an invitation

to the pastorate of the church at Tew, Oxfordshire, and will commence his labours there on Sunday, October 8th.

Rev. W. Mummery, of Cossey, Norfolk, has accepted the unanimous invitation of the church, Eynsford, Kent, to become their pastor.

Rev. T. E. Rawlings has intimated that he intends to resign his pastorate at Congleton, Cheshire.

Mr. H. W. Taylor, of the Metropolitan College, has accepted the invitation of the church, Markyate-street, Herts, to become its pastor.

Rev. G. Turner, of the Metropolitan Tabernacle College, has accepted an invitation from the church at present worshipping in the Mayfield-street Mission Hall, Dalston, to become their pastor. It is intended to build a new place of worship in the neighbourhood as soon as a suitable site can be obtained.

Rev. T. Smith, formerly of Wootton, Beds, and late pastor of the church, Road, Somerset, has accepted the pastorate of the church, Stevington, near Bedford.

Rev. J. J. Williams, of Liverpool, has accepted a cordial invitation to the pastorate of the church at Pwllheli, Carnarvonshire, and intends commencing his ministrations there in October. Very deep regret is felt by the Welsh church at Athol-street at this intimation, and parting with Mr. Williams, who has laboured there for upwards of ten years.

Mr. F. Groombridge of the Rev. C. H. Spurgeon's College has accepted the pastorage of the church worshipping at the Cottagers' Chapel, Finchley, N.

RECOGNITION SERVICES.

GRANTOWN.—Recognition services in connection with the settlement of Mr. Steel as pastor of the church, Grantown, were held on Tuesday evening, the 29th of August. Rev. Wm. Grant, gave the charge to Mr. Steel. Rev. C. Chambers, addressed the Church. Addresses were delivered by Mr. Glen; Rev. James Grant; Rev. C. Chambers; and Rev. William Stuart. Since Mr. Steel came amongst us he has baptized about twenty, who have been added to the church. We have also engaged a missionary to labour in the strath.

On Thursday, September 7th, services

were held in connection with the settlement of the Rev. G. Stanley as pastor of the church, Whitstable. In the afternoon the Rev. G. Rogers delivered the charge to the pastor. In the evening the Rev. W. H. Burton addressed the church and congregation. Addresses were also delivered by the Revs. J. H. Pring, J. L. Keys, A. McKinley, and J. Crofts, Mr. Rogers presiding.

In the flourishing village of West Vale, Halifax, Yorkshire, a new cause has been planted, chiefly by the agency of the Baptist church worshipping in North Parade, Halifax. In 1863 a room was rented, and a Sabbath-school and preaching services were commenced. In August, 1869, a new chapel, school-rooms, and minister's house were completed at a cost of about £2,000; and a short time ago steps were taken for the purpose of forming a separate church, and securing a resident minister. Members of the Halifax church, residing in and near West Vale, were amicably dismissed. The Rev. Thomas Gill, of Allerton, Bradford, accepted their invitation to the pastorate, and the inaugural services were held on Saturday, Sept. 2nd, 1871. Mr. J. Binns presided at the meeting for recognizing the pastor. Rev. W. Gray described the nature of a Christian church. Rev. Isaac Preston, pastor of the parent church, proposed the usual questions. The Rev. J. Haley offered special prayer for pastor and people; and the Rev. J. Preston gave an address on the relations between the church and the pastor.

PRESENTATIONS.

At the first anniversary of the settlement of Rev. Thomas Ryder over the church in Stoney-street, Nottingham, on Tuesday evening, the 5th of September, a purse containing fifteen sovereigns was presented to Mr. Ryder by E. Barwick, Esq., on behalf of the church. Addresses were delivered by the Revs. T. W. Handford, E. K. Everett, and Messrs. H. Hickling, H. Cooper, F. Ferneyhough, jun., E. Barwick, and W. Bown.

At Union Branch chapel, West Gorton, on Thursday evening, Sept. 7th, a presentation was made on the behalf of the Sunday-school children to Mr. George

Matthews of a handsome timepiece, and on behalf of the friends, both at Oxford-road Chapel and West Gorton, a purse of fifty guineas, and an illuminated memorial recapitulating Mr. Matthews' long and unwearied devotion to the mission at West Gorton.

On Tuesday, the 15th August, at the Shackwell Baptist chapel, the pastor (Rev. T. W. Cave) was presented with a purse of gold and a handsome Bible.

SOUTH SHIELDS.—On Thursday evening, August 3rd, the teachers of the Barrington-street and Anderson's-lane Sabbath-schools, met for the purpose of presenting a testimonial to Mr. Nicholas Dobson, the late superintendent of the Anderson's-lane school, on the occasion of his leaving them for the Metropolitan Tabernacle College, to prepare for the ministry. The testimonial, which was presented by their esteemed pastor, the Rev. Walter Hanson, consisted of a copy of the Holy Scriptures, also three other excellent works on the Miracles, the Parables, and the Atonement. Addresses were also delivered by Deacons Trobe, Sanderson, and Bruce, and by Messrs. Wilkin, Buck, Lovely, and Murray, teachers of the schools.

NEW CHAPELS.

A NEW chapel has just been erected in Gresham-road, Barington-road, Brixton, and opened for Divine service. A bazaar was held in the chapel on behalf of the building fund. It was opened with an inaugural address from the Rev. C. H. Spurgeon.

Our Magazine for September contained a report of the circumstances connected with the laying of the memorial-stone of a new chapel at Little Stukeley, one of the group of churches connected with Trinty Church, Huntingdon. We record a similar event as having taken place at Great Stoughton, another village included in the same group. Stoughton is a much more populous place than Stukeley, and the chapel there is to be proportionately larger than the one at the latter village. The engagements of the day were very like those at the former stone-laying, and in addition to Bateman Brown, Esq., who laid the stone, and the Revs. J. H. Millard, B.A., and L.

Llewellyn, the following gentlemen took part in the proceedings:—Messrs. Henry Goodman, T. B. Ridgley, and the Revs. T. Lloyd, J. S. Wyard, T. Milligan, and W. Omant. The proceeds amounted to about £30.

On Thursday, August 10th, an iron chapel was opened at Eastbourne, for the use of the church and congregation under the ministry of Rev. G. H. Sandwell. Divine service was held in the afternoon, when the Rev. Dr. Landels preached. In the evening a public meeting was held, presided over by the pastor; the Revs. J. Wilkins, W. Miller, and other ministers and friends taking part in the proceedings. Only a year has elapsed since this movement was set on foot, but in this brief time a church has been formed, and large and increasing congregations gathered. The new chapel will seat nearly 500 persons. A considerable debt still remains upon the building.

The opening services at the new chapel, Hounslow, were held on Wednesday, the 23rd ult. The preacher was the Rev. W. Stott. In the evening a public meeting was held, presided over by the Rev. S. Green, and addressed by the Revs. T. Henson, J. T. Dunn, T. Henwood, and J. Burt. A statement was made by the secretary, Mr. T. Stracy, of Heston, setting forth the history of the building. The chapel is a substantial brick building, fitted for the accommodation of about 300 persons, and will cost about £350. Nearly £200 have been already subscribed by the friends, and special efforts are still being made to raise the remaining £150.

A few weeks since, a large company assembled at West Retford, to witness the turning of the first sod of the ground on which a chapel is to be built for the Rev. J. J. Dalton. The friends in this town have resolved to provide a more attractive house of prayer in lieu of the present inconvenient and old-fashioned chapel.

The Baptists of Gloucester have purchased the old premises immediately opposite their chapel, in Brunswich-road, where they intend to erect a new school and class-rooms, in order that the present school-room may be utilised in affording increased chapel accommodation, so as to seat 1,000 persons. This is greatly needed, as the committee

have for a long time been unable comfortably to accommodate the large congregation which usually assemble there. The present chapel was built in 1847-8; and within the last 30 years about £3,000 have been raised for building purposes. The present pastor, the Rev. J. Bloomfield, commenced his ministry last summer, under encouraging circumstances, the church members numbering nearly 300, with over 500 Sunday-school children, the congregations good, and nearly £50 in hand for the extension of the building. At present £300 are available; but the contemplated expense, is about £3,000.

[This is a most deserving case. We trust our friends will meet with the sympathy they so richly deserve.]

ENFIELD HIGHWAY.—The memorial stone of a new chapel was laid on Wednesday, August 23rd, by Alderman Cotton, Esq., supported by Colonel Dixon, R.A., and James Abbis, Esq., J.P. The ceremony began in the evening by the pastor, Andrew Doel, giving out a hymn. The Rev. W. Jones offered prayer. The pastor presented the alderman with a beautifully engraved silver trowel, in the name of the Baptist church worshipping at Totteridge-road with which he laid the stone. Mr. Cotton, Colonel Dixon, R.A., and James Abbis, Esq., J.P., addressed the meeting, after which tea was provided in the old chapel, which was densely crowded. After tea a public meeting was held within the walls of the new building (being about twelve feet high), where every preparation and facility had been made by Major Sandy, the architect, and Mr. Gardener, the builder. The pastor opened the meeting, after which Alderman Cotton was voted into the chair. A number of speeches were given, and the pastor stated that they began their existence as a church in 1863 with twelve members. Since that time they had built the present chapel, and paid for it, and bought the piece of freehold land on which the new chapel is being erected and had a good round sum towards the new building. If they realised the promises they expected they would have £500 towards £1,150, the cost of the building. They had also increased the number of members to forty-one.

NEW CHURCHES.

AN effort is making at Maidenhead to form a Baptist church. Services have been conducted for the past three months by Mr Glauville, of the Metropolitan Tabernacle: and when sufficient funds can be raised a chapel will at once be erected.

For the last two or three months the Rev. J. Cox has been preaching at the Cambridge Hall, Harrow-road, W., with a view of establishing a Baptist cause, and on Wednesday, August 16th, a public meeting was held, presided over by Rev. J. M. Cox, who stated that fourteen persons had already desired to be formed into a church, and that the offerings had been enough to pay the expenses of the hall up to that night; they, however, needed a better place to meet in, and he hoped soon to announce particulars respecting it. Addresses were then given by the Revs. S. Hall, W. Meadows, and J. O. Fellows.

FORMATION OF THE BAPTIST CHURCH, HORNSEY RISE.—On Sunday Evening, September 3rd, an interesting service was held in the Hornsey Rise Baptist Chapel, some fifty persons received the right hand of fellowship by the Pastor Franklin Smith, after which the Lord's Supper was administered, and an address to candidates and spectators given. On the following Tuesday, September 5th, a church tea and recognition meeting was held, nearly 100 persons sat down to tea when Rev. J. Morgan gave an earnest word to those assembled at the meeting which followed. An appropriate address was given by Rev. J. Corbin, Revs. C. B. Sawday, C. Starkey, P. Gast, T. Wheatley, and T. G. Atkinson took part in the service. The Baptist interest in this neighbourhood is entirely new, the chapel itself being in the hands of the Free Church of England until November last, since then success has attended the word preached. £200 have been expended on the chapel and premises; new vestries added; chapel remodelled, enlarged, and decorated. There can be no doubt as to the need of a Baptist interest in this locality, and there are hundreds of persons coming out from the City every year, and though scarcely a dozen houses were to be seen ten years ago, the neighbourhood is now rapidly filling up.

There is one thing which we as a church urgently need, viz.:—A *Baptistery*. This we cannot get unless our Baptist friends or others from outside will help us, the cost will be £15. The friends have raised £5. Should this meet the eye of any who feel interested in our case, we shall feel grateful to receive any contribution to that object. Address.—Pastor F. M. Smith, Kingsnton House, Hornsey Rise, London.

MISCELLANEOUS.

SPECIAL services have lately been held in connection with the sixth anniversary of the opening of the church at Bromley. Sermons were preached on Sunday, August 27th, by Mr. Davies of Greenwich, and Mr. Honour of Deptford. At the public meeting held in the chapel on the following Wednesday addresses were delivered by Revs. A. G. Brown, G. T. Edgley, J. Collins, and the pastor, Rev. A. Tessier. The proceeds of the services amounted to about £60.

NORTHERN ASSOCIATION.—The quarterly meeting of the ministers of the Northern Baptist Association was held on Tuesday, the 12th September, at Grange-road Chapel, Darlington, when a paper on "Our Church Polity" was read by the Rev. A. Bowden, and a discussion opened in which nearly all the ministers took part. The Association Committee met at the same place in the afternoon, and arrangements were made for each church in the association to be visited by a deputation, consisting of a minister and a layman. The object of the visitation is "to stir up the churches to renewed and extended efforts for the evangelisation of their respective districts, and to increased liberality for denominational objects." The Rev. W. Walters, who is about to remove to Birmingham, resigned the office of Association Secretary. Resolutions were unanimously passed, expressive of deep regret at the loss of his services, and earnest prayer for his future usefulness. Rev. W. Hanson, of South Shields, was appointed Association Secretary. The Northern Association has now two evangelists engaged within its district, and is about to engage a third.

The fifth annual meeting of the Baptist Union of Wales was held at Cefnawr, Denbigh, on the 22nd and 23rd of August.

Tuesday was devoted chiefly to matters pertaining to the building fund. In the evening of the day several sermons were preached in six of the nearest chapels by ten or twelve ministers. The annual sermons were delivered by Revs. H. Morgan and T. Lewis. On Wednesday the business of the Union commenced, when an address was given by Rev. J. Robinson, the Chairman of the Union for the year. The report of the Union was read by the two secretaries, Rev. J. R. Williams and Rev. E. Jones, Ruthin. There are in Wales 11 associations, 9 of them being Welsh and 2 English. 10 of these contain 541 churches and 79 branches, with 336 ministers and 258 assistants; the total number of members is 59,211, and of Sabbath-school scholars, 54,088. In the afternoon there was a large committee of the Union, in which various resolutions were discussed and passed, and a paper was read by Rev. H. Jones, M.A., upon "The Best Mode of Securing Individual Effort and Co-operation with Religion." After this an address was given by Mr. Ll. Jenkins, upon "The Poor of our Churches and our Duty towards them." In the evening of the same day there was a large public meeting. Several brethren spoke upon the "Aged Baptist Ministers' Society," which is to be commenced on January 1st, 1872, and there is every probability of its being a success. After this the Rev. B. Williams (Pembury) opened to the meeting the plan about to be adopted to assist in building new chapels, as well as to pay off various old debts now pressing upon many churches.

On Tuesday, the 12th September, a public meeting was held in the Old Kent-road Baptist Church, Sylvan Grove, to commemorate the completion of the repairs and alterations. The Rev. C. Starling occupied the chair, and the meeting was addressed by the following ministers and friends:—Revs. G. Gurr, J. B. Field, T. G. Gathercole, W. T. Collins, &c. A liberal collection was made. It is expected that the whole of the debt will be speedily cleared off.

BAPTIST FOREIGN MISSIONS.—A deeply interesting meeting, in behalf of the Baptist Foreign Missionary Society, was held at Lake-road Chapel, Landport, Portsmouth, on Monday evening, September 4th. Rev. T. W. Medhurst pre-

sided. Revs. A. Tilly and G. H. Weatherly conducted the devotional services. Stirring Missionary addresses were delivered by Revs. W. A. Jellie, Baboo Golza Shah, Fred. Trestrail (late Secretary of the Baptist Missionary Society), and J. Gelson Gregson. Revs. J. Hunt Cooke, H. Kitching, J. Eames, and W. Rose, also took part in the meeting. There was a large attendance.

The Baptist chapel at Poplar having been close for enlargement was reopened by a series of services which commenced on the 7th, when the Rev. Dr. Landels preached, and on Sunday last were brought to a close by two sermons by the Rev. Josephus Bailey, of Clapton. All the services were attended by a respectable congregation, and liberal collections were made.

The Quarterly Meeting of the Metropolitan Association of Strict Baptist Churches was held at East-street Baptist Chapel, Walworth, on Friday, September 8th. "A goodly number of the churches" were represented. Two churches were received into the association, viz., those at Wilderness-row and at New Malden, Surrey. With a view to render the association more efficient, the Vice-president generously offered £10 towards a fund of £100 for the extension of the principles the association is formed to promote, on condition that the rest be raised by the associated churches. A resolution was passed, pledging the association to raise the remainder by the next quarterly meeting. In the evening a public meeting was held; Mr. Crumpton, the president, in the chair. Speeches were made by the chairman, Mr. Wilkins, of Soho, Mr. J. T. Briscoe, of Meard's-court, Mr. Griffin, and Mr. Alderson. They all lamented the lack of prosperity in the churches.

TABERNACLE BAPTIST CHAPEL, FOXHOLE.—The Jubilee services of the above chapel were held on the 12th, 13th, and 14th inst., when sermons were preached by the Revs. D. Hughes, D. Thomas, and R. A. Jones; L. Thomas, D.D., H. Gwerfyl James, D. Edmonds, &c. The attendance at each of the services was large, and the sermons good.

Last year the American Baptist Board of Missions received 203,000 dols. into its treasury. This year they propose to raise, at least, 230,000 dols., which they think can easily be done by the "one and

a half million of Baptists." A little over fifty years ago the Baptist Board had one mission, one missionary, and one convert. Now they have 13 missions, 1,800 stations and out-stations, 750 mission churches, and 50,000 converts. That indicates progress.

LIVERPOOL.—On Sunday, August 28, 1871, the annual meeting of the Welsh Baptist chapel, Hall-lane, was held. Sermons were preached by the Revs. R. Ellis, and A. Parry. On Tuesday, the annual tea-meeting was held, with a large attendance, numbering between six and seven hundred people, and after tea there was a meeting held in the chapel, which was addressed by the Rev. R. Ellis and other gentlemen in Welsh and English. The Rev. William Thomas in the chair. The collections on Sunday, and the proceeds of the tea-party, went towards the remaining debt on the chapel.

NEWBURY BAPTIST CHAPEL—EXTINCTION OF THE DEBT.—Services commemorating the above were held on Sunday and Tuesday, Sept. 10 and 12. Rev. J. Drew, of Margate, the pastor of the church at the time of the building of the new chapel, preached on Sunday. On Tuesday, the present pastor, Rev. J. E. Cracknell, presided at the luncheon in the morning; in the afternoon, Rev. F. Tucker, B.A., preached. In the evening, a public meeting was held, presided over by the mayor R. A. Ryott, Esq. Rev. E. W. Shalden, J. Duffill, D. Harding, and Alderman Flint took part in the days proceedings.

QUEENSLAND.—We have received from this distant place a very interesting account of the Sunday-school for the past year. Seven of the scholars have been baptized during the last few months.

BAPTISMS.

Bristol, King-street Baptist chapel.—August 29, Four, by Rev. C. Nightingale, pastor.

Bugbrook, Northamptonshire.—August 6, One; Sept. 3, Two, by the Pastor, E. M. C. Botterill.

Desborough, near Market Harborough.—Aug. 13, Two, by Mr. D. Gee; Sept. 11, One, by Mr. Dunn, of the Metropolitan Tabernacle.

Esher, Surrey.—March 30, Three; June 4, One; June 25, Six; August 2, Two, by J. E. Perrin.

Ha'ifax, Trinity-road.—March 29, Nine; May 28, Five; June 30, Five; August 27, Six, by J. Parker.

Huddersham.—July 19, Eleven, by J. Smith.

STRONG FAITH IN A FAITHFUL GOD.*

A SERMON DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

"I will cry unto God most high ; unto God that performeth all things for me."—Psalm lvii. 2.

DAVID was in the cave of Adullam. He had fled from Saul, his remorseless foe; and had found shelter in the clefts of the rock. In the beginning of this psalm he rings the alarm bell, and very loud is the sound of it. "Be merciful unto me," and then the clapper hits the other side of the bell. "Be merciful unto me." He utters his miserere again and again. "My soul trusteth in Thee; yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast." Thus he solaces himself by faith in his God. Faith is ever an active grace. Its activity, however, is first of all manifested in prayer. This precedes any action. "I will cry," says he, "unto God most high." You know how graciously he was preserved in the cave, even when Saul was close at his heels. Amongst the winding intricacies of those caverns, he was enabled to conceal himself, though his enemy, with armed men, was close at hand. The Targum has a note upon this, which may or may not be true. It states that a spider spun its web over the door of that part of the cave where David was concealed. The legend is not unlike one told of another king at a later time. It may have been true of David, and it is quite as likely to be true of the other. If so, David would, in such a passage as this, have directed his thoughts to the little acts God had performed for him which had become great in their results. If God makes a spider spin a web to save his servant's life, David traces his deliverance not to the spider, but to the wonder-working Jehovah, and he saith, "I will cry unto God most high, unto God that performeth all things for me." It is delightful to see these exquisite prayers come from holy men in times of extreme distress. As the sick oyster makes the pearl and not the healthy one, so doth it seem as if the child of God brought forth gems of prayer in affliction more pure, brilliant, and sparkling, than any that he produces in times of joy and exultation.

Our text is capable of three meanings. To these three meanings we shall call your attention briefly. "Unto God who performeth all things for me." First, there is *infinite providence*. As it stands, the words, "all things," you perceive have been added by the translators; not that they were mistaken in so doing for the unlimited expression, "God that performeth for me," allows them to supply the ellipsis without any violation of the sense. Secondly, there is *inviolable faithfulness*, as we know that David here referred to God's working out the fulfilment of the promises He had made. We sang just now of the sweet promise of His grace as the performing God. I think Dr. Watts borrowed that expression from this verse. Thirdly, there is a certainty of ultimate completeness. The original has for its root the word "finishing," and now working it out, it means a God that performeth or, as it were, perfects and accomplishes all things concerning me. Whatever there is in His promise or covenant that I may need, He will perfect for me.

I. To begin with the marvellous providence. The text, as it stands, speaks of a service—"I will cry unto God most high; unto God that performeth all things for me." "All things," that is to say, in everything that I have to do I am but an instrument in His hand; it is God that doeth it for me. The Christian has no right to have anything to do for which he cannot ask God's help. Nay, he should have no business which he could not leave with his God. It is his to work and to

* This Sermon being Copyright, the right of reprinting and translating is reserved.
No. 156, NEW SERIES.

exercise prudence, but it is his to call in the aid of God to his work, and to leave the care of it with the God who careth for him. Any work in which he cannot ask Divine co-operation, the care of which he cannot cast upon God, is unfit for him to be engaged in. Depend upon it, if I cannot say of the whole of my life, "God performeth all things for me," there is sin somewhere, evil lurks in the disposition thereof. If I am living in such a state that I cannot ask God to carry out for me the enterprises I have embarked in, and entirely rely on His providence for the tissues, then what I cannot ask Him to do for me, neither have I any right to do for myself. Let us think, therefore, of the whole of our ordinary life, and apply the text to it. Should we not each morning cry unto God to give us help through the day? Though we are not going out to preach; though we are not going up to the assembly for worship; though it is only our ordinary business that ordinary business ought to be a consecrated thing. Opportunities for God's service should be sought in our common avocations; we may glorify God very much therein. On the other hand our souls may suffer serious damage, we may do much mischief to the cause of Christ in the ordinary walk of any one day. It is for us then to begin the day with prayer—to continue all through the day in the same spirit, and to close the day by commending whatsoever we have done to that same Lord. Any success attending that day, if it be real success, is of God who gives it to us. "Except the Lord build the house, they labour in vain that build it," is a statement applicable to the whole of Christian life. It is vain to rise early and sit up late, and eat the bread of carefulness, for so He giveth His beloved sleep. If there be any true blessing, such blessing, as Jabez craved, when he said, "Oh, that Thou wouldst bless me indeed," it must come from the God of heaven; it can come from nowhere else. Cry then, Christian, concerning your common life to God, say continually I will cry unto God most high; unto God that performeth all things for you.

Peradventure at this hour you are troubled about some petty little thing, or you have been through the day exercised about some trivial matter. Do you not think we often suffer more from our little troubles than for our great ones? A thorn in the foot will irritate our temper, while the dislocation of a joint would reveal our fortitude. Often the man who would bear the loss of a fortune with the equanimity of Job, will wince and fume under a paltry annoyance that might rather excite a smile than a groan. We are apt to be disquieted in vain. Does not this very much arise from our forgetting that God performeth all things for us? Do we not ignore the fact that our success in little things, our rightness in the minutiae in life, our comfort in these inconsiderable trifles depends upon His blessing? Know ye not that God can make the gnat and the fly to be a greater trouble to Egypt, than the murrain, the thunder, or the storm? Little trials, if unblesed—if unattended with the Divine favour, may scourge you fearfully and betray you into much sin. Commend them to God then. And little blessings as you think them, if taken away from you, would soon involve very serious consequences. Thank God then for the little. Put the little into His hand; it is nothing to Jehovah to work in the little, for the great is little to Him. There is not much difference, after all, in our littles and our greats to the infinite mind of our glorious God. Cast all on Him who numbers the hairs of your head, and suffers not a sparrow to fall to the ground without His decree. Unto God cry about the little things, for He performeth all things for us. Do I speak to some who are contemplating a great change in life? Take not that step, my brother, without much careful waiting upon God; but if thou be persuaded that the change is one that hath the Master's approbation, fear not, for He performeth all things for thee. At this moment thou hast many perplexities; thou mayest chafe thyself with anxiety, and make thyself foolish with shilly-shallying if thou dost sport with fancy, conjuring up bright dreams, and yielding to dark forebodings. There is many a knot we seek

to untie, which were better cut with the sword of faith. We should end our difficulties by leaving them with Him who knows the end from the beginning. Up to this moment you have been rightly led: you have the same guide. To this hour, He who sent the cloudy pillar, has led you rightly through the devious track-ways of the wilderness; follow still, with a sure confidence that all is well. If ye keep close to Him, He performeth all things for you. Take your guidance from His Word, and waiting upon Him in prayer, you need not fear. Just now, mayhap, in addition to some exciting dilemma, you are surrounded with real trouble and distress. Will it not be well to cry unto God most high, who now in the time of your strait and difficulty, will show Himself again to you a God all-sufficient to His people in their times of need. He is always near. I do not know that He has said, "When thou walkest through the green pastures I will be with thee, and when thy way lies hard by the river of the water of life, where lilies bloom, I will strengthen thee." I believe He will do so, but I do not remember such a promise; but, "When thou goest through the rivers, I will be with thee," is a well-known word of His. If ever He is present it shall be in trial: if He can be absent, it will certainly not be when His servants most want His aid. Rest ye in Him then. But you say, "I can do so little in this time of difficulty." Do what thou canst, but leave the rest to Him. If thou seest no way of escape, doth it follow that there is none? If thou seest no help, is it therefore to be inferred that help cannot come? Thy Lord and Saviour found no friend among the whole family of man, "Yet," said He, "could I not presently pray to My Father, and He would send Me twelve legions of angels?" Were it needful for thy help, the squadrons of heaven would leave the glory-land to come to thy rescue—the least and poorest of the children of God as thou mayest be. He will perform for thee: be thou obedient, trustful, patient. 'Tis thine to obey, 'tis His to command, 'tis thine to perceive, 'tis His to perform. He will perform all things for you. Very likely amongst this audience some are foolish enough to perplex themselves as to their future life, and forestal the time when they shall grow old and their vigour shall be abated. It is always unwise to anticipate our troubles. "Sufficient unto the day is the evil thereof." Of all self-torture that of importing future trouble into present account is perhaps the most insane. Do you tell me you cannot help looking into the future. Well, then, look and peer into the distance as far as your weak vision can reach, but do not breathe upon the telescope with your anxious breath and fancy you see clouds. On the contrary, just wipe your eyes with the soft kerchief of some gracious word of promise, and hold your breath while you gaze through that transparent medium. Use the eye-salve of faith. Then whatever you discern of the future, you will also desery this. He rules and He overrules: He will make all things work together for good; He will surely bring you through. Goodness and mercy shall follow you all the days of your life, and you shall dwell in the house of the Lord for ever. He it is who will perform all things for you. Oh, strange infatuation! You see your weakness, you see the temptations that will assail you, and the troubles that threaten you, and you are afraid. Look away from them all. This is no business of yours. Leave it in His hands, who will manage well, who will be sure to do the kindest and the best thing for you, be of good confidence and rest in peace. So shall it be even at life's close. He performeth all things for me. I have the boundary of life in the prospective, the almost certainty that I must die. Unless the Lord comes before my term expires, I must close these eyes, gather up these feet in the bed, breathe a last gasp, and yield my soul to Him who gave it. Well, fear not; He help'd me to live: he will help me to die. He has made me perform up to this moment my allotted task; yea, He has performed it for me, giving me His grace and working His providence with me. Shall I fear that He will desert me at the last? He performeth not some things, but all things, and he cannot omit this

most important thing which often makes me tremble. No; that must be included for all things are mine—death as well as life. I leave my dying hour, then, with Him, and never boding ill of it, I cry unto God most high, unto God that performeth all things for me. I want, dear brethren, just to leave this impression in your minds, that in the great business of life, whatever it is, while we do not sit still and fold our hands for lack of work, yet God worketh in us to will and to do of His own good pleasure. This we recognise distinctly; if anything be done aright, successfully, it is God that performs it, and we give Him the glory. I want you to feel that, as the task is performed by Him in all its details, so to the very close of your life, all shall be performed of His grace through you by Himself, to His own honour and praise, world without end.

II. The second run of thought which the text suggests is that of inviolable faithfulness. "Unto God that performeth all things for me." The God who made the promises has not left them as pictures, but has made them to fulfil them. It is God who is the actual worker of all that He declared in the covenant of grace should be wrought in and for His people.

Let us think of this as it pertains to our Redeemer's merits. "Unto God that performeth all things for me." Meritoriously our Saviour-God has performed all things for us. Our sin has been all put away; He bore it all—every particle of it. The righteousness that wraps us is complete; He has woven it all from the top throughout. All that God's infinite, unflinching justice can ask of us has been performed for us by our Surety and our Covenant Head. I need not say I have to fight; my warfare is accomplished. I need not think I have to wash away my sins; as a believer, my sin is pardoned. All things are performed for me. Don't forget amidst your service for Christ what service Christ has rendered to you; do all things for Christ, but let the stimulating motive be that Christ has done all things for you. There is not even a little thing that is for you to do to complete the work of Christ. The temple He has builded wants not that you should find a single stone to make it perfect. The ransom He has paid does not wait until you add the last mite. It is all done. O soul, if Christ has completely redeemed thee and saved thee, rest thou on Him, and cry to Him, and if sin rebels within thee at this present moment, fly—though thy spirit be shut up as in the Cave Adullam—fly to Him by faith—to Him who hath done all things for thee as thy Representative and Substitute. After the same manner all things in us that have ever been wrought there have been performed by God for us. The Holy Spirit has wrought every fraction of good that is within our souls. No one flower that God loves grows in the garden of our souls in the natural soil, self-sown. The first trembling desire after God came from His Spirit. The blade, though very tender, would never have sprung up if Jesus had not sown the seed. Though the first rays of dawn were scarcely light, but only rendered the darkness visible, yet from the Sun of Righteousness they came; no light sprang from the natural darkness of our spirit. It could not be that life could be begotten of death or that light could be the child of darkness. He began the work: He led us when we went tremblingly to the foot of the cross; He helped us when we followed Him with staggering steps. The eyes with which we looked to Jesus and believed were opened by Him. Christ was revealed to us not by our own discovery, nor by our own tuition, but the Spirit of God revealed the Son of God in our spirit. We looked and we were lightened. The vision and the enlightening were alike from Him; He performed all for us. As I look back upon my own spiritual career, when I was seeking the Saviour, I am wonderfully struck with the way in which God performed everything for me; for, if He had not, I do remember well when I should have rendered it impossible for me to have been here to tell of the wonders of His grace. Hard pressed by Satan and by sin, my soul chose strangling rather than life. Had I known more of my own guiltiness, my heart would utterly have

broken and my life have failed. But wisdom and prudence were mingled with the teachings of God's law. He did not suffer the schoolmaster to be too severe, but stayed the soul beneath the dire remorse which conviction caused. I had never believed on Him if He had not taught me to believe. To give up hope in self was desperate work, and then to find hope in Christ seemed more desperate still. It appeared to me easy enough to believe in Jesus while one was really believing in one's self, but when "despair" was written upon self, then one was too apt to transfer the despair even to the cross itself, and it appeared impossible to believe. But the Spirit wrought faith in me and I believed. That is not my testimony only, but the testimony of all my brethren and sisters—in that hour of sore trouble it was God that performed all things for us. Since then and up to this moment, my brethren, if there has been any virtue; if there has been in you anything lovely and of good repute, to whom do you, or can you attribute it? Must you not say, "Of Him all my fruit was found." You could not have done without Him. If you have made any progress, if you have made any advance, or even if you think you have, believe me, your growth, advance, progress, have all been a mistake unless they have come entirely from Him. There is no wealth for us but that which is digged in this mine. There is no strength for us but that which comes from the Omnipotent One Himself. "Thou who performest all things for me" must be our cry up to this hour.

What a consolation it is that our God never changes! What He was yesterday He is to-day. What we find Him to-day, we shall find Him for ever. Are you struggling against sin? Don't struggle in your own strength: it is God who performeth all things for you. Victories over sin are only sham victories unless we overcome through the blood of the Lamb and through the power of Divine grace. I am afraid of backbiting, but I think I am more afraid still of growing in sanctification apparently in my own strength. It is a dreadful thing for the grey hairs to appear here and there; but it is worse still for the hair to appear to be of raven hue when the man is weak. Only the indication is changed, but not the state itself. May we have really what we think we have—no surface work, but deep, inner, spiritual life, wrought in us from God,—yea every good spiritual thing from Him, who performeth all things for us; and, I say, whatever struggles may come, whatever vehement temptations assail, or whatever thunder-clouds may burst over your heads, you shall not be deserted much less destroyed. In spiritual things it is God who performeth all things for you. Rest in Him then. It is no work of yours to save your own soul: Christ is the Saviour. If He cannot save you, you certainly cannot save yourself. Why rest you your hopes where hopes never ought to be rested? Or let me change the question. Why do you fear where you never ought to have hoped? Instead of fearing that you cannot hold on, despair of holding on yourself, and never look in that direction again. But, if the preservation be of God, where is the cause for perturbation with you? In Him let your entire reliance be fixed. Cast the burden of your care on Him who performeth all things for you.

Lastly, the text in its moral literal acceptation refers to the finishing stroke of a grand design. It really means, "I will cry unto God Most High—unto God who perfecteth all things concerning me." David's career was charged with a great work; it was portentous with a high destiny. He had been anointed when a lad by Samuel. The Lord had said, "I have provided Me a king among the sons of Jesse." And Samuel had taken "the horn of oil and anointed him in the midst of his brethren." He was thus clearly ordained to be king over Israel. His way to the throne was by Adullam. Strange route! To be king over Israel and Judah he must first become a rebel, a wandering vagabond, known as a chieftain of banditti, hunted about by Saul the reigning monarch. He must seek refuge in the courts of his country's enemies, the Philistines—being without an earthly

refuge, or place to lay his head. Strange way to a throne! Yet the son of David had to go that way, and all the sons of God. The younger brethren of the Crown Prince will have to find their way to their crown by much the same route. But is not this a brave thing? Though Adullam does not look like the way to Zion, where he shall be crowned, David is so confident that what God has said will come to pass, so sure that Samuel's anointing was no farce, but that he must be king, that he praises and blesses God that while He is making of him a houseless wanderer, He is perfecting that which concerns Him, and leading him by a sure path to the throne. Now, can I believe that He who promises that I shall be with Him where He is, that I may behold His glory—He who gives the certainty to every believer that he shall enter into everlasting happiness—can I believe to-night that He is perfecting that for me—that the way by which He is taking me to-night, so dark, so gloomy, so full of dangers, is nevertheless the shortest way to heaven? that He is to-night using the quickest method to perfect that which concerns my soul? O faith! here is something for thee to do; and if thou canst perform it, thou shalt bring glory to God. The pith of it is this: that if God hath the keeping of us, He will perfect the keeping in the day of Christ. In the hand of Jesus all His people are, and in that hand they shall be for ever and ever. "None shall pluck them out of My hand," saith He. Their preservation shall be perfected. So, too, their sanctification. Every child of God is set apart by Christ, and in Christ, and the work of the Spirit has commenced which shall subdue sin, and extirpate the very roots of corruption; and this work shall be perfected, nay, is being perfected at this very moment. The dragon is being trodden down under foot. The seed of the woman within us is beginning to bruise the serpent's head, and shall clearly bruise it and crush it even to the death within our soul. He is perfecting us in all things for Himself. He has promised to bring us to glory. We have the earnestness of the glory in us now. The new life is there; all the elements of heaven are within us. Now He will perfect all these. He will not suffer one good thing that He has planted within us to die. It is a living and incorruptible seed which liveth and abideth for ever. He will perfect all things for us. There is nothing that makes the saints complete but what God will give to us. There shall be about us no one trait of loveliness that is needful for the courtiers of the skies; no one virtue that is necessary to mark us as of the Divine race, but shall be given, nay, perfected, in us. What a marvellous thing is a Christian! How mean; how noble! How abject; how august! How near to hell; how close to heaven! How fallen, yet lifted up! Able to do nothing; yet doing all things! Doing nothing; yet accomplishing all things; because herein it is that in the man, and with the man there is God, and He performeth all things for us. God, give us grace to look away entirely evermore, from ourselves, and to depend entirely upon Him.

Now, is there a soul here that desires salvation? My text gives you the clue of comfort. Try—the thing is simple—try. Look to Him: He performeth all things for you. Everything that is wanted to save your soul, your Heavenly Father will give you. Jesus, the Saviour, has wrought out all the sinners wants. You have but to come and take what is already accomplished, and rest in it. "I cannot save myself," say you. You need not: there is One who performeth all things for you. "I am bruised and mangled by the fall," saith one, "as though every bone were broken." I am incapable of a good thought; there is nothing good in me, or that can come from me." Soul! it is not what thou canst do, but what God can do—what Christ has done—that must be the ground of thy hope. Give thyself up unto God, Most High—unto God, who performeth all things for thee, and thou shalt be blessed indeed. God send you away with His own blessing, for Jesus' sake. Amen.

Essays and Papers on Religious Subjects.

THE LORD'S DAY.

BY REV. THOMAS HENSON.

THE Romish priest, anxious to buttress his toppling column of tradition, and vaunting its equality with the written Word of God, asks, "Where is your authority for substituting the first day for the seventh as a day hallowed to the Lord?" He boldly says, "It is not in the Protestant Scriptures," and charges us with following his Church. It is enough in reply to say, that if we have it not in the New Testament, tradition is to us nothing better than a rope of sand. There are other objectors who, with more or less clamorous confidence travel on the same line; of many of them it must be feared, that they are but too willing to rid themselves and the world of Sabbatic restraints. They conclude that the change from the seventh to the first day of the week has broken down the moral obligation. Let us see, then, what authority we have for it in the New Testament.

In the Gospels, we find Jesus, previous to His death, constantly observing the Sabbath, *i.e.* the Sabbath-day. It is freely admitted that the New Testament does not contain an express command to substitute the first for the seventh day. It is confidently claimed, however, that Jesus "is Lord of the Sabbath," and possessed the right to make whatever alterations He should deem proper. It is a fact in New Testament history that a change was made. It is also a fact that that change was sanctioned by the Lord Jesus. It does not appear from Old Testament teaching that the seventh, or numeral aspect of the day was an inherent quality of moral and spiritual Sabbatism. The seventh-day Sabbath

was the celebration of six days work in creation, being finished. Creation—all that we commonly understand by that word accomplished, the seventh day was naturally the restful celebration of it. The Sabbath as a rest could not have been then on the first day—because only on that day it began. It could not have been any other than the seventh.

During the long period of Old Testament history, from Adam to the death of Jesus, the world had nothing greater than its own creation to celebrate by a Sabbatic holiday: but, when He, who as God had created the world, and had rested from His work on the seventh day, had manifested Himself in flesh, and, by His vicarious suffering had redeemed that same world of men from sin, death, and hell, it was most fitting, He being Lord of the Sabbath, that on whatever day He should see fit to triumphantly rise from the dead, that day should become the world's Sabbath, and that His people blending into one—the world's creation, and man's redemption, should celebrate both on the day of the Lord's resurrection, and sing—

"'Twas great to speak a world from nought;

'Twas greater to redeem."

"There remaineth a rest to the people of God." Now that rest is the keeping of a Sabbath. It is a heavenly Sabbath. On the morning of the resurrection, the Lord's people, waking up from their beds of dust, will gloriously enter upon it; till then, we joyfully anticipate it by Sabbatically commemorating our Lord's resurrection on the first day of the week; transferring to it, all that was moral and spiritual in the Sabbatism of the seventh day.

The Lord rose from the dead on the first day of the week. Turning now to the New Testament, we find that the same day at even, ten of the disciples were met together, and Jesus came and stood in the midst of them. Again, eight days after (according to Jewish reckoning), the first day of the week, all the disciples were met together, and Jesus came and stood in the midst: John xx. 19, 26. Here, then, were the apostles, for some purpose or other,—to my mind, evidently religious purposes,—meeting together on the first day of the week, and Jesus, by His presence sanctions them in so doing. Now, while we have this record as to the first day of the week, we have no similar record as to any meeting on the seventh. After the ascension of Jesus, the apostles and believers continued so to meet until scattered and driven away by persecution. After they were thus scattered they went everywhere, fulfilling the Divine commission, and preaching the Gospel among the nations. In discharging this duty, they taught the people everywhere to observe all things which Jesus had commanded. It is not reasonable to suppose that they taught them anything contrary to His commands. Now we find that wherever they planted churches and set them in order, and gave them the ordinances of Christ's house to observe, these same churches are accustomed to observe the first day of the week as a Sabbath, holy unto the Lord. Thus at Troas, "upon the first day of the week, the disciples came together to break bread, and Paul preached to them." (Acts xx. 7.) Again, Paul, instructing the Corinthian disciples as to the best mode of Christian liberality, tells them to lay by in store for God on the first day of the week. (1 Cor. xv. 1, 2.) If we consider that many of these disciples had been converted from heathenism, and had come out of total ignorance of Sabbath keeping,—the argument seems to be conclusive, that they must have learned their first day Sabbatism from the apostles; and if these men did their duty faithfully, teaching their Divine

Master's commands, and nothing contrary thereto, then this change must evidently be a part of His will, to which they were divinely led.

For our last New Testament reference, we must thank an enemy. How little did the tyrant Domitian know, when he banished the beloved disciple to the little rocky isle in the Ægean Sea, that thence would ring through the ages, the sweetest name of our holy first day—"The Lord's Day." These then are our New Testament facts, and thus we interpret them: we believe that Jesus, as the Lord of the Sabbath, authorised the apostles to substitute in the Christian dispensation, the first for the seventh day as the Holy Sabbath of the Lord God. Deny this, and it will be impossible to account for the universal first-day Sabbath keeping, so far as it is influenced by Christianity. Doubtless there was a stout struggle between Judaism and Christianity respecting the change, but the eternal vitality of Christianity maintained and established it.

There are abundance of early Christian records, confirming this statement. An epistle, bearing the name of Ignatius (who died A.D. 116), says, "All who love the Lord, love the Lord's Day as the queen and chief of all days." Justin Martin (A.D. 140) assigns for the Christian's observance of the Lord's Day, that God "chased away darkness and chaos, and Christ rose from the dead." Chrysostom (A.D. 407) vindicates the practice of "honouring the first day,—calling it the nativity of the human race." * Whatever may be the value of this early testimony, there is abundance of it. Thus sings George Herbert:—

"This day my Saviour rose,
And did enclose this light for His,
That, as each beast his manger knows
Man might not of his fodder miss.
Christ hath took in this piece of
ground,
And made a garden there for those
Who want herbs for their wounds."

Harlington.

* *Cassell's Dib. Dic.*, vol. II, 117.

SUNDAY SICKNESS.

SICKNESS and sorrow, disease and death, are the common lot of all men. The Christian man is not exempt. They are to him a discipline permitted by his heavenly Father, and he knows that "these light afflictions, which are but for a moment, work out for him a far more exceeding and eternal weight of glory." Borne with the humility and submission which becomes him, they are to others a lesson, and show how a Christian has comfort in sorrow, rejoicing in sickness, and triumph in death.

Not of *real* sickness, however, do we wish to speak in this paper, but rather of that affectation of sickness and proneness to self-indulgence which is but too common among Christian people, and to which we have given the name at the head of this paper. There are no means of ascertaining the comparative sickness-rate of the different days of the week, but from lengthened observation I am disposed to think that more persons are sick on a Sunday than any other day. We have long been familiar with that indisposition common to Monday. We frequently see it in those who actively, pleasantly, and profitably work on the Sunday for the good of others; and so Monday morning finds them somewhat physically weary, although spiritually strong and healthy from the labours of the past day. Earnest ministers of the Gospel will be more or less "Mondayish." Sunday-school teachers and others whose ordinary everyday work is often so different to their Sunday work, certainly will be "Mondayish." This is in simple obedience to a natural law, and we can expect no other result. But whence arises all this *Sunday* sickness?

Saturday is a short working day to most persons, as the afternoon is a general holiday. It cannot, therefore, be caused by over-fatigue. Whatever the cause, it is really distressing to see so many people sorely indisposed on the Sunday. It is comforting to remember that ministers, as a class, although subject often to sickness, are not generally

afflicted with this disease, else would pulpits often be found empty, and the people lack the usual Sabbath ministrations. All other classes of persons in attendance on our places of worship are liable to serious afflictions on this day.

The mischief this disease works is widespread, is incalculable. It prevents the attendance at the house of God of large numbers who actually form part of the church and regular congregation, and is the cause why many more do not attend a place of worship at all. It causes the class in the Sunday-school to be without that teacher who, if he were not so afflicted, would be most acceptable and eminently useful. By it the tract district is left without that weekly visitor whose kindly word and pleasant smile has often been as sunshine to the heart and home of some poor weary one.

Nay, there is hardly a department of Christian labour which is not seriously affected by the ravages of this dire disease.

It is of secret origin and insidious growth. If taken in its early stages, it may be cured, but if once it get the mastery over the system, and it may prove a "sickness unto death" as to all that is strong and useful in the Christian man. It manifests itself outwardly, but its process is internal, and although that which is really seen of it is exceedingly various, the unseen process is much the same in each case.

It shows itself in head-ache, tooth-ache, lameness, &c. These, its *outward* manifestations, are easily seen, while a simple test or two will reveal equally clearly the internal cause.

Try the *spiritual pulse*, and instead of a beat steady, firm, and strong, you will find it weak and fitful—indicating the system out of tone, and a state of soul sickness. The heart beats languidly. There is no full rush of the life-current through the veins. There is no strong impulse and outgush of love—all-absorbing love, to the Saviour, and those for whom the Saviour died, and for whom, my poor sick brother, you profess to labour. The joints of hands and feet are stiffened, so that

there is no ready and continuous working in the Lord's Vineyard, and the feet do not "run with swift obedience at the Lord's command."

The spiritual lungs are affected, and sadly out of order. Seldom is the voice heard in prayer, "the Christian's vital breath," nor even does the heart sing, "making melody unto the Lord."

In fact the whole man is sick, but not hopelessly so, for there is balm in Gilead, there is a Physician there. Down on thy knees before God, my brother, and make confession of thy disease. Take the medicine which the Great Physician shall offer thee—repent thee as in dust and ashes—breathe out thy soul in earnest prayer and supplication—consecrate thyself afresh to His service and glory—seek a fresh baptism of His holy spirit, and that power and wisdom from on high, which shall enable thee to do God's "will on earth as it is done in heaven." Let not thy soul feed upon scanty fare, or on the beggarly elements of this world, but feast upon the rich spiritual food provided for thee. Wait upon the Lord, then shalt thou be strong, strong in the Lord, and in the power of His might, and shalt rise superior to most of these petty ills that flesh is heir to, and be enabled to do what thine hand findeth to do with all thy might.—SELRAHC.

SORROW FOR SIN.

BY THE REV. JAMES EAMES.

"I will be sorry for my sin."—PSALM xxxviii. 18.

THE divine command inculcates repentance. Is sorrow for sin to be exclusively confined to the sinner? The Sacred Oracles persistently teach that as "all have sinned," all must repent. It is granted that the sorrow of a believer on account of sin will be that of a child rather than that of a criminal. The enlightened soul will be the best mourner. One standing in the same position as David will, for the same reasons, exclaim with him, "I will declare mine

iniquity, I will be sorry for my sin." Notice, David's sorrow was for sin.

It is not an unusual circumstance to find a man under worldly losses, sore trials, and heavy bereavements weeping. Men of the world may be found mourning the loss of trade, of health, or friends, but who has discovered a slave to the pleasures of the world regretting the iniquity of the soul? David had sinned—it was for sin he was sorry. Holy men have ever regarded sin as sin. Lest we deceive ourselves let us be wise to give transgression its proper name. It is obvious that Old Testament saints were more prepared to receive punishment for sin than to endure the weight of their iniquity. After David had numbered the people he uses the expression, "Take away the iniquity of Thy servant." The Lord was willing to allow David to choose one of three things: "Shall seven years of famine come unto thee in thy land? or, wilt thou flee before thine enemies while they pursue thee? or, that there be three days' pestilence in thy land? He uttered not a word against any one of the judgments, but after the pestilence had been sent, he did say, "Lo, I have sinned, and I have done wickedly." In spirit, if not in letter, the language contains the uniform prayer of all who mourn the deadly nature of sin. "Take away mine iniquity." The believer will regret that consequent upon sin there is personal and relative affliction, but his eyes are as a fountain of tears when he remembers that a loving Father is offended, the Saviour slighted, and the Holy Spirit grieved. The worldling deals with sin as a friend, the Christian treats it as an enemy.

For sin David was sorry.

Unsanctified souls sin, but are not sorry for their sin. The believer, however, bewails he has a body so prone to attempt the alienation of the soul from God. I hope it is true that our chamber is a witness that morning, noon, and night the supplication is offered. Hide Thy face from my sins, and blot out all mine iniquities. Has the Holy Ghost so wrought upon our hearts as to lead

us to the throne of grace to ask for a Father's pardon? There is nothing that will better evidence our having a right view of sin than by being found praying against it. Augustine remarks, "It is a human thing to fall into sin, a devilish to persevere therein, and an angelical or supernatural to rise from it." Confession of sin must not be lightly made, but let be often made, for it is the effect of contrition for sin. How sweetly the words of Scripture bestow an application—"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Southsea.

PHILADELPHIA; OR, THE FAITHFUL CHURCH.

REV. III. 7—13.

THE Church in Philadelphia "presents no small or insignificant example of the preserving care and protection which are extended to those who put their trust in Jesus. While other churches soon fell into decay, the Church in Philadelphia survived them all. It was the last to submit to the Mohammedan power, and even then retained some of her original strength, and, I believe to this day, Philadelphia contains some Christian people within its walls. Gibbon, the infidel historian, bears testimony to this preserving care of a merciful Providence. Writing an account of the Seven Churches, he observes:—"The captivity or ruin of the Seven Churches of Asia was consummated (by the capture of Philadelphia by the Turks) A.D. 1312. In the loss of *Ephesus*, the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelation: the desolation is complete; and the Temple of Diana, or the Church of Mary, will equally elude the search of the curious traveller. The circus and three stately theatres of *Laodicea* are now peopled with wolves and foxes. *Sardis* is reduced to a miserable village. The god of Mohammed, without a rival,

... is invoked in the mosques of *Thyatira* and *Pergamos*. The populousness of *Smyrna* is supported by the foreign trade of the Franks and Americans. *Philadelphia* alone has been saved by PROPHECY or by courage. . . . Among the Greek colonies and churches of Asia, *Philadelphia* is still erect—a column in a scene of ruins, a pleasing example that the paths of honour and safety may sometimes be the same."

In this recognition of the permanency of Philadelphia, Gibbon gives way to his sceptical prejudices. He gives us our option between "prophecy" and "courage," as an explanation of the present condition of that city. The allusion to Philadelphia standing a "column in a scene of ruins," is also an undesigned confirmation of the language of the Spirit to the church in Philadelphia,— "Him that overcometh will I make A PILLAR in the temple of my God" (Rev. iii. 12). The whole testimony of the historian, and the actual facts of the case, form a strong corroborative evidence as to the real connection between a church's consistency in the faith, and God's acknowledgment of such consistency. The church in Philadelphia was dealt with just as other churches, according to her faithfulness and fidelity. God deals with churches as with political communities. He putteth down one and setteth up another; not arbitrarily, but according to His own fixed laws, and in proportion to their several deserts. His own good pleasure is the cause; prophecy forewarns us long before; and *Gibbon*, in this case, tells us the issue and the visible effects. God makes even the wrath of man to praise Him, and to be an undesigned witness of His works." — *Rev. Robert Maguire's*, "The Seven Churches."

"Thus sayeth the Holy One and True,
To His beloved faithful few,
Of heaven and hell I hold the keys,
To shut or open as I please.

"I know thy works, and I approve,
Though small thy strength, sincere thy
love;

Go on, My Word and Name to own,
For none shall rob thee of thy crown.

“ Before thee, see, My mercy's door
Stands open wide, to shut no more ;
Fear not temptation's fiery day,
For I will be thy strength and stay.

“ Thou hast My promise, hold it fast,
The trying hour will soon be past ;
Rejoice, for, lo ! I quickly come,
To take thee to My heavenly home.

“ A pillar there, no more to move,
Inscrib'd with all My names of love,
A monument of mighty grace,
Thou shalt for ever have a place.

“ Such is the conqueror's reward,
Prepar'd and promis'd by the Lord :
Let him that hath the ear of faith,
Attend to what the Spirit saith.”—

JOHN NEWTON, 1779.

“ WHAT IS THE REASON ? ”

BY H. M. RICHARDSON.

WHAT is the reason of the difference among Christians? Why is it that we behold some continually happy and cheerful; others (at times) calm and placid, but more frequent drooping and despondent?—1st. May we not confidently assert that the difference, in a great measure, arises from temperament, which is equally as varied as the constitution of mankind? The sanguine and cheerful Christian, ever hopeful and bright in the survey of past mercies, present blessings, and future bliss, as “he reads his title clear, to mansions in the skies,” rejoices with joy unspeakable and full of glory. The melancholy suspicious temperament of others occasion fears and doubts, and even their happier seasons are illustrative fulfillments of the promise—“In returning and rest shall ye be saved, in quietness and in confidence shall be your strength.” These latter, especially and literally, experienced the work of Jesus's appropriated righteousness to be peace, and the effect thereof, quietness and as-

urance for ever. 2nd. The precious gift of faith is enjoyed in larger measures by some than others; thus Great Faith goes on his way rejoicing, boldly saying, “The Lord is my helper; I will not fear what man can do unto me; though a host should encamp against me, I will not fear.” Little Faith follows tremblingly after, but his cry is far oftener in the plaintive strain of lamentation and supplication: “Lord, save, or I perish,” is the key-note to which he generally tunes his lyre, whilst doubts, fears, and terrors (like so many robbers) assail him by the way, depriving him of the precious coin of assurance. But these timid, feeble lambs of the flock are not overlooked by the great Shepherd. To the Despondencys, Much Afraids, Feeble minds, and Ready to Halts, who bring up the rear of the pilgrim band, these gracious promises, so full of consolation, are especially addressed. “He will not break the bruised reed nor quench the smoking flax. He giveth power to the faint, and to them that have no might, He increaseth strength.” 3rd. Some are called to endure heavier trials and severer conflicts than their travelling companions on the celestial road. The path to all Christians is a chequered one; clouds and sunshine interspersed, mingled light and shade are the common lot of all followers of the Lamb, but in greater or less degrees individually experienced. Some, as they enter the cloud, detect “the bright light therein,” and while beneath its shadow, lose not sight of its silver lining or golden fringe: others are enveloped in thick clouds of impenetrable gloom and a “darkness (that truly) may be felt” surrounds them. Some amid the storms on life's ocean hear only the dashing sound of the incoming tide, which by-and-by recedes, while others in fiercer tempests (by reason of descending rains of sorrow upon sorrow, heavy floods of outward trials, and the beating of tempestuous euroclydons of temptations from the great adversary), are forced to cry, “All Thy waves and billows are gone over me.”

But the path whether dark or bright, rugged or smooth, is a safe one leading to that city which hath foundations, "whose builder and maker is God," and of which it is recorded, "There shall be no night there," where sin, pain, "sorrow, and sighing shall flee away, and the days of mourning be ended."

"And they who with their leader
Have conquered in the fight,
For ever and for ever
Are clothed in robes of white."

One thought should cheer all travellers, "The Rose of Sharon," and the Lily of the Valley have lent their beautiful fragrance to this well-worn path, and they who walk therein, shall be adorned with the graces, and exhale the

odoriferous sweetness of Him, who these flowers typify; whose "Name is as ointment poured forth." Let us cry then, "Awake, O north wind, and come thou south blow upon my garden that the spices thereof may flow out? Let us seek the fructifying influences of the spirit, that our beloved may come into His garden and eat His pleasant fruits."

These few reflections are the footprints which thought has left, as it traversed the field of meditation.

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother
Seeing, shall take heart again."

With this hope, I shut to the gate of conclusion.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XLVL.—ONE-WORD TEXTS.

"Prayers."—1 Tim. ii. 1.

Vows should be followed by praises, and praises should ever be accompanied with prayers. Prayers have been the evidences of the religious life ever since men began to call on the name of the Lord. They belong alike to all dispensations and all ages of the Church of God. We see them as they existed in daily life and on public and special occasions. They abound in Holy Scripture; the historical books of the Old Testament contain them; like streams in the desert they flow in the Psalms and in the Prophets, and in the Evangelists and Acts of the Apostles; and they are exhibited in connection with the marvellous phenomena of the Apocalyptic Visions of Patmos.

We may merely state that prayers are to be offered up to the Father in the name and through the mediation of Jesus the Son of God, and by the gracious aid of the Holy Spirit. Prayers must be in harmony with the Divine Will, and based on the declarations and promises of God's Holy Word. Prayers must be presented in faith, and followed by desire

and hopeful expectation of a gracious return of the blessings sought. Observe, prayers—

I. DISTINGUISH THE INNER LIFE OF THE GODLY. They could not spiritually exist without them. They are essential to their being and well-being. They form the link of fellowship between their souls and God; and they are based on God's expressed desire that they should be presented to Him. He urges them to "ask," "seek," "knock;" in all things to make known their requests to Him.

II. PRAYERS MUST ARISE FROM THE ALTAR OF FAMILY DEVOTION. This is expressly stated, and the Divine displeasure rests on the families that call not upon His name. The family service is eminently domestic and social: so that prayers necessarily enclose relatives, kindred, and friends. Those near and those afar off, especially those in trouble or peril, and those seeking a loving remembrance in their devotional exercise (Gen. xvii. 19; Jer. x. 25; Levit. xvi. 17; 2 Sam. vi. 20).

III. PRAYERS MUST CHARACTERISE THE PUBLIC WORSHIP OF GOD'S HOUSE. His house is to be called a house of prayer for all nations. Varied as the services may

be, next to praises, prayers must be constant and preeminent. Solomon, in his sublime dedication of the Temple, has given us a most extended sketch of the prayers that should ever be offered by God's people in their holy convocations. Prayers for all orders and classes of mankind. Prayers alike for the general interests of kings, and magistrates, and peoples. Prayers for ministers and all saints. Prayers for all institutions of mercy, goodness, and religion. Prayers for the stability and advancement of the Church, the propagation of the Gospel, and the conversion of the world. But—

IV. PRAYERS MAY BE THE CHIEF END OF CHRISTIAN SOCIAL GATHERINGS. Thus they may meet for prayers either regularly, or for express purposes; as in the case of the disciples and the holy women in Jerusalem (Acts i. 13, 14), or when they met specially to pray for Peter when in prison (Acts xii. 12). Such meetings for prayers are now nearly universal in all the Churches of Christ, and they form a close and holy bond among the disciples of the Saviour. But—

V. PRAYERS ON ALL PUBLIC OCCASIONS SHOULD BE FOLLOWED WITH THE HEARTY AMEN OF THOSE WHO ARE ASSEMBLED. This is clearly evident from 1 Kings i. 36; 1 Chron. xvi. 36; 1 Cor. xiv. 16. It is thus, those who hearken to prayers give their assent and consent to the prayers offered. This is fully recognised in the Church of England service, and was

observed in the ancient Churches of the East, that the loud "Amen!" of the people was often like distant thunder, and could be heard afar off. Surely it is ever comely, and if it ought to be the emotion of the heart, why not also the expression of the mouth? All the people *shall say*, "Amen!"

VI. PRAYERS MUST EVER SECURE THE DIVINE BLESSING. They are His appointments. They are connected with rich and precious promises, all of which are based on God's unchanging fidelity and truth. He will hear, He will attend. He will answer the prayers of His people. Prayers cannot be presented to Him in vain. In conclusion—

1. Let prayers have their high and all-important place in our soul's estimation.

2. In our prayers let us seek the precious help of the promised Holy Spirit to assist our infirmities.

3. Prayers must be solemn and reverent, such as becomes the Great and Holy One to whom they are offered.

4. Prayers are to be presented in a spirit of love and confidence, as the requests of God's own beloved children.

5. In public prayers there must be the constant recognition of those who hearken to them, and their profit must be ever before us. So they should be plain, simple, scriptural, and easy to be understood by the unlearned who may be present.

Tales and Sketches.

THE LITTLE ANCHOR.

ABOUT fifty years ago there lived in Marblehead, America, a God-fearing sea-captain, named Richard Girdler, who sought to make his vessel a place of prayer, and who trusted in God amid the perils of the mighty deep.

One night he was called upon to take charge of the brig *Farnsworth*, in which he had sailed to Antwerp the preceding April, and which was now laden and lying in the stream all ready for another voyage.

Having arranged matters with the

owners, Captain Girdler went on board the brig next morning, and found everything ready, with one exception. In his opinion, before starting on so long a voyage, the vessel needed another hawser and a *kedg*, which, as our sea-faring readers know, is a small anchor, not intended for security from storms, but used in calm weather to steady the vessel, or, by carrying it off to a distance in a boat, to "warp" or move a ship to another position when wind and tide do not serve. He laid the matter before the owners, and received orders to procure a *kedg*, and go back to

Marblehead and obtain a suitable hawser for it.

The kedje was easily found, but he could not get such a hawser as he wanted in all Marblehead, and there was no rope-walk there long enough to "lay," or twist one, and the weather was too rainy to do it out of doors. But he would not go without his hawser, and was finally obliged to have it laid in two *glats*, or pieces, of 60 fathoms each, which, when joined together, made a strong hawser of 120 fathoms, or 720 feet in length.

Thus provided, the *Farnsworth* cleared from the port of Boston for Liberia, October 3, 1826, and sailed on her destined voyage. During the passage the service of God was not forgotten; family worship was regularly maintained when the weather would permit, and all who could be spared from duty were invited to attend, though two of the crew, who were Roman Catholics, would not accept the invitation.

About the 1st of December, 1826, the *Farnsworth* reached the bay of Gibraltar, and came to anchor, and remained there some days, with hundreds of other vessels that were moored in the bay. On the 6th of the month the weather looked threatening, and a gale seemed approaching. They made such preparations as they could for the fearful encounter,—all the anchors were over, the small bower, and the best bower; and the little kedje, with the whole new hawser of 120 fathoms, was carried out, and everything was made trim and snug for the coming storm.

They had not long to wait. The wind freshened; at nine o'clock in the evening the gale burst upon them with tremendous power, and at eleven o'clock it blew a perfect hurricane. Not less than 300 vessels of all classes and descriptions had found anchorage there, and the effect of such a gale among them may be imagined. Cables parted, anchors dragged, rigging was torn, and rent, and swept away, vessels drifted hither and thither, like corks upon the water, dashing against each other and upon the shore, and conster-

nation and dismay were on every countenance.

At a quarter past eleven o'clock the *Farnsworth* parted her small bower, and began to drift with the hurricane; soon her best bower followed, and away went the brig before the wind. Up to this time most of the vessels had gone on to "the neutral ground;" some of them little injured, some bilged, some disabled, some crushed by the collisions caused by the roll of larger vessels, and all in imminent peril, with death and destruction stalking wildly through the storm.

Just at this time the danger seemed to increase, for the wind had shifted, and the *Farnsworth* was drifting directly towards the massive mole against whose rocky side it seemed that it must crash beyond hope of escape. A little astern of her, a ship from New York had already been dashed in pieces upon the rocks; and distinctly visible through the surrounding gloom, lashed by the fury of the winds, roared the white breakers, which seemed to everyone on board to be weaving for them a sailor's winding-sheet.

What now could be done? No skill could avail, no human arm could save them, and He who hushed the brute waves of Gennesaret with His Word, walked not upon the dark waters to quiet their tumultuous rage. Refuge failed them, and they could only prepare to meet their impending fate.

Shrinking from their awful doom, they raised their cries to God, and besought the captain to pray with them. On the very verge of destruction they all kneeled upon the deck, while above the voice of "deep calling unto deep," arose the captain's cry to Him that was mighty to save. And he was heard. He who once slept in the hinder part of the vessel, and awoke to save His disciples from the yawning waves, had a care for this ship where His Word was trusted and His name adored; and when they arose from their knees, they found, to their amazement, that their ship, which had been driven from her moorings when held by three anchors, was

now heading towards the wind, and riding securely, held only by her little keedge—the smallest of the whole!

At midnight the gale abated, but the morning light disclosed a fearful scene. The “neutral ground” was packed with ill-fated vessels, piled one upon another, in terrible confusion. Some had gone directly upon the rocks, and been dashed in pieces there; and of 300 vessels that were riding quietly at anchor the day before, not more than 50 remained unharmed. The rest were either wrecked, or more or less injured; 400 seamen had perished in the gale; and the shore of Gibraltar was strewn with the fragments of wrecked vessels and the bodies of the dead.

But how did the *Farnsworth* escape? She was drifting rapidly on to the rocks, and her two strongest cables and heaviest anchors were gone. How was the vessel saved from impending ruin?

The captain sent out a boat and got up his anchors; but when he came to heave up his little keedge, he found it almost impossible to raise it. Slowly and wearily they toiled to heave it up, and when it came under the vessel's bow, they saw with wonder that the fluke of the little keedge was hooked into the ring of a huge old Spanish anchor, that weighed more than 3,000 pounds!

Forty-four years before, in September, 1782, a Spanish flotilla attacked Gibraltar, and Governor Elliot, who was then in command there, poured a storm of red-hot shot upon them, burning, sinking, and destroying their fleet. This may have been one of their anchors; it may not; no one but God knows who put it there, and none but He knew where it lay. He knew all about it, and He “knoweth how to deliver the godly” out of danger and temptation.

He would not suffer Captain Girdler to go to sea without his keedge. A large anchor would not answer; it must be a little keedge, just large enough to steady a vessel while lying in the stream, and *small enough* so that the fluke of it would enter the ring of that old Spanish anchor; and it must be fastened to a *new* cable strong enough to hold the

brig amid the fury of the gale. God knew all about it, and He knew just when to shift the wind to bring the keedge where the anchor was, and so deliver them from death by the very means that seemed to portend a more swift destruction.

Truly, God heareth prayer; and those sailors thought so; for the two who had refused to join in worship at the family altar now refused no more, being convinced that God had heard and answered Captain Girdler's prayers.

HEAVEN A LIFE OF FAITH.

“SUCH an idea may appear startling, for it is utterly contrary to the commonly-received notions of heaven. We are constantly taught that faith finds scope for its exercise only in an earthly sphere; that as we pass through the thin veil that separates us from the unseen, it is absorbed in the perfect vision which our eyes shall gaze upon of the glories of God. We treat many of our cherished hymns as though they were inspired utterances, and none more so than the lines—

‘Faith is swallowed up in sight,
And hope in full supreme delight,
And everlasting bliss.’

But like many another hymn, this one has helped to buttress and perpetuate a fallacy. The Word of God makes no such declaration of the limited office of faith. It speaks of this heaven-born and God-implanted grace as ‘the substance of things hoped for, the evidence of things not seen.’ It kindles hope into such strong expectation that we not only love the Christ upon whom we have never gazed, but in the fulness of the anticipation that we grasp, we ‘rejoice with a joy unspeakable and full of glory.’ Our afflictions are manifold, and to-day we are utterly unaware what the unfolding of to-morrow's history will bring forth in the way of suffering; but our faith calls them light and momentary, as it sees them working out

for us 'a far more exceeding and eternal weight of glory.' It brings heavenly realities so near, that apprehending them as ours, it is no mere figure of speech to say that we 'lay hold of the hope set before us.' It is evident that in heaven we shall not require to exercise faith in the testimony of what Christ has accomplished in the past ages of the world's history, for when we 'see Him as He is,' we shall read the story of His sufferings in the marks He bears of His earthly conflict, and shall have begun already to enjoy the blessings of the inheritance which He has purchased with His blood. We shall not exercise faith for the final salvation of our souls. No more shall we need the utterance to inspire us, 'Now is our salvation nearer than when we believed.' The completeness of the redemption will be seen in the completeness of the conquest over death, and the abundant entrance that will be granted us into the heavenly city. We shall, therefore, tremble no more with doubt about our interest in the cross. Past the region of gloomy fear, of darkness, and the shadow of death, we shall stand in the full radiant heaven of an accomplished work. But unless the communications of Divine love are all made to us the moment we stand in the presence of the overpowering Glory, we shall still exercise faith, looking forward to the grander awaiting destinies, and believing in the constant development of the purposes of grace. The faculty itself will then certainly be perfected. It will no more be the shifting, wavering, unsettled faith that it is below—as though it were riding on the billow's crested foam—it shall then have found the rock which rears itself higher than the loftiest wave, and standing there it will command the outlook of eternity itself with a clear and undimmed vision. There we shall believe in a Saviour upon whom we are to gaze throughout eternity. In the contemplation of that Saviour there will be a marvellous future before us of continual unfoldings of His many-sided character; and our faith will look forward to an infinitude of developments

of His glory through the whole line of that future. If faith necessitated doubt, there could be no faith in heaven. But it is the perfection of this grace when doubt and fear, darkness and sorrowful anticipations are cast out, and it simply expects to receive fuller measures of those communications of which it has even now partaken the first fruits, and about which no doubt ever crosses the glorified mind. It follows that the stronger our faith is to-day the more heavenly our life will become. The more firmly we grasp the fact of the infinite fulness of the Saviour, the more clearly we discern in Him the centre of all the future life, the more thoroughly will our earthly be assimilated to our heavenly state. We may catch a far wider glimpse of the Canaan that we love, if we will but stand upon this holy Pisgah. We may drink in the unseen glories if our vision is but cleansed. We may pluck grapes from the vineyards of Eschol, if we will but walk along the road of faith and spy out the sweetness of the land. We may sing the new song, if we will but use the key of faith to strike the note. We may look forward into all the future without a thrill of pain, or a throb of agony, if we are but as settled in our deep conviction of the everlasting faithfulness as are those who stand before the throne. 'Lord increase our faith' is a prayer that never wearies on a Christian's lips, for the more constant are the repetitions of its answer, the deeper becomes its yearning, because every answer so unfolds the perfections of God, and so brightens the hopes of His child, that he sighs for yet more abundant manifestations of the immeasurable glories that are beyond. The Apostle speaks of the 'full assurance of faith.' He who possesses this is already in possession of the key by which he may open the doors of those secret cabinets of precious things which are the gifts of Christ to His beloved ones.'—From "*Within the Gates; or, Glimpses of the Glorified Life.*" By G. D. Evans, Victoria Park. London: E. Stock, Paternoster-Row.

Reviews.

Antidote against the Unscriptural and Unscientific Tendency of Modern Geology. By PATRICK M'FARLANE, ESQ., L. M. V. T. (Passmore and Alabaster).

How many attempts have been made by good men to reconcile geological science with the statements of Divine revelation, and in many instances with how feeble a result, causing many to regret that the attempt had been made. There are no doubt many Christians who feel with us, that as He who made the world revealed THE BOOK, if both are left alone for a time, they will of themselves grow, like all the work of God into a *Divine unity*. The writer of the above book has a profound reverence for the Word of God, not a small qualification of itself for such a work; and some will think, perhaps, that there must be also a little of the same quality running in another direction, when we tell them that the writer, in his reverence for what he believes to be the Word of God, does not hesitate to handle severely the theories of such writers as Dr. Chalmers, Buckland, and Pye Smith, &c. In these brief notices it is impossible for us to go into details. We think the work would be improved by condensation, but it is a book well worthy of the thoughtful attention of Biblical students, and as such we commend it to our readers.

Within the Gates; or, Glimpses of the Glorified Life. By G. D. EVANS, of Grove-road Chapel, Victoria Park (Elliot Stock).

THIS handsome volume is on a theme of most sublime interest, and one that can never be exhausted. Mr. Evans has evidently devoted both skill and labour on his work, and we have no doubt it will both strengthen and cheer those of Zion's travellers who shall read its excellent descriptions. As our present number contains a fair specimen of its spirit, style, and savour, we have no doubt that our readers will be anxious to possess the entire work. We hope it will be very widely circulated. It will be a charming book for Lord's Day reading.

The Pictorial Drink Bill of the British Nation. By Rev. DAWSON BURNS, M.A.

THIS is a coloured sheet, exhibiting a variety of statistics on our Textile Exports, &c., Expense of Government, Cost of Pauperism, Railway Receipts, Capital in Savings Banks, &c., with the fearful expenditure on Alcoholic Drinks for 1870, this item reaching the alarming sum of £108,000,000. All political economists and moral social reformers should possess it. The price is 3d.

Bye-Paths in Baptist History. By J. J. GOADBY (Elliot Stock).

THIS very interesting work is now completed, and the publisher has sent it out in a very handsome binding, so that in every respect it is worthy of a place in every Baptist family and student's and School Library in the kingdom. Mr. Goadby has made all his historical documents readable, and has given to the Denomination a book well worthy of their hearty patronage. By the means of its monthly parts, published at threepence, it has been placed within the reach of our elder scholars and the cottagers of our rural districts, where it could not fail both to please and edify those large classes of readers. Dr. Cramp's *Baptist History* and Mr. Goadby's *Bye-Paths* will supply as much historical information of our section of the Christian Church as most general readers will require. Other denominations by these works may acquire the knowledge requisite to correct the various crude notions of the Baptists which are extensively afloat.

REVIEWS, PERIODICALS, &c.

Our Own Fireside. A number full of good and varied things, all adapted to instruct and permanently profit. So we say also, in its degree, of *Home Words*, which is thoroughly good, and a marvellously cheap penny's worth. *The British Flag and Christian Sentinel* is replete with good articles, varied, even-

gelical, and practical. It is a great treasure to our soldiers. *Ragged School Union Magazine* is as good as usual, and that is saying much. *The Onward Reciter*, No. 1. (London: Tweedie). This is a very well got up penny serial, and will supply superior pieces for Band of Hope meetings. *Taking no Thought*. An examination of the meaning of Matt. vi. 24, 34. By F. W. P. A thoughtful and well written paper (Elliot Stock). *Faith or Fancy*. An examination of the *Gates Ajar*. By G. S. Jackson (Elliot Stock). Persons who take any interest in the controversy relative to the *Gates Ajar* will read this extended critique of fifty-three pages with interest. *Old Jonathan*. Articles, type, and illustrations all excellent. *The Baptist Magazine*. A very excellent number. So also is *The Sword and Trowel*, whose devoted editor is again, we rejoice to say, working in the pulpit and at the desk. *The Gospel Magazine*. Powerful in Evangelical truth. We once more heartily commend *The Hive*, On-

wards, and *The Appeal*. *The Name above every Name*, or various Titles of our Lord in Verse. By Mrs. C. Shrimpton. Very sweet and simple (Book Society). *The Trinitarian Bible Society Quarterly Report*. Always good and worth reading. *Laying up Treasures* (Elliot Stock). This is an examination of the actual meaning of Matt. vi. 19—23. By F. W. P. Being the sequel to *Taking no Thought*. Will well repay a careful reading. *The Conversion of Sinners*. The grand object of the Christian ministry. (Prize Essay). By the Rev. C. Barker, M.A., LL.B., of Rotherham (Hodder and Co.). A very valuable telling Essay, and most seasonable. Worth many times its cost. Sixty-four pages, well got up, and only 6d. *John Ploughman's Sheet Almanack for 1872*, and *Spurgeon's Illustrated Penny Almanack*. Deserving of an unbounded circulation. The Sheet Almanack for the walls of cottages, schools, vestries, &c., and the other for the book-shelf, table, or pocket. They are 1d. each.

Striking Thoughts, Facts, and Figures.

ALEXANDER AND THE LIGHT.

WHEN Alexander encamped before a city, he used to set up a light, to give notice to those within that if they came forth to him while that light lasted, they should have quarter: if otherwise, no mercy was to be expected. But such is the mercy and patience of God to sinners, that He sets up light after light, and waits year after year. When they have done their worst against Him, then He comes with His heart full of love, and makes a proclamation of grace, that if now, at last, they will accept of mercy, they shall have it.—*Buck*.

ELLIOTT TEACHING TO THE LAST.

WHEN near his death, in his eightieth year, Elliott, the Apostle of the Indians, was found teaching the alphabet to an Indian child, at his bedside. "Why not rest from your labours now?" said a friend. "Because," said the vener-

able man, "I have prayed to God to render me useful in my sphere, and He heard my prayers: for now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet."

THE PROSPERITY OF GAIVS.

JOHN wished that Gaius might prosper as his soul prospered. Gaius must have been a very remarkable man. Turning over the whole list of my acquaintance, I cannot recall such a man to mind. Why, if some prosper as their souls prosper, they would soon be bankrupt, utterly ruined: colossal fortunes would melt away, and many who are now rich would speedily be poor indeed, if they prospered no better than their souls."—*Spurgeon*.

POOR JUDGES.

HE who never saw his own face is a poor judge of others.

Poetry.

LINES ON THE DEATH OF A CHILD.

THE angels came in the still of night,
When the world was sleeping 'neath
their feet;
They wanted souls for the realm of light,
For the yearly number was not complete.

One said, "Shall we take the dear old
man,
With his sightless eyes, to the land of
glory?
We have watched him long, and he wants
to go,
To tell the seraphs his wondrous story."

Another said, "Nay! it is nearest the
throne
Where souls redeemed are most needed
now.
Let us leave the blind old man alone:
We want a laurel for Jesu's brow."

"Shall we take a maiden, pure and fair,
From her lover's arms to our land of
light?"
"Ah, no! for that love, if pure, is rare;
Leave it to cheer the sons of night."

At length they paused, and one of them
said,
As he looked on his peers and sweetly
smiled,
"We must not linger among the dead—
What pleases our Lord like the soul of
a child?"

"A child, a child! Yes, give us a child!"
But another pleaded, "Stay, oh, stay!
I dread the groan of a mother wild—
No! you must not take a child away.

"You kiss the mother and I the child;
Give the kiss of life to the one we
leave.
See the little one's life is written wild—
Hold up the mother while we bereave."

But the little one strove and wished to
live,

So the angels came to her day by day,
And won her at last with a long sweet
kiss,
Then tenderly bore her soul away.

J. C. WELLS.

Earl's Colne.

THE ANGEL'S WELCOME.

At Heaven's enchanted portals
The seraph sentries stand,
To herald new-born angels
Into that glorious land.
Saluting with sweet chorus
Each happy, white-robed guest,
They bid God's chosen enter
Their high eternal rest.

"Welcome, beloved ones, welcome!
Your strife with sin is o'er;
Accept your crowns of triumph,
Rejoice for evermore!"

The friends who've passed victorious
To those bright realms of love,
Will there be foremost waiting,
To welcome us above!
And shouting forth their rapture,
As some fond face appears,
Renew unfading friendships
Death cannot mar with tears.

"Welcome to these blest regions,
Where joys eternal soar,
And share our Saviour's glory
For ever, evermore!"
W. S. PASSMORE.

COMES THE KINGDOM.

"The kingdom of heaven cometh not with obser-
vation."—Christ.

Not in turmoil or in clamour,
Empty words or senseless glamour;
Not in bustle or excitement,
Where proud self is the incitement;

Not in rant or declamation,
Human wit or moral suasion—
Comes the kingdom, comes the Spirit
That meek *dove* which saints inherit.

Not in earthquake, fire or water,
Madd'ning joy oft passion's daughter ;
Not from mystic joy or sorrow
Does our kingdom beauty borrow ;
Not in charms which greet the senses
Where the priest the crowd incenses—
Comes the kingdom, comes the Spirit—
That pure *faith* which saints inherit.

Not in turbulent commotions,
Sensuous pride or Jewish notions ;
Not in glare of human glory,
Comes the reign of Gospel story ;
Strong and wide is the partition
'Twixt our faith and superstition—
Comes the kingdom, comes the Spirit—
That bright hope which saints inherit.

Comes it like a placid river,
Calm and fruitful flowing ever ;
Like the dew of summer morning,
Nature's lovely fields adorning ;
Like the voiceless light swift darting,
Thickest clouds all silent parting—
Comes the kingdom, comes the Spirit
That strong *love* which saints inherit.

Comes it like a meaning hinted,
Summer evening brightly tinted ;
Or the scented breath of morning,
Human art and barriers scorning ;
Or like fragrance wildly spreading,
Quiet stars their lustre shedding—
Comes the kingdom, comes the Spirit—
That sweet *joy* the saints inherit.

Comes it like a kiss from heaven,
Pledge and proof that life is given ;
Spreads it like a ring in water,
Which no hand can stay or alter ;

Grows it like a blade all tender,
Which no frost can kill or hinder—
Comes the kingdom, comes the Spirit—
That deep *peace* which saints inherit.

Works it like a leaven hidden ;
Rises like a tide unbidden ;
Flows amid the dead and dying,
Marks its course by tears and sighing ;
Working hands and hearts uplifted ;
Fragrant lips by sorrow gifted—
Comes the kingdom, comes the Spirit,
That sweet *rest* the saints inherit.

Comes this kingdom ever flowing ;
God's true vine is ever growing ;
Men may rage and kingdoms shiver ;
It shall never perish, never !
It shall rise like mighty ocean,
Till the world becomes a Goshen,
Where God's Israel inherit
His true kingdom and His Spirit.

From "*The Beauty of the Great King*," by W. POOLE BALFERN.

CONTENTMENT.

A NATURE full of wretchedness,
No station in the world can bless ;
A heart with sweet content endowed
Finds sunshine in the darkest cloud.
But if the gift of godliness,
Beside contentment, we possess ;
And loving God with heart and soul,
Devote to Him our service whole ;
And trust in Him, while here beneath,
For weal or woe, for life or death,—
Our gain no conqueror can know,
No tongue can tell, no pen can show.
H. L. COCKS.

• Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. W. USHER, of the Metropolitan College, has accepted the appointment of pastor to the church at Redhill.

Rev. H. W. Simmonds has resigned the pastorate of the church, Collingham, Notts, and accepted an invitation to the pastorate of the church at Syston, Leicester.

Rev. Samuel Mann has accepted an invitation to the pastorate of the church, Blockley, recently under the care of the late Rev. C. J. Middleditch.

Rev. W. Taylor has resigned the pastorate of the church, in Wintown-street, Leeds (late Call-lane, at which place the chapel has been taken for town improvements), and will conclude his labours there at the end of the year.

Rev. Charles White, of Kensington, and formerly of South Wales, has accepted an invitation to the pastorate of the church, Wild-street, Lincoln's-inn-fields.

Mr. W. Fry, of Yacombe, Chard, one of the agents of the Western Evangelisation Society, has accepted an invitation to the pastorate of the united churches in the Ashwater District, Devon.

The English church assembling at Penarth, Cardiff, has given a cordial invitation to Rev. John W. Williams, Mountain Ash, to the pastorate.

Rev. N. Neath, of the Metropolitan Tabernacle College, has accepted an invitation to become the pastor of the church, Newhaven, Sussex.

Rev. T. J. Bristow, after six years' labour at Woodford, Northamptonshire, has accepted the invitation of the church at Stanwick, in the same county, to become their pastor.

Rev. W. Scriven has given notice of his intention to resign the pastorate of Lodge-road church, Birmingham, at the end of the year.

Rev. James Davis, of Teignmouth, Devon (formerly of Bristol), has accepted an invitation from the church at Lyme Regis, Dorset.

Mr. George Epps, having ministered to the churches at Garway and Orcup, Herefordshire, four Lord's-days, has accepted an invitation to become their pastor.

Rev. J. Bromwich has been compelled, through old age and affliction, to resign the pastorate of the church assembling in Charleyway chapel, Sheepshed, Leicestershire, after a pastorate of forty-four years.

Rev. T. R. Evans, of Countesthorpe, has accepted an invitation to the pastorate of Charleyway chapel, Sheepshed, Leicestershire, and will commence his labours there on Sunday, December 10th, D. V.

Rev. R. E. Williams, of the Liverpool

Town Mission, has accepted an invitation from the Welsh church at Staylittie to become their pastor, and commences his labours there early in November. He leaves Liverpool with the best wishes of his numerous friends for his future welfare.

Mr. G. A. Young, of the Metropolitan College, has accepted an invitation to the pastorate of the church, Cranford, Middlesex.

Rev. R. Bayne has resigned the pastorate of the church, Rickmansworth, Herts.

Rev. Wm. Chapman, of Louth, Lincolnshire, has accepted the invitation to the pastorate of the church, The Vale, Todmorden, Yorkshire.

RECOGNITIONS.

ANSTRUTHER.—Rev. Alexander Grant, late of Crosby, Westmoreland, having received an invitation from the church here to become their pastor, the recognition took place on Wednesday, 27th of September. Mr. Grant has officiated at Crosby for more than six years, having previously been educated in Glasgow. For some months past Mr. Grant has been officiating here, there being no settled pastor since the removal of the Rev. James Stuart to Wolverhampton.

BOROUGHBRIDGE, YORKS.—The committee of the Yorkshire Baptist Home Mission have appointed the Rev. F. W. C. Bruce, late of Willenhall, to the above station and Dishforth. The chapel has been repaired and renovated, and on Sunday, Sept. 24, was re-opened, when sermons were preached by Rev. W. H. Brigg. On Monday evening, a tea-meeting was held, and a public meeting was held in the evening. The recognition prayer was offered by the Rev. W. Stubbins. Addresses were also given by Revs. J. Haslam, J. Myers, H. Rowson, and W. H. Brigg.

On Tuesday, September 12, interesting services were held at Eynsford chapel, in connection with the settlement of the Rev. W. Mummery. In the afternoon the chair was taken by W. Rogers, Esq. Rev. W. Dexter read portions of Scripture, after which the senior deacon gave a brief outline of the past history of the church, and the reasons that led them to invite Mr. Mummery to become their

pastor. Mr. Mummery explained his doctrinal views; after which the Rev. G. Wyard offered the ordination prayer; Professor Rogers then gave the charge to the pastor, and the Rev. J. Wigner the charge to the church. A public meeting in the evening was attended by friends from all parts. Mr. Rogers took the chair, and addresses were delivered by the Revs. J. Collins, A. Mackinley, H. Wilkin, J. Jackson, and T. Benekin.

A recognition meeting was held on Tuesday, Oct. 3, at the chapel, Macclesfield, in connection with the settlement there of Rev. Isaac Watts. Rev. R. Kenney, formerly pastor of the church, presided at the evening meeting. Mr. Clarke (deacon) explained the circumstances that led to Mr. Watts's call to the pastorate. The pastor briefly replied. Addresses of welcome and congratulation were then given by Rev. W. March, Rev. F. R. Everitt, Rev. J. Eglinton, whilst Rev. J. Maden spoke upon "The Pastoral Office," and the Rev. P. Prout upon "The Relation of the Church to its Pastor."

The ordination of Rev. H. L. Overbury to the pastorate of the church and congregation meeting in Union Branch Chapel, Clowes-street, West Gorton, Manchester, took place on Thursday evening, the 21st September. The usual questions were asked, and the ordination prayer offered by Rev. Alexander M'Laren, pastor of the parent church, Oxford-road. Mr. Overbury then gave a statement of his doctrinal views. The charge to the minister was delivered by the Rev. Samuel Green, D.D., and a very practical charge to the church by the Rev. Hugh Stowell Brown. Revs. H. J. Betts, R. Chinery, R. Stanion, T. C. Camm, and A. Bray took part in the devotional services.

On Sunday, October 1, the Rev. W. Walters, late of Newcastle, commenced his ministry at Christ Church, Ashton, Birmingham. On the following Tuesday a large number of the ministers of the town assembled to welcome Mr. Walters, after which a public recognition service was held in the church. Mr. Cooper, one of the deacons, occupied the chair, and on the platform were the Revs. S. Thodey Allen, R. Ann, T. Anthony, B.A., J. J. Brown, B. Bird, W. F. Callaway,

W. L. Giles, W. J. Henderson, G. Ingall, G. B. Johnson, G. H. Malins, T. McLean, W. Scriven, J. Shillito, F. Stephens, and B. Worton. After devotional exercises, the Rev. J. J. Brown delivered an address to Mr. Walters. On behalf of the two sections of the Free Church in the town, the Congregationalists and the Baptists, he most heartily welcomed Mr. Walters to Birmingham. Some of them had known Mr. Walters personally for many years, and most of them had known him by reputation.

On Sunday, Oct. 8, two sermons were preached at the Old Chapel, Markyate Street, Herts, by Rev. B. Davies, on the occasion of the recognition of Rev. H. W. Taylor as pastor of the church. On the following Tuesday the charge was delivered by Rev. G. Rogers. The evening meeting was addressed by Revs. D. Gracey, A. Fergusson, D. Gould, J. W. Genders, A. Walker, H. Dunnington, and D. Amos.

WIRKSWORTH.—Recognition services in connection with the settlement of J. C. Forth as pastor of the above church were held on Friday, the 22nd Sept. and Lord's-day, the 24th. On the Friday, tea was provided in the schoolroom, after which a public meeting was held, presided over by Mr. G. A. Young. The pastor gave a short account of his conversion, call to the work of the ministry, and to the oversight of that particular church. Rev. G. Rogers delivered the charge to the pastor. The Rev. C. A. Davis and Rev. W. Young cordially welcomed the pastor to the vicinity, and the Rev. E. H. Jackson delivered an address on "Nonconformity."

SERVICES TO BE HOLDEN.

STOW HILL Baptist Chapel, Newport, Monmouthshire, Rev. T. W. Medhurst, of Landport, Portsmouth, will (D.V.) preach on the evenings of November 14th, 15th, and 17th; and lecture on the 13th and 16th, in behalf of the Sunday-Schools.

PRESENTATIONS.

On Tuesday, 28th September, Rev. J. F. Frewin, formerly of Mr. Spurgeon's

College, and now minister of Philadelphia Chapel, Raven-street, Whitechapel, was presented by the Rev. G. Jennings, on behalf of the choir of the chapel, with a handsome cheffonier and bookcase, as a token of their love and esteem. The reverend gentleman for two years has taught his own choir, using the new notation.

Rev. Alex. Pitt, for eight years pastor of the Drake-street church, Rochdale, having accepted an appointment to the South Bethel Chapel Committee, Liverpool, has been presented by the congregation at Rochdale with an affectionate parting address and a purse of gold.

On Monday, Oct. 9th, at the South Shields Tabernacle, a social meeting was held by the members of the church and congregation, to celebrate the fifth anniversary of the settlement of the pastor, the Rev. Dr. Hillier; and the deacons presented Dr. Hillier with a purse of gold as a token of their esteem.

On Tuesday, September 26th, at a social tea-meeting at the Cambria Chapel, Swindon, an elegant china tea-service was presented to Mrs. Hier (wife of the pastor), by Mr. E. Jones, senior deacon, in token of respect from the female members of the church.

NEW CHAPELS.

THE EAST LONDON TABERNACLE.—The largest building for religious purposes in the East of London was opened on Thursday, 21st of September, for the use of the congregation under the pastorate of the Rev. A. G. Brown, whose popularity has rendered the chapel at Stepney-green, too small for the purposes of Divine service. The new East London Tabernacle, which will provide sitting accommodation for about 3,000 persons, has been erected in Burdett-road, Bow, at a cost of about £12,000. The frontage is nearly 114 feet in length; the height sixty feet, with a turret at either end; and the depth eighty-three feet. The basement contains a school or lecture-hall, ninety-two feet by sixty-four feet, with class rooms and ample lavatorial accommodation, with hot water apparatus. Externally the frontage towards the Burdett-road has a double range of windows, lighting the schoolroom and the main

building, and at about ten feet from the base there is a string course, from which rises a colonnade of ten Corinthian pilasters in Bath stone, of which material the dressings and cornices are also constructed. The opening ceremony was presided over by Mr. Joseph Tritton, and the proceedings throughout were of a very enthusiastic character.

ORANGE, NEW SOUTH WALES.—On July 2nd, 1871, a new chapel was opened at this place. Sermons were preached by Rev. J. Greenwood, M.A., of Sydney, and the Lord's Supper was administered, church members of other denominations being invited to join in the communion. A tea-party was held on the following Tuesday evening, and after it a public meeting, presided over by H. Rotten, Esq., of Sydney. Addresses were delivered by Rev. J. T. Hinton, pastor of the church, Rev. J. Greenwood, and Rev. S. C. Kent. The amount raised during the services was £20, leaving a debt of only £10 due on the building.

Baptists of the Blackburn-road Chapel, Accrington, Lancashire, the pastor of which is the Rev. Charles Williams, formerly of Southampton, have decided to erect a new Gothic chapel which will accommodate 1,000 persons, and which will cost between £5,000 and £6,000; of this sum the congregation alone have voluntarily subscribed £4,300.

EASTINGTON, GLOUCESTERSHIRE.—The beautiful little chapel recently erected in this parish, was opened for public worship on Thursday, September 14th. Rev. Dr. Morton Brown, of Cheltenham, preached in the afternoon and evening. The devotional services were conducted by the Revs. W. W. Laskey, J. C. Butterworth, M.A., J. Jacob, and W. C. Taylor. The chapel was well filled, and about 250 friends took tea together between the services. On the two following Lord's days, September 17th and 24th, sermons were preached by the Revs. C. L. Gordon, and T. Nicholson. The contributions at these services, including the profits on the tea, amounted to £50. The entire cost of the chapel and organ is £600, and of this a debt of about £140 remains.

On Wednesday, October 11th, the memorial stone of a new place of worship, to be known as Trinity Baptist Taber-

naole, was laid at Retford by the mayor of the borough. After receiving from the pastor of the church (Rev. J. J. Dalton) a handsome solid silver trowel, he addressed the assembly at some length.

NEW CHURCHES.

NEW BAPTIST CHURCH.—On Monday, October 2nd, a very impressive service was held at the Cambridge Hall, Harrow-road, W., when twenty-two friends were formed into a church by the Rev. J. W. Todd, D.D., of Forest-hill, and the Rev. L. Hall, of Kilburn; and the Rev. J. Mitchell Cox unanimously elected pastor. After the Rev. Dr. Todd had addressed the church in a speech full of the best advice and kindest wishes for the pastor's prosperity, and a few words of congratulation and encouragement from the Rev. T. Hall, the Lord's Supper was administered.

MISCELLANEOUS.

On Wednesday, September 20th, a large number of persons assembled in Berwick-street chapel schoolroom, Newcastle, to bid farewell to the Rev. W. Walters, who is removing to Birmingham, after eleven years' successful service in the former town. Mr. Councillor J. Angus, one of the deacons, took the chair, and addresses were delivered by the chairman, Messrs. E. Culley, J. Bradburn, and C. Rosevear, on behalf of the church; the Revs. P. W. Grant, and W. Hanson, on behalf of the ministers of the Northern Association; and the Revs. S. Reid and D. Lowe, on behalf of other denominations in the town. Mr. J. Bradburn presented Mr. Walters with an elegant silver tea-service on behalf of the church, and the Rev. W. Hanson presented a copy of "Chambers's Encyclopædia," as a token of the esteem in which he is held by the ministers of the Northern Baptist Association.

Boxmoor Chapel was reopened on Sunday, October 1, after a renovation costing about £40, to meet which, collections amounting to £30 5s. 9½d. were made after sermons by the pastor, the Rev. H. C. Leonard, M.A. The organist of the chapel was presented by the minister and friends with a handsome timepiece

and purse of money in the previous week.

PORTSMOUTH, LANDPORT.—The Sixth Anniversary Services of the opening of Lake Road Chapel, and the Second Anniversary of the pastor's settlement, were held on Sunday, October 8th, when the Rev. T. W. Medhurst preached morning and evening, and in the afternoon, addressed the Sunday-school children. On Tuesday, October 10th, the annual tea-meeting was held in the chapel. There was a large attendance; the tables were gratuitously provided by the ladies of the church and congregation. After tea, the Rev. T. W. Medhurst delivered a lecture on "George Whitefield, the zealous preacher." During the first two years of Mr. Medhurst's pastorate at Landport, he has baptized 124 professed believers. Surely he has cause to thank God, and to go forward.

The Baptists of Calstock, Devonshire, have just renewed their chapel. The cost of this improvement is estimated at £450, which includes a sum for the purchase of ground for a Sunday-school, to hold about 100 children, £165 having to be collected. At the opening services the Rev. John Aldis preached. In the evening a public meeting was held in the chapel. The Mayor of Plymouth (Mr. R. C. Serpell) presided. The Rev. David Cork, pastor of the chapel, narrated the difficulties that had been experienced in the way of renovating the chapel, the attendants of the church being comparatively poor. The Rev. Dr. Stock followed with an address.

The new Baptist Chapel, at Salcombe, Devon, is now free from debt. The sum expended on the building has been £1,125, the whole of which has been raised by voluntary contributions. The sum was heavy for a cause so young and small, but friends at Kingsbridge, Plymouth, and other places, have nobly helped, and the friends at Salcombe have much to be thankful for in having such a handsome and convenient chapel. The foundation-stone was laid in June, 1869.

The Baptist Chapel in Potter's-street, Harlow, Essex, which has been undergoing extensive alterations, was re-opened on Monday, October 9th. In the afternoon, the Rev. A. G. Brown preached, and in the evening a public meeting was

held. The pastor, Rev. H. A. Fletcher, described the improvement which had been made. Mr. Wilson, the deacon, read a financial statement, which showed that the cost of the alteration, amounting to nearly £200, had been nearly defrayed by the assistance of various friends in the neighbourhood.

LANDPORT, PORTSMOUTH.—On Monday evening, September 11th, the memorial stone of the new class rooms that are being erected behind Lake-road Baptist Chapel was laid by the pastor, T. W. Medhurst. When these rooms are completed, there will be accommodation for 1,100 children and young persons in the Sunday schools.

ROMFORD.—On Sunday and Monday, September 30th and October 1st, services were held in connection with the first anniversary of the re-opening of the Common Chapel, which had been closed for some considerable time—till about twelve months since—when the Metropolitan Tabernacle Colportage Association sent down Mr. A. Ingram, who acts both in the capacity of colporteur and home missionary. A congregation has now been gathered together, and the cause bids fair to flourish. The anniversary sermons were preached, afternoon and evening, by the Rev. G. Wyard. On Monday the proceedings commenced with a public tea in the chapel; to which, notwithstanding the inclemency of the weather, a goodly number sat down. Amongst the speakers were Revs. G. Wyard, F. Sweet, C. Webb, A. M. Carter, and J. F. Houstoun.

COLCHESTER.—The annual meeting of the members of the Eld-lane Bible-class was held in the class room adjoining the Baptist Chapel, on Thursday evening last. The report for the past year was a very encouraging one. The class has been steadily increasing in numbers, having now between fifty and sixty members. It meets every Sunday afternoon, under the conductorship of Mr. G. Hill, when essays are read on subjects selected from God's Word, followed by discussions on that subject. That good has emanated from this class is evident from the fact, that during the year three or four of its members have become followers of Christ through its instrumentality, two of whom have become members of Christian churches.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—The autumnal session of the above union was held at Northampton, on Sept. 25th, under the presidency of the Rev. C. M. Birrell, of Northampton. Above 600 ministers and laymen were present. The preparatory service was held in College-street chapel. The sermon was preached by the Rev. Dr. Brock. A conference on Missions to the heathen took place in the morning, and in the evening a Missionary meeting was held, under the presidency of Mr. Charles Gilpin. On Wednesday morning, an address was given by the chairman (the Rev. C. M. Birrell), the message of the committee was delivered by the secretary (the Rev. J. H. Millara), and a paper on "A Board of Arbitration" was read by Mr. S. R. Pattison, of London. On Thursday the session was continued in the morning, and in the evening a public meeting was held, presided over by the Mayor, Mr. O. P. Perry, when addresses were delivered by the Rev. W. Walters, Rev. G. Hester, Rev. T. Wheeler, and the Rev. Arthur Mursell. The subjects of the addresses were "The Extension of Home Work," "The Sunday-school of the Future," "Village Work," and "Personal Christian Effort to Reach the Masses." At the morning meeting a paper on "Education for the Ministry" was read by the Rev. Dr. Green, president of Rawdon College. He advocated, first, a liberal education, then a technical one. As in other professions, there should be a professor for each department of secular and sacred science, instead of one professor to teach everything. He proposed that there should be three colleges—a preparatory, literary, and theological. These confederated colleges might be in different parts of the country. Dr. Green further urged that students before becoming pastors should act as curates to experienced ministers. A committee was appointed to communicate with the tutors of the colleges and to report on the advisability of holding a conference. The Rev. J. J. Brown moved, the Rev. S. H. Booth seconded, and the meeting adopted a series of resolutions protesting against the endowment of religious teaching under cover of the Elementary Education Act, and calling upon the Government to fulfil its pledge con-

cerning University fellowship. Upon the motion of Dr. Brock, it was resolved to send a copy of these resolutions to Mr. Gladstone, Mr. Fawcett, and others. The Union, by a large majority, affirmed the principle of the Permissive Bill. The Rev. Dr. Thomas, president of Pontypool College, was appointed chairman of the Union for next year.

LONDON BAPTIST ASSOCIATION.—The usual quarterly meeting of the pastors and delegates of this association was held on Tuesday, October 3rd, at Cornwall-road Chapel, Notting-hill (Rev. R. H. Roberts, B.A., pastor). In the morning the ministers met in conference, and a paper was read by Dr. Culross, of Highbury-park Chapel, on "The Berean Spirit in Christian Churches." After dinner, which was provided by the friends at the chapel, a meeting was held, when the Rev. J. A. Spurgeon read a paper on the "Relation between Deacons and Ministers," upon which a short discussion was held and for which a very hearty vote of thanks was unanimously passed. It was announced by the Rev. F. Tucker, president, who occupied the chair, that the friends at East Barnet had resolved to wait until the spring before commencing the erection of the proposed new chapel, towards which the association had promised £500. A letter had been received from Mr. Spurgeon, stating that he had not been able to secure a plot of ground for the second new chapel proposed to have been built this year in the Wandsworth-road. He asked permission from the committee to erect the new building in the rapidly-increasing and respectable suburb of Balham, which is near Clapham-common. It was arranged that the matter be left in the hands of the committee, the feeling of the meeting seeming to be in favour of the removal. A very interesting meeting was held in the evening, when addresses were delivered by the Revs. Dr. Brock, W. Stott, and Arthur Mursell.

On Tuesday, October 17th, the quarterly meeting of the S.W. District of the Association, was held at Park Chapel, Brentford. In the afternoon, at half-past three, a meeting of pastors and delegates was held, the Rev. W. A. Blake, presiding. The following subject was discussed, and a practical resolution passed: "How can the churches best co-operate in the

evangelisation of the neighbourhood within their bounds?" In the evening a public service was held in the chapel. It was well attended. Addresses were delivered by Revs. D. Jones, F. G. Marchant, and R. Kerr.

HARSTON.—*Harvest Home Meeting.*—On Tuesday, September 19th, the annual harvest home meeting was held in the new chapel, when between two and three hundred friends partook of tea. A public meeting was presided over by Saml. Clear, Esq. After a few remarks by the Chairman, the pastor (the Rev. S. H. Akehurst) gave a brief report of work done during the year, from which it appeared that the new structure had been built at a cost of £806 14s. 6d., and all paid with the exception of £7; a Tract Society established, and thirty-nine members added to the church, &c. Addresses were then delivered by the Revs. W. C. Ellis, R. Layzell, and B. J. Evans. A vote of thanks to the chairman, speakers, and ladies, who provided tea, was then passed.

BAPTISMS.

Bishop Stortford.—Sept. 28, Four, by Pastor B. Hodgkins.

Caerleon, Mon.—Oct. 8, Two, by Rev. O. B. Jones, pastor.

Corsham, Wilts.—Sept. 25, Two, by G. Burchell. *Exeter, Bartholomew-street.*—Pastor, Rev. Dr. Cooper. Sept. 26, Three, by Rev. J. Tuckwell (his two sisters and brother).

Eye, Suffolk.—Oct. 1, One, by J. Clark.

Hanham, Glo'ster.—Oct. 8, Three, by T. Bowbeer.

Lincoln, Mint-lane.—Sept. 20, One, by R. L. McDougall.

Metropolitan District—

Abbey-road, St. John's Wood.—Sept. 26, Nine, by J. O. Fellowes.

John-street, Edgware-road.—Sept. 28, Six, by J. O. Fellowes.

Arthur-street, Peckham.—Sept. 27, Three, by Mr. Fulton.

Metropolitan Tabernacle.—Sept. 28th, Twenty, by Rev. J. A. Spurgeon.

Neatishead.—Oct. 1, One, by Mr. A. J. Causton.

Oldham, King-street.—Aug. 27th, Three, by R. H. Bayly.

Plymouth, George-street Chapel.—Feb. 1, Five, by Mr. J. Aldis; June 7, Five, by Mr. E. Lewis; Sept. 27, Three, by J. Aldis.

South Shields, Barrington-street.—Sept. 24, Two, by the Rev. Walter Hanson.

Shrewsbury, St. John's Hill Baptist Chapel.—Sept. 24, Three, by James Manning, pastor.

Sheerness, Strode-crescent.—Sept. 27, One, by J. R. Hadler.

Wainsgate, Yorkshire.—Oct. 1, Three, by Rev. J. Bamber, pastor.

RECENT DEATHS.

WE have to record the death of the Rev. THOMAS PHILLIPS, formerly of Earl's Barton, Northamptonshire, and Lichfield, Staffordshire, which took place on Saturday, Sept. 30th, at his residence, South Hackney. At the time of his death he was pastor of Grove-street Chapel, South Hackney, where he had attracted around him many warm and sympathising friends. He had long been associated with various movements connected with religious and social progress, being principal organising agent of the National Temperance League, also Secretary of the Anti-Slavery Society, in which latter capacity he was largely instrumental in directing the attention of the Government to the growing traffic in South Sea Islanders by Queensland agents. He also took a prominent part in the work of the Freedman's Aid Association, and in the labours of the Peace

Society. His decease, which was accelerated by heavy mental labour, was of only a few days' duration. He was sixty-one years of age.

We regret to announce the death of Mr. WILLIAM PRITCHARD, draper, Llandudno, which event occurred at his residence in Church Walks, on Wednesday, the 13th of Sept. The deceased gentleman was the brother of the Rev. Dr. Pritchard, Pembryn, Llangollen, and of Mr. Hugh Pritchard. His loss will be keenly felt by a large circle of friends. His funeral took place on Monday, the 18th inst., his remains being interred in the burial ground of the ancient Baptist Church of Glanwyddan, about three miles from this town, beyond Bodyscallen. The deceased was the local agent for the British and Foreign Bible Society for upwards of thirty years, and a member of the Board of Commissioners from its commencement, in 1854, until eighteen months ago.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from September 20th, to October 19th, 1871.

	£	s.	d.		£	s.	d.		£	s.	d.
Capt. Breakenridge...	10	0	0	Mr. J. P. Shaw	1	0	0	Mr. W. Knight, per			
Mr. Passmore	20	0	0	John Ploughman	0	5	0	Mr. Spurrier	0	10	0
Friend B	50	0	0	Durweston Chimer				Mr. W. A. Butterworth	1	1	0
Mr. J. Kennard	0	10	0	and his boys	0	5	6	Mrs. Evans	0	10	0
Mr. J. Edwards	25	0	0	H. E.	1	0	0	H. D. P.	0	10	0
Mr. J. C. Prescott	0	2	6	Mr. W. Thomas	0	6	6	A Friend, Scotland ...	20	0	0
T. C. L.	2	0	0	Mr. Tapscott	1	1	0	Mrs. Stevenson	2	10	0
Mr. E. Davies	0	10	0	An admirer of Mr.				Rev. J. Pegg, Turks'			
Mr. C. Shepherd	5	0	0	Spurgeon's Chris-				Island	1	0	0
Mrs. A. Rothine	1	1	0	tian labours, Singa-				Collected by Mrs. Byd-			
Mr. J. Knott	10	0	0	pore	1	0	10	awell	0	4	2
Mr. W. Davison	0	4	0	Irvine	1	0	0	Collection at Kings-			
A friend at Limbury,				Ebenezer	1	1	0	gate-street Chapel,			
per Mr. J. Menlove	0	3	0	A Friend, Glasgow,				per Rev. W. H. Bur-			
Mr. T. Wilson	0	10	0	per Rev. G. Rogers	20	0	0	ton	8	8	0
A Scottish Shepherd	2	10	0	Mr. W. Davis	2	0	0	Collection at Eld Lane			
Mr. W. J. Hardie	1	0	0	Mr. S. Lewis	0	10	0	Chapel, Colchester,			
Mr. W. Jones	0	10	0	A friend, per Mr. J.				per Rev. E. Spurrier	7	15	1
A Friend and Reader				Mills	1	0	0				
of Sermons	5	0	0	Mrs. Rathbone Taylor	2	10	0	Weekly Offerings at			
The Misses Drausfield	2	2	0	Collected by Mr. R.				Metropolitan Ta-			
Mrs. Charlotte Ware.	0	7	6	Mills	0	10	6	bernacle, Sept. 24	20	11	1
Remember New Zea-				Miss Maxwell	0	10	0	" " Oct. 1	42	15	4
land	0	10	0	Mr. Chew	5	0	0	" " " "	8	40	6
Two Friends, South				Mrs. Bickmore, quar-				" " " "	15	39	3
Wales	10	0	0	terly subscription ...	2	0	0				
Collection, per Mr. G.				A friend per Mr. F. H.							
Aubrey	1	7	6	B. Phillips	3	15	0				
Mr. D. Macpherson ...	0	5	0								

 £878 6 10

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle.

GOD'S MEMORIAL OF HIS PEOPLE.

A SERMON DELIVERED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON.

"Behold, I have graven thee upon the palms of my hands."—Isaiah xlix. 16.

RATHER more than eight years ago, I remember to have addressed you from these very words. You will find the sermon in the printed series. But such a text as this is to be preached from hundreds of times. It is quite impossible to exhaust it, and if we should run over the same circle of thought in some measure, the thought suggested is of itself so precious, it were well to have our poor minds stirred up by way of remembrance.

The apprehension that God might forget us would be very horrible to a child of God. As to the ungodly, they care not whether God thinks of them or not. He is nothing to them, and they care not whether they are anything to Him. To the Christian it is far otherwise. He could imagine no greater calamity than for him to be forgotten of his God. He knows there are many reasons in him why he should be forgotten, and though those reasons are all met by the promise of God, yet there are times when those reasons exercise great effect upon his mind. As, for instance, the Christian knows how insignificant he is. It is always a wonder to him that God ever did think of him. Like David, when he considers the heavens, the works of God's fingers, the moon and the stars which God hath ordained, he says, "What is man that Thou art mindful of him, or the son of man that Thou visitest him?" The ungodly man has large ideas of himself, but the Christian has very humbling notions of his own condition, and he marvels therefore that God ever should have remembered him, and fears sometimes lest he should be forgotten. So, too, the Christian is aware of his own unworthiness. He knows something of his natural depravity. He remembers somewhat of things done in his youth, his former transgressions; he sees that even now he is not clear from sin in his daily life and he says within himself at times, "If the Lord were to deal with me according to my desert, He would certainly appoint me a portion with the unbeliever, discountenance me and cast me away." Ay, and when he thinks of his unthankfulness to God for His many mercies, and remembers what a sting there is in ingratitude and how it cuts sharp the person who is wronged by it, he sometimes wonders that God has not turned against His ungrateful servant and said, "You are not mindful of My goodness, you make such a slight return for it, that I will henceforth no more remember you: the streams of My mercy shall be dried up, and the sunlight of My favour shall be taken away for ever." Oh, what should we do if God did forget us for any of these reasons, my brethren? We could bear, it might be, to be forgotten by the dearest heart that beats in the fondest bosom of our nearest relative; bitter, indeed, would be such an affliction, to find a Judas where we hoped we had a friend, but let all creature friendships go sooner than God should forget us. It would be a calamity if death should visit our habitations, or if sickness should come and lay us low, if some calamity should strip us of our earthly comforts, but let them all go without reservation, let us be reduced to Job's extremity and sit upon a dunghill and scrape ourselves with a potsherd sooner than God should forget us. That were hell itself. Oh, may we rejoice in heart by faith that this calamity cannot occur to us; and let this text help to remove any fear that any believer

* This Sermon being Copyright, the right of reprinting and translating is reserved.
No. 157, NEW SERIES.

here has ever had, that he may be forgotten of God. The text was meant to meet that case, for so it runs,—“Can a woman forget her sucking child that she should not have compassion upon the son of her womb? Yea, they may forget, yet will I not forget thee.” And here is the reason given—“I have graven thee upon the palms of my hands.”

We come, therefore, brethren, by the help of God's Spirit, to consider this Divine memorial: “I have graven thee on the palms of my hands;” then very briefly let us trace out the result of this memorial of God, and let us close with a personal reflection upon the object of this Divine remembrance: “I have graven THEE upon the palms of my hand.”

I. First, then, we have here a metaphorical speech to set forth the impossibility of God's forgetting us. “I have graven Thee upon the palms of my hands. I will give a catchword to each particular explanation of this metaphor. The first word is present. When we have a thing fresh in our minds and we want to make others know that we have it close to our memory, we say we have it at our fingers' ends. I say to such an one, “I shall not forget you; I constantly recollect you; your name, and your business, and your circumstances are at my fingers' ends.” Everyone understands what is meant by the expression, it is a present memorial; but the figure of speech here used is more beautiful than that. “I have thee as near to Me as if I had thee always in the palms of My hands.” That by which I remember thee is most near to me. A dear friend told me that when travelling in the East, he frequently saw persons who had the portraits of their friends printed on the palms of their hands. I said to him, “But did not they wear out?” “Yes sometimes,” he said, “but very frequently they were tattooed, marked right into the hand, and then, as long as the hand was there, there was the image of the friend, roughly drawn, of course.” Oriental art is not very perfect, but there it was, drawn on the palms of the hands, so that it could be always seen. A person had never to say, “Run and fetch the portrait; run and bring me down the memorial;” he always had it present with him. So the Lord Jesus always has His people present with Him at all times. He is the Head: they are the members. The members are never far off from the head. He is the shepherd: they are the sheep; and the careful shepherd, in time of danger, is never far from his sheep. Christ is not far from any of His people, and, therefore, His recollections of them are not difficult to be maintained. He keeps the memorial of them in His hands—present with Him. There is no fear, therefore, that He will forget them.

The next thought that arises from the metaphor may be remembered by the catchword of permanent. As I have already said, the impression made upon the hands, as intended in this figure was permanent—as long as the person lived there it was. You grave your friend's name upon a sapphire, and you may lose it; you may write it upon a rock, and the rock may crumble; you may get to yourself the most precious and lasting form of matter, and stamp the impress of your friend upon it, and by-and-by it may moulder away; but when Christ says that He writes His people's names upon His hands, unless He Himself can perish, their memorial must abide. As long as Jesus lives He must bear with Him the memories of His people. It is inconceivable that Christ should be without a hand, and what is graven deep on those palms never to be erased, must abide near to Him for ever and for ever. O think, Christian, you are never forgotten of God! Never in your darkest night of sorrow, never in your most wayward moment of personal doubt and wandering, never forgotten, and you never shall be. If you live to the decrepitude of old age, He will bear and carry you. If you lie long upon a lonely pallet where few shall observe your suffering, He will not forget you. If you are drifted to some remote part of the world, far from all you love, He will be just as near. Time shall roll on and come to its close, but Christ will not forget you then, and in the eternity

that cometh amidst the burning of the world and the judging of mankind, the graving on His hand shall be as permanent as ever, and you shall still be remembered of the Lord who loved you or ever the earth was. Present and permanent, then, is the memorial which Christ cherishes of His people. We have lately seen an unusual number of rainbows, and I must confess that nothing gives me greater joy than to see the rainbow. It is the memorial of the covenant. I like to look upon it. But there is something more cherishing to me than looking on it myself: it is the thought of that text where God "saith the bow shall be in the cloud, and I will look upon it that I may remember the everlasting covenant." It comforts me that I can look on the sign of God's faithfulness, but it comforts me much more that God looks at it—that His eye is on it. Had I been an Israelite, I think it would have given me much pleasure to see the blood sprinkled on the lintel and the two side-posts of my house. I should have known I was secure. But there is something better than that. You remember the text, "When I see the blood, I will pass over you." It is God's sight of the blood that saved you. So here it is Christ that looks at the palms of His own hands; that sees the memorial; looks there always, and has not to look far, for His hands are not far removed from Himself—they are part of Himself. It is on Himself He bears the memory—the permanent memory of all whom He has bought with blood; therefore, be ye comforted, and think not that ye are overlooked.

The third word shall be personal,—present, perpetual, and personal. "I have graven thee not in the book of record, but I have graven thee upon Myself, upon the palms of My hands." It means this,—I will put it in one short, compact sentence,—that Christ could as soon forget Himself as He could forget His people. He has stamped them into Himself; yea, more, He has taken them into such vital, indelible union with His own person, that to forget one soul that He has bought with blood would be to forget Himself. The mother does not forget her child because there is an intimate connection between them. The head cannot forget the members because there is a still more intimate connection there. My finger does not need to tell my head that it suffers; and when a limb is full of pain and agony it does not need to send express messengers up to the brain to say to the head, "Think of me, for I am full of grief." No; the head feels that the limb is a part of itself, knit to itself; and Christ has a personal interest and a personal union with all His people. Oh, precious thought! Ye are dearer to Christ than any treasure could be to Him, because you are of His flesh and of His bones. This is the reason—this is one reason that is given in Scripture—for conjugal love, because the woman was taken out of the man, and she is bone of his bone and flesh of his flesh; and when our blessed Second Adam fell asleep in death, God took His Church out of His side, and the Church is bone of Christ's bone and flesh of His flesh. He cannot forget her; He looks upon her with a love that never can change, and never can be indifferent.

The next word I shall give you after this one of personal, is painful. "I have graven thee on the palms of My hands." I may be permitted to illustrate this by our Saviour's hands. What are these wounds in Thy hands, these sacred *stigmata*, these ensigns of suffering? The graver's tool was the nail, backed by the hammer. He must be fastened to the cross that His people might be truly graven on the palms of His hands. There is much consolation here. We know that what a man has won with great pain he will keep with great tenacity. Old Jacob valued much that portion which he took out of the hand of the Amorite with the sword and with the bow, and so truly does Christ value that which He has conquered at great expense. Child of God, you cost Christ too much for Him to forget you. He recollects every pang He suffered in Gethsemane, and every groan that He uttered for you upon the cross. The graving upon His hands brings to His recollection the redemption price which He paid down that you might be set

free. Oh, what better ground can you have for believing that Christ remembers you than this, that He loved you and gave Himself for you? Treasure up that thought.

The other word is practical. "I have graven thee upon the palms of my hands;" as much as if God would say, "I can do nothing without remembering My people." If He creates the world, it is with the hand that has His people graven on it. If He puts forth His hand to uphold all things, that upholding hand upholds His saints. With His left hand He smites the wicked, but He cannot smite His people, for He sees them in the palm of that very hand. All that God does has an eye to His people. When He divided the nations He divided them according to the number of the children of Israel. The world stands for their sake; 'tis but a stage for the display of His grace to them; and when the number of His elect is accomplished, He will take it all down and put it away. O child of God, the Lord hath given thee the richest consolation when He tells thee He can do nothing without remembering thee, for on the hand with which He works He has stamped thy name. Note before I leave this, that it does not say, "I have graven thee on the palm of My hand," but, "on the palms of My hands," as if there was a double memorial before the Lord for ever. With His right hand He blesses, and His people have a share in that; with his left hand He deals out vengeance, but He sees His people there, and gives no vengeance to them. "His left hand, the hand of His angry power, is under my Head," saith the spouse, "and His right hand, the hand of His beneficent love, doth embrace me." A left-handed or a right-handed God, He altogether loves us, and remembers us on the right hand and on the left. By both His hands, by all His power, He pledges Himself never to forget one of His saints. Oh, this is a rich text! and we trust we shall so handle it as to bring out the juice from the luscious sentences, throw it in the wine-press, and tread it again and again with active feet, and it shall always yield fresh sweetness and give forth yet more and more luscious draughts to slake your thirst, if you know but how to use it. Dear, abiding, precious memorial of our crucified Lord, thou dost charm away our fears. He never can forget us.

II. And now, briefly, not for lack of matter, but for want of time,—What will be the result of our being thus daily remembered? Children of God, God remembers you to make you joyful. How runs the text? "Sing, O heavens, and be joyful, O earth." The Lord, who thinks of you, will give you heydays and holidays sometimes. You shall not always be in the dark. Do you recollect how John Bunyan describes it, that after Giant Despair's head had been cut off, Mr. Ready-to-halt, and Miss Much-afraid, and Miss Despondency, all of them had a feast, and they had a dance, too, and Mr. Ready-to-halt leaped on his crutches. The very weakest and most limping among God's saints sometimes have their seasons of joy and rejoicing, and so shall you. You daughters of depression, you sons of sorrow, God has graven you upon the palms of His hands. You have had your evenings, you shall have your mornings; you have had your droughts, you shall have your floods. If God remembers us, we may rest assured that He will provide for all our needs. If the shepherd remembers the sheep, the sheep shall not starve. If the husbandman remembers the plant, it will be cared for. God, who is the great husbandman, remembering the plants of His garden, says, "I will water them every moment. If the mother remembers her babe, it is to give it all it wants, and lull its griefs to rest. God will give us all we need. Sons of want, ye who feel your need, be of good comfort: you are graven on the palms of Jehovah's hands. We shall not want any good thing if He remembers us, so let us reflect that we shall get chastened some time. A child forgotten of its parent, never feels the rod. I have been comforted sometimes when I have been smarting, to think I was not quite cast off. The goldsmith will not put a common stone into the furnace. He sets some

value on that which he spends his coals upon. If the Lord afflict thee, O heir of heaven, He has not cast thee away: be sure of that. The refining that thou art undergoing, proves that He sets a price upon thee. He has taken trouble and care with thee. By the furnace may be He will deliver thee from thy dross and thy sin. O to be remembered, even if it is with a blow, is better than to be forgotten, and to be left to riot in this world's pleasures. Let me be, my God, only able to know I am Thine by Thy rod, sooner than have to live in doubt and fear as to whether I am Thine or not. If God thus remembers us, and we get chastened, we may also know that we shall have consolation in chastening, and be delivered in due time out of the trial. If thou art graven on the palms of God's hands; though thou shouldst have to lie long and pine on that couch of suffering, He will not forget thee. O, my dear young friends, whose pale faces often grieve me when I see you sad, let us look up to God for comfort. Though you are marked for death, He does not forget you; He will cheer those days of growing weakness, and as you get nearer to the grave, you will also get nearer to heaven. Many a poor woman lying in a lone cottage, or dying in a workhouse, has had more joy than some of the princes of earth in all their wealth and pride. Christ never leaves those who are His in the world, but to them He reveals Himself more sweetly than to others. I would like to say to every child of God here, Because God remembers you, all that you lose between here and heaven He will be sure to give you. All you ask for that is right you shall have, and a great deal you never thought of asking for; you shall have as much sweet and as much bitter; you shall have as much of everything that is good for you, as shall be best, and afterwards you shall have the fulness, you shall have the glory; for, being graven on the palms of God's hands, He will not forget to bring you home to the place where He is, and to appoint you a mansion among His own chosen. I wish I could speak more at large on this, but we have hurried over it. Only take it home: chew the cud upon this. It is worth it. Here are subjects for meditation that any thoughtful mind may bring out. If God remembers me, it is all I want. You know that verse we sometimes sing that ends, "This my Father knows; this my Father knows." Oh yes, your wants, He sees them all. Your heavenly Father knows that you have need of these things. There is nothing more required to comfort your hearts. If He knows it is good for you, you shall have it.

III. And now to close. Who is it that is the object of this remembrance? "I have graven thee upon the palms of My hands." "Thee"—pass it round. Let each one before God, as though he saw Christ upon the judgment-throne, ask himself: "Am I graven upon the palms of Jesus' hands—am I?" It is nothing that His whole Church is there—His Zion. He is not so immediately thinking of His truly blood-bought regenerate people—there they are—all there. He has in his eyes the circumstances as He has on His hands the names of many that are greatly afflicted. Notice the connection of the text, it is to the afflicted that He is there speaking. He says, "The Lord will have mercy on His afflicted," and He says that their names are on His hand. Don't say then that you are not the Lord's, because you are afflicted. Because you are low in circumstances or sick in body, don't conclude, therefore, that you are not in Christ, but rather pray more earnestly than ever that these trials may be greatly sanctified to you. Nor, beloved, don't conclude that you are not Christ's, because you feel you are sinful. Observe how the connection runs—"He will have mercy on His afflicted." Now mercy is for sinners. I may be a sinner, but yet graven on the hands of Christ; for, indeed, all whose names are written there are by nature guilty, but they have obtained mercy. The greatness of my past guilt does not prove that I had no interest in Christ. If I have faith in Him; if I come and put my trust in Him, then is my name written on the palms of His hands. But is it so, dear reader? Is it so? Hast thou trusted Christ or not?

Answer thou, I say again, as though Christ were here upon the throne of His judgment. Answer now. Dost thou rest thy soul alone on Jesus Christ? If thou dost, all that is implied in having thyself imprinted upon the hands of Christ is thine. Take it—enjoy it—be glad. What consolation should this Scripture itself afford! But if you have not believed, touch not these sweet things, but rather say, “Lord, help me to believe to-night.” To believe is but to trust—to rest yourself upon Christ. Watts calls it falling—

“A guilty, weak, and helpless worm,
Into Thine hands I fall.”

Here I am leaning now. If this that I lean upon fails me, down I must go. I have no other support. Lean just like this on Christ. You have seen a fainting person at last throw himself back on another. Do that to Christ; faint away into Christ. Relax all your own power—let it all go. That sham power you think you have, and that merit you think you have, and all the hopes you ever had—let them all go, and now drop into Christ's arms. I have heard it said that if a man would only lie still when he falls into the water—lie on his back—he would float, but the tendency is to struggle. Don't struggle, sinner, after righteousness in your own strength: fall back and rest on the infinite love of God in Christ Jesus. 'Tis all thou hast to do; to leave off doing, and let Christ do everything; and when Christ has done that everything, then you shall begin doing again on quite another principle—not with a view to merit, but out of gratitude to Him who saved you. I do pray that some may be saved to-night in this house. Before they go down yonder steps, may some of you look to Jesus. There is life in a look. I cannot help bringing out these simple truths often and often, but they are constantly forgotten. Those that were bitten by the serpent in the wilderness had not anything to say, had not anything to feel, had not anything to think of; all they had to do was just to look to the serpent lifted on the pole: and you have nothing to do, or feel, or be, in and of yourself; all you have to do is to look straight away to Christ. There is not any good thing in you. Know that to begin with. You say, “But I am bad.” I know you are; you are ten thousand times worse than you think you are, bad as you may conceive yourself to be—worse than that by fifty thousand times, but your goodness is in Jesus, your hope is in Jesus. Look straight away now to those dear wounds of Jesus; look straight to Him; and if you perish trusting in Christ, you will be the first sinner that ever perished there. It will be a novelty in hell, and the news will be spread on earth, and even in heaven, that there was a sinner that trusted Christ and then perished. Farewell to the Gospel then. Put away the Bible. We have done with Christ Himself if that could be true. But it never can be. “Him that cometh to Me, I will in no wise cast out.” Look, man; look, woman; look, child; whoever thou mayest be, there is life in a look at the Crucified One, there is life at this moment for thee. Look, sinner; look unto Him and be saved, Look unto Jesus, who died on the tree. May God bless you all for Christ's sake. Amen.

Essays and Papers on Religious Subjects.

THE SPIRITUALITY OF THE DEITY.

BY REV. JOHN DOUGLAS.

THAT there is a God is the clearest dictate of reason. The Bible assumes the Divine existence, without proof, as a primary and an essential condition of creation. As matter for mere speculation, the contemplation of the being and attributes of Deity, as manifested in His works and in His Word is the most sublime subject on which our intellectual powers can be exercised, and is calculated to awaken and ennoble the susceptibilities of our moral nature. The most momentous issues are involved in our knowing the character of the Creator of the universe in his paternal relation to his spiritual offspring—that of a REDEEMING GOD. It is written, “This is eternal life, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.”

Two methods of proof of the existence and some of the attributes of the Deity have been adopted. First the *à priori*, or metaphysical argument, adduced by Dr. Samuel Clarke. It assumes the existence of a God, possessed of attributes infinitely perfect, as a cause adequate to the production of the multifarious phenomena exhibited by creation. It is self-evident that we cannot conceive of any other cause sufficient for the origination of all things than a Being self-existent, eternal, omnipotent, and infinitely wise. This argument, though too abstruse for the comprehension of most readers, is reasonable and just. It may be illustrated by a reference to the discovery of the law of gravitation by Sir Isaac Newton. Before this illustrious astronomer could positively affirm the existence of this law beyond the surface of

our planet, he tried if it would fulfil the conditions presented by the phenomena of the heavenly bodies. Now, the existence of the Deity satisfactorily explains all the phenomena of creation, whilst revelation asserts that, “He was before all things, and by Him all things consist” (Col. i. 16, 17); “Through faith we understand that the worlds were framed by the Word of God; so that things which are seen, were not made of things which do appear” (Heb. xi. 3). The late Dr. Thomas Brown, and the late Lord Brougham, called in question its utility and force; but Mr. William H. Gillespie, in the fifth edition of his work, “The *à priori* Argument,” has fully justified its important value to Christianity.

The second mode of proof is called the *à posteriori* argument, which, from traces of design and intelligence discoverable in all the realms of creation, infers the existence of a Designer. This is in accordance with the inductive philosophy; reasoning from “nature up to nature’s God.” The Bible recognises the validity of the argument *à posteriori*: “The heavens declare the glory of God, and the firmament showeth His handiwork;” “The invisible things of HIM, from the creation of the world, are clearly seen, being understood by the things which are made, even His eternal power and Godhead, so that they are without excuse” (Rom. i. 19). This method of proof is, therefore, not only sanctioned by Scripture, but is more easily comprehended than that furnished by the *à priori* argument. The indications of thought, design, and intelligence everywhere exhibited throughout the vast domains of nature, afford to all men, of every degree of mental capacity, proofs of the existence and spirituality of God. Thought and

design are not the known properties of matter, but those of mind or spirit. The known properties of the former are extension, figure, impenetrability, inertia, attraction, and repulsion. The qualities of the latter are thought, memory, judgment love, and several others perceived by consciousness. We know absolutely nothing of the essence of either matter or mind; but we conceive of the attributes or qualities by which one thing is distinguished from another as subsisting in a *substratum*. Hence, if the qualities of any substance be changed, we are impelled to believe that its essence is changed also. When our Lord, for instance, changed the water into wine, those who witnessed His miraculous interposition knew it was wine, and not water, which the attendants bore to the nuptial guests, by the change effected in the qualities of the substance. The term *substratum* implies a basis which *stands under* qualities or attributes as their support. The science of chemistry renders it highly probable that all material things are the combinations of elementary atoms, arranged according to immutable laws, and consequently their attributes subsist in an essence or *substratum* of atoms. Any variation in the arrangements of the elementary atoms produces correspondent changes in the properties of the combinations. Sir Isaac Newton remarks that water composed of broken, could not be the same as that which consists of entire, particles. The properties of mind are essentially different from those of matter; therefore the substance in which they inhere, and of which they are properties, must be essentially different. That mind or spirit should be a mere aggregate of qualities without a *spiritual substratum* in which they inhere, is an absurdity too gross to be seriously entertained. Matter is inert and void of thought; but the Author of all things possesses intelligence and power; consequently He must be an immaterial—a **SPIRITUAL BEING**.

The science of psychology multiplies with accumulating force the evidence of

the spirituality of the Deity. The human mind, with all its faculties, principles of action, and the energies it exerts over the organs of the human body, is the most perfect image of the Deity within the range of our investigations. The marvellous beauties scattered over the face of external nature; the infinitude of worlds moving with inconceivable velocity in perfect order and harmony through the illimitable regions of space, are most sublime and glorious objects; but a human soul, perfect in all its faculties, its understanding enlightened by the Word and Spirit of God, its affections rightly controlled and directed, is infinitely more glorious, and approaches more nearly to the nature of the being and attributes of the Omnipotent Creator. In calmly contemplating the operations of our minds, everyone is conscious that he wills, plans, and exerts power over the members of his body; that he frequently avails himself of the properties of external matter, arranging them in the order in which experience shows they act for the accomplishing of his designs. He observes similar indications of intelligence in the muscular energies in bodies external to himself, and constituted as his own; so that in examining anything which exhibits traces of design, he concludes, from the experience of the operations of his own mind, that it did not make itself, or was the effect of chance, but that it is the result of a designing spirit. Now we have evidence of a more satisfactory kind, in every realm of creation, of the existence, intentions, power, and will, of **ONE ALL-PERVADING SPIRIT**. We live and move in the midst of a vast workshop, exhibiting every conceivable description of mechanical contrivances; a cabinet of most glorious pictures, models for the imitation of the highest efforts of human genius. By the aid of the microscope, the cells and vascular organs of plants, their capacities for absorbing the gases essential to their development, fructification, and propagation are detected, all of which are evidential of an infinitely wise mind as

their Creator. The bodily frames of animals are constructed on mechanical principles, having levers and other arrangements of various kinds for propelling them over the surface of the globe, or through the air and waters suited to their respective habitudes, indicating evidence of design. The adjustment of the centripetal and centrifugal forces that maintain the orbital motions of the planets and systems of astronomy, the balancing with mathematical exactitude the antagonistic laws that bind in permanent proximity satellites and magnificent rings to their primaries, and of binary and tertiary suns with their princely retinue of worlds as they revolve round their common centres of gravity: all proclaim, as with stentorian voice, the incomprehensible wisdom and power of Jehovah. Worlds, and systems, and clusters of systems rise in sublime perspective before the gaze of the eye, aided by the increased powers of the telescope; yet these stupendous manifestations of Divine intelligence sink into the unfathomable depths of space, until even thought itself fails in its mightiest efforts to plunge across the immeasurable gulf by which we are separated from them. The more deeply we search for the evidence of the Deity in the vast amphitheatre around us, the more they crowd upon our dazzled vision, to astonish, bewilder, and overwhelm us. Blind chance, or an intellectual abstraction, could not have elaborated out of nonentity such a magnificent, harmonious universe. "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches." The deductions of science based on an extensive examination of nature, corroborate the testimony of Scripture, that "GOD IS A SPIRIT."

It is self-evident that this all-pervading Spirit is eternally self-existent, and is the Author of all life. Science shows that through mighty eras of the geological periods there were no organised beings; and that the present existing orders are of comparatively recent date. There was no life upon

our planet through countless ages; but it was tenantless and void, tempest-tossed by the jarring elements of chaos. Whence, then, originated all the diversified forms of that life which now robes in a verdant mantle vast tracts of our globe, sending forth from smiling meads and fragrant parterres the balmy aroma of morning? Whence emanated that life that peoples our atmosphere, islands, and continents—that gambols in the joyousness of conscious existence in earth's babbling brooks, meandering rivers, pellucid lakes, and deep restless oceans? That which has not existed from eternity must be the effect of an extrinsic cause. Nothing cannot become something; nor can anything of itself begin to exist. An infinite succession of finite beings is seen in the light of axiomatic truth to be an absurdity, and an utter impossibility. For each member of the series depends for existence upon the one immediately preceding it. It could not originate itself. How, then, could the first member of the series originate this infinite succession? It also is finite and depending upon the originating will and power of something preceding it. But according to this theory there is no extrinsic cause in existence to give it being. It must have originated itself out of nothing—which is a palpable absurdity. The whole is equal to its parts. But each of the parts of which this infinite series is composed is finite, and dependent on something going before it; therefore the whole series is finite and dependent. The records of geology point to periods when this assumed infinite succession of finite organised beings had no existence whatever. Facts disprove the allegations of the advocates of this theory.

Sir William Thomson, at the recent meeting of the British Association, accounts for the origin of life on our planet by a theory not less puerile and absurd. Were he able, as he is not, to demonstrate that a fragment of some shattered orb, on which life had been, conveyed to our globe a primordial seed: life in any region of space demands as an absolute necessity for its first origi-

nation, an eternal, self-existent, omnipotent Spirit as its First Cause. No matter how far we ascend the lofty heights of the past eternity, we shall reach a point beyond which our minds can no longer keep upon the wing, but sink exhausted; the inquiry still pressing with overwhelming force, what originated this primordial vital germ? Life is so mysterious in its nature that WHAT IS IT? is still unsolved. It is the highest manifestation of the "living God" with which we are acquainted, and an emanation from the volitions of His omnipotent will. Those would-be philosophers endeavour to politely bow the eternal Creator out of his own universe. Professing themselves to be wise, they have become fools, and have treated with neglect and scorn the information concerning the origin of all things furnished by God Himself in His own infallible Word. There is not the slightest indication that any species of animals has gradually advanced from a less perfect to a more perfect organisation, as Darwin alleges. Geology has proved that whole tribes have, again and again, been annihilated, and others of different genera and species made to occupy their room. Every new order sprung from a fiat of the great Author of Nature. Attempts have been frequently made to establish this theory of development from the amalgamation of different species of animals, but without success. The mongrel creature known as the mule, has thus been generated. A second link in the series, however, can never be produced, so that this new order is utterly unable to transmit itself. This demonstrates that the barriers which the Almighty God has placed between the orders of His creatures, to secure their identity and to preserve their distinct separation through successive ages, can neither be broken down, nor overleaped by atheism, and is a practical refutation, from observed facts, of the theory of development. The Scripture account of the origin of life upon our earth is, therefore, the only true and rational solution of this problem, and commands the assent of everyone whose

mind is not blinded by the pride and prejudice of a "vain philosophy" and "science falsely so called."

The universal consent of mankind may be adduced as proof of the existence of Deity. There have been few nations, if any, that have not had some kind of deities. This implies the truth of the Divine existence; for such belief is either instinctive, and therefore the work of God upon the heart, or it is the result of Divine communications, corrupted by tradition through the roll of centuries. No matter how men may differ respecting the true character of the Supreme Being, or the approved forms of approach into His presence, religious worship grounds upon an inveterate conviction that there is a God. It is surely, therefore, the duty of rational creatures, conscious of sin and many imperfections, to become acquainted with the character of this God as manifested in His Son Jesus Christ, who has given so many irresistible proofs of His existence in the works of creation. How tremendously awful to those who have denied His existence, or rejected His overtures of love and mercy revealed in the Bible, to plunge into eternity! How cheering to know that this God is in Christ reconciling the world unto Himself, not imputing to those that believe the Gospel their trespasses. The blood of Jesus Christ, God's Son, cleanseth from all sin. All acceptable approach to the Deity, grounds on the merits of Christ's atonement and the efficacy of His intercession. Idolatry, Ritualism, Rationalism, Pantheism, and all forms of religion contrary to Scripture, are condemned by the doctrine of the "Spirituality of God." "God is a spirit, and they that worship Him, must worship Him in spirit and in truth." Reader, remember that the Father seeketh such to worship Him.

Portadown, Ireland.

“IT IS TIME TO SEEK THE
LORD.”

BY REV. GEORGE COBB.

“It is time to seek the Lord.”—HOSHA x. 12.

“The grave, the darkness, and the lonely
waste,
Are ever crying, ‘Man! think of God,
thyself, eternity.’
‘Fear God,’ the thunder mutters forth;
‘Fear God,’ the murmuring waves
reply. While deep
Loudly answers back to deep, ‘Fear
God.’”

YET to every solemn admonition very many are utterly heedless. Their eyes are deliberately closed to what their judgment acknowledges is of the first importance. Conscience is silenced, the heart is hardened, and, ere long, every star of hope will be blotted from their sky. Life is quickly passing, and Death stands impatiently waiting till old Time shall give him permission to strike the blow, and even bids him shake his slow paced glass, that the sands may fall more quickly. Yet the man appears like one enchanted; plans for the future as if he had a leasehold of his life; puts off the concerns of his soul as if he should live for ever here; and thinks as little of eternity as if he were not immortal. Possibly he persuades himself there is no need for haste, that the future will bring “a more convenient season,” or that his worldly heart will evince a more decided leaning to heavenly things as years advance. He does not intend to die as he is now living, but *for the present*, he defers the matter, and endeavours to excuse his neglect. To all this the Divine reply is, “It is time to seek the Lord.” Should this be the case with my reader, I ask an earnest heed to my friendly paper, in the hope that it may prove more valuable to him than thousands of gold and silver.

We may gather from this text of Scripture, that *if you would be saved, it will not be without exertion on your part*. God has a purpose, clearly revealed in His Word, of saving His elect

people, and that entirely of grace; yet, even grace itself does not come to the rescue of indolent, indifferent persons. Not until Peter, aware of his danger, and beginning to sink, cried out, “Lord, save me,” was the helping hand stretched out. Our God is “slow to anger, plenteous in mercy, and ready to forgive,” but “He will not put forth a hand to lift a man to heaven in his sleep, or drag him in against his will.” He can arouse the conscience, soften the heart, bend the will; but this must precede the sweet sense of His favour. Mercy has a quick ear and a swift wing when the needy cry for help and salvation: but she would think it to her dishonour to come to the aid of those who proudly asserted their self-sufficiency.

It is quite true that man is so entirely ruined as to be utterly helpless; nor do we plead for any efforts to be put forth to better his condition, or to recommend him to the favour of the Lord; this would only serve to keep the soul under the yoke of bondage and the curse of the law, and must end in bitter disappointment. Yet this ruin must be seen, this helplessness felt, and where it is, the soul will be aroused “to seek the Lord.” You have a painful and fatal disease creeping upon you; day by day it gathers strength, while you increase in weakness; it baffles all your efforts, and defies the power of every remedy within your reach. Near by, there resides a physician of first class skill. Benevolent and kind, he asks no fee of poverty; able and willing to help, all that is required is that you put your case into his hands:—but this is essentially necessary, he will and must be sought.

You need not be wicked and profane to perish; it is enough that you “Neglect the great salvation.” Many walk on the clean swept side of the “broad road,” but it leads none the less to destruction. As one says, “It is neglect that weaves the winding sheet of souls, and lays them in the grave of everlasting death.

The words that stand at the head of

this paper also indicate: *That a limit is fixed to the period during which He may be sought.* It is this which gives such force to the Prophet's exhortation, "Seek ye the Lord while He may be found." Of this we have a solemn picture from the Saviour's hand. The "straight gate" has been long open, nor was ever a soul refused entrance; the host of His elect, made wise unto salvation, have all passed one by one through it, up to the "many mansions" in the "Father's house;" and now, the door of mercy so long open, is closed, and many anxious to enter, crowd around the gate; but, to their dismay, over the portal is now written, "Many, I say unto you, shall seek to enter in and shall not be able." On which side of that closed door will my reader then be. Death is fast approaching with swift, though noiseless step; even now "He shakes His dart, and threatens to make repentance vain;" if thou wouldst not fall a prey to the devouring flame of wrath, "It is time to seek the Lord."

The present dispensation may soon close. At any moment the bright rainbow of grace made fade from off the dark cloud of judgment, and leave you exposed to the storm without a refuge. At any moment He, who sits upon a bright cloud as His throne, wearing a crown of gold, may thrust in His sickle and reap His harvest, bearing the golden sheaves into His garner amid the shouts of angelic joy, and leaving the vintage to be gathered by the angel of judgment, and trodden in the wine-press of wrath. If thou wouldst not be left when the redeemed and sanctified host shall be "taken away from the evil to come," "It is time to seek the Lord."

Aged one, thy grey hairs testify that the fields are *white* already to harvest. Hast thou been "sowing to the flesh;" if so, thou art ripening for the vintage, and "it is time for you to seek the Lord." It is long-suffering that hath spared thee to "the eleventh hour;" and though it is now *too late* to live a life of consecration to Jesus, and secure that reward which He shall give to His

faithful ones who "have borne the heat and burden of the day," in His millenium kingdom,—that place of dignity assigned only to those who have used their talents for His glory during His absence in the far country. It is not too late to be forgiven and saved, but it is surely "time to seek the Lord."

You have passed the days of your youth, and with them has disappeared the tenderness at that time evinced under earnest appeals. The world is ensnaring you with its bewitching charms, and lusts are enslaving you with their cruel fetters; they are both already too strong for you, for your efforts to shake them off, though sincere, have been ineffectual; your resolutions have proved but like a rope of sand, and daily the fowler is strengthening his net. If thou wouldst not be a captive for ever, "It is time to seek the Lord."

Perhaps my reader is in the morning of life; if so, it is of all others the best "time to seek the Lord." Now, before thy sun has climbed to the hill-top, or the flowers have expanded to drink in the light and throw back their sweetness on the world around; now, while the sun can see himself reflected in the myriads of dew-drops that sparkle like gems on the bosom of mother earth; now, ere the birds have ceased to pour forth their matins song, or a busy world commenced its noisy hum: in the stillness of this early morn, how distinctly may you hear the admonition, "It is time to seek the Lord!" If thou wouldst live a noble life, and leave thy name deeply cut in the generation to come; if thou wouldst enjoy the sweets of this life, and have its luxuries pressed into thy cup; if thou wouldst shine like a star with prominence and distinction in Messiah's coming kingdom, or like the sun for ever and ever in the kingdom of the Father, "It is time to seek the Lord." Though young, it may be the present is the only time, for perhaps an early grave awaits thee. You may be walking to-day in a broad, smooth path, and flowers are blooming beneath your feet; the sun shines

brightly overhead; the leafy trees interlace each other; merry birds are singing sweetly, sheltered and concealed beneath the shining leaves: and death appears at a far distance. But do you not perceive how at every step the pathway grows more narrow, the sun declines, and gloomy shadows hang over the distant dusky path; and look, where it terminates is a massive iron gate leading to a dark tunnel, at which stands the angel of wrath, with his flaming sword; there on the right is a crystal gate, the brightness flashing through tells of the splendour within. At a given signal, as you approach, either door opens, and you are ushered down to the chambers of death, to depth ever deepening, to darkness darkening still; or up to the palace

of the heavenly King, where dwells eternal light, immortal life. "It is time to seek the Lord."

"Mark how the ready hands of death prepare!

His bow is bent, and he hath notched his dart;

He aims, he levels at thy slumbering heart:

The wound is posting; O be wise! beware!

What, has the voice of danger lost the art

To raise the spirit of neglected care?

Well, sleep thy fill, and take thy soft repose;

But know, withal, sweet tastes have oft sour closes;

And he repents in thorns that sleeps in roses.

Stradbroke.

Helps for the Ministry.

ORIGINAL SKETCHES OF SERMONS.

NO. XLVI.—ONE-WORD TEXTS.

"Preaching."—1 Cor. i. 21.

WITH public praises and prayers we necessarily connect preaching. Preaching is publishing, proclaiming, or making known. The earliest instance we have in Scripture of technical preaching is in the case of Ezra and the Levites, where we have the pulpit, the preachers, and the religious topics, expounded to the people (Neh. viii. 4), and the prophets often delivered their subjects in the way of preaching, as in the case of Isaiah, who cried out, "Ho, every one that thirsteth, come ye to the waters" (Is. 1). John the Baptist came preaching in the wilderness of Judea (Mark i. 1-7). Jesus came preaching the Gospel of the kingdom, especially to the poor—He sent forth the twelve, and then the seventy to preach—He gave the great commission to preach to His apostles, and appointed the wide world as their sphere, and demanded that every creature should hear His Gospel (Mark xvi. 15). On this principle Peter stood up on the Day of Pentecost, and

preached to the multitude, his subject being the death and resurrection of Jesus, and the remission of sins through His name. Philip preached to the Samaritans. Paul was the preacher to the Gentiles, and all the Apostles and Evangelists went forth everywhere preaching the Word. We remark then—

I. PREACHING IS GOD'S ORDINANCE. It is His great ordinance. That by which the Gospel is to be made known and its blessings offered to mankind. It rests on His express authority, and is based on the clear example of the Lord Jesus Christ, and on His solemn charge to His disciples. It is not the invention of man, or the device of ecclesiastics, but comes forth clothed with all the authority of God.

II. PREACHING IS A NECESSARY ORDINANCE. How can man know, and therefore believe, without a preacher? The nations would still be engulfed in darkness, if preachers did not go forth and hold up the light of life. In preaching the saving truths of the Gospel are stated, illustrated, presented to the people, and

where this vision is not, the people perish for lack of knowledge.

III. PREACHING IS A UNIVERSAL ORDINANCE. It is for the whole world—taking in all nations, and people, and tongues, including the learned and the illiterate, the civilised and the barbarous, the Jew and the Greek. No country, however vast, nor nation however small, no continent nor island, no city nor hamlet, is to be overlooked it is God's ordinance for all the world and for every creature.

IV. PREACHING IS A PERPETUAL ORDINANCE. It is to be continued from age to age, even to the end of this dispensation, until universal light and holiness shall bless the whole earth. It is thus adapted to every period, and can never be superseded, as it is God's own agency for exalting the Saviour and subduing men to His gracious authority.

V. PREACHING IS A SAVING ORDINANCE. It makes known the plan of salvation; it offers salvation; it urges on men salvation; it conveys to those who hear the greatest conceivable motives to accept it; it is the direct agency in saving all who believe (see 1 Cor. i. 18 to the end, and also Romans iii. 12; 2 Cor. v. 18; Col. i. 27). The whole of Acts is the history of preaching and its results, and we see how it was God's saving agency in Jerusalem, Samaria, Philippi, Corinth, Ephesus, Athens, Antioch, and wherever the Gospel of Christ was preached, it was the power of God to salvation.

VI. PREACHING IS THE ORDINANCE IN WHICH THE WHOLE DEITY IS GLORIFIED. Preaching exalts and displays the eternal

love of the Father, who foresaw, and who in His purposes pitied and compassionated His apostate creatures. The amnesty the preacher proclaims, and the reconciliation tendered, are of God.

Preaching exalts the Son of God our Lord Jesus Christ in His wondrous grace in becoming our Surety, Mediator, Sacrifice, and Saviour. Preaching exalts the Holy Spirit whose power is essentially allied to the Gospel, and by which it illumines, converts, and restores the sinner to God, and to holiness of heart and life. Thus God the Father, His Son Jesus, and the blessed Spirit, are glorified by the ordinance of preaching. If these propositions are true, then preaching—

1. Must be sustained by the Church. The Church must seek, thrust out, and train men for the work of the ministry:

2. Preaching should be highly estimated by all Christians, as it is Divine, and sacred, and essential; how greatly it should be appreciated, and how prayer and supplication should be associated with it (2 Thess. iii. 1).

3. Preaching must be liberally supported until all men have heard the Gospel.

Men must not only preach, but while so doing they must live. Men's necessary wants must be acknowledged, and liberally met. The ox must not be muzzled that treadeth out the corn, "So hath the Lord ordained that they who preach the Gospel should live of the Gospel (1 Cor. ix. 14).

The subject must be further considered in succeeding sketches.

Striking Thoughts, Facts, and Figures.

WHAT SICKNESS SHOULD TEACH US.

SICKNESS should teach us what a vain thing the world is, what a vile thing sin is, what a poor thing man is, and what a precious thing an interest in Christ is.—MRS. SAVAGE.

CONVERTED WITHOUT SEEING THE PREACHER.

DR. BROCK, of London, tells us, as an encouragement to aid in out-door preaching, that he has frequently got together over thirty people in the courts of St. Giles' to preach to them, and that on

one occasion a man was converted who had never seen his face, but had listened to his voice from behind a window.

CROSS BEARING MADE LIGHT.

WHY cross bearing is altogether a lighter thing in the world since Christ carried the heaviest that was ever laid on human shoulders. The cup of sorrow is another thing since the Son of God came into the world and drank it. As one of our own body beautifully says, "When Christ took the cup of sorrow and held it to His lips, He left a fragrance that has ever since lingered round the brim, and that fragrance has alleviated its bitterness."—CHARLES VINCE.

TENNANT'S DUMB SERMON.

MR. TENNANT, an eminent minister of the Gospel in New England, once took great pains to prepare a sermon to convince a noted infidel of the truth of Christianity. But in attempting to preach it he broke down, became confused, and was compelled abruptly to close the service with prayer. This unexpected failure in one who had so often astonished the unbeliever with the force of his eloquence, led the infidel to reflect that Mr. Tennant had been at

other times aided by a Divine power, and this thought led to his conversion. Thus God accomplished by silence what His servant wished to effect by persuasive oratory. Mr. Tennant used afterwards to say that his dumb sermon was one of the most profitable sermons he ever delivered.

FOSTER DISMISSING SPECULATION.

IN all ages there have been men who have declared that they would not believe unless they could square what they were called upon to believe with human reason. Such men exist still; but they would do well to remember a remark of John Foster's. He was a man of profound intellect, yet on one occasion he said, "For a long time past I have fully felt the necessity of dismissing subtle speculations and distinctions, and of yielding a humble, cordial assent to the mysterious truth *just as* and *because* the Scriptures declare it without inquiring, How can these things be?" If John Foster, after all his deep researches, spoke thus, it becomes those who make no claim to be intellectually his equal, to be modest and without curious enquiries, to take God at His Word.—H. W.

Tales and Sketches.

MYRA'S SACRIFICE.

"How will you spend it, Myra? You'll get that hat, won't you?"

"Oh, I aint sure yet; there's so many things I'd like to have." And Myra Converse leaned back, gazing thoughtfully into the glowing fire.

"Well, I'm sure five dollars don't come every day, and you need a hat badly enough, dear knows! I am going to get mine this very morning, and why not purchase them both together? I

saw such lovely ones at Madame Duval's, yesterday, and they will soon be taken," Lucy chattered, as she bustled about at her toilet. But Myra's brown eyes still were occupied, and she twirled the bank-note listlessly through her fingers.

"There's something else I've been thinking about, Lucy," she said presently; "and, if you won't feel vexed, I'll tell you. I do want a hat, and it would be so nice to have them new alike; but there's Mrs. Brown,—she hasn't any kind of a wrapping fit for

cold weather. Last week she came and asked me if I'd lend her my old grey shawl to wear to chapel once. I told her to keep it till after holidays, as perhaps she'd like to go again; and I just settled it that I'd make up a little private subscription, and get her some kind of warm garment against New Year. But as now father has given me all this to spend as I please, I do believe I'd better do without the hat, and buy her a shawl, all myself. There! what do you think?"

Lucy looked a queer mixture of charity and selfishness. "*I think*," she said, sitting down, "you are very good to remember Mrs. Brown's wants; but don't you believe the doctrine that 'he who neglects his own household is worse than a heathen?'"

"Oh, well, my head is not much of a 'household,' and besides, it is not *very* badly neglected, if it were," Myra laughed.

"But I must have my head-gear, and I won't enjoy it if you are not equally provided for," was the half-pouting reply.

"Please, Lucy, don't let that mar your pleasure, for I want you to have the fullest enjoyment of your means, as I will have of mine."

"It won't look very well on my part, if I don't help to buy your gift."

"Never mind that,—nobody will ever know, and there is no use of both giving up. I'll go with you to town, and you must help me make my selection."

A merry two miles drive, behind ringing bells, through the crisp December air, an hour spent in pleasant discussions over colours, shades, and prices, and the girls were again in the cozy sitting-room at home, and Lucy was holding up the dainty combination of velvet and plumes for her mother's inspection.

"But where is yours, Myra?" she asked.

"Oh, here it is," she answered merrily, as she shook out the folds of a large, comfortable-looking brown shawl.

Mrs. Converse looked aскеance, and Lucy proceeded to explain, in a very

complimentary manner, while Myra draped the article gracefully around her shoulders.

"Your act is highly praiseworthy, my dear," her mother said, after Lucy's glowing remarks were ended, "and your gift will certainly be gratefully received. The Browns are really very poor, but it is mostly, if not altogether, his fault. He is not intemperate, neither is his character bad, but he simply lacks inclination to labour. I often think it is nearly a crime to be poor in our country, where honest employment and liberal wages may be had for the asking. However, your alacrity to provide for the needy is a reproach to me, I confess; for I have been hesitating for some time between my desire to be charitable and my fear of indulging idleness."

"But you don't think Mrs. Brown is indolent, do you?"

"No, no; quite the contrary. While her health permitted, she supported the family in much better style entirely by her own efforts. I am glad your present is exclusively for her."

"I thought it would be best; I knew Mr. Brown was a lazy fellow," Myra replied, as she ran upstairs with her bundle. But she was only human, and as she stood alone before the mirror of their little room, and poised Lucy's tasteful hat over her dark, wavy tresses, two or three hot tears tumbled unceremoniously down her cheeks.

"Fie, baby!" she exclaimed, and put away the ornament and sighs together.

New Year's Sabbath dawned, clear and cold. Early in the morning a servant called and left the mysterious package at Brown's, and bore away blessings.

"I admired you all the time, Myra; but I do truly envy you now!" Lucy exclaimed, as she came in from chapel. (Myra had not gone). The first thing I saw, after service was over, was that shawl; and when Mrs. Brown had turned around and saw me, she just burst into tears and began thanking us all. I told her right there that nobody was to blame but you, so your secret is out. I wish I deserved a little of the credit."

Reviews.

The Biblical Museum; a Collection of Notes Explanatory, Homiletic and Illustrative on the Holy Scriptures. By JAMES COMPER GRAY. Vol. I. Matthew and Mark. (Elliot & Stock.)

WE heartily hail the first volume of this most admirable work. We have repeatedly expressed our high satisfaction during its progress in monthly parts. The volume now completed, of 376 pages, is closely printed with wide marginal notes, references, &c. It is also handsomely and substantially bound, and therefore adapted for long continuous wear. Only by careful examination can the reader be aware of the elaborateness of the work. The illustrations, notes, anecdotes, emendations, and suggestions, must have involved an immense amount of Biblical reading and research, and we do not know of any one volume so adapted for thorough usefulness, to the elder scholar, the Sunday-school teacher, the theological student, and the lay preacher. It is a thorough treasure of Bible knowledge, and varied aid to understand Divine truth, and teach it others. We trust the work will be so universally adopted as to cheer the laboring editor and author, and induce him to complete the entire New Testament Scriptures on the same plan.

Kind Questions; or, Speaking the Truth in Love. By Rev. A. M. STALKER, Southport.

THESE six pamphlets exhibit both thorough Christian intelligence with the love and candour religious subjects should be always treated. The topics are—"Are all Christians one in Christ?" "Why ought Baptism to be studied, and how?" "Christian Baptism—what is it?" "Infant Baptism—whence came it?" "What are its Fruits?" We hope they will be spread all over our denomination, and find their way among our Christian friends who differ from us on these subjects. We regret there is no London publisher, but they may be had of Mr. Slater, bookseller, Lord-street, Southport.

The Years before the Battle; a Record of some of the Characteristics and Tendencies of English Society, during the Middle of the 19th Century, embracing subjects Political, Social, and Religious. By A WAYSIDE OBSERVER. (Elliot & Stock.)

THIS long title explains the nature and design of the work, and when we say the price is only sixpence for forty-six closely printed pages, it will be obvious that persons interested in the topics discussed had better at once obtain the book and give it a careful and candid perusal. The views of the writer are told with great plainness and fidelity, and deserve the attention of all Christian workers and moral progressionists.

The Paddington and Bayswater Directory for 1872. HUTCHINGS AND CROWSLEY, Henry-street, St. John's-wood.

MINISTERS, secretaries, as well as business men, and people in general, will find this *Shilling Directory* most useful. The Publishers have rendered great aid by previous publications of this kind for other districts, and persons who cannot purchase more expensive Directories will find this in every way sufficient for the populous districts of Bayswater and Paddington. We have examined the information supplied in reference to parochial, religious, and benevolent institutions, and find it most reliable and correct.

A Christian Woman. (Elliot & Stock.)

A POEM of twenty-two small pages, containing much well-expressed and forcible truth. At the end is given a reference to the Scriptures illustrative of the subject.

The Golden Grain Almanack and Christian's Text Book for 1872. YAPP AND HAWKINS. 32mo. The same in sheet size.

BOTH published at One Penny, well printed, and filled with good things.

REVIEWS, PERIODICALS, &c.

WE heartily commend to our readers *The Gospel Watchman*, *The Church Standard*, *The British Flag* and *Christian*

Sentinel, and *The Ragged-school Union Magazine*. *Home Words* supplies the best pennyworth of good reading and excellent telling engraving we are acquainted with. *Our Own Fireside* is not excelled by any monthly of that character, and should be liberally supported by Evangelical Christians of all denominations. The engravings of this number alone are worth the cost of the whole, and some of the separate articles would not be dear at sixpence. *The Lay Preacher* for October and November (Osborne, 29, Farringdon-street.) This monthly is designed to help our lay ministers and others who occupy spheres of Bible-class teaching, exhortation, &c. It supplies clearly arranged sketches and plans of sermons, both original and selected. It also gives varied illustrations of Scripture subjects, anecdotes, &c., all tending to help those who cannot devote their whole time to preparation for pulpit work. The price is threepence for monthly numbers, so that for this small sum, our worthy lay helpers may get efficient aid. While it is non-sectarian, it is thoroughly evangelical, spiritual and practical, and makes Christ Jesus the grand theme of its ministrations. *Annual Report of Army*

Scripture Readers and Soldiers' Friend Society, for the year ending March, 1871. Replete with telling and satisfactory information. *Biblical Museum for November*. One number more completes the first volume of this admirable work. *Bye-paths of Baptist History*, by Rev. J. Jackson Goadby, see our notice of volume last month. *The Hive*, thoroughly well sustained. So also that useful cheap halfpenny monthly, *The Appeal*. *The Sword and Trowel*. The editor's article on "Advanced Thinkers" is most timely and effective. All the students and young men of our churches should lay it to heart. *The Baptist Magazine*, able and substantial. *The Gospel Magazine* supplies rich evangelical articles, intermingled with papers spiritual and experimental. *The Christian Age*, the new theological weekly, gives for a penny what is well worth a shilling. We hope Mr. Dickenson will be encouraged in his adventurous course. *Old Jonathan*, with a fulness of excellent articles, gives a really good portrait of an eminent philanthropist, C. Brook, Esq., J.P. *Old Jonathan's* sheet Almanack cannot be excelled. Think of fifteen excellent portraits of our royal family for one penny!

Poetry.

ALCYONE.

[It is supposed by astronomers that Alcyone, the principal star in the group of the Pleiades, now occupying the centre of gravity, is at present the sun above which the universe of stars, comprising our astral system, is revolving.]

WITH pensive beauty and harmonious
grace,
The sparkles of God's ever moving feet,
The myriad worlds march on their wondrous
course,
With ceaseless tread their solemn chant
repeat ;
The shining jewels of God's spangled
belt,
Alcyone the centre of their race,
Age after age her distant might they
feel,
And own the influence of her beauteous
face.

Oh, could our eyes take in the glittering
host,
The mighty sweep of constellations
bright,
As onward through the infinite they
speed
Clothed in their silver robes of dazzling
light ;
Behold them as unweariedly they sweep,
With radiant faces towards Alcyone ;
How clearly then their unity would
shine,
One central love which moves yet leaves
them free !

Oh, grand your march, ye everlasting
stars !
How vast the circle ye unflinching
tread !

How bright the source which throws its
light on all,
And gilds with glory every shining
head.
Oh, to behold these jewels of our God!
To hear their song, each golden face to
see!
As through the eternal ages on they
move,
Thy shining zone, O sweet Alcyone!
Oh, what an eye! Oh, what a throne is
God's!
How strong that hand which flung these
worlds abroad!
Gave to Alcyone her crown of gems,
And still looks down on all, their King
and Lord;
Sun upon sun with myriads in their
train,
For ever circling round one point of
light;

Oh, these grand cohorts of the ethereal
plains,
The awful rush of God's eternal might!

And yet there is a Sun before whose
face
Alcyone, thy beauty fades and dies;
Before the glory of whose star-clad
brow,
The universe itself in anguish flies;
O Jesus, Sun of heaven! before Thy
throne
Each burning seraph veils his blushing
face,
While all the ransomed stars which round
Thee shine,
Reflect the beauty of Thy kingly grace.

From "*The Beauty of the Great
King*," by W. POOLE BALFERN.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. D. WILLIAMS, through failing health, has resigned the pastorate of the church, Blakeney, Gloucestershire.

Rev. H. H. Bourn, of Ipswich, has accepted an invitation to the pastorate of the church, Sudbury, Suffolk.

Mr. Alexander MacDougall, late of Islay, N.B., has accepted an invitation to the pastorate of the church at Blair Athole, Perthshire.

Rev. William Jones has resigned the pastorate of the Hackney-road chapel, having accepted the pastorate of the church at Shortlands, New Zealand.

Rev. J. Hasler, of Downham Market, has accepted an invitation to the pastorate of the church at Andover.

Rev. G. H. Malins, of Aston, Birmingham, has accepted the invitation of the Marlborough-crescent church, Newcastle-on-Tyne, to become their pastor.

Rev. H. Wood, late of Longton, has accepted an invitation to the co-pastorate of the Barton churches, Leicestershire.

Rev. T. E. Skuse, of Regent's-park College, has succeeded the Rev. S. Thomas in the pastorate of Marlborough-street chapel, Cork, as agent of the Baptist Home and Irish Missionary Society.

Mr. W. H. Price, student of the College, Haverfordwest, has received an invitation to the pastorate of Tabernacle, Maesteg.

Rev. S. B. Rees, Evenjobb, Radnor, after three years' pastorate, has, to the regret of his church and congregation, tendered his resignation.

Mr. Joseph Tansley, of the Metropolitan College, has accepted the pastorate of the church, Melton Mowbray, Leicestershire.

Rev. J. Billington has received and accepted an unanimous invitation to the pastorate of the Pinner church.

Rev. H. Dunn, of Pudsey, has accepted the unanimous invitation to the pastorate of the church, Milnsbridge.

Rev. T. E. Cozens Cooke, of Regent's-park College, has accepted an invitation

from the church at Burlington chapel, Ipswich.

Rev. John Evans, Welshpool, has accepted an invitation to the pastorate of the church at Kington, Herefordshire.

RECOGNITIONS.

The recognition of Rev. John A. Griffin, late of Little Ilford, as pastor of the church, Charles-street, Camberwell, took place on Wednesday the 25th October. At six o'clock a public meeting was held in the chapel, under the presidency of Rev. W. Alderson. Rev. H. Capern read a portion of Scripture. Rev. G. Hearson invoked God's blessing on the engagements of the evening. Mr. John Hayward, one of the deacons, gave the usual account of the circumstances which had resulted in the choice by the church of Mr. Griffin as their pastor. The new pastor gave a detailed account of his conversion, call to the ministry, and doctrinal views. Rev. W. P. Tiddy offered the recognition prayer. The chairman, the Revs. R. R. Finch, J. Fleming Houstoun, W. R. Rowe, G. Hearson, J. Sears, and Mr. Clapp (a deacon), took part in the proceedings.

A public meeting took place at Red-hill, on Wednesday evening October 25, for the purpose of welcoming the new pastor, Rev. W. Usher (late of the Metropolitan Tabernacle). The late pastor (Rev. J. Smith) occupied the chair. He was supported by the minister designate and Revs. W. P. Dothie, M.A., J. D. Dinnick, F. Cockerton, C. Henderson, A. South, and Wigstone. Mr. Hawley, the Rev. W. P. Dothie, Revs. D. Dinnick, Cockerton, A. Smith, Henderson, and Wigstone, and others addressed the meeting.

Rev. G. H. Weatherley, of Regent's Park College, was ordained minister of the church at Victoria-street, Forton, Gosport, on Tuesday, 17th October. The usual questions were asked by Rev. C. H. Harcourt, which were replied to by the minister. Mr. Harcourt then offered the ordination prayer. The charge to the minister was given by Rev. W. G. Lewis. Rev. J. G. Gregson gave an address on Nonconformist Principles and the Constitution of a Christian Church. In the evening a sermon was preached to the church and congregation by Rev. R. Caven, B.A. The Revs. W. H. Jellie, W. D. Thomas, H. E. Arkell, R. A. Davies,

— Anderson, J. Neobard, T. W. Medhurst, and J. Eames, took part in the services.

The recognition services in connection with the settlement of Mr. H. Brigg, of Bury College, Lancashire, as pastor of the church, Millwood, near Todmorden, were held Sept. 29th. Rev. A. Pickles, opened the afternoon service, after which Rev. J. Bamber, asked the usual questions. Rev. H. Dowson, president of Bury College, gave an address to the church and congregation. A public meeting was held in the evening, the pastor, Rev. H. Brigg, in the chair, when addresses were delivered by the Revs. J. Bamber, W. Haigh, A. Pickles, J. Rigby, W. Eddison, J. Brown, and J. Vasey.

A meeting was held at Penge Tabernacle, Maple-road, on Tuesday, the 24th of Oct., on the occasion of the recognition of Rev. J. Collins (late of Southampton) as pastor. After prayer was offered by Rev. J. Booth, the pastor opened the meeting, briefly reviewing the circumstances leading to the new relationship into which he had just entered with the church and congregation. He was followed by the Rev. G. Rogers, J. Halsey, Dr. Todd, J. T. Wigner, J. O. Fellowes, and A. Tessier, who all expressed their hearty good wishes for the success of the newly elected minister.

On Monday evening, Oct. 30th, a meeting was held at Barnstaple in connection with the recognition of Rev. T. R. Stevenson as pastor of the Baptist Church. In the evening the chair was taken by the senior Dissenting pastor of the town, Rev. R. A. Bertram (Independent). Mr. Councillor Hills, the senior deacon, made a statement on behalf of the church, and was followed by the pastor; the recognition prayer was offered by Rev. J. P. Williams. After which, speeches were delivered by the chairman and the Revs. J. Bosworth, M.A., J. Dixon, E. Edwards, B. Browne, and W. T. Whitmarsh, J. Philp, F. F. Metcalf, and J. Avery. Revs. C. Cutcliffe and J. Glover took part in the service.

PRESENTATIONS.

ON Wednesday evening, October 25th, a deputation waited upon the Rev. T. G. Rose, of Long Buckby, to present him with a handsome purse containing fifty

guineas; with a letter expressing great regret at his being compelled to leave them.

LIVERPOOL. — On Monday evening, October 30th, at the Bethel Beaufort-street, a purse of gold was presented to Mr. Williams, by Miss Thomas, daughter of Rev. William Thomas, Hull-lane, on which occasion addresses were delivered by the following friends: Revs. Wm. Thomas, J. Davies, D. Thomas, J. Nicholls, Mr. H. Williams, Mr. W. Jones, Mr. E. Summers. Mr. Evans recited pieces of poetry on the occasion. Mr. Williams carries with him the good wishes of a large circle of friends, who sincerely pray that he will be very useful in his new sphere.

NEW CHAPELS.

THE memorial stone of the new chapel and schools, Ely-place, Wisbech, was laid on Tuesday, October 24, by R. Wherry, Esq., J.P., mayor of Wisbech, one of the deacons of the church. Portions of Scripture were read by Rev. T. Watts. A short sketch of the history of the church was read by the pastor, Rev. W. E. Winks, in which was given an interesting account of the formation of the church, July, 1655; an address was delivered by the Rev. J. Clifford, M.A., on "Our Place and Work as Nonconformists and Baptists." Rev. J. C. Pike, offered prayer. At the close of the proceedings £52 were laid upon the stone. In the evening a meeting was held. C. Roberts, Esq., occupied the chair. Addresses were delivered by the Revs. W. Jarrow, T. Watts, J. C. Pike, J. Clifford, H. B. Robinson, J. Smith, F. Hewitt, J. Cockett, and the pastor and deacons of the church. The collections of the day amounted to about £90.

The foundation stone of Devonport-street Chapel, Commercial-road, was laid Oct. 31st, the service being opened by the pastor, Rev. G. Jennings. Rev. R. H. Roberts, B.A., read the Scriptures, after which Rev. J. Bowery engaged in prayer. Mr. Jennings then read a declaration of faith, which, with a copy of the Scriptures, coin of the realm, &c., was deposited in a bottle and inserted in the stone. William Knight, Esq., then proceeded to lay the stone, the pastor handing him a silver trowel, purchased the members of the congregation.

Rev. S. Manning, LL.D., spoke, and Rev. John Edwards then addressed the meeting. A public meeting was afterwards held, A. T. Bowser, Esq., in the chair, when Mr. Jennings gave a statement of accounts, from which it appeared that the ground was paid for several years ago, and towards the present erection about £360 has been paid, and upwards of £300 promised, to which may be added the proceeds of the day's service, amounting to £101 2s. 6d., making a total of £761 2s. 6d. The cost of the new building, with gallery, will be about £1,250.

NOTTINGHAM. — The friends in connection with the Derby-road Chapel, have, for some years past, been carrying on a work amongst the poor at Radford in a district known as "Bottom-buildings," and last week a commodious room was opened in Independent-street. It has an appropriate front and a plain unpretending interior capable of seating about 200 people. Rev. H. M. Foot, pastor of Derby-road Chapel, took the chair. Mr. Wheeler presented a statement of accounts, which showed the building was paid for, and that a small balance was in hand to be carried towards the account for furnishing. Mr. Ald. Vickers and several other gentlemen spoke.

At Halwill, West Devon, the new chapel was opened on Tuesday, September 26. A sermon was preached by the Rev. J. Aldis. A meeting was held in the evening, at which Peter Adams, Esq., presided. Addresses were delivered by Revs. J. Aldis, W. Bray, T. Hanger, J. Palmer, and W. Fry, the new pastor. The services were continued by sermons, on October 1st, by Rev. J. Meadows, and on October 8th by Rev. J. Theodor. The attendances were overflowing. The total amount collected was £50. The cost, besides labour given, has amounted to £300, about half of which has been raised, leaving a debt of £150, inclusive of a loan of £125 voted from the Building Fund of the Devon Baptist Association. The chapel is a neat and pleasing structure.

The friends at Inskip have just opened their branch chapel at Great Ecclestone. The style is Gothic, and for strength, beauty, and cheapness, cannot be surpassed. It will seat about 180 persons, and the entire cost, including the price of

land and extras, is £330, the whole of which was cleared off at the opening services on Thursday, the 19th, and Sunday, the 22nd. The following ministers were the preachers:—Revs. T. W. Handford, R. Evans, W. H. M'Mechan, and J. Armitage, J. Hamilton, Esq., presided at the evening meeting, and speeches were delivered by the following ministers:—Revs. W. H. M'Mechan, S. Gladstone, R. Evans, T. W. Handford, W. J. Stewart, J. Armitage, T. R. Davis, G. Catterall, E. Brown, pastor, and others.

DALSTON.—On Tuesday, October 31st, the New Church at Dalston Junction was opened. The morning sermon was preached by Rev. Dr. Culross, of High-bury. At half-past two a large number of ministers and other friends sat down to a handsome collation, when speeches were delivered by the Revs. Jesse Hobson, J. T. Wigner, J. Johnson, T. V. Tymms, S. Bird, and Alfred A. Bird, also by the chairman, S. R. Pattison, Esq., and several other gentlemen. At six o'clock about 500 persons partook of tea in the schoolroom, after which the Rev. W. G. Lewis preached. The collections during the day realised £130. On Sunday, November 5th, sermons were preached by the Rev. Dr. Angus in the morning, and the Rev. A. A. Bird, the minister, in the evening.

MISCELLANEOUS.

SOUTHSEA.—A social tea meeting was held at Ebenezer Chapel, Southsea, on Wednesday evening, November 8th. At the public meeting, Rev. J. Eames, the pastor, presided. The chapel was quite full. Fraternal and congratulatory addresses were delivered by Revs. H. Kitching, T. W. Medhurst, J. Eyres, W. Griggs, and Mr. E. Levett.

The autumnal meetings of the Yorkshire Association of Churches were held at Malton, on Tuesday and Wednesday, October 17th and 18th. A preparatory service was held on Sunday evening, when a sermon was preached by Rev. J. Chadwick. On Tuesday a sermon was preached by the Rev. J. Parkes. On Wednesday morning a prayer-meeting was held. In the afternoon a public conference was held. The Rev. W. C. Upton, President of the Association,

opened the subject, "What hinders the greater success of our denomination in agricultural districts?" Revs. J. Baxandall, J. Parkes, J. Barker, J. Chadwick, and other friends, took part in the discussion. In the evening a meeting was held in the chapel. The chairman delivered an address, in which he took a rapid glance at the position of the church and her work. He was followed by the Rev. J. Parkes, who spoke on "The conditions of the Church's prosperity; Rev. J. Barker, on "The way to do home mission work;" and Rev. J. Baxandall, on "The claims of Jesus." The following resolution was passed at the close of the afternoon conference:—"That this meeting desires the president to lay before the annual assembly of the Association the extreme need of the churches in these agricultural districts of the sympathy and support of the larger churches in the Association."

BRADFORD, YORKSHIRE — TETLEY STREET BAPTIST BAZAAR.—The bazaar for the reduction of the debt of £2,150 on Tetley-street schools has realised over £500. The Tetley-street people are delighted with the result. Mrs. Councillor Robertshaw, besides presiding over one of the stalls, nobly contributed £21; Mrs. B. Priestly spent over £20 at the various stalls; and the following donations were received:—Lady Salt, £10; Mrs. H. Brown, £5; Mr. H. W. Ripley, £20; Mr. G. Hodgson, £11; and Mr. H. Illingworth, £5. The promoters of the bazaar beg to present hearty thanks to their respected patrons, to the contributors of goods, to those who have given their services at the bazaar, and to the many kind purchasers. Though the bazaar has been a success, the friends have as many goods left as they have sold; and hence they contemplate holding another bazaar in their own school at no distant date.

ST. JOHN'S HILL CHURCH, SHREWSBURY.—The anniversary has just been celebrated. The sermons were preached by Mr. J. B. Warren, of Bridgenorth. The collections were considerably in advance of last year. On the following Tuesday the anniversary tea-meeting was held in the Working Men's Hall, when between four and five hundred friends assembled—the trays being given. After tea the pastor, Rev. J. Manning, delivered

a lecture on "The Best Thing in the Best Place, for the Best Purpose," the chair being taken by Mr. Councillor Healing, one of the deacons, who has since "fallen asleep." At the close of the lecture an address was given by J. B. Warren on "Studying to be Quiet, and Minding Your Own Business." Other ministers were present and took part in the proceedings. In all the friends hope to clear about £20. Mr. Manning commenced his labours in this place in February last, and since that time fifteen have been added to the church. A mission has also been opened in a needy part of the town, with every prospect of success.

LONDON, PRAED-STREET.—Anniversary sermons were preached on October 15th, morning and evening, by the pastor, and in the afternoon by Mr. H. Varley. At the public meeting on the 16th, addresses were given by the Revs. J. Harcourt, J. G. Pike, W. Stott, J. O. Fellowes, and others. Mr. Clifford presented his thirteenth annual report from which the following are taken:—Sixty-eight have been added to the church during the year. The receipts: Church funds, £387 7s.; Sunday schools (Praed-street and Hall-park) £80 18s. 1d.; Society for Ministering to the Poor, £71; Church Poor Fund, £71 2s. 2d.; Temperance Society, £14 2s. 3d.; Dorcas Society, £10 6s. 8d.; Mutual Improvement Society, £13 1s. 3d.; Centenary Fund, £31 16s.; Chilwell College, £15 16s.; Foreign Missions, £74 6s. 6d.; Bible Classes, £2 4s.; London Baptist Association, £22 15s.; New Chapel Fund (inclusive of interest), £569. Total, £1,363 14s. 11d. It was stated that the Westbourne-park freehold site, costing £2,560, was paid for, and that about £200 were in hand for the new chapel.

On November 9th the annual meeting of old scholars and former teachers of Westbourne-grove Chapel Sunday-schools, Bayswater, was held, and about 400 sat down to tea. In the absence of the Rev. W. G. Lewis through indisposition, the chair was taken by Mr. Rabbeth, the oldest teacher in connection with the school.

CHURCH-STREET, EDGEWARE-ROAD.—Anniversary sermons were preached October 29th, by the pastor, Dr. Burns; and on Tuesday evening the 31st, the Annual Social Meeting was held, when excellent addresses were given by Revs. W. A.

Blake of Brentford, James H. Blake of Bow, and E. Davies of Caledonian-road. The spirit of the services had the genuine ring, and the collections were unusually liberal.

BOSTON SALEM CHAPEL ANNIVERSARY.—Sermons were preached on Sunday, October 29th, by the Rev. G. B. Bowler. The annual tea held on the following day was attended by three hundred persons. After tea, the public meeting was presided over by the pastor, the Rev. J. K. Chappelle, when addresses were given by various ministers; and the Rev. J. H. Atkinson delivered his lecture on "Rome, Past and Present." During the evening choice pieces were sung by the choir, Mrs. Hunt presiding at the harmonium.

BAPTISMS.

Barnsley.—Nov. 12, Five, by the Pastor, H. Watts.

Barrow.—Nov. 13, Eight, by Thomas Lardner, of Alncaster.

Boston, Salem Chapel.—Oct. 26, Three, by J. K. Chappelle.

Bessels Green, Sevenoaks, Kent.—July 23, Six; Sept. 24, Five, by the Pastor, W. H. Tredray. No baptisms have taken place in the chapel since June 1882 until the present.

Caerleon, Mon.—Nov. 5, Three; Nov. 12, Twelve, by the Rev. D. Bevan Jones, pastor.

East Cosham, Hants.—Oct. 31, Six, by Mr. Warn. The first baptism in the new chapel, and in the village.

Great Grimsby, Upper Burgess-street.—Sept. 24, Three; Oct. 8, One, by E. Laudardale.

Leaves, Sussex, Eastgate chapel.—Oct. 13, Two, by the Pastor, W. Mill.

Llissane, Cardiff.—Oct. 29, One, by D. F. Ellis.

Metropolitan District—

Metropolitan Tabernacle.—Oct. 26, Twenty; Nov. 2, Eighteen, by Rev. J. A. Spurgeon.

Penniel Tabernacle, Chalk Farm Road.—Nov. 23, Five, by W. A. Blake of Brentford.

Streatham.—March 28, Four; June 29, Eight; Nov. 2, Three, by W. Coombes.

Brentford.—Nov. 1, Eight, at Park Chapel for the church at the Town Hall, by Rev. A. Ferguson, the Pastor Mr. Smith being unwell.

Newton Abbot, Devon, East-street Chapel.—Oct. 29, One; Nov. 2, Two, by W. Gorden Jones.

Pontypool, Zion Chapel.—July 30, Two; Nov. 5, Four, by Rev. D. Davies, pastor.

Portsmouth Landport, Lake-road.—Nov. 1, Four, by T. W. Medhurst.

Stonwick, Northamptonshire.—Oct. 25, One, by T. J. Bristow.

Thurley, Beds.—Oct. 26, Two, by G. Chandler.

Tuorkey Rhondda Valley, Glamorganshire.—At the English Baptist Chapel, Sept. 17, Three; Oct. 15, Two; Nov. 12, Ten, by Rev. Daniel Davies, pastor.

Wainsgate, Yorkshire.—Nov. 5, One, by the Rev. J. Bamber, pastor.

Wendover, Bucks.—Nov. 2, Four, by J. Sage.

Worstead, Norfolk.—Nov. 5, Two, by W. H. Payne.

RECENT DEATHS.

At Mortlake, Surrey, 21st October, in the 73rd year of his age, in the hope of the Gospel of Jesus, Mr. JAMES GAMBLE. The deceased had been for more than fifty years engaged in the tuition of the young, and for twenty years master of the British school in that place. His remains were interred on Oct. 28, in the ancient burial ground in the rear of the schools where he had so long laboured. He was a member of the church at Sheen Vale. His remains were committed to the grave by Rev. W. A. Blake, of Brentford, who delivered an address to a numerous assembly who came to testify their respect for his memory.

With deep sorrow of heart we record the death of our beloved brother, the Rev. Thomas Morris, for nearly twenty years the much esteemed pastor of the Baptist Church at Whitechurch, Hants,

and senior secretary of the Southern Association of Baptist churches. He fell asleep in Jesus on Lord's Day, Nov. 5, aged 68 years. All who knew him mourn his loss. Our loss is his eternal gain. He has gone to be with the Jesus he loved to preach.—T. W. MEDHURST.

Died in the faith and hope of the Gospel at Newington, Surrey, Nov. 4th, Rev. J. PEARCE. Our departed brother was for many years a member of the church in New Park-street, now meeting in the Metropolitan Tabernacle. He was successively pastor of the church at Lessness-heath, Kent, and Malden, Surrey. He was much respected by all who knew him. His remains were interred at the Norwood Cemetery on Nov. 10. His long attached friend, Rev. W. A. Blake, Editor of the *Baptist Messenger*, conducted the service.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from October 20th, to November 13th, 1871.

£ s. d.		£ s. d.		£ s. d.	
Two Bushels of Corn, per Mr. Bate	1 0 0	Mr. A. Ashworth	0 10 0	Miss Jones	1 0 0
Mr. W. Tucker	1 0 0	Mr. Fern	0 5 0	Mr. Dransfield	2 2 0
Mr. F. T. Tucker	0 10 0	Mr. Sievwright	0 7 6	Rev. C. Welton	0 5 0
Mr. W. A. Long... ..	5 0 0	Miss Pringle, per Rev. W. C. Bunning	1 0 0	Collection at North Shields, per Rev. T. Pipe	1 2 6
Isaiah xlii. 16.	0 10 0	J. L.	1 0 0	Collection at Cornwall Road Sunday School Brixton	1 10 6
N.	0 10 0	Mr. H. G. Fisher	0 10 0	Weekly Offerings at Metropolitan Ta- bernacle, Oct. 22	33 1 6
Mr. Greer	0 4 0	Miss F. B. Hall	0 10 0	" " Nov. 5	34 1 5
Helensburgh	1 0 0	Rev. S. Bridge	0 10 0	" " " 12	25 14 6
Mr. J. P. Tulloch	1 0 0	E. A. M.	0 5 0		
A. Thankoffering, Mr. Cockrell	3 0 0	Mr. and Mrs. Silverton	1 0 0		
Mr. J. Hosie	0 7 6	Mr. and Mrs. Conder	3 3 0		
Mr. Macdonald	1 0 0	Miss Miller	0 10 0		
C. C.	0 1 0	Mr. H. B. Frearson	5 0 0		
Per Editor <i>Christian</i> <i>World</i>	0 10 0	Mr. C. W. Pidduck	0 2 9		
Miss Burls	5 0 0	Mrs. Harris... ..	0 5 0		
		Mr. Fern	0 5 0		
		Melbourne, Australia.	1 0 0		
					£179 17 1

Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle.

TO OUR READERS.

We are making special arrangements to make the MESSENGER for the ensuing Year acceptable to all. Amongst the Contributors will be the Rev. J. P. Balforn and Rev. C. Graham. The former intends writing a series of Papers on the "GREAT LIFE;" the latter some interesting Articles on CHRISTIAN LIFE. A Tale, founded on fact, "THE EMIGRANTS," will also appear. Will our friends kindly recommend the MESSENGER in their several circles.—THE EDITOR.