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THE  
BAPTIST MESSENGER:

AN

Evangelical Treasury

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1870.



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

## TO OUR READERS.

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JUST as the eventful year of 1870 is drawing to a close, a few kind and congratulatory words shall be addressed to our numerous friends and supporters. Whilst devastating war has been raging abroad, we have attempted, by the scriptural teachings and tidings circulated through the medium of the BAPTIST MESSENGER, to be "preaching peace by Jesus Christ, He is Lord of all." During the twelve months, with the kindly, continued, and efficient assistance of beloved brethren in the Christian ministry, and other willing co-workers and contributors, we have endeavoured to supply milk for babes, as well as strong meat for those who are of more advanced growth in the divine life. Whilst we gratefully acknowledge the continued support and undiminished zeal of our numerous friends, we thank God, and take courage, as to the future and more enlarged circulation of the BAPTIST MESSENGER. And although necessarily various have been the topics which have been descanted on, we have sought, in humble dependence on the Divine aid, that "the truth as it is in Jesus" should be the polestar to direct us in all our several efforts to disseminate evangelical doctrine in all our churches.

WILLIAM ALEX. BLAKE,  
*Editor.*

THE BUTTS, BRENTFORD,  
*Dec. 1st, 1870.*

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# THE BAPTIST MESSENGER.

## THE SAVIOUR'S THIRST.\*

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

"After this, Jesus, knowing that all things were now accomplished, that Scripture might be fulfilled, saith, I thirst."—John xix. 28.

THE early Christians were wont to think and talk far more of our Saviour than we do. Some of them were, perhaps, not quite so clear upon justification by faith as they ought to have been, but they were very clear about the merits of the precious blood, and if they did not always speak very perspicuously about the doctrines of grace they spoke with wonderful power and savour about the "five" wounds—about the nail-marks and the spear-wound. I could wish that our religion would go back somewhat more to that personal apprehension of Christ than it does. By all means let us have dogmatic teaching, setting forth those most precious truths that are our consolation; but better than all is the person of Christ Himself—the Way, the Truth, and the Life. We should do well if we oftener stood in meditation at the Cross-foot and viewed His wounds, counted the precious drops as they fall, and sought fellowship with Him in His sufferings. Some of those early saints wrote long treatises on the solitary wounds of Jesus; many of them passed whole days in contemplation of some minute part of His Passion. We cannot imitate them in this respect; we have not the leisure;—I am afraid we have not the mental application they possessed. Nevertheless, let us explore the sacred mystery as best we can. This night would we hie away to Calvary, and there stand and hear our Redeemer crying "I thirst," as He bears for us the guilt of sin.

Very briefly we shall regard the text, first, as our *Saviour's cry*, and as *only such*; secondly, we shall consider *its relationship to ourselves*; and thirdly, and sorrowfully, *its relation to ungodly men*.

I. First, then, we will consider THIS CRY OF OUR SAVIOUR—"I thirst."

*Is it not clear proof that He was certainly man?* Certain heretics sprang up in the early Church who asserted that the body of our Lord was only a phantom; that as God He was here, but as Man He only exhibited Himself to the outward sense, and did not actually exist in flesh and blood. But He thirsts. Now a spirit hath not thirst. A spirit neither eats nor drinks; it is immaterial, and knoweth not the wants that belong to this poor flesh and blood. We may, therefore, rest quite sure that "the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth."

No better proof could we have of the substantiality of His manhood than the cry, "I thirst." Herein, at all events, we can sympathize with Him. From the moment when He rose from the Communion Supper saying—"I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's kingdom"—from that moment He had had no further refreshment,

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either of meat or of drink. Yet well He needed drink, for all through that long night in Gethsemane He sweat—we know what kind of sweat—as it were great drops of blood falling to the ground. Such toil as His might well have needed refreshment. Then He was hurried away to Caiaphas, and afterwards to Pilate. He had to encounter the accusations of His enemies, and a strong bridle He had to put upon Himself that, like a sheep before her shearers, He might be dumb. There was a strain upon His system such as none of us ever have had to endure, or ever shall have, a strain such as we can never imagine, and yet not one morsel of bread nor one drop of water crossed those blessed and parched lips. Well might He cry “I thirst” when, after so many hours of wrestling with the powers of darkness, He was now about to die! You remember, also, the peculiar way in which our Lord was put to death. The piercing of the hands and the feet was sure to bring on fever. Those members, though far remote from the vital parts, are yet full of the most delicate and tender nerves, and pain soon travels along them till the whole frame becomes hot with burning fever. Our Lord’s own words in the Twenty-second Psalm will occur to you: “My strength is dried up like a potsherd, and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death.” Those of you who have been afflicted with fever far less serious, than this will recollect how it parched you like a potsherd, and dried up all the juices of your system and all the moisture of your body like the parched fields of summer. You had then a thirst indeed, but your Saviour had a double cause for thirst—long fasting without food or drink, and then the bitter pangs of death. Sympathize with Him then, beloved, and remember that all this was for you, and for you as His enemies, for you as if there were no others in the world. Though He suffered for all His elect, yet especially for each one of His people were the nails driven, for each one did He thirst, and for each one did He take a draught of the vinegar and the gall. Come, then, and kiss those blessed lips, and bow before your Saviour in reverent praise!

Further, my brethren, we are quite certain that our Lord, in saying “I thirst,” *must have felt the extreme bitterness of thirst*. He was no complainer. You never heard a word come from His lips when it might have been withheld. He must have been driven to dire extremity indeed when He thus proclaimed to friends and foes that He was thirsting for a drop of water. Some have said that this cry, “I thirst,” coming, as it does, after the far more bitter and awful cry, “My God, My God, why hast Thou forsaken Me?” was an evidence of a turn in the Saviour’s conflict; that during all the first part of our Saviour’s suffering He was taken up with such anxious thought and with such internal anguish that He could not think of the thirst, which, grievous as it was, was but a minor pain in comparison with what He felt when His Father in justice turned away His face from Him, but that now He begins to collect His thoughts for awhile, and is able to fight with His own personal bodily pains. It may be so. Possibly that cry was an indication that the battle had turned, and that victory was coming to the suffering hero. But, ah! brethren, however there may have come a gleam of sunshine in this cry athwart the blacker darkness, you can never dream what a thirst that was that parched the Saviour’s mouth and lips. You will never feel such a thirst as He felt to its direst extent. Cold, and hunger, and nakedness, and thirst may fall to your lot, but there was more of grief in His thirst than you can ever know. There was a bitterness here which my language cannot possibly bring out.

Another thought rises up to my mind,—I will not mislead you here. I feel thankful to our Lord for saying “I thirst!” Ah brethren, sometimes when we are sore afflicted, or have some little infirmity, perhaps not anything vital or mortal, though it pains us much, we complain, or at least *we* say, “I thirst.” Now, are we wrong in so doing? Ought we to play the stoic? Ought we to be

like the Indian at the stake, who sings while he is roasting? Ought we to be like St. Lawrence on the gridiron? Is stoicism a part of Christianity? Oh, no! but Jesus said "I thirst," and herein He gave permission to all of you who are bowed down with your griefs and your sorrows to whisper them into the ears of those who watch by the bed, and to say, "I thirst." I daresay you have often felt ashamed of yourselves for this. You have said: "Now, if I had some huge trouble, or if the pangs I suffered were absolutely mortal, I could lean upon the Beloved's arm; but as for this ache, or this pain, though it darts through my body and causes me much anguish, though it does not kill me." Well, but just as Jesus wept that He might let you weep on account of your sorrows and your griefs, so He saith "I thirst" that you might have permission patiently, as He did, to express your little complaints, that you might not think He sneers at you or looks down upon you as though you were an alien, that you might know He sympathizes with you in it all.

He does not use language like that of Cassius when he laughed at Cæsar because he was sick, and said:—

"And when the fit was on him I did mark  
How he did shake: 'tis true this god did shake:  
His coward lips did from their colour fly;  
And that same eye whose head doth awe the world  
Did lose its lustre: I did hear him groan:  
Ay, and that tongue of his that bade the Romans  
Mark him, and write his speeches in their books,  
Alas! it cried "Give me some drink, Titinius,"  
As a sick girl."

And why should it not? He was but a man; he was but "as a sick girl," and what is there in a sick girl to despise, after all? Jesus Christ said, "I thirst," and in this He says to every sick girl, and every sick child, and every sick one throughout the world, "The Master, who is now in heaven, but who once suffered on earth, despises not the tears of the sufferers, but hath pity on them on their beds of sickness."

Jesus saith, "I thirst." As our Lord uses these words may I ask you for a minute to *contemplate it with wonder*? Who was this that said "I thirst?" Know ye not that it was He who balanced the clouds, and who filled the channels of the mighty deep? He said, "I thirst," and yet in Him was a well of water springing up unto everlasting life! Yes, He who guided every river in its course, and watered all the fields with grateful showers—He it was, the King of kings, and Lord of lords, before whom hell trembles, and the earth is filled with dismay; He whom heaven adores, and all eternity worships—He it was who said, "I thirst!" Matchless condescension—from the infinity of God to the weakness of a thirsting, dying man! And this, again I must remind you, was for you. He that suffered for you was no common mortal, no ordinary man such as you are, but the perfect and ever blessed God, high above all principalities and powers, and every name that is named. He it was who, with this condescending lowliness of estate, stooped and cried, as you have done—"I thirst!"

Once more. In this cry of our Lord, "I thirst," I think I see a trace of the atonement which He was then offering. The pangs of Christ upon the cross are to be regarded as a substitution for the sins and sorrows of ungodly men:—

"He bore that we might never bear  
His Father's righteous ire."

Now, brethren, a part of the punishment of the wicked in hell is the deprivation of every form of comfort. Man refused to obey his Creator;—the time will come

when the Creator will refuse to succour man. Man refused to minister to God;—the time will come when God's creatures will not minister to man. Remember those solemn words of the Master when He said that the rich man was without a drop of water to cool his tongue, and was tormented in the flame; and yet the water was withheld from coming near the sinner who had died in wilful rebellion against God. Oh! my dear friends, if we had our due we should have none of the comforts of life; the very air would refuse to yield us breath, and bread the staff of life to yield us nourishment; yea, we should find the whole creation in arms against us because we are up in arms against God. The time shall come when those who stand up against the Most High shall find no comfort left them, and no hope of comfort; everything that can make existence tolerable shall be withdrawn, and everything that can make it intolerable shall be poured upon them; for upon the wicked God shall rain snares, of fire and brimstone and a horrid tempest; this shall be the portion of their cup. Behold, then, when Emmanuel stood for us and suffered in our stead, He too must thirst; He must be deprived of every comfort, stripped naked to the last rag, and hung up on the cross, as though earth rejected Him and heaven would not receive Him. Midway between the two worlds He dies in the most abject poverty, and because of our sin He cries, "I thirst!" Beloved, never seek for companionship with any who would ignore the miseries of the Lord, for, depend upon it, in that proportion they lessen the glory of the atonement. If it be but a light thing for the sinner to rebel against God it was not a light thing for Christ to redeem him. It covered Christ with the greatest lustre, for, after all, it stands out as one of His most resplendent works that He hath redeemed us from going down into the pit, having found a ransom for us. By so much the greater the love, by so much the greater is the salvation. Think not lightly of sin and its punishment, lest thou come to think lightly of Christ, and what He suffered to redeem thee from thy guilt. The cry "I thirst" is part of the substitutionary work which Christ performed when He thirsted, because, otherwise, sinners must have thirsted for ever, and have been denied all the pleasure, and joy, and peace of heaven.

The meditation upon this cry as proceeding from our Lord invites one more remark. Will it be straining the text too far if we say that underlying these words, "I thirst," *there is something more than a mere thirst for drink?* Once, when He sat upon the well of Samaria, He said to the poor harlot who met Him there, "Give Me to drink," and He got drink from her—drink that the world knew nothing about, when she gave her heart to Him, obedient to His Gospel. Christ is always thirsting after the salvation of precious souls, and that cry on the cross that thrilled all who listened to it was the outburst of the great heart of Jesus Christ as He saw the multitude, and He cried unto His God, "I thirst." He thirsted to redeem mankind, He thirsted to accomplish the work of our salvation. This very day He thirsteth still in that respect, as He is still willing to receive those that come to Him, still resolved that such as come shall never be cast out, and still desirous that they may come. Oh! poor souls, you do not thirst for Christ, but you little know how He thirsts for you. There is love in His heart towards those who have no love to Him. Christ would not have you die, Christ would not have you cast into hell. Give yourselves up, then, to the gentle sway of Him who for your souls' good said, "I thirst." Oh! I wish that all we who love Christ knew more of this hungering and thirsting after the redemption of our fellow men. The Lord teach us to sympathize with them. If He wept for sinners, may our cheeks never be dry. He was in anguish for their souls, and we will not restrain our anguish, because they will not be saved, but ignorantly, carelessly, or resolutely despise the Gospel of Christ.

Thus much upon this point, so far as it concerns our Lord Himself. Turn not away your eyes, but look and listen as He cries "I thirst."

II. Very briefly now let us notice OUR RELATIONSHIP AND OUR BEARING TOWARDS THIS CRY.

I shall address myself on this head to the people of God, and the first remark is this—Brethren, because Jesus Christ said “I thirst” *you and I are delivered from that terrible thirst which once devoured us.* We were awakened by the Holy Spirit, some of us, years ago, to perceive our danger. We had not known before what sin was—what a destroying fever it was. We had cloaked it in our bosom, but when we began to discover our desperate position, we were constrained to thirst and cry for mercy. With some of us our thirst was very great; we could scarcely sleep, and as for our meals we left them untouched often in the agony of our despair. I do remember how my soul chose strangling rather than life; it did seem so hard to live under the frown of God, awakened to a sense of sin but unable to get rid of the sin. Now at this moment that thirst has gone, for we have received the adoption, the salvation, the forgiveness. You came to Jesus as you were with all your thirst, and you stooped down and drank of the crystal stream. And now you rejoice with joy unspeakable, because your thirst is gone. Oh! clap your hands for very joy at the remembrance of it. Be humble that you should need His thirst to save you from thirst, but oh! be glad to think that the work is done, and that you shall never thirst again as you did then, for “he that drinketh,” saith Christ, “of the water that I shall give him shall never thirst, for it shall be in him a well of water springing up unto everlasting life.” Your insatiable desires are stayed; the horse-leech within you that cried “Give, give” at last is satisfied; the cravings of conscience that had been awakened by the love of God are satisfied. Now, oh! joy! your sorrow is over, your peace like a river has come, and your righteousness is like the waves of the sea. Live happily, live joyously; tell to others what Christ has done for you. Eat not your morsel alone, but publish to the world that through the thirst of a dying Saviour you have ceased to thirst.

And as you have done with that first thirst of bitter anguish, now seek to be filled with another thirst—a *thirst after more of Christ.* Oh! that sweet wine of His love is very thirst creating; those who have once tasted it want more of it. Thirst after a closer walk with Him, thirst to know more of Him, thirst to be more like Him, thirst to understand more the mystery of His sufferings, and to be more full of anticipation of His blessed advent:

Nearer, My God, to Thee; nearer to Thee.”

Be this your cry. Open your mouth wide, for He will fill it; enlarge your desires, for He will satisfy them all. Be eager after more of Christ; hunger and thirst after more of righteousness. All your desires shall be supplied you; do not, therefore, stint yourself by narrowing them. Oh, that you could ask more at His hands, for:

“All your capacious powers can ask,  
In Christ doth richly meet.”

Were your imagination to stretch her wings and soar never so far beyond the narrow bounds of space she must weary long before she reached the fulness of God which dwelleth bodily in our Lord Jesus Christ.

Let me also invite you to cultivate another thirst—a thirst like that which we read our Lord thirsted with—for *the conversion of our souls.* Give us but a score of men that hunger and thirst for the conversion of others, and we shall see good work done. But oh! we are so cold, and callous, and sleeping, though men are perishing every day. Behold the mass of people gathered in this tabernacle! We can never all meet again. Some of us will probably be in eternity before another Sabbath shall have dawned, and of those who shall have departed this life, some

will perhaps have gone down to the pit. And yet we have no tears for them! Oh! God, strike our hearts with a rod more powerful than that of Moses, and fill our eyes with sympathetic tears! Think what it is that your own child should be lost, that your own relative should perish! Oh! wake yourselves up to passionate prayer, and to longing desire, and to constant effort, and never from this moment cease to thirst with a passionate desire which, like that of your Lord, shall fill you, and compel you practically to say, in the industrious application of a spiritual life, "I thirst."

III. My last word is a very heavy one. I could wish it had not to be delivered. It is addressed to UNGODLY MEN AND WOMEN.

*If the Lord Jesus Christ thirsted when He only carried the sins of others, what thirst will be upon you when God shall punish you for your own sins?* Either Christ must thirst for you, or you must thirst for ever, and ever, and ever. There is but one alternative. Justice must be vindicated through a substitute or it must be glorified in your everlasting destruction. Think what it will be to have your sweet cup and your flowing bowl all put away from you, and not a drop of water to cool your tongue; to have your dainty meat and your gay festivals for ever abolished—no light for your eyes, no joy for any one of the senses of your body, and your souls made to suffer woe unutterable!

I shall not stay to picture, even in Christ's own words, the agony of lost spirits. But I bid you keep this on your minds: if Christ, who was God's Son, suffered so bitterly for sins that were not His own, how bitterly must you, who are not God's sons, but God's enemies, suffer for sins that are your own? And you must so suffer unless Christ, the substitute, stands for you. He was no substitute for all, but only for His own people. You say to me, "Did He stand for me?" I can tell you if you can answer this question: "Dost thou trust Jesus Christ? Wilt thou now trust Him?" If so, a simple child-like faith in Jesus will bring thee salvation. Now, remember, if thou believest, all thy sins are laid upon Christ and therefore they can never be laid upon thee. If thou believest, Christ was punished in thy stead, and thou canst never be punished because He was punished for thee. Substitution—this is the groundwork of our confidence. Because He was accused we cannot be accused, for, if we believe in Him, all that He suffered was for us, and we stand absolved before the judgment seat of Christ. The Lord give you this simple faith in the Redeemer this very night, and then He will see in you of the travail of His soul, and the thirst of His great heart will be satisfied. The Lord bless you. Amen.

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COME TO CHRIST.—Are you a persecutor? come, for so was Paul. Are you injurious? come, so was Paul. Are you a blasphemer? come, so was Paul. Whatever you be, come—leave all that heap of vain dross, and come—and you will know "the Christ," the Son of the living God! He will introduce you to the Father, and He will send you the Holy Spirit. Happy then shalt thou be, O sinner? haste thee, haste thee, lose not a day, or an hour of such bliss—haste thee, and the Lord be with thee!  
—*Rev. J. Macdonald.*

If you wish to be miserable, you must think about yourself; about what you want, what you like, what respect people ought to pay to you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose.—*Rev. Charles Kingsley.*

GEORGE MULLER AND THE BRISTOL ORPHAN HOUSES.

EVER since we first derived great spiritual pleasure and profit from reading "The Lord's Dealings with George Müller," we entertained a great desire to visit Bristol, that we might have personal intercourse with this man of faith and prayer, and see for ourselves the Orphan Houses of Askley Down. Recently, through the kind invitation of an hospitable ministerial brother in that city, the long looked-for opportunity was afforded us; and with the kind permission of the editor we will now proceed to give an account of what we saw and heard, for the benefit of the readers of the *Baptist Messenger*.

It is the Lord's Day Morning, and we wend our way to one of the best thoroughfares in Bristol, contiguous to which is situated Bethesda Chapel. Almost from the commencement of his ministry in Bristol, this chapel has been rented by Mr. Müller and his flock at the rate of one hundred pounds per year. It may seem strange, but Mr. Müller has declined again and again, under the most favourable circumstances, to purchase the chapel, or in any way to engage in chapel building, saying to those who have urged him to build, that "he has faith in building Orphan Houses, but none in building chapels." This heavy rent, however, has always been easily met by voluntary contributions cast into the boxes placed in the chapel. Arrived at the chapel itself we find it to be a very plain building, plain outside and plain within, a fair specimen of the "old style." It is almost square, fitted up with two side galleries, and a back gallery, a very high pulpit, and a large number of yellow benches with straight backs. A notice outside requests all who do not intend to partake of the Communion on the Lord's Day morning,

to take their seats in the galleries, an intimation that here the weekly communion is celebrated. As we know nobody we wait outside until a somewhat venerable and benevolent looking gentleman makes his appearance. With him we exchange a few words; and when he hears our errand, he gives us a cordial invitation to come into the vestry, promising to introduce us to Mr. Müller when he arrives. As we are rather early, our new friend enters into conversation with us: tells us that he has sustained the office of deacon for thirty years, and gives us several incidents connected with Mr. Müller's labours, all of which are interesting. In the meanwhile, we hear the tramp of little feet, and down some steps opposite the vestry window, the orphan girls are seen pouring, clothed in the customary charity garb, including "coal-scuttle bonnets," and as it happens to be a wet morning, each girl carries a rather cumbersome but very serviceable umbrella. They are accompanied by their teachers, and, with the boys, making from three to four hundred in number, will fill up their places in the gallery; a thing they do every Lord's Day when the weather is anything like propitious. As we are watching them Mr. Müller enters. For the first time in our life we see him. And what sort of a man do we behold? We see before us a man rather above the middle height, with a fresh-coloured benevolent looking face, a high forehead, eyes that beam with mildness, and grey hair; in dress he is plain and neat, he wears a white neckerchief, and presents the appearance altogether of a man in good health, about sixty years of age, though in reality he is sixty-four. His voice is soft and low, with a slight foreign accent; in manner he is most polite and gentlemanly; and constitutionally we should think him to be as free from excitement as any man living;



cool, calm, and deliberate, he moves about with the air of a man who is never in a hurry, but who knows the work he has to do, and also the way to do it. In one respect we were pleasingly disappointed. Knowing the immense amount of labour he has had to undergo for so many years, we expected to find him somewhat "broken down," but we are glad to say we saw no traces of it, and we believe that he enjoys as good health now as he did twenty years ago. After our introduction he shakes hands with us and gives us a cordial welcome; we have a brief but pleasant interview, and then pass into the chapel, taking our seat with Mr. Müller and the deacons in the table pew. At a quarter to eleven the service begins, and by this time, notwithstanding the weather, a good congregation is gathered. The service however is commenced in rather a novel way. Taking his stand upon a little platform, and before an upraised desk, Mr. Müller makes several announcements. In the first place he reads slowly the names of Christian visitors in Church fellowship, who wish that morning to partake of the communion; then the names of certain candidates for Church membership, giving at the same time their addresses, and exhorting any present who might have reasons for objecting to them to make them known at a fitting opportunity; after this the name of a brother who had withdrawn from the Church, and finally the name of a "beloved brother" who "fell asleep in Jesus at eight o'clock on the previous evening." In grateful tones reference is made to his "peaceful end," thanks are given to the Lord for "sustaining him in his great affliction," and the prayers of the Church are requested for "the bereaved widow and family."

These announcements made Mr. Müller gives out the following hymn, taken from a small hymn-book used by the congregation.

O Head, so full of bruises,  
So full of pain and scorn,  
'Midst other sore abuses,  
Mock'd with a crown of thorn.

O Head, ere now surrounded,  
With brightest majesty,  
In death once bow'd and wounded,  
Accursed on the tree.

This beautiful and appropriate hymn is read through with deep feeling, as if the reader feels the force of every word, and is sung through by the whole congregation, led by "a believing choir," with a melting effect. The rest of the service is conducted somewhat after the manner in vogue among "The Brethren." A young man, stepping forward, offers up a long prayer, which is followed by two addresses, delivered by himself, and a middle aged brother, who desires to "say a little more on the subject." These addresses consist merely of simple comments on running passages of Scripture, delivered in a conversational tone by speakers who are certainly in earnest, but not very gifted. The celebration of the ordinance follows, and it is dispensed by Mr. Müller in the ordinary way, except that he aids the deacons in taking round the bread and wine, and each partaker breaks the bread on the plate for himself. There is no collection for the poor; and a service of about one hour and three-quarters in length is brought to a conclusion by Mr. Müller giving the usual benediction.

The evening service is held in the same chapel, and having had tea at the hospitable house of the good deacon referred to, we proceed with him once more to it. At half-past six, the time for commencing the service, the place is well filled, but not crowded. The chapel will seat comfortably about twelve hundred persons, and, as far as we can judge, about that number are present, including the orphans. Mr. Müller this time occupies the pulpit, and the whole of the service is carried on by him in the same way as it would be carried on by any other minister. The chapter selected for the lesson is the third chapter of the Gospel of John, and, as may be expected, an exceedingly good and instructive exposition of it is given. The prayer over and the second hymn sung, we expect another exposition, as

we are told that Mr. Müller does not take a short text, "once in twenty times;" but on this occasion he does take a text, and such a text as we are delighted to hear him handle. It is taken from John iii. 14, 15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." From this glorious text a sermon is preached that we shall not soon forget. In preaching as in exposition, Mr. Müller is quiet and collected, but full of deep feeling, and thoroughly in earnest. He does not deal in much action, though there is an occasional slow movement of the arm, and bending forward of the body. In the pulpit he uses no notes, but speaks extemporaneously. It must not, however, be supposed that Mr. Müller speaks anything that may happen to come first. His matter is, as a rule, carefully prepared and studied before hand; but he deems it right to speak only in the pulpit as the Spirit of God may give him utterance. On this occasion the sermon lasts nearly an hour, but we feel as if we could listen to it an hour longer. A most graphic description is given of Moses lifting up the serpent in the wilderness, and of the wounded Israelites looking to it for relief. Then follows the parallel: as the wounded Israelite, by looking upon the brazen serpent, was completely cured, so the sinner, smitten and wounded by sin, can look upon a crucified Lord and be saved. Now, in describing the wonders of the Cross of Christ the preacher is at home. As far as language will enable him to do so, he magnifies his Saviour and sets forth the wonders of His redeeming love. Whenever he refers to Jesus it is in the most endearing terms. How often he speaks of Christ as "our adorable Lord" we cannot tell; and ever and anon, when expatiating on the wonders of redemption, he exclaims with joyful tones that seem to thrill through the hearer, "How blessed this! how blessed this!" The most powerful portions of the sermon are the appeals made to

believers and unbelievers. The believer is pressed by the love of Christ to live for Him and to look solely to Him; and the unbeliever is urged, in a voice melting with entreaty, to forsake sin, the poison of the serpent which can only destroy the body and the soul. The pleasures of a sinful world are exhibited as giving no real or lasting satisfaction, and every sinner is invited at once to forsake them and come to Christ, to enjoy the solid and lasting pleasures that His religion alone can supply. The frequenters of public houses, theatres, and ball-rooms are warned in plain but affectionate terms that these places lead to destruction, and they are asked if, after they have attended them, they feel either satisfied or happy? As the preacher is making these earnest appeals we glance round on the congregation. No one is asleep; every eye appears to be fixed upon the speaker, and all seem to fall under the influence of what they hear. We cannot help feeling that the Spirit of God is present, blessing His own Word; and that the simple preaching of Christ crucified is as powerful as ever, both to win souls and save them. Such, then, is the sermon; such is the effect. The sermon over, Mr. Müller announces that he will be glad to talk in the vestry with any present who may be seeking salvation. We stay, and see several accepting the invitation: whether he sees them separately we cannot tell, but we should think so as we are informed that these interviews frequently last until ten o'clock. We now leave the building, not only blessed in our own soul, but with a full determination after what we have witnessed, with God's help to preach Christ more than ever.

(To be continued.)

## “PUT YE ON THE LORD JESUS CHRIST.”

BY THE REV. JOHN COX.

THE Apostle Paul proves more at length than any other sacred writer that the term “GRACE” describes the attitude which the holy God delights to take towards a sinful world. He assures us that God is willing to deal with fallen man on this principle, even though he may be found in the worst possible condition. He also proves that when saved by grace through faith, God proposes to continue to deal thus with the restored ones. Saved by grace, they stand in grace, have access into the grace wherein they stand; to them Jehovah is “the God of all grace, who hath called them to His eternal glory.”

It is the will of God that those with whom He is thus dealing in grace should walk in love. He would have them exhibit their heaven-born, God-like principles in all their dealings with others, and that in the household of faith, and among all men.

To animate them thus to act, he reminds them continually of what has been done for them by Christ—what they are in God’s estimation now, and what they are destined to be eternally. He sets before them grace triumphing in the past, and at the present also, issuing in eternal glory in the future.

In Rom. xiii., where the words “*Put ye on the Lord Jesus Christ*” are found, he dwells especially on love as the chief characteristic of true saintship, and then points forward to complete salvation; comforting believers with the thought, and at the same time seeking to awaken them by it, “That their salvation is nearer than when they believed.”

But he knew that they were surrounded by circumstances of a very trying and dangerous character, and that they still were the subjects of tendencies which, if not counteracted and suppressed, would weaken their apprehensions of grace, hinder them from walking in love, and obscure the beams of glory which were shining upon them

from above. He knew that though they were spiritual Nazarites they were in danger of imitating Samson, in laying their heads in the lap of temptation, being shorn of their strength, and so becoming weak like other men. He therefore earnestly warns and directs them, calling on them to awake to a sense of their danger; he shows them what to avoid and what to aim at, or what to put off and what to put on. He animates them also by the consideration that “the night was far spent and the day was at hand.” He then sums up all he had before said at greater length in the emphatic words, “PUT YE ON THE LORD JESUS CHRIST.”

These remarkable exhortations may be applied in three ways, and be expressed by three words, *possession*, *profession*, and *perseverance*, or to putting on Christ by believing, by baptism, and by a Christlike behaviour. In the passage before us the last is intended, and to that we purpose chiefly to refer.

We must *put on Christ as our righteousness*. The Gospel proclaims that there is a free justification for guilty sinners through the righteousness of another. “Behold,” says God by the prophet, “I bring near My righteousness;” and the Apostle says that “God is just when He justifies the ungodly who believe in Jesus.” This righteousness is *unto* all, Jew and Gentile alike; and it is *upon* all them that believe (Rom. iii). When faith takes it up and puts it on, the soul exclaims, “Surely in the Lord have I righteousness and strength.” We quote on this point the words of an Italian martyr of the Reformation period, when this great truth, now denied by so many, shone out like a star of glory:—“As a man arrayeth himself in some fair and costly apparel when he would present himself before some great prince, even so the Christian, arrayed with Christ and all His perfections, presenteth himself before God, the Lord of all, assuring himself that through Christ he is in as good a case as if he had merited and obtained them all by himself. Faith maketh us to possess Christ and all

that is His, as every one of us possesseth his own garment."

To be clothed with Christ is nothing else than believing in Christ as ours. And whosoever believeth this shall find that what he believeth is true. The Christian man should have a steadfast faith that all the goods, all the graces, and all the riches of Christ are his; for God having given us Christ, how should it be possible that He hath not given us all things with Him?" (Rom. viii. 32.)

Those who have believed with the heart unto righteousness should with the mouth make confession unto salvation. This should be done before men, and in God's appointed way. Thus we read, "As many of you as have been baptized into Christ have *put on Christ* (Gal. iii). An examination of this passage, together with Rom. vi. 4-6, and Colos. ii. 12, will prove that the well-known expression of "putting on the Lord Jesus Christ by baptism" has a divine warranty. In baptism believers do that in a symbolic way before men which has been previously done in a saving way in the sight of God. Baptism sets forth *what* Christ has done, and *why* He did it. He suffered, died, was buried, and rose again on behalf of sinners. The baptized believer says, "I depend on all this for justification; I take Christ as my righteousness, and desire to follow Him as my example." As a servant he puts on his master's livery; as a soldier he puts on his leader's colours. As the Israelites on passing through the Red Sea surrendered themselves to the leadership of Moses (1 Cor. x. 2), so baptized persons professedly surrender themselves up to Christ to be guided and governed by Him.

It is *perseverance* alone which proves that persons really *possess* Christ, and that they have rightly *professed* Him. Those who have put on Christ by believing, and in baptism, should continue to make use of Christ, and to aim to act more and more like Christ. These words should be set before us as a *daily copy*. How marvellously comprehensive is the

expression, "Put ye on the Lord Jesus Christ." A *person* most glorious, a *privilege* most precious should commend to us the *precept* as most profitable, as well as most reasonable. This seems to have been a favourite expression with the Apostle. Having congratulated the Colossians in the words, "Ye have put off the old man with his deeds, and *have* put on the new man;" he goes on to say, "Put on, therefore, as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," &c. Put on charity, which is the bond of perfectness (Colos. iii. 9-14). See also, to the Ephesians, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts: and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 22-24).

These and other similar expressions are all summed up briefly in the words, "Put ye on the Lord Jesus Christ." The Apostle seemed deeply to feel that this never could be done enough: that it never would be done perfectly and fully here, and that there was a great danger of its being in some measure left undone. He therefore exclaims, "It is high time to awake out of sleep;" as if he had said, brethren, we must be more earnest, more watchful, more diligent, if we would be more like Christ. And that which he exhorted others to be he aimed at himself. "One thing I do, I follow after, I press towards the mark, that I may know Him and the power of His resurrection, and the fellowship of His sufferings being made conformable to His death" (Phil. iii. 9-12). Well might he say, "Be ye followers together with me." Surely *continuousness* is the great point. "To hold fast the beginning of our confidence, stedfast unto the end;" "To endure unto the end;" "To run the race set before us with *perseverance*;" in a word, to seek daily to live Christ's life over again. This is no easy thing. "When (says

Dr. Barth) we put on a garment no part of the body is seen, but merely the garment itself; in like manner, in a spiritual respect, nothing about us but Christ ought to appear."

But if Christ is thus really to appear upon us, that is, in our temper and behaviour, then Christ must be *in us*. A true Christlike life is an outgrowth of an indwelling Saviour. "It is not (as one observes) a mere copying, but it is like the trees putting on their foliage in the spring. They have their roots beneath, and above they are bathed in sunlight and dew." Thus must it be with us if we would exhibit the meekness and gentleness, the zeal and benevolence of Christ, instead of those hasty tempers and that selfish behaviour which too often are connected with the Christian name.

There are two advantages which will

result from thus acting, suggested by the connection in which these words are found. Such will *adorn* the doctrine of God our Saviour, and will be *armed* against the great enemy, and all his evil influences and temptations. We thus read, "Put on the *armour* of light." This, according to Ephes. vi., 1 Thess. v. just means the various *graces* of the Holy Spirit, and these are really beneficial and beautiful. They defend the soul like armour, and adorn it like excellent ornaments. Christ for us is *security*, Christ in us is *happiness*, and Christ upon us is *beauty*. When this is the case, another advantage will follow; we shall live lives of praise, ascribing the glory of all we are, have, do, and hope to be, to Him who loved us and gave Himself for us.

*St. Mary Cray.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XXV.—ONE-WORD TEXTS.

"New."—Exod. i. 8.

SOLOMON'S declaration that there was no new thing under the sun, must be considered as an eastern hyperbole. Since his day there have been thousands of new things of which, in all his wisdom, he never dreamed. At the commencement of a new year we may profitably take note of some of the things that are "New."

And first,

I. WE HAVE A NEW YEAR. A new period of measured time. The past 1869 is gone, and now our dates will have inscribed on them 1870 for twelve months to come. With these changings and measurements of time arise various reflections. In the space of a year, a thirty-third portion of all the millions of people on the face of the earth will die, and be

succeeded by as many, or more, of newborn children of our race. So that like the flowing and ebbing waters of the ocean, immortal beings will begin and end their probation. With the new year we shall

II. HAVE NEW MERCIES. For God crowneth the year with His goodness. It encircles the whole. Indeed every day and hour and moment He is doing good to His dependent creatures, and supplying their ever returning need. Who can tell the blessings He bestows in a day? How much more difficult to number those of a year! Blessings of every kind and adapted to all the necessities of His vast family. How rich His resources, how constant His care, how incessant His bounty!

We may also expect

III. TO HAVE NEW TRIALS. How few go through a year without troubles, afflictions,

tions, or sorrows. Therefore it is not best to calculate that we shall be entirely exempted. How many, of what kind, or to what extent we are happily ignorant ; but, knowing that "man is born to trouble," that in his best estate he is exposed to change, and afflictions, and griefs, it is wisest to be prepared for them, so that they may not come to us un-awares and unexpected. But we may all anticipate

IV. NEW PRIVILEGES. The year will, as all former ones, present to us seasons of enjoyment and profit. Closet, family, and Church privileges will come to us as in the past, but each one will in itself be new, just as God sends fresh showers, and dews, and sunshine to cheer and bless the labourer, and he will give us "showers of blessing," in the means of grace, and cause His spiritual dews to rest upon us, and send the morning beams of the sun of righteousness to cheer and make us happy and fruitful. But we shall also have

V. NEW DUTIES TO DISCHARGE. The efforts and works of the past will not suffice. Every day will have its fresh task, and the whole its continuous responsibilities. Till the day of life ends we must work in the vineyard of the Church. No sloth or retirement from labour till we lie down in the silent house appointed for all living. For all these ends to be accomplished, we must

VI. SEEK NEW STRENGTH. Dying daily, casting off the worn-out material of our existence, we must seek to be renewed day by day. To the Divine throne of grace we must constantly repair, both to obtain mercy and grace to help in

times of need. Our rejoicing is, God giveth more grace, fresh power, and precious ability to do all His will.

APPLICATION. How many new things there are to cheer us ;—the new covenant—The ever new priesthood of Jesus, for it never waxes old ; new tokens for good ; new spheres of usefulness, &c.

1. Then let us sing more joyously the *new song*. It is new still, and will be ever new. Its theme is one that should move every string of our heart's holiest affections with fresh rapture ; it should be sung by all God's people in the ways of Zion.

2. To many we trust it will be a year of a new moral creation in which old things will all pass way, and all things become new.

Let us

3. Seek a more consecrated newness of life. Not satisfied with past experiences of coldness, indifference, and negligence, but labour to be wholly devoted to the Saviour's service and glory. And all may most appropriately often

4. Meditate on the glories of the NEW JERUSALEM. This earthly state is evanescent, it will pass away with all its sub-lunary glories ; but the New Jerusalem, with its associations and joy, will abide for ever. The day of Divine light and glory will never end.

O, let the mercies past and gone  
Bring me in praise before Thy throne,  
Dismissing every doubt and fear  
In welcoming the new-born year.  
And may the blessings still in store,  
Command my songs of praises more ;  
Until with perfect joy I stand,  
To praise Thee in the better land.  
In one eternal song of love,  
With all the ransomed hosts above.

## Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

THE celebrated William Jay of Bath used to recommend two simple rules to preachers. To all who desired to succeed in the ministry, he would say—

"Seek for such things as will be likely to STRIKE and STICK." Knowing the value of this good advice, I have for some years past aimed to put it in

practice; and the result is that I have now a large number of these striking things treasured up in my storehouse. To allow them to remain there just simply to look at would only be acting the part of the miser who hoards up his treasure at the expense of the people's good, as well as to his own injury. Having therefore, as occasion demanded, made use of them, both in the pulpit and on the platform, and thus proved experimentally that they are calculated to answer William Jay's requirements, I now send them forth by a long-tried and trustworthy *Messenger*, in the hope that others may be pleased to accept them and be willing to make use of them. That they may not only "strike" the reader, but "stick" to him, is the earnest desire and prayer of the gleaner.

#### CHARACTERISTICS OF A GREAT MINISTER.

DOCTOR FERGUSON thus describes the great man:—"The characteristics of the great man are that in spirit and intent he stands erect, speaks with a tongue of fire, expresses his inmost soul in his doings, lets go his hold of self in pursuit of his chosen object, and is willing to lose everything for it." This is a good portrait for a minister of the Gospel. Clothed with the Spirit's might and pure in aim, he should be able to stand erect before angels, devils, and men; his tongue should be as a tongue of fire, because touched with a burning coal from off God's altar; whatever he does for God, for Christ, and humanity, he should do with his whole soul; if any man should let go his hold of self in the pursuit of his chosen object—the winning of souls for Christ and the extension of the Redeemer's kingdom—it is he: and for that he should, like Paul, be "willing to suffer the loss of all things."—*H. W.*

#### NEED OF AGGRESSION.

IF we cease to be aggressive we shall soon cease to be defensive. If we do not win our way boldly into the enemy's country we shall soon beat a retreat. Napoleon continued a warrior until his warlike career was ended. And the reason he gave for it was just this: "Conquest has made me what I am, and conquest must maintain me: if I cease to fight, I cease to reign." And so must it be with the Church.—*Spurgeon.*

#### ABLE TO SEE AND DO.

MYERS has well said, "The greatest men have been able both to see and to do; they have combined in their characters equally insight and energy—elevation of mind and decision of will." What the Church of Christ needs is men of this stamp—men who will have eyes to see what is wanted, and then with energy and decision set about doing it in the right way until they see it is accomplished. Like good generals on the eve of the fight, they will survey the battle-field and make out their plans: and then, having made them out, when the time for the conflict approaches, with the cry of "The sword of the Lord and of Gideon" they will dash into the fight, and never give way till they can raise the shout of victory. To be able to see what is wanted is something: to be able to do it when seen is worth more still: but to be able both to see and do is the best of all. Such great men may the Lord send us! They are needed on every hand. Men who can plan well and act well will prove a god-send in every neighbourhood.—*H. W.*

#### TRUE GREATNESS.

TRUE greatness consists in doing little things on great principles.—*Professor Rogers.*

## Tales and Sketches.

### LORA STANDISH'S SAMPLER.

A MEMORIAL OF THE PILGRIM FATHERS,

BY

THE AUTHOR OF "TROUBLOUS TIMES."

There is a beautifully worked sampler by Lora, daughter of the celebrated Miles Standish, preserved among the relics of the Pilgrim Fathers in the New Plymouth Museum. I believe this piece of needlework is the only known memorial of her in existence.

#### THE SCHOOL. — INTRODUCTORY CHAPTER.

It is now considerably more than two hundred years ago that, upon a certain morning at the commencement of the early Indian summer season in North America, several children of both sexes were collected together in a long low building, lighted by small lattice windows, filled with oiled paper in lieu of glass. The said building made part of one of several newly-erected log houses, situated very near the sea shore on a partially-cleared space of ground taken from what seemed an illimitable extent of forest wilderness, stretching dimly away into a distance further off and more impenetrable than eye of man could measure, or his thoughts calculate upon with any probable degree of exactness. The first settlers in this New England village had barely been enabled to provide a shelter for themselves, amid dangers and hardships and trials of their faith in Him who had guided them across the waste of waters which divided them from their own mother country, such as only He knew, and in His own good time recompensed by the fulness of His blessing on their labours and their children's after them. *Seven* humble dwellings, of the rudest and most primitive construction, had been so increased in number that at the

period of which I write (some five or six years afterwards) they extended in two straggling parallel lines of moderate length, making a kind of street in the centre. Moreover, as each of these cottages had a separate plot of ground attached to it, the vines which grew luxuriantly against the most sheltered ends, wove their tendrils and green garlands about the thatched roofs, and often clambered up the single chimney (for very few of them possessed a second) at the side; while in the garden beds below were plum and cherry-trees, raspberry and currant bushes, strawberries, and wholesome salad herbs, with here and there a scattered rose-bush, white, red, or damask; and if these roses lacked the rich double leaf within leaf of the glowing hearts of their sisters of a softer far-away clime, yet was their breath fragrant enough to recall to their pilgrim planters many a formal, trimly-kept pleasure trodden in youth and manhood, but never, save in dreams, again to be visited by them on earth. These first settlers were the survivors and the children of that band of godly men and women whose memories are now regarded with feelings almost reverential in their admiration, by the peoples of *old* as well as New England. They had in order to escape the penalties inflicted upon them in Britain, for daring to worship God according to the dictates of their conscience, sought the liberty denied at home in this portion of the western hemisphere, then but obscurely known as a region beyond the sea. In that ship of history, that ship for all time, the *Mayflower*, these her passengers (what ship before or since has carried the like), were landed in the depths of an American winter upon a coast the most desolate and perilous that



can be imagined, there to endure cold, hunger, and sickness, mingled with fierce alarms from savage foes, till death, taking one after another of that devoted band, reduced its number by more than half, and still the remainder worked on, rearing their huts, sowing their corn along the border of a primeval forest, and by degrees gaining the goodwill and commanding the respect of the Indian Sachems—its ancient lords. Though hollow coughs might often be heard amid the sound of the axes and hammers of these workmen, and the lean hands which essayed to use their tools, in vain dropped powerless in the task of providing a shelter for feeble women and helpless little ones, in that winter of terrible suffering which followed their first landing upon the shores of New England. The log huts so built were called by a name never departed from. When they with the addition of numerous others, and a timber fort and meeting-house in one, and the earthen wall of enclosure with its four gates, were complete, and in time transformed into a great and prosperous town, which bears the honoured name of Plymouth, because Plymouth was the last sea-port the *Mayflower* touched at on leaving Britain, a kingdom which cast forth as unworthy those who, under God's providence, were destined to become the founders of a nation next to her own in importance. This name of PLYMOUTH was also dear to the grateful hearts of the first New England settlers, by reason of the hospitality given "without grudging" they had received from the inhabitants of that place. Little did these true *Plymouth Brethren* imagine, whilst thus piously bestowing aid and consolation upon the *Mayflower* voyagers, of the solemn and august future awaiting that small company of steadfast-minded, sore-tried souls, or that in them and their descendants lay the unborn greatness of one of the chief nations of the earth. But to return to the assemblage of children mentioned at the commencement of this chapter (from which my digression upon their parents has carried me away), I must

first describe at some length the elderly gentlewoman of comely pleasant countenance seated in their midst. Her cheeks still retained the hue of a rosy apple slightly withered, though her hair was nearly as white as the close cap or hood that covered it, the peculiar fashion of which, as well as that of her gown of a coarse black stuff, told the widowed condition of their wearer. She had her spinning-wheel beside her, with a crutch and pine-wood table at her elbow; upon the latter stood an hour-glass, and by the hour-glass lay a slender yet pretty stiff rod. Mistress Hephzibah, for she was rarely called by any other appellation, had, with her husband and two sons, come out in the *Mayflower*; the former did not long survive the voyage, and the elder of the youths, whose fine, manly person was the pride of his mother's eyes, as was his dutiful affection the joy and solace of her heart, quickly followed. But the younger and weaker brother was spared to live long and prosperously in the land of their adoption, where to this day his descendants are numerous and flourishing. The first resolve made by Mistress Hephzibah, after she had somewhat recovered from the shock of her double bereavement, was to control as much as possible all outward lamentation. So in silence her soul bowed itself to Him who had smitten her, to Him who said, "*Be still and know that I am God:*" her next, to labour resolutely for the most feeble and afflicted of them with whom her lot was cast; nor can there be a doubt, that in thus sharing their sufferings, she insensibly lightened the burthen of her own. In the numberless ways in which a person of strong but tender nature, skilled in all manner of homely experience and useful knowledge, can work, and where the ability is only second to the will, did this good woman minister to those around her, so that when in the midst of her bravely imposed duties she met with the cruel accident which fractured her hip, or as she quaintly phrased it, "huckle bone," and made her a cripple for life, no wife or daughter, nay both together, among

the Plymouth settlers (worthy as they proved themselves in the sharp season of their need), but could have been better spared from their number than this one poor, bereft widow, with wits so ready, with hands so serviceable, hands whose kind, motherly touch were welcome to the sick and the dying. Nor did she fail at those times to speak blessed words of Divine promise, which helped to sustain the trust of many a departing soul in Him who in the midst of her own calamities had bestowed upon her such love, and such strength wherewith to comfort others.

Mistress Hephzibah's remaining son, who was early married, would gladly have provided for his mother to the best of his ability, but his mother had a wonderful self-reliant spirit of her own, a spirit, which while capable of feeling the extreme of gratitude for any service done in love, still retained its natural nobleness of independence. Thus, when, in her turn, stretched upon a bed of helplessness, and tended piously by those who honoured her for her own "works' sake," she laid the cause of her secret anxiety before the Lord, namely, that she might not continue to eat the bread of her children, whilst there remained a possibility of earning a piece for herself, and He graciously heard and answered the voice of her supplication, by revealing to His servant another path to labour in, if widely different, perhaps more important in its ultimate results than that, for a purpose which to herself and others then appearing mysterious, He had seen fit to remove her.

Thus Mistress Hephzibah, as soon as she was very partially recovered from the sad effects of her accident, announced to her friends that by the blessing of God she designed becoming schoolmistress to such of their little ones as they could spare, for the twofold purpose of receiving instruction and being kept out of harm. Her proposal was very thankfully accepted by parents who had to provide food for their families amid toil so heavy and incessant, that scant indeed were their opportunities to impart any sort of book-learning to their young sons and

daughters, already in some danger of growing up as ignorant of the art of reading a primer as their painted, feathered Indian neighbours of the adjacent forest. A part of her son's house (for his young wife loved her mother-in-law much as of old Ruth did Naomi) was enlarged, and separated from the rest for her school; and there did this good woman again begin to labour for the welfare of the newly planted settlement; and if at times she suffered acutely (as indeed she did all her lengthened after-life) from the hurt she had received, still her comely features soon began to wear their wonted tranquil, cheerful look, for it became clear to all that Mistress Hephzibah not merely accommodated herself to, but really liked her prayer-sought and prayer-blest employment.

And how many a child in that struggling little colony in the wilderness had reason when grown to man's estate to bless the gracious Providence which thus provided for its infant years,—an instructress wise but simple-hearted, pious and affectionate; though it must be confessed Mistress Hephzibah belonged to that nearly extinct race of teachers, in certain of whose schools most famous men have gratefully acknowledged that they learnt their letters and were whipped soundly if they deserved it, but loved heartily nevertheless.

If this good dame's lameness in a manner tied her to her wicker elbow-chair, it by no means hindered her bestowing a sharp supervision on her scholars, and if either in the rows of petticoated little Pilgrim Fathers in perspective waxed idle at his task, or was detected casting wistful looks of impatience toward the swiftly drifting sand-heap in the hour-glass, he received a touch of the dame's birch sceptre, which made him hum over the words in his little dog's-eared primer like a bee hanging over a blossom. The girls in this school exceeded the boys in number, for the latter as soon as they were old enough to be inducted into a certain diminutive leather garment, followed their fathers with little hatchets on their little shoulders to the forest, and helped

at the clearings, or, in its season, the fishing in the bay—in short, any kind of labour they were judged capable of performing. But the girls, more favoured, would sometimes be allowed to remain till they became adepts in knitting, sewing, and spinning. The dame's own handsomely carved spinning-wheel (it had made part of her marriage portion) generally stood before her in the school, and the seemingly ceaseless rotation of its wheel may possibly have risen before the mind's eye of some New England philosopher of after days as an emblem of that perpetual motion which sages shook the long curls of their periwigs over, while trying to penetrate the secret by which a whirl so incessant must be governed. Now Mistress Hephzibah's elder female scholars could most of them not only read, but read well, an accomplishment it is to be feared in these our all-accomplished days fallen rather into neglect, and she took such care they should understand what they read, that not a few of them could have borne a searching theological examination with credit, and a demureness very becoming in little modest maidens, taught by a gentlewoman, herself trained at the knee of a parent who had been a learned minister, and written several bulky volumes held in high repute by divines of his day, with pens nearly as industrious as his own. She could also teach them to perform exploits with the needle far more elaborate than plain sewing or simple stitching, and of one of these, a most interesting specimen may be seen at the present day in the Museum of the town of New Plymouth: it consists of a sampler. Shakspeare has immortalised a school-girl's sampler, and as long as a drop of Puritan blood flows in the veins of the daughters of America, I doubt not this Plymouth sampler will be venerated. Now upon the morning referred to in my first page, there might be observed among the gathered scholars a girl busily intent upon a delicate and curious piece of needlework. She sat somewhat apart from her companions, and close to one of the little windows with which the place

was lighted. Through its panes of oiled paper the sun shone mistily, and surrounded her bowed head with a sort of halo, somewhat resembling that the old painters loved to surround their saints and angels with. Daintily had her needle traced upon the sampler she was working nearly the whole of the following verse, stiffly headed by

“LORA STANDISH IS MY NAME.”

“Lord guide my heart that I may do thy will,  
And fill my hands with such convenient skill  
As may conduce to virtue void of shame,  
And I will give—”

Here her marking thread being done, the girl looked up from her work, and showed a countenance lovely—'tis true, for youth and health are always so—yet would a common-place observer have seen less to admire in her clear but rather colourless complexion, pear-shaped face with its exquisite chin, straight nose, and well formed nearly upright brow, than the plump Saxon fairness, round rosy cheeks and blue eyes of certain of her pretty neighbours. Lora Standish's girlish lineaments bore a delicately softened resemblance to the portraits of gently-born persons of Queen Elizabeth's time, who, whether courtiers, statesmen, or scholars, seemed, to judge by their pictures and effigies, to have a style of physiognomy peculiar to themselves, and the age they lived in.

Her needle, as just said, being brought to a stand-still for lack of material, she drew forth from a pocket at her side an embroidered housewife, and again searching the pocket, produced a candied comfit, then, glancing in the direction of Mistress Hephzibah's tall spinning-wheel, she beckoned a little boy near the treadle on which the dame's cork-soled shoe was resting, nearer in fact than any other small wight was wont to venture, he being not only that worthy gentlewoman's favourite, though she would have been angry at the notion of having one, but the curled darling and delight

of the entire feminine portion of the school to boot. This little fellow had been fancifully named Oceanus by his sober pilgrim parents, because he happened to be born during their weary voyage across the ocean in the *Mayflower*. But as he grew older, there appeared something in the temper of the child himself which did not altogether disparage the similitude. He loved when his fellow-urchins were at play, to steal down to the shore and listen, as he told Lora (and the fond girl half believed in his strange prattle) to the talking of the waves. This sea-born child resembled the shell of which it has been said and sung that let it be never so long sundered from its first august abode, it still remembers, and can murmur back an answer to the music of the mighty voice, And now as in glad obedience to Lora's signal, he came for her to wind her silken toils around his outstretched hands, duly holding his little tender thumbs to keep the skein steady, whilst with drooping eye-lids he watched its ending. The

young St. John painted by Raphael, leaning against the Virgin mother's knee, was scarce more beautiful than this fair boy at Lora's. At last her winding done, she took the comfit set upon the window sill, much as a crumb might be for a bird, and dismissed him with a kiss nearly as sweet as the sugared reward of his patience. And then the girl's thoughts whilst she nimbly plied her needle, turned upon the people among whom she lived, the things and circumstances by which she was surrounded in that village of log-huts, with its rough grounds of forest clearing which made her world. At first they glanced about as brightly as if on a humming-bird's wings over the simple flowers of her young life, then a little more gravely they began to settle upon the lines of the verse she had so nearly finished working in her sampler, and separating each from the other, after the fashion of the Puritan preachers she had heard dividing the heads of their sermons; thus did the little maid soliloquize.

(To be continued.)

## Reviews.

*Old Merry's Annual.* London: Hodder and Stoughton.

A MORE captivating Christmas volume for our young people will not issue from the press this season. Unexceptionable articles, free from silly and senseless stories, excellently printed, and got up in first-class style, and amply illustrated. Parents and friends will do well to put this book into the hands of their young acquaintance, and we can only add that we wish it a most successful circulation.

*The Beauty of the Great King, and other Poems, for the Heart and Home.* By W. POOLE BALFERN. Jas. Clarke and Co., 13, Fleet-street.

MR. BALFERN is well known as the author of a number of sweet and telling books about the Saviour, as *Glimpses of*

*Jesus, Lessons from Jesus, &c.*; and these poems are worthy of his previous reputation, and will do both the head and heart real spiritual good. Many of the poems are much above average excellency, and the book, so nicely got up, is just the right kind of a present to Christian friends at Christmas and the New Year. We wish it every success. The Poem *Prayer for the Last*, in our present number is from this Vol.

*Model Christian Heroes.* A Gallery of Protestant and Reforming Men, including Cromwell, Milton, the Puritans, Columbus, First Seceders, Methodists, &c. By Rev. GEORGE GILFILLAN. London: Elliot Stock.

THIS very handsome book, whose author has attained a world-wide celebrity, can-

not fail to command the attention of Christian readers all over Christendom. The themes, and the men connected with them, never can be matters of indifference to the lovers of liberty and holy truth, and the practised writer has evidently designed this to be the very best of his literary productions. We hail the work with much pleasure, and give it our most hearty wishes for an abundant success.

*The Cottager and Artisan*, with very handsome cover, for 1869. Religious Tract Society,

Is a marvel of striking pictorial illustrations and first-class papers, adapted to make the cottage of the peasant and the home of the artizan intelligent and happy. May it be distributed over the land by thousands of thousands.

*Topics for Teachers*. Vol. II. Elliot Stock.

OUR estimate of this work has increased considerably since the appearance of the early parts, and now it is finished we have no hesitation in saying it is the best assistant to the higher order of Sunday-school teachers ever published. It is, in fact, an invaluable reference-treasury of biblical knowledge, and so arranged that its materials are available with little trouble when wanted. The indices to subjects and texts at the end make it all that can be desired.

*Ancient Maxims for Modern Times*. By the Rev. HUGH STOWELL BROWN. Elliot Stock.

A HANDSOME volume of Divine maxims illustrated and enforced by one whose competency for the duty no one will dispute. Dr. Arnot on the Proverbs is first-class, and, equally with him, the Liverpool popular Baptist Minister and Lecturer is at home with his theme. It cannot fail to command a wide circulation, and has our heartiest good wishes.

*The Hive*. A Storehouse of Material for Working Sunday-school Teachers. Vol. II. 1869. Elliot Stock.

WE have felt great pleasure in speaking most favourably of this excellent monthly, and the volume before us we urge on all Sunday-school teachers who do not possess the numbers as they have appeared. It is well bound in cloth, and is worth ten times its cost.

*The Mother's Friend*. Hodder and Co. New Series Volume for 1869.

WE wish this most excellent volume, so nicely done up, and so worthy of its name, could be found in every mother's library in the Kingdom.

#### MAGAZINES, SERIALS, &c.

*The Animal World*. A new monthly, 16 folio pages, and well illustrated, designed to promote humanity to animals, is well adapted to its object, and is thoroughly good, and very cheap. We hope our readers will do all they can to circulate it among their young friends. *Biblical Notes and Queries*. No. VII. Replete with first-class papers for ministers, and students. A critical notice of John Gutbrie's *Pædo-Baptists' Guide*, is worthy of the notice of Baptists, who ought to be well up in the argument on the other side the question. We commend very heartily the last numbers for the year of *The Sword and Trowel*, *Baptist Magazine*, *Old Jonathan* and *The Appeal*. We again speak a word for *The Stepney Green Pulpit*—the good, useful sermons of A. G. Brown: and feel pleasure in presenting to the notice of our readers *Little Frank of Clapham Road, London*. A telling 32mo tract (17, Bishopsgate-street, Without) and *Glory Revealed in the Presence of Jesus in Death: being Memorials of Kitto Hindle*, revised by W. Best, B.A., Leeds. *Topics for Teachers*. No. XVIII, concludes the work. *The Hive*, last number for the year, and the *Scattered Nation*, have our most cordial commendations.

We cheerfully ask our readers to assist in circulating two small 32mo. books, entitled *Something Done*, by the author of *God's Truth*; and *He Died for me*. By O. Winslow, D.D.; both published by J. F. Shaw. And we earnestly recommend a pamphlet, 24 pp., by J. A. Cooper, *How to retain our Elder Scholars*, &c. (Hodder and Co.), and a very striking and remarkably good sermon by Henry Simon, of Tolmers-square Congregational Church, on *The Joy of Suffering* (H. R. Lewis, 136, Gower-street). A very superior small Book and Sheet Almanack called the *London Almanack*, with Scripture texts for every day. The "Sheet" on toned paper, well suited to the vestry, Sunday-

school, and the houses of our working classes (Shaw and Co.).

We are also delighted with a new serial, *The Methodist Family*, which is to be devoted to Methodist biography, progress, and interests in general. Twenty-four handsome pages for one penny. (Elliot

Stock.) We have not seen for many months Shirley Hibberd's *Gardener's Magazine*. The number for December, before us, is overflowing with information and directions that must be invaluable to all amateurs in plants, flowers, as well as bees-keepers, botanists, &c., &c.

## Poetry.

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

#### PRAYER FOR THE LAST.

By W. P. BALFERN.

When to a point draws life's frail span,  
And time slow folds her wings,  
With weeping eyes bids me farewell,  
And sublunary things ;  
When science stands with pensive brow,  
And friendship looks and weeps,  
And love in vain around my bed,  
Her last sad vigil keeps.

When through the mist of coming years,  
My eye no hope can see,  
And shrinks my soul appalled and  
crushed,  
'Neath life's dark mystery ;  
When rising o'er the wrecks of time,  
The great white throne appears,  
And sins long buried pierce my heart,  
And fill my eyes with tears.

When opens to my tremulous eye,  
Eternity's long night,  
And all the lamps which reason trims,  
Yield not one ray of light ;  
When slowly, slowly on I move,  
Towards Him whose eyes of fire,  
Are swift to mark the taint of sin,  
And scorch with righteous ire.

When comes the land of mist and shade,  
The dim, the vast unknown,  
Through which death's river slowly  
flows,  
Cold, silent, and alone ;  
O Jesus, Shepherd, Brother, Friend,  
Bright Sun of endless day !  
Be with me in my little boat,  
When thus I launch away !

O Jesus, Saviour, all divine !  
When shines the great white throne,  
O hide me in Thy righteousness,  
And claim me as Thy own ;  
When o'er my failing powers shall  
spread,  
Eternity's dark night,  
O Jesus, shine ! bright morning Star,  
Reveal the realms of light !

### WHAT WILL THE NEW YEAR BRING ?

What will the new year bring ?  
Is questioned by many a heart,  
As silently into the past  
We see the old year depart.  
'Tis gone with its joys and griefs,  
Gone with its hopes and fears,  
Quickly its hours have fled,  
And now its successor appears.

What will the new year bring ?  
Mercies from God to all ;  
Mercies, each day we live,  
Loudly for praises call.  
And oh, may the year to us  
Bring blessings of nobler sort ;  
Of life, salvation, and peace,  
From heaven's most holy court.

What will the new year bring ?  
Changes and trials, no doubt,  
For many a shadow falls  
On the path for man marked out.  
Grant, Lord, that if sorrows come,  
They all may be sanctified,  
And in the distressing hour,  
Teach us in Thee to hide.

What will the new year bring?  
 Death, we are sure, to some;  
 And oh, how solemn the thought,  
 The summons to us may come.  
 Lord, by Thy grace, we pray,  
 Prepare us to live or die;  
 Fit us to serve Thee here,  
 Or dwell in Thy home on high.

What will the new year bring?  
 'Tis well that we cannot see  
 What lies in the future for us,  
 How gloomy or bright 'twill be.  
 Lord, help us in Thee to trust,  
 We pray Thee to be our Friend,  
 And guide us through all the year,  
 Yea, even till life shall end.  
*Wellingboro'.* THEODORA.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Mr. W. M. Lewis, of the College, Bristol, has accepted an invitation to the pastorate of the church at Bridgewater.

Rev. J. Manning has accepted an invitation to the pastorate of the united churches of Muckworthy, Halwill, Germansweek, and Ashwater, Devon.

Rev. D. Jones, late of Shrewsbury, has accepted an invitation to the pastorate of the church, Hanbury-hill, Stourbridge.

Mr. J. S. Colville, of the Tabernacle College, has accepted an invitation to the pastorate of the church, Market Harborough.

Rev. J. Eames, of Surrey-lane Chapel, Battersea, has accepted an invitation to the pastorate of the church Ebenezer, Southsea, Hants.

Rev. T. Poston, of Norwich, has received an invitation to the pastorate of Marlowes Chapel, Hemel Hempstead, which he has accepted.

Rev. D. R. Jenkins, minister of the church, Abertillery, has received and accepted an invitation to the English church, Aberdare.

Rev. W. Scriven, late of Ilfracombe, has accepted an invitation to the pastorate of the church, Lodge-road, Birmingham.

Mr. J. E. Brett, of the Tabernacle College, has accepted an invitation to the pastorate of the church, Dorchester.

Rev. J. Upton Davies, B.A., of Kingsbridge, Devon, has accepted the pastorate of the church at Brompton.

Rev. J. Owen, of Soho-street, Liverpool, has accepted an invitation to the pastorate at Mount Pleasant, Swansea.

Rev. W. Nicholson, of Coleford, has accepted an invitation to the pastorate of the church at Ledbury.

Rev. S. Kevan, of Colbrook, Bucks, has resigned the pastorate of the church, much to the regret of his many friends.

Rev. J. Stubbins (late of Quorndon, Leicestershire), desires to state that his present address is Belsize House, Tenby, Pembrokeshire.

### RECOGNITION SERVICES.

BANBURY.—On Tuesday, November 16th, the recognition of the Rev. L. G. Carter as pastor of the church, took place. The services were introduced with reading and prayer by the Rev. J. W. Parker, of Banbury; the introductory discourse was delivered by the Rev. T. Bentley, of Chipping Norton; the recognition prayer was offered by Rev. C. Vince, of Birmingham; and the charge to the minister was delivered by the Rev. C. Williams, of Southampton. Tea was provided, and in the evening the Rev. C. Vince, after referring to the high estimate he had formed of Mr. Carter's character and ministry during his residence in Birmingham, preached to the church and congregation. Rev. C. Williams closed the services with prayer. Several other ministers of different denominations were present.

BURNHAM, SOMERSET.—On November

16th, a tea and public meeting was held to welcome Mr. W. Wiggins (of the Tabernacle College), as pastor. Tea was provided, at which about 150 persons were present. The public meeting was held in the chapel. The chair was taken by J. W. Cross, Esq., of Bristol. After a speech from the chairman, Mr. Pople, the senior deacon, gave Mr. Wiggins a hearty welcome in the name of the church. Addresses were also given by the Revs. W. Lewis, J. Wilshire, J. W. Beard, and the pastor. The meeting was highly interesting, and the friends were much encouraged.

CULLOMPTON, DEVON.—On Monday, December 13th, services were held in connection with the settlement of Mr. Forth, late of Zion Chapel, Pontypool, and formerly of the Tabernacle College. In the afternoon the Rev. E. G. Gange, of Bristol preached. The Rev. E. Webb, of Tiverton, and C. Baker, of Bradninch, assisting in the services. After tea a public meeting was held, the Rev. J. Field, of Exeter, presiding. Congratulatory addresses were delivered by the Revs. — Spilsbury, of Uffculme, Independent, — Binney, of Saint Hill, J. Cruickshank, of Uffculme, H. Hill, of Ottery, E. G. Gange, and E. Webb, who, as secretary of the county association, gave the pastor a cordial welcome.

#### PRESENTATION SERVICES.

BLOOMSBURY.—Sunday, December 5th, being the twenty-first anniversary of the opening of Bloomsbury Chapel, special services were held. The Rev. W. Brock, D.D., who has been the pastor from the opening, preached two sermons, and in the afternoon a very large number of the members commemorated the Lord's death at communion. At the Mission Hall, Moor-street, Seven-dials, the Rev. G. W. M'Cree, the missionary of the church, also had a special service. On the following Wednesday, a meeting was held in Hanover Square Rooms, when addresses were delivered by Rev. W. Brock, D.D., Rev. G. W. M'Cree, James Harvey, Esq., James Benham, Esq. The latter gentleman presented to Dr. Brock a cheque for £1,000, which was suitably acknowledged.

PECKHAM.—Rev. Thomas J. Cole, late of Park-road Chapel, on his birthday,

November 15th, was presented with an elegantly bound family Bible—Scott and Henry's Commentary—and a pulpit hymn-book, as a token of kindly regard from a large number of his late congregation.

STOCKTON-ON-TEES.—On the evening of the 12th inst., a large number of friends connected with the congregation of the chapel, Wellington-street, assembled to take an affectionate leave, for a time, of the Rev. A. Gibb, who has been successfully labouring amongst them for several weeks past. Upon this occasion, a purse of money, also an address, was presented to the rev. gentleman, as an expression of the feeling of the congregation, their regret at losing his valuable services—their high estimation of his public and private character, and their due appreciation of his faithful ministrations. Mr. Gibb appropriately responded.

#### NEW CHAPELS.

FAKENHAM, NORFOLK.—The opening services of the new chapel, were held on Wednesday, December 1. In the morning a meeting for prayer was held. Rev. T. A. Williams, of Swaffham, delivered an address. In the afternoon at three, Rev. G. Gould of Norwich, preached the opening sermon, after which tea was provided in the British School-room. In the evening, a meeting was held in the chapel, presided over by Rev. C. Stovell, who has been pastor of the church for nearly two years. In his address he stated that the effort to build the new premises began about six months after his settlement, but a building fund was not commenced till December, 1868. The old building was at first a barn, and had been used as a chapel for sixty-three years. It was inconvenient, ugly, small, and unsafe. In addition to the chapel, the committee had been compelled to rebuild the minister's house adjoining, because it was even more dilapidated than the chapel. The estimated cost, including fittings, &c., will be about £670, towards which £464 had been subscribed. Addresses were delivered by Revs. T. Turner, G. Sears, J. Eaglet, T. A. Williams, and Mr. R. Lynn. The proceeds of the services and tea amounted to £15.

PLOWFIELD, HEREFORDSHIRE.—The



opening services of the new chapel, were held on Sunday and Monday, November 28th and 29th. On Sunday two sermons were preached by the pastor, Rev. J. Beard. On Monday, T. Blake, Esq., of Ross, preached. In the evening a public meeting was held in the chapel, under the presidency of Mr. Blake. The Rev. J. Beard presented a statement of the financial condition of affairs. The chapel had been erected to seat 120 persons at a cost, inclusive of seats and fittings, of £180, and the receipts to the present time were about £100, leaving a balance of £80 to be supplied. The ground, as well as a liberal contribution, had been kindly given by Mr. Jones.

**BEDFORD.**—Through the exertions of the Rev. R. Speed and his friends, a beautiful and commodious place of worship has been erected in this town. They have succeeded in raising, at a cost of £3000, a chapel which is acknowledged by all to be both an ornament to the town, and a credit to the denomination. A series of opening services have been held. Rev. J. A. Spurgeon and Rev. N. Haycroft, D.D., preached; and also Rev. H. Dowson, J. Benson, B.A.; morning and evening, Rev. H. J. Betts, and Rev. J. Brown, B.A., and others. A public meeting was held in the Bedford Rooms, under the presidency of A. B. Goodall, Esq., formerly of Hackney, now of Bedford. Congratulatory addresses were delivered. Upwards of £100 was realised at the services, and monies and promises have been received to the extent of £2300.

**KILMARNOCK.**—The foundation-stone of a Baptist church which is in process of erection in Fowlds-street, was formally laid on December 7th, by Thomas Coats, Esq., of Paisley. Rev. E. J. Stobo, pastor, presided, and in opening the proceedings, gave an account of the rise and progress of the movement which had resulted in the erection of a place of worship for themselves, and stated that, with the assistance of friends at a distance, they had been enabled to enter upon building operations, with the prospect of opening the new church clear of debt. The building in course of erection is of a plain Gothic description. The basement floor will consist of a school-room capable of accommodating upwards of 100 pupils, together with vestry, &c., while the upper or church floor will be seated for about

320 people. The cost will be about £1,200.

**REDBOURNE, HERTS.**—The memorial-stones of a new chapel in this village, were laid on Monday, November 15th, by B. Piffard, Esq., of Hemel Hempstead, and Rev. B. Davies. The proceedings were commenced by the Rev. C. B. Sawday, who preached in the assembly-room. After which the company adjourned to the site of the new chapel, and were addressed by the pastor Mr. H. Dunington, of the Tabernacle College, by B. Piffard, Esq., and the Rev. B. Davies. The memorial-stones were then laid by the above-named gentlemen, and the company returned to the assembly-room for tea. In the evening the room was crowded, and a meeting was held, over which J. Fisk, Esq. of St. Albans, presided. Addresses were given by Revs. B. Davies, W. Crick, and the pastor; also by Messrs. R. Gibbs A. Amsden, and C. King. So great was the interest excited, that a large congregation assembled at seven o'clock the following morning to hear a sermon by the Rev. B. Davies.

#### NEW CHURCHES.

**DORKING, SURREY.**—On Friday, December 3rd, a Baptist church was formed. This cause has been raised through the instrumentality of Mr. T. Wheatley, of Tabernacle College, who was invited to preach there about eight months since. A tea was provided at five o'clock in the room where the usual services are held, which was well attended. After this meeting a sermon was preached in the assembly room of the town by the Rev. J. T. Wigner, of New Cross. Much of the Spirit's power was experienced, and doubtless a lasting blessing will result. Upon the conclusion of the sermon, the Lord's Supper was administered and the church formed.

#### MISCELLANEOUS.

**WIRKSWORTH, DERBYSHIRE.**—The chapel having been closed for several weeks on account of painting and alterations, was re-opened on November 14th, by the Rev. J. Pike, of Derby. On

Monday afternoon tea was provided in the schoolroom, and in the evening there was a public meeting in the chapel, presided over by R. Spencer, Esq. Rev. D. McCallum, Melbourne, delivered an address on "The Signs of the Times, and the Duty of Nonconformists with respect to them." Revs. P. Walker, J. Young, and H. Mellon, also delivered addresses. On Tuesday evening the Rev. D. McCallum preached. The services were well attended.

OLD FORD, VICTORIA-PARK.—The anniversary services of Park-road Chapel were brought to a close by a tea and public meeting, held on the 16th of Nov., when J. Harvey, Esq., treasurer to the London Baptist Association, presided. From the statement made by the pastor, Robert R. Finch, it appeared that the year's labour had been one of encouragement, especially in the large reduction of the chapel debt, and it was resolved that a very determined effort be made to remove the remainder of the mortgage at once. The Revs. J. Thomas, B.A., J. W. Munns, J. Orange, J. R. Beecliff, Messrs. J. Freeman and L. Lemin, addressed the meeting. The Rev. E. Schnadhorst closed the proceedings with prayer. The anniversary sermons were preached by the Revs. A. Brown, J. Spurgeon, J. O. Fellowes, and the pastor.

BRADFORD.—Rev. J. Makepeace, the minister of Hallfield Chapel, was a few months ago compelled to resign the pastorate on account of ill health, to the deep regret of the church and congregation. On the 9th November, a deputation from friends connected with Hallfield Chapel waited upon him at Ben Rhydding, for the purpose of presenting to him a farewell testimonial of attachment and respect, consisting of a sum of money, which raises the amount presented to Mr. Makepeace by his people and others since the commencement of his illness to a total of about £240. The testimonial was presented on behalf of the subscribers by Mr. R. Goddard, who expressed in earnest terms to Mr. Makepeace the sentiments of sympathy which had prompted the testimonial, and the desire of the subscribers that he may speedily be restored to health, and be able again to resume the work which he has for between five and six years prosecuted with such success. As the result of the treatment

Mr. Makepeace has undergone at Ben Rhydding, his health is very materially improved, and there now appears to be a fair prospect of his complete restoration.

ACTON.—The chapel having been closed for repairs and improvements the opening was commemorated by special services. On Sunday, November 14, sermons were preached in the morning by the Rev. J. Clifford, M.A., and in the evening by the Rev. F. Tucker, B.A. This was followed on Tuesday by a tea and public meeting in the chapel, when a large gathering of people assembled.

READING.—Handsome new school-rooms in connection with Kings's-road Chapel were opened on Tuesday, November 23rd, by the Rev. J. Aldis, till recently the pastor of the church. The schoolrooms are erected at the back of the chapel at a cost of £1,100, on land kindly given by J. H. Blagrove, Esq. After tea, a public meeting was held, under the presidency of G. Palmer, Esq., and addresses were given by Revs. Messrs. Legg, Bulmer, Stevenson, Longhurst, Wood, and the superintendent of the school. A testimonial consisting of a very handsome silver tea-service and a purse of fifty pounds was presented to the Rev. J. Aldis during the evening by E. West, Esq., on behalf of the church and congregation, as expressive of their appreciation of his zeal, faithfulness, success, and talent during his fourteen years' ministry amongst them, which was acknowledged by the rev. gentleman in a most impressive and eloquent speech.

VERNON CHAPEL, KING'S-CROSS-ROAD, has for some time past been closed for repairs, alteration, and enlargement. It was reopened on Sunday, Nov. 28, and now looks like a new building. It affords accommodation for over 1,300 persons. The school-room below is improved, and class-rooms are added. The sermons on Sunday, the 28th, were preached by Mr. Stott, in the morning; Mr. Varley, in the afternoon; and the pastor, C. B. Sawday, in the evening. On Dec. 1st, a tea-meeting was held. G. Williams, Esq., presided at the public meeting held in the chapel, and addresses were delivered by Revs. A. G. Brown, W. H. Burton, W. Stott, and the pastor. The treasurer reported that nearly £1,500 had been given, leaving £800 still to be raised. In answer to an appeal from the pastor, and

headed by a donation of £25 from the chairman, the congregation promised £220 on the spot, making, with the £30 10s. collected on Sunday, the noble sum of over £250.

**VACNHALL, BAPTIST CHAPEL.**—The sixth anniversary was commemorated on Sunday and Tuesday, the 14th and 16th of Nov. Three sermons were preached on Sunday. In the morning, by Rev. J. D. Williams; afternoon, by Rev. J. Butterfield; evening, by Rev. Louis Herschell. On Tuesday, after tea, G. Hanbury, Esq., took the chair, when the following ministers and others delivered addresses:—Revs. H. Buck, R. Berry, Judge Payne, T. Cook, J. Marchant, and the pastor, Geo. Hearson. A handsome writing-desk was presented to the superintendent of the Sunday school—the pastor's brother—by Mr. S. Saunders, on behalf of the senior class of young ladies. The singing class enlivened the meeting by several beautiful pieces in good style. The pastor brought these services to a close by heartily thanking his friends for their generous help and zeal, which, by the blessing of God, had already resulted in the establishment of a considerable church and congregation.

**PENGE.**—The fourth anniversary of the pastors' ministry, and of the establishment of the Baptist interest in Penge, was celebrated on Sunday, 21st Nov. In the morning F. W. Lloyd, Esq., preached, and in the evening the Rev. S. A. Tipple. On Monday a goodly company partook of tea in the school-room, and at seven the public meeting took place, F. W. Lloyd, Esq., presiding. The chairman, in an appropriate speech, congratulated the pastor on the past success of his labours, and expressed a hope that the work would still go on increasing. Speeches were then made by the Revs. J. Mitchell Cox, pastor, John Teal, and Benjamin Davies.

**STRATFORD-ON-AVON.**—On Monday, Nov. 1st, a meeting was held to commemorate the second anniversary of the settlement of Edmund Morley as pastor of the church in this town. At six o'clock upwards of 200 persons sat down to tea. At the public meeting the chapel was crowded. Mr. Ennals, sen., one of the deacons, presided, and reported that considerable success had attended the ministry of Mr. Morley, and that the Bible-classes, Sunday-school, and other

agencies were in successful operation. Addresses were then delivered by Rev. W. R. Irvine, of Chipping-Camden, and J. B. Deherty, of Kenilworth; also by Messrs. J. H. Thorne, J. T. Dickie, and William Ennals, jun. On Monday the 15th, was celebrated the anniversary of the Pastor's Bible Classes. After tea speeches were delivered. During the evening Mr. Morley's class presented to him, through their eldest member, as a token of their love and esteem, a valuable watch, with suitable inscription, and the members of the female Bible-class presented to Mrs. Morley, through their youngest member, a very handsome photograph album, bearing also a suitable inscription.

**LERRI, N.B.**—The first anniversary of the Church meeting in Duke-street Chapel was held on Lord's Day, the 7th November, and following Tuesday evening. On Sabbath the services were conducted in the morning by the Rev. S. Newman, of Edinburgh; in the afternoon by the Rev. R. Lennie, pastor; in the evening by the Rev. F. Johnstone, of Edinburgh. On Tuesday a public *soirée* was held. The pastor occupied the chair, and in the course of his opening address referred to the fact that they had met to celebrate the first anniversary of the Church, of the pastor's settlement, and of their place of worship. Suitable addresses were afterwards delivered by Rev. Mr. Lennie; Revs. W. Tulloch and W. C. Bunning, of Edinburgh; A. S. Muir; and S. Abell, of Leith. The meeting was closed by prayer and the benediction.

### BAPTISMS.

*Airdrie, Lanark, N.B.*—Nov. 28; Five, by Mr. Fulton, for Church, at Coatbridge.

*Burwell.*—Nov. 11, in the river, Three, by D Morgan.

*Burgh, Lincolnshire.*—December 5, Two, by W. E. Thomsett.

*Belfast.*—September 30, One; November 12, One, by W. Gilkes.

*Battersea, Surrey-lane.*—December 2, Two, by Mr. Eames.

*Bandford-street.*—August 29, One; October 24, Two, by A. J. Towell.

*Braunston, Rugby*.—December 5, One, by J. W. Colo.

*Cambray, Cheltenham*.—December 16, Six, by W. Jackson.

*Coleraine, Ireland*.—November 7, One; November 21, One, by Alexander Carson, M.A.

*Darlington, Archer-street*.—September 17, Six; Pastors, P. W. Grant, and W. F. Arley.

*Hanley*.—December 12, Eleven, by Mr. Priske.

*Jarros-on-Tyne*.—September 5, Nine; December 5, Eight, by W. Banks.

*Kislingbury*.—April 23, Two; November 11, One, by J. T. Felce.

*Leicester, Harvey-lane*.—November 2, Six, by G. T. Ennals.

*Llandilo, Moriah*.—November 21, One, by G. H. Lewellyn.

*Markgate-street, Beds, Old Baptist Chapel*.—August 26, Two; October 21, Two; November 25, Three, by W. Crick.

*Metropolitan District—Deptford, Octavius-street*.—November 5, Six, by D. Honour.

*Metropolitan Tabernacle*.—November 1, Twenty-six; November 3, One; November 11, Twenty; December 2, Twenty-seven; December 3, Ten, by J. A. Spurgeon.

*Old Kent-road, Sylvan-grove*.—December 1, Four, by Mr. Buckingham.

*Wandswoth, East-hill*.—November 28, Three, by J. W. Genders.

*Meopham, Kent*.—November 7, Two, by W. K. Dexter.

*Netherton, Ebenezer*.—October 31, Seven, by W. Jones.

*Over Darwen, Lancashire*.—October 31, One; November 28, Six, by W. H. McMechan.

*Parkend and Yorkley*.—November 21, Seven, by H. Morgan.

*Portsmouth, Landport, Lake-road*.—December 1, Six, by T. W. Medhurst.

*Pontesbury*.—November 28, Four, by Mr. Evans.

*Resolven, Neath*.—November 14, One, by D. R. Davies.

*Risca, Mon*.—October 31, One; November 7, Four, by T. Reeves.

*Stratford-on-Avon*.—November 3, Three, by E. Morley.

*St. Alban's*.—November 11, Five, by H. Dunnington, Gor Church at Redbourn.

*Tring, Ebenezer*.—December 5, One, by W. F. Edgerton.

*Ugswilline, Devon*.—December 16, Eight, by Mr. Cruickshank.

*Upper Tyosment, Wales*.—October 13, One, by J. Jones, for D. Roberts.

*Wolverhampton*.—October 31, Two, by T. B. Myers.

second year of his age. He was a son of the late Rev. James Smith, of Cheltenham. In his sixteenth year he was baptized by his father, in New Park-street Chapel, London. In his father's diary we have the following entry:—"January 2nd, 1844. I ended the last year by baptising sixteen believers, the last of whom was my son Joseph. The place was thronged. The subject was, 'Who, then, is willing to consecrate his service this day unto the Lord?' The season was very solemn and impressive, and I hope that much good was done." A few years after this Mr. Smith commenced preaching, and in 1852, he accepted an invitation to become pastor of the church at Pontesbury. In this office he continued to labour successfully for four years, and afterwards devoted himself, for the remaining fourteen years of his life, to evangelistic work throughout Shropshire. During this period his service was freely rendered to the churches, and by his death many ministers and churches have lost a valued helper. Mr. Smith was a man of ability, energy, and devotedness. In his home ministers of the Gospel always found a cordial welcome. His last public service was to preach for the Presbyterians of Shrewsbury, a few weeks before his death. The text, from which he spoke on this occasion with marked feeling, was, "O that I had wings like a dove, then would I fly away and be at rest." During his illness, which he bore with great patience, he had the sympathy of the whole neighbourhood where he resided. All respected him for the honest, consistent, and fearless advocacy of the truths which his freedom, and early training and conviction rendered dear to him. The funeral took place on November 25th, when the remains were deposited in the cemetery. The funeral services were conducted by the Revs. Walter Price and Thomas Evans.

At Victoria Mills, Market Drayton, on the 20th October, aged 72 years, Edward Ryley, Esq. He was a liberal supporter of the cause at Drayton, and his kind disposition had endeared him to a large circle of friends. His last moments were an unanswerable testimony to the truth, that "it shall be well with the righteous." He went home declaring, "I know that my Redeemer liveth." Blessed be Grace, unmerited Grace!

## RECENT DEATHS.

We record, with regret, the death of the Rev. Joseph Smith, of Pontesbury, the decease of whose wife was so lately recorded in these columns. He died on Sunday, November 21st, in the forty-

## THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST.

Oh, come, ye poor ignorant worldlings that know not this "Pearl of great price!" Come ye and buy without money and without price! What avail all your possessions if ye possess not salvation? What benefit will ye derive at last from all your friendships, if ye enjoy not the friendship of a Saviour? Will the sun enlighten you in the way to heaven, or the moon disclose to you the road to hell? Will the stars reveal to your eyes the contents of eternity, or can the lightnings make known to you a judgment to come? Will science justify you? Can business sanctify you? Has the world died for you? Ye must leave this world as naked as ye entered it; what then will avail all that ye must leave behind you, or all that which worms shall speedily devour? Be wise, my fellow-men, be wise; sell all that ye have, rise up and follow Christ. Behold Him that will lead you out from the curse, from sin, from death, from all evil. Behold Him that will even now receive you as a Saviour—receive you as you now are, and make you to be what now you are not. Behold Him who waits to receive your guilt, and to give you His own righteousness—who will give Himself to you, whilst you give yourself to Him.—*Rev. J. Macdonald.*

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from October 20th, to December 17th, 1869.*

£ s. d.			£ s. d.			£ s. d.					
Mr. W. Davison ...	0	4	0	J. K. ...	5	0	0	A lover of Mr. Spurgeon's Sermons, Edinburgh... ..	0	10	0
Mr. J. G. Conder ...	3	3	0	Collection at Drummond-road, Bermondsey ...	4	0	6	Mr. Johnstone ...	1	0	0
K. S. M. ...	0	5	0	Mr. J. Banger ...	1	1	0	Mr. Bryant ...	1	1	0
Mr. N. P. Sharman... ..	10	0	0	Mr. Chas. Griffiths ...	1	1	0	Mr. G. Ballard ...	1	0	0
A. S. L. ...	0	10	0	Mrs. F. Woodhams... ..	0	10	0	Mrs. Bickmore ...	20	0	0
Miss H., per B. B. L.	0	10	0	Mrs. Tunstall ...	0	10	0	Ditto, quarterly ...	2	0	0
Miss Maxwell ...	0	5	0	D. W. ...	1	0	0	Mr. H. B. Frearson... ..	5	0	0
Mr. A. Hornsey, per Rev. J. Collins ...	0	5	0	Mr. J. Corbet, per Mr. A. Jameson ...	1	0	0	Omega ...	0	10	0
A Friend ...	2	0	0	John Ploughman, Willingham ...	0	5	0	Mr. and Mrs. Booth ...	1	0	0
Mr. W. Ladbrook ...	0	10	0	Rev. S. Murch ...	2	0	0	Collection at Tamworth, per Mr. W. Carnes ...	2	2	0
S. Cullen ...	0	5	0	Mr. Salvage ...	1	1	0	Profit of Lecture by Mr. C. H. Spurgeon	64	2	0
Miss Rogers ...	0	1	8	Mr. and Mrs. McDougall ...	1	0	0	Weekly Offerings at Metropolitan Tabernacle			
Mr. J. Green ...	0	2	4	S. A. ...	1	0	0	Oct 24	20	11	1
The Misses Dransfield	2	2	0	Mr. W. Carter ...	2	2	0	" "	31	36	7
G. M. R. ...	0	5	0	Mr. May ...	0	5	0	" "	Nov. 7	27	3
S. M. S. ...	5	0	0	Mr. W. Davison ...	0	2	0	" "	"	14	29
Mr. H. Gifford ...	1	0	0	A mite for the Master's work ...	0	2	6	" "	"	21	40
Mrs. Jones ...	0	15	0	Mr. William Wright	2	0	0	" "	"	28	27
Mrs. Sedgley, Collecting Box ...	0	17	7	C. M. C. R. ...	0	5	0	" "	"	Dec. 5	31
Miss Pringle, per Rev. W. C. Bunning ...	1	0	0	Collected by Miss Jephth ...	1	5	0	" "	"	12	27
M. A. S. ...	1	0	0	Mrs. Burls ...	4	0	0				
A Friend at Sunbury, per Mr. J. Menlove	0	5	0	Mr. A. A. Croll ...	50	0	0				
Miss Fountain, per Rev. H. Hill ...	1	4	6	Miss S. B. Pavey ...	0	10	0				
Maryport ...	0	10	0	Mr. H. Pledge ...	1	0	0				
A Friend, per Mr. W. Galt ...	0	10	0	Mr. and Mrs. T. ...	50	0	0				
Mr. M. Clark... ..	1	0	0								

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

CHARLES BLACKSHAW.

## PREPARATION FOR THE LORD'S SUPPER.\*

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

“Let a man examine himself, and so let him eat of that bread, and drink of that cup.”—I COR. xi. 28.

“LET *a Man* examine himself.” That is any man—every man who intends to eat of that bread and drink of that cup. The word is indefinite that it may be understood to be universal. No man is to come to that table, no woman is to draw near without the previous self-examination. No age will excuse us, for there have been aged hypocrites, as well as young deceivers. No office will exonerate us from this examination, for there was a Judas even among the Apostles. The highest degree in the Church of God may consist with the most rotten formality. We are to examine ourselves each time we come. Each man is to do so. No one is to shirk the personal duty. Every one is to undertake it as in the sight of God. Brethren and sisters, you members of the Church, about to come around this table, give ye heed to the mandate of the Holy Ghost, by the inspired Apostle, “Let each one here examine himself, and so let him eat of this bread.”

“Let a man *examine* himself.” The word is forcible. Let him make inquisition into his own soul, as to whether all be right or not. Let him search diligently, tracing out every symptom that looks unfavourable, if perhaps that symptom may reveal the truth. Let him dwell upon every dark side or ill-looking spot, if peradventure those dark signs should mean more than is apparent on the surface. We are not to trifle with ourselves by making a superficial survey. Let a man examine himself as doth the dealer in precious metals when he thrusts the ore into the fire, knowing that only the gold will come out, while the dross will be consumed. Put yourself into a crucible. Heat the furnace of examination seven times hotter than it's wont, for since your heart will, if possible, escape from knowing the truth, be resolved that it shall know it, and the worst of it too. Let a man review, test, prove, search, try. In all the strongest words that I could find that mean the fullest closest scrutiny would I put the language of the Apostle, “Let a man examine himself.”

“Let a man examine *himself*.” He need not be so particular to examine those that surround him. If there should be unworthy communicants at the table, his communing will not thereby be damaged. Though some may have intruded where they ought not to be, yet if your heart and mind shall come near to Christ in actual fellowship, we shall not have the less indulgence from our Lord because a Judas happened to be there. “Let a man examine himself.” Let it be personal work. I know there is an examination through which the Church-member among us passes, when such as are experienced in the faith ask, “What knowest thou of these things? What is thy faith touching this and that? Hast thou believed? Hast thou repented?” Such an examination, however, must never content you. I pray you never feel that it is any certificate of genuine discipleship to have been seen by the elders, or to have had the pastor satisfied of your conversion. We are poor fallible creatures; we cannot profess to search the heart; nay, we never did profess it. It is but your outward life, and your profession, that we are called upon to judge at all. You must not go by our examination, but “Let a man examine himself.” You are to look into your own heart, with your own eyes only, and ask to have them enlightened by the Holy Spirit. You are to hold the balance your-

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No. 135, NEW SERIES.

selves, and weigh your soul therein. You are not to be satisfied with a second-hand judgment, or with another man's search. Take the candle yourself, man. Go through every corner and every crevice. Sweep out the old leaven, and so keep the feast in simplicity of heart. "Let a man examine himself."

"And so," saith the Apostle, "*let him eat of that bread.*" That is to say, *the examination is to be seasonable.* It is to come always at the time of the eating of the bread and the drinking of the wine. It should always be the prelude to communion. Examination should preface enjoyment. You should see whether you ought to be there, and have a right to be there, and that ascertained, then you should come, but not till then. Is it not a very significant circumstance that the very first time our Lord took the bread and brake it, and instituted this Supper, there was at that very time a self-examination going on, and they then made an appeal to the Lord Himself at the conclusion, for each one said, when the question was asked as to who it was that should betray Him, "Lord, is it I?" "Lord, is it I?"—not at all an unsuitable question to be passed round to-night, when we shall break bread, and hear it said, "One of you will betray Me." Ah; brethren, I fear there are many more than one here among professors who will betray Him. Perhaps there be scores, if not hundreds, among so large a mass of professing Christians who will not prove, after all, to be genuine. Then let the question, though it stir the anguish of your souls, pass round among you, "Lord, is it I?" "Lord, is it I?" nor let any man eat of this bread, or drink of this cup, till he hath humbly in his soul sought to put it to his conscience, that he may investigate this matter whether he is Christ's or not.

Now, dear brethren, for a few minutes only, we shall *look at the matter about which we are to examine ourselves*; and then *we shall press upon you this examination, by giving you a few reasons for it.* May God grant us a blessing in this searching business.

#### I. First, CONCERNING WHAT WE ARE TO EXAMINE?

You will observe that the text does not tell us, "Let a man examine himself as to this or that particular, and so let him eat." He is to examine himself; but the Apostle does not say about what. The inference is that he is to examine himself about this Supper; he is to examine himself as to whether he has a right to eat of this bread and to drink of this wine. The Supper gives us the clue, then, as to what we are to examine ourselves upon. I shall see before me presently broken bread and the wine-cup filled with the red wine. These two things are the emblems—the bread of the body of Christ, which was bruised and made to suffer for our sake—the wine of that precious blood of Christ by which sin is pardoned and souls are redeemed.

I have no right to touch these emblems *unless in my soul I believe the facts that they represent.* Shall I not begin to question myself then? *Do I accept as a certain fact that the Word was made flesh and dwelt among us?* Do I believe that God descended from the highest throne of glory, and became a man of woman born? Do I believe that He suffered in human flesh, the Just for the unjust, to bring us to God? Do I believe that in His blood, which was "shed for many," there is a virtue for the putting away of sin and making atonement to Almighty God, and that so sinners may be accepted in the beloved? Unless I believe these things I am clearly a hypocrite, a damnable hypocrite, if I dare to come to this table at all. I am perverse among the perverse to thrust myself in to touch the emblems when I do not accept the facts which those emblems set forth. Now, every man here can easily examine himself by that test, but I hope the most of us here would say: "We do believe those facts." Yes, but do you believe them as facts that are forcible in themselves and fraught with consequences? Do you apprehend them in their amazing weight and their stupendous bearing upon the judgment of God and the destiny of men. God made flesh—God incarnate—Jesus, Imanuel suffering to

put away the sins of His people—The Christ of God presenting salvation to every soul that trusteth in Him! Why, this is news such as never stirred even Paradise itself before. It is the best, and highest, and most wondrous news that angels ever heard. We ought so to hear and so to accept these facts in that same spirit that characterised them when they transpired, in order duly to discern their importance, or we have no right to come here.

Furthermore, brethren. Every man who eats of the bread and drinks of the wine sets forth in emblem by the eating of the bread *that the flesh of Christ is his, and by the drinking of the wine that the blood of Christ is his.* Because he has possession of these things, he therefore comes to eat as men eat their own bread, or to drink as men drink their own wine. Now, dear hearer, the question asked of thee is this—Hast thou an interest in the body and the blood of Christ? “How can I know my interest therein,” saith one? Thou mayest know it thus—Dost thou fully and alone rely upon Jesus Christ for thy salvation? Dost thou implicitly trust the merits of His agonies? Dost thou, without any other confidence, cast thyself fully upon the great atoning sacrifice and transactions of Calvary? If so, that faith gives thee Christ; it is the evidence that Christ is thine; thou needest not be afraid to come and take the wine when thou so manifestly hast the thing that is signified thereby. Thou mayest come; thou art invited to come; thou canst not stay away without sin if Christ indeed be thine.

The question may assume another form. This Supper was instituted *that we might remember Christ in it.* Query, then, for each one—Can you remember Christ? Will coming here help you to remember Jesus Christ? If not you must not come. But, how can you remember what you do not know, and how shall you remember at all a right one in whom you have no part nor lot? To remember Christ as a mere personage in history is of no more use than to remember Julius Cæsar or Napoleon Buonaparte. To remember Christ who loved you and gave Himself for you—this is the choice remembrance that will be beneficial to your spirits. Beloved, I am quite certain that sometimes in what is called the Sacrament there is little or no recollection of Christ. Men and women come to it with no idea of remembering Him. They think that there is something in the thing itself; some holiness in eating the bread and drinking the wine; some grace bestowed by the priestly hands that administer the emblems of the Passion. But, oh! it is not so. This is not to receive the Lord's Supper; this is but Popish idolatry; this is not the true worship of the child of God. You come to the table to remember Him, and only so far as those signs help you to remember Him; to trust Him, to love Him, only so far do they become a means of grace to you. There is no latent moral virtue in material substances; no regeneration lurks in water; no confirmation in grace streams from prelatial hands. There is no sanctity in lawn sleeves; there is no holiness in bread, and nothing devout in wine. These are just outward and visible signs. The holiness, the sanctity, the grace must lie in your own hearts as you lovingly receive these symbols and draw nigh with true spirits to the Lord, who bought you with His blood. Ask yourselves, then—do you remember Him? Would these things help you to remember Him? If not, you have no business here.

*It may be that some child of God here to-night is not fit to come to the table.* You may be startled, perhaps, at that remark, but I venture to suppose such a thing possible, and if it should happen to turn out to be the case I pray that brother or sister to take the admonition home. Is there any brother whom you have offended, whose forgiveness you have not sought, or is there anyone who has offended you to whom you have not rendered forgiveness. I do think that what our Lord said about coming to the altar, and leaving the gift before the altar until first we have been reconciled to our brother—though this is no altar at all—may be with all righteousness supposed concerning this table. How canst thou



expect fellowship with Christ with an unforgiving heart? How canst thou love God, whom thou hast not seen, if thou dost not love thy brother, whom thou hast seen? If it be so hard for you to forgive, how hard will it be for you to be forgiven? An unforgiving spirit shuts you out of heaven. Why, man, you cannot even perform the lowliest act; you cannot pray; you cannot say, "Forgive us our trespasses, as we forgive them that trespass against us;" and if you cannot pray, much less can you commune. Oh! see to that, and let each man examine himself upon that.

In pressing this subject upon you, may I be permitted to say, very earnestly, that the right way to examine ourselves before coming to this table is *by the rule which is laid down in Scripture*. Examine yourselves by the tests and proofs of the Spirit which are spoken of in God's Word. Just as you would examine another, impartially,

"Nothing extenuate,  
Nor aught set down in malice,"

so must you examine yourselves. Alas! we have one rule for others, and another rule for ourselves. How mistakenly quick-sighted are we to discover the imperfections and infirmities of others of God's people, while our own glaring sins scarcely give our conscience a twinge. We go about with great beams in our eyes, all the while wondering why our brethren cannot see the mote that is in theirs. Judge yourselves, judge yourselves, and let the severity of your judgment upon your fellow Christians be now turned upon yourselves; it will be much more to your profit, and much more according to the rules of Christian charity. God grant we may none of us be afraid of the strictest rules of Scripture in their sternest form. Alas! brethren, we often stop short in our examinations just when they might be of use to us, like the patient who tears off the plaister just when it begins to work, or ceases to receive the medicine precisely when it has reached a point in which it would be useful to him. Press home, press home, the grave questions and anxieties that lurk within you. Never be afraid to be probed to the quick, and to be cut to the core. Make no provision for self-deception. Ask the Lord to lay bare your hearts, right bare, before His omniscient eye; and as you are thus examining do not flinch, do not mince matters; do not trifle, do not be partial, but judge yourselves truly and thoroughly, lest after all you should be mistaken; and lest after coming to this table, you should be banished from the Marriage Supper of the Lamb.

Thus much upon the points which are in debate, about which we are to examine our fitness to come to this table.

II. Suffer me now, as best I can, to PRESS THIS VERY IMPORTANT SUBJECT UPON YOU, WITH SOME REASONS WHY THERE SHOULD BE SUCH A SELF-EXAMINATION.

I might say, brethren, that such an examination should be used *because self-knowledge is always valuable*. The old Greeks, whose wonderful sayings often verged upon inspiration, used to say, "Man, know thyself!" It is ill for a man to be acquainted with foreign countries, and to know nothing of his own, to understand other men's farms, and to let his own run to waste; to be conversant with other men's health, and to be dying of a secret disease himself; to study other men's characters, but to suffer his own character to be obnoxious in the sight of God. Know yourselves. Nothing will pay you better than to search your own hearts, and to know yourselves. Of all stock-taking this is one of the most beneficial. It will often be the death of pride when a man finds out what he really is. Self-righteousness will fly before such a searching, as owls fly before the rising sun. Know yourself, and you are on the road to knowing Christ, for the knowledge of self will humble you, will make you feel your need of Jesus; and may, in the hands of God the Holy Spirit, lead you to the finding of the Saviour. Oh! men and

women, how is it that you have so many acquaintances, such a large circle of friends, and yet do not make acquaintance with yourselves? while you will read much of literature, you read not your own hearts; you commune with others, yet you commune not with yourselves, and do not know yourselves. I pray you examine yourselves, if for nothing else because such lore is among the most precious that a man can gain.

Examine yourselves, again, you professed Christians, *because it is a marvellously easy thing for us to be deceived, and to continue to be deceived.* Of course every man likes to be flattered. Whether he believes it is so or not, this is a universal truth, and any man—I care not who he may be—is very easily to be persuaded that all is right with him. Satan, too, will help your natural tendencies, your partiality to yourselves. He only wishes to lull you to sleep, and to rock you in the cradle of delusion. All things around a man conspire to help him to delude himself. The notion of grace which is commonly entertained, the popularity of religion, the ease with which a man can join a church, the littleness of persecution in these days—all these things help to make it a very easy passage by which a man may glide along, until even when he dies he may still believe that he is on the road to heaven, while all the while he has been going post-haste to hell. Oh! since it so easy to be deceived, and it is your soul that is in jeopardy, I beseech you examine yourselves.

Besides, my dear friends, *you know how some are deceived.* Charge your memories a minute. Do you not know some among your own acquaintance that are deceived? Ah! you readily remember them! But, do you know that there were persons sitting in other parts of the tabernacle who were thinking of you while you were thinking of them! You said of such a one—“Ah! I have watched her at home; I know that noisy tongue of her's; she is no Christian.” And that very woman was just whispering to herself—“Ah! I know him; I have traded at his shop; I know those short weights of his; he is no Christian.” Ah! you do not want God to condemn you; if you were only allowed to speak you would condemn yourselves. But, if such be the case, that we so readily can find out that others are deceived, is not the question one that is worth the asking—“May we not be deceived ourselves?” Oh! let it come home. May not the preacher be deceived? May not elders and deacons, who have been in honour these many years, be, nevertheless, rotten at heart? May not members of this church, who have been at this table from the very beginning, almost from their childhood, have, after all had but a superficial godliness that will not stand the fire that shall try every man's work, of what sort it is? Therefore, I beseech you, since many are deceived, examine yourselves, and so come to this table.

Further, remember that it is important for professing Christians to do this beyond all others, because, perhaps, there is no greater bar to the reception of grace in all this world *than the belief that you have grace already.* It were a mercy if some here present had never joined the Church. Sad that I should say it, but it is so. It were a mercy to themselves that they had never professed to be Christians, because now, if we preach repentance, they say—“I repented years ago;” if we talk of faith in the Saviour, they say—“I have faith; I joined the Church and avowed my faith;” if we speak of Christian knowledge—they have Christian knowledge—though it is the knowledge that puffeth up. They have the imitation of all the graces, and, as it is sometimes very difficult to know which is the real gem and which is the paste gem that imitates it, so these people live so much like Christians, in many respects, that it is hard even for themselves to discover that they are not rich and increased in goods, but are naked, and poor, and miserable. If I were out of Christ I would wish to be out of the Church. If I had no faith in Him, would that I had no profession of Him! If there is any soul in any place that is least likely to be saved it is an unregenerate soul inside the Church, participating in Christian ordinances, and dead while it liveth. Search yourselves, then, on this account.

And let me add another solemn word. Search yourselves *because within a short time, at the very longest, you will be upon the bed of death, and there, if not before, there will be deep searchings of heart.* When the outward man decayeth, and the flesh is melting away, you will want something more than profession to lean on. Sacraments, and going to places of worship will prove but poor things to bear you up in the midst of the billows of death. How must a man feel when he puts out on that dread sea with his life-belt, and finds it will not bear his weight; when he leaps into his lifeboat that he had hoped would bear him safely to the haven, and finds that every timber is strained, and that it leaks, and he sinks into the flood. Oh! find out your mistakes while yet there is time to rectify them! I conjure you by the living God, whose face of fire you shall soon see, prepare yourselves for His judgment as well as for the judgment of your own conscience in the hour of death, for every man must be weighed in the balance. No mere pretender shall pass the gates of bliss. Destitute of faith, it matters not how bright your profession, you shall be banished from His presence. If it is not grace-work and heart-work you may have eaten or drunk in His presence, and He may have taught in your streets, He will never know you. If you have never confessed your sins in secret to the great High Priest, if you have never laid your hand upon that precious head that bore the sin of His elect, if you have never seen in solemn transfer your iniquities passed over to Him, and if your faith has never recognised that transaction and rejoiced in it; Oh! beware, beware, beware, for in the last tremendous day your professions shall be but a painted pageantry for you to go to hell in,—aye, worse than that, among the faggots of your burning that shall flash most furiously with devouring fire, will be the faggots of your base profession, your bastard godliness, your counterfeit graces, your glitter that was not golden, your profession that was not based upon possession.

Oh! dear brethren, for these reasons let a man examine himself, and so let him eat of this bread.

But now, supposing this to be all done, and we have come to this answer—"I am not in Christ; I am not a Christian; I have not believed." Then, away, away, away from this table! But whither shall I send thee? I will send thee to the cross. Though thou mayest not come to the table, thou mayest come to Jesus.

But, suppose thy answer should be—"I am very unworthy and sinful, but still I have believed in Jesus, though I yet see much in myself that is evil?" Dear brethren, that is not the question. Preparation for the Lord's Supper does not lie in perfect sanctification, but in true faith in Jesus. If, then, thou hast made sure of this, have done with the examination—I mean for to-night—because after thou hast examined thyself, it does not then say—"Keep on," but "So let him eat," and I do not like that examination to stick in the throat so that you cannot digest the dainty morsels of the Saviour's precious body. It is done; you have examined, and you know Him; you have believed in Him, and trusted that He is able to keep you. Now, then, take care that you eat, I mean not merely eat with the mouth and drink with the throat, but now take care to pray that you may have real fellowship with the Incarnate God, gratefully magnifying the grace that has made you to differ, and cheerfully accepting the precious Person who is the ground of your reliance of the life of your soul.

God grant you now, having passed the door and shown your entrance-ticket as true Christians, to sit and eat bread in the Kingdom of God!

## Essays and Papers on Religious Subjects.

### GEORGE MULLER AND THE BRISTOL ORPHAN HOUSES.

As a prayer meeting was announced for Monday evening in Salem Chapel at seven o'clock, at that hour we arrive at the spot. Salem Chapel is situated in a most populous district, and in a rather low neighbourhood. Entrance to it is obtained by going under an archway, and if persons were not informed that a chapel was there they would, in all probability, never know it. We enter the chapel, and find it to be a long, narrow, dingy-looking place, badly ventilated, and possessing only an end gallery. For this uncomfortable building the occupiers pay £50 per year, and services are held in it every Lord's Day. One thing we feel to be certain as we look round this place, that Mr. Müller owes none of his remarkable success to his chapels. Let those who think they cannot get on without "good chapels" go to Bristol, and they will learn a lesson. See, now: we are in Salem Chapel! It is prayer meeting night: "only a prayer meeting," as some sceptical brethren call it. How many are here? How many crowd to a prayer meeting in this dingy chapel? Glance around; every seat is occupied; faces are peering over the deep gallery; the table pew is filled, and persons crowd even round the pulpit; they are everywhere. At least five hundred persons are present—all come to "a prayer meeting." How many "handsome and commodious" chapels in this country on a week evening witness a scene like this? Good chapels let us have by all means, if we can pay for them, and more than ever; but never let us suppose that our success depends upon having them. George Müller would tell us, and Salem Chapel would prove to us that the *first* thing, the *main* thing, is to have the Spirit of God with us, and that in the enjoyment of His

presence all needful good will follow. But now the service is about to begin. Mr. Müller makes an announcement respecting the funeral of the "beloved brother," to whom reference was made on the past Lord's Day morning, and again requests the prayers of brethren and sisters for the widow and family. A hymn is sung, and then he offers up one of the most comprehensive and singular prayers we ever heard offered up in public. In this prayer both the spirit and the habits of the good man are made manifest. So varied and wide are the petitions offered up for all classes and conditions of men that it would seem as if the petitioner felt it in his heart to pray for every good thing and for everybody. But what strikes us as most singular is to hear so many particular petitions put up for distinct individuals, *whose names are given*. Thus, a mother desires to return thanks for a safe deliverance; her name is mentioned in the prayer, and thanks are returned for her. Another has a boy from home unconverted, and she desires prayers for his conversion; her name is given and the poor lad is prayed for. Then thanks are returned for a certain brother by name, who has been restored to health after long sickness. The bereaved widow by name is specially remembered, being made the subject of very earnest petitions. But one case strikes us as the most singular of all, and that is the case of a certain sister named who has a relative that has been led, through prayer, to "abstain of late from excessive indulgence in intoxicating drinks;" and prayer is offered for him to continue in the same temperate path. So many cases are referred to in this way that we cannot remember them all, and we are surprised that Mr. Müller can either. It shows us, however, how much the good man has at heart the well-being of the individual members of this large church and congregation, and

gives us an insight into the secret of his success. He is a firm believer in the power of prayer: in the exercise of that belief he brings everything to the Lord; nothing with him is too great or too trivial to bring before the notice of the God of heaven and earth; in *all* his ways he acknowledges the Lord, and day by day, and even hour by hour, he proves that the Lord directs his paths. As we therefore hear these individual cases thus specifically mentioned in a large public congregation, we cannot help feeling thus—"The man who offers up to God these *particular* requests, and the people who ask for them to be offered up, believe in the power of prayer to move God to help them; if they did not they never would have their names and circumstances published in this manner." Such is our feeling, and we have no doubt it is shared in by others. It can easily be imagined, therefore, what an impression is produced on the meeting, and specially on any who may have been sceptical as to the power of faith and prayer. Whether it would be advisable to introduce a system of this kind into our prayer meetings may be a question open for debate. Certainly a large number of persons would object strongly to having their names and circumstances converted into matter for public prayer, and they would never ask for it; but, let this be as it may, we can conceive of nothing instrumentally more likely to impress our church members generally with the power of united, earnest, loving prayer than a visit to Salem Chapel on Monday night. The prayer over, a little incident occurs which again gives us an insight into George Müller's principles. The young man who had spoken first on the previous Lord's Day rises, and, after offering a good prayer, proceeds to give a rather lengthy address, in the course of which he drops the remark that "he supposed there was not one present that did not at times doubt whether he was a child of God or not." After the young man is seated, Mr. Müller rises, and in the most calm and Christian-like manner proceeds to show that in one

respect he differed from the "good brother" who had just spoken. He wished to state that if there was no other exception to this supposed rule, he was one, for he never doubted that he was a child of God. Ever since he had been led to know that his sins were forgiven through faith in the Lord Jesus Christ, he had never for a moment been left to doubt of their forgiveness. It was now at least forty years since he had lived in the enjoyment of the assurance of faith, and he would repeat that never for a moment had he entertained a single doubt with regard to his soul's salvation. Having stated this most emphatically, he adduces several passages from the Scriptures to prove that wherever there is faith in Christ salvation is connected with it, that all who believe must be saved, and that believers should not appeal to their own feelings to see if their sins are forgiven, but appeal to, and rely only on, God's unalterable Word. This address, short as it is, proves very powerful; it is succeeded by the singing of a hymn and prayer, and then the meeting breaks up. We have another short and pleasant interview with Mr. Müller, in the course of which, unsolicited, he very kindly promises us a copy of one of his books, which we do not happen to possess. This book we call for on the day following at his house; and the reader will not be at all surprised to hear us say that we esteem it to be one of our greatest literary treasures.

We had intended, when we commenced our narrative, to take the reader with us into the Orphan Houses on Ashley Down. As, however, our time is limited, and we do not wish to weary the reader with particulars, instead of detailing what we saw in the houses Nos. 1 and 2 on the succeeding Tuesday and Wednesday we will content ourselves with making a few general observations on the whole. The first view that we had of the five Orphan Houses on Ashley Down was one of perfect amazement. We had read a great deal about them, but we certainly were not prepared for such a

marvellous sight. The scenery is picturesque; hills, dales, and woods abound, and look where we will nature appears clothed in her best garb. The houses themselves stand on the summit of one of the hills; they are all of vast size, and appear to look very much like each other; they are all built of grey stone, are oblong in shape, and without any appearance of architectural "show" they give us at once the idea of being plain, well-built, substantial structures, well adapted to serve the purpose their founder has in view. They are all surrounded too with immense kitchen gardens, planted principally with potatoes and cabbages, two articles for which, as the reader may imagine, there exists a great demand in the houses. Everything outside seems to indicate that utility, and not mere display, has been the ruling principle, and inside it is the same. Whether we pass into the dormitories, the corridors, the school rooms, the nurseries, the washing and ironing departments, the bath rooms, the kitchens, the larders, or the playgrounds, all indicate that the object aimed at is the comfort and well being of the orphans. If "cleanliness is next to godliness" we have it here in perfection. Let the most fastidious housewife look above, beneath or around, and discover a spot of dirt if she can. Such floors we have rarely seen; as far as cleanliness is concerned, dinner might be eaten on them any day. Then, as to "order" in these houses, there is a place for everything and everything is in its place. The bedsteads and beds in the dormitories run parallel to each other with the accuracy of a drawn line; in every wardrobe each child's clothes is neatly folded up and numbered; even the combs, brushes, and umbrellas are ticketed to order, and the result is that from the most important article to the least access may be obtained without the slightest inconvenience or delay. Economy of time and labour is also well considered. As far as machinery can help in cooking, washing, or in the performance of any labour

in great demand it is had in requisition, and hence a tremendous amount of work is got over with great ease and rapidity. But the two most interesting sights to us were the Infant Nursery and the School Rooms. In the former the infants, most of them one or two years of age, were under the control of a motherly-looking nurse, and they sat in their little room at tables loaded with playthings, or toddled about with their dolls, carts, and horses with all the freedom of children at home, while on one side of the room stood their little basket beds in which they sleep when weary. It was impossible to see them without being moved or permitting the tear to roll down the cheek. The scenes in the infant and the more advanced schools will not be soon forgotten by those who are favoured to witness them. All the children appear to be completely under the control of their teachers, answer the questions put readily, marshal at command in the most perfect order, and sing, as they march, some of the sweetest songs and ditties that children ever sang. We are not at all ashamed to say that on one occasion when these orphanless children were singing, as they tramped round the school, a sweet song about "the sweet home of heaven," we had hard work to keep from fairly "breaking down," and we have no doubt it has often been the case with other visitors. Most of the children looked hearty and healthy; and, judging from their merry gambols in the playgrounds, and the ringing peals of laughter that ever and anon saluted our ears, we concluded that they were also very happy. It is, perhaps, hard to say it, but when we looked at the countenances of some of these children and thought of what their parents might have been—drunken, dissipated, and given over to poverty and crime—we could not resist the feeling that for these children it was a mercy that their parents were dead. Here, in God's kind providence, they were cared for, body and soul, and every want was supplied; but *where* would they have been, and *what* would they have been,

had their parents lived? A visit to a few of the alleys, courts, and slums of any of our cities, towns, and villages will supply the answer.

(*To be continued.*)

## THE WITCH OF ENDOR.

BY THE REV. MARK NOBLE.

"And Samuel came no more to see Saul until the day of his death."—1 SAM. xv. 35.

BEING in a part of the country where some few still believe in witchcraft, and base such belief on the raising of Samuel by the Witch of Endor, I have been led to examine the narrative more closely, and have, by so doing, become more than ever convinced that she did not raise him at all.

Some who do not think Samuel was raised by the witch, deny that it was him at all, and most calmly assure me that it was Satan that appeared and denounced the culprit king. This interpretation, like the other, is I think, most erroneous; and being anxious that these persons may gain a clearer knowledge of the transaction, I venture to forward my thoughts upon the subject to you, in the humble hope of their being in some measure useful.

—I. Who was it, that appeared to Saul? It could not have been Satan, for we never read that he possessed the gift of prophecy, or had foreknowledge, one or the other of which must have been possessed, from the words which fell upon the ear of Saul, "To-morrow shalt thou and thy sons be with me," &c.—1 Samuel xxviii. 19. We believe therefore that it was Samuel, and that, because Scripture says so—1 Samuel xxviii. 15. And, again, because in such a light only can the text at the head of our subject be interpreted.

Night had closed in upon Galilee ere Saul and the accredited enchantress stood by the resting-place of God's prophet, when Samuel therefore arose, the day on which Saul should be slain

had arrived, since the Jewish day commences, not with the morning, but the evening, and thus we find that Samuel did actually visit Saul on the day of his death. But in another place, as before quoted, we read that Samuel told Saul, "To-morrow shalt thou and thy sons be with me." How could they be with him? since he was one of the Lord's chosen, and, consequently, must inherit glory, where sinners cannot dwell. It must mean that by such time their bodies would be laid in their native dust, whence Samuel's had been called. And this we find to have been as predicted, for in the 31st chapter, 8th verse, we read that "It came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa." Again, in the 12th verse, we read, "All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Bethshan, and came to Jabesh, and buried them there. And they took their bones, and buried them under a tree at Jabesh." Samuel's prediction is thus most clearly fulfilled, for Saul being slain on the same day as he heard his doom pronounced at the prophet's tomb, and night having again set in, it was the morrow from the time of the ghostly interview to the time when the erratic monarch's bones found sepulture together with those of his sons. This clear fulfilment of the prophecy should be amply sufficient to remove any doubts about its being Samuel who appeared to Saul.

II. By whom he was raised. Such persons as believe in witchcraft will at once accord in conferring upon the Witch of Endor the entire power of Samuel's appearance, since they believe that such persons have supernatural powers, and can accomplish whatever they list; but that the slumbering form of the aged seer was not called forth by such magical arts, we think a few reflections must make quite conclusive. And, first, it might be supposed that one who had power to bring the departed spirit back from heaven to earth, and

ouse the corrupting clay once more to live, would also have had sufficient discernment to discover the character of her visitor, especially since he had shown himself in former days to be the bitter foe of all her class; and it is supposed that they have marvellous power to afflict their foes. We think, however, that since she did not know Saul, who was her enemy, neither had she power to do what was a far greater marvel in bringing the departed back to earth. But, again, if the woman knew her power, and intended to bring forth Samuel from his grave, why her terror when he did appear, for "She cried with a loud voice," and said "Why hast thou deceived me?" proving her own ignorance and alarm, which never could have existed if she had possessed as much confidence in her skill to accomplish Saul's desire as he himself reposed in her, for he, having expected Samuel to appear, manifests no terror, but calmly bids her, "Be not afraid;" and asks her what she saw. Yet, once more. Can we suppose that the Almighty would ever permit man or devil to bring back from their celestial seats the glorified with Christ? or bring into life the mortal form which only could be animated by the breath of God? If so, who are safe? for by satanic agency heaven might be emptied of its blessed tenantry, and hourly stalking ghosts might intercept our path, and fill with terror the souls of all. If so, where Christ's supremacy

over death and the grave? the keys of which swing at His girdle. No, the Almighty's prerogative in the matter of life and death shall never be invaded; but when He of His own sovereign pleasure shall send forth a spirit to accomplish some part of His divine will, then, and then only, shall such appear. Thus was it in the case of Saul. His unhappy career was about to close, and, as a last resource, in the midst of extremity and danger, he resorts to improper means for information. The Almighty gratifies him by the appearance of Samuel, whose former counsels had been despised; and now, bearing heavy tidings, he pronounces the obdurate monarch's woeful doom, sounding the more awful by reason of the gloom of night, and coming from the lips of so ghostly a messenger; and it appears to have had the effect of prostrating the royal inquirer on the earth, appalled at its most heart-rending import. Not then by the power of witchcraft, which supposes satanic agency operating by man, was Samuel raised to pronounce the sinner's doom, but by the will of God. And may you, my dear reader, never hear one equally tremendous from the lips of the Crucified, when He shall say to all who believe not in Him for salvation, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

*Carleton Rode.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XXVI.—ONE-WORD TEXTS.

"One."—John xvii. 21.

THE text is one part of the Saviour's valedictory prayer in which He seeks the oneness of His Church and people. God's Church has existed in all ages, and in most countries of the world. There

have been various dispensations or economies, various forms of worship, various degrees of revelation, but essentially there is, and ever has been, true unity. God's Church of all ages, however diversified in outward phases or in spirit, has been ever one. But looking now at Christ's Church, let us see



## I. HOW FAR IT IS NOW ONE.

## II. HOW IT MAY BECOME STILL MORE "ONE."

## I. HOW FAR IS CHRIST'S CHURCH NOW ONE?

1. In its *Divine Headship*. Jesus is the head of the body—the Church. The only head. Head over all persons and things. The one Lord. The one King. The one Ruler, and the only Source of authority and power.—Ephes. i. 23, v. 23.

2. In its *Spiritual Materials*. Christ's Church is spiritual, and only spiritual persons can form any part of it. Men must be regenerate and born into it. No earthly station, or talent, or mere nobility, or ritualistic processes can make men members of Christ's Church.—1 Peter ii. 5. Ephes. ii. 21.

3. In its *unmoveable basis*. Resting on the Divine purpose of mercy and grace. Having Christ in His person, offices, sacrifice, and work as the one foundation. Other foundation can no man lay.—1 Cor. iii. 11.

4. In its *Authoritative Rule and Code of Laws*. The Holy Scriptures. The commandments of the Lord Jesus Christ. The Divine Word alone, without human additions or traditions "to the law and to the testimony." This is the grand standard test, and from which there is no appeal.—Col. iii. 16.

5. In its *Designed Purpose*. To be the pillar and the ground of the truth. To show forth Christ by the light of His Gospel. To hold forth the Word of Life. Be the depository of living knowledge, and accomplish an onward victory over error, superstition, the world and sin. The Church is the "one" army of God's Elect Host.—1 Tim. iii. 18.

6. It is one in its *Holy Vitalism*. The temple of the living God. Quickened by the Holy Ghost. Vital in all its members. All living by the Spirit's power. Living by God's life received, and a holy life manifested to the world.

The emblems of the Church are all living. A temple of "lively stones." A living growing "vine." A living "body." A kingdom of living subjects, living priests, &c.

But let us see,

## II. HOW IT MAY BECOME STILL MORE "ONE." Essentially it cannot, but it may

be more "one" by the manifestation of that union which already exists. Hence the inward spiritual unity should be seen and known both by the Church and the world, or how can the world be influenced by it, so as to believe that "Jesus" is the Christ, the sent of the Father. This visible "Oneness."

1. In the exhibition of *Mutual Love*. By this shall men know God. Love is the spirit, the very atmosphere of Christ's Church. It is the girdle of the Lamb, the bond of perfection. We are to dwell in it, walk in it, ever exhibit it. The heathens were struck with this spirit as exhibited by the early Christians. Shyness, distrust, envying, coldness, and isolation are not of God, and give a false view of the religion of Jesus.—John xiii. 34.

It must be manifested.

2. In *Mutual Intercourse*. God's people are to be seen grouped together, living as one family, and, by general converse, building themselves up and adorning the Gospel of Christ. Such seasons should be sought, cultivated, and improved.—Heb. x. 25.

And with this we notice as closely connected with it

3. Open *Sympathy and Co-operation*. Christians will have opposition and enmity from the world; but sympathy and fellow-feeling ought the more closely to bind them to one another. How often this is mentioned in the breathing of the Master and letters of the Apostles. With this they must be as links of one chain, soldiers of one army, labourers in the one vineyard of the Lord, helping to pull down the kingdom of Satan and build up the kingdom of God. Here are platforms visible to the world, and telling upon it all showing the oneness of the Church of Christ.—Col. iii. 14.

In conclusion,

1. This *Oneness* is never to be confounded with uniformity. There is Divine Unity in the physical universe; but boundless variety, and the utter absence of uniformity. The mental constitution, education, different processes of religious training, &c., will necessarily prevent absolute sameness; but unity of heart, and spirit, and life are ever possible with the greatest diversity.

This *Oneness* is to be

2. *Cherished by Prayer*. The Spirit of

the Lord must be the inward power, by which discord and division are to be expelled, and by which love and concord are to be built up. And by prayer we secure the loving operations of the Good Spirit of God.

3. This Oneness will greatly please the Saviour. It is the reflection of His "Oneness" with the Father. It is the result of His grace. It is the resemblance to Himself, and therefore He prays

for it in the text, and He delights to observe it.

4. It is to be the Church Power on the world. It will tell more effectually than anything else. It will show the reality and excellency of religion, and the true beauty of the Church of the Lord Jesus. This Church Power of love and unity is to melt down the opposition of the world, and win it over to the love and service of our Divine Master.

## Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

### GOOD PICTURES IN BROKEN FRAMES.

SOME of God's people are like good pictures in old broken frames. At a certain furniture mart, from the midst of the lumber, an old picture is brought out to be sold. The frame is broken, the picture is dirty, and doesn't appear to be worth half-a-crown. What is the use of bringing a thing like that out? A broker examines it, determines to buy it, and does so for a small sum; it is knocked down to him for a mere trifle. He then holds it up and says—"I would not take £100 for it." The bystanders stare and ask him why? He tells them that he has discovered what no one else has discovered: that it is very valuable, for it is one of the originals of the old masters. So in the lumber room of this world, in broken human frames God has some of His best pictures, but by-and-bye He will polish them and retouch them till they appear in His own likeness and beauty. H.M.

### CHRIST—ALL IN ALL.

NOTHING less than Jesus in all His offices, in all His relations and finished work, will do for me. I must have all that. Christ is or I am undone. I must have all that Christ has promised, or I shall never be perfectly happy. When I stand upon Christ as my rock, when the love of the covenant enircles

me, and beams of God's bright and loving countenance play around me, then all is peace, all is pleasant, and purity is my element and delight. Then I look back without regretting that so many of my days are spent; upward without fear or dread; forward and eternity brightens as I approach it; within and my bosom reflects the rays of God's mild and pleasing glory, as the lake reflects the moon's beams on the summer's night. JAMES SMITH.

### GUNGA DHOR'S GIFT.

At a large gathering of native preachers, Gunga Dhor, a native preacher in India, but now gone to glory, whose eye was dimmed with age, was asked the question—"Where would you like to be stationed for the year?" He quaintly replied—"My mind says, 'go here and go there,' but my body says, 'rest on your bed and sleep.'" At the close of an interesting service an elaborate paper was read on the duty of Christians to contribute to the cause of Christ. After the thanks of the Conference had been given to the writer, Gunga Dhor, took off his woollen jacket, a garment which he needed at that season of the year, and laid it on the table before the chairman, saying—"Money, I have none: but this I give as a contribution to the cause of Christ: let it be sold, and its value given to the poor." The chairman,

much affected with the disinterestedness of the poor old man, begged him to take back the gift as he knew he could not without serious inconvenience part with it. When the meeting broke up the old man was reminded of the time when he was the only native Christian in Cuttack, and the dear old man became so excited as he spoke of the wondrous things God had wrought, that he could scarcely be restrained.—*Gen. Bap. Mess.*

### TAKE THE BOTTLES SINGLY.

If we want to do good to people we must get at them one by one. Preaching to multitudes will not do everything. Richard Baxter teaches us this lesson; he says—"When I preach to a multitude it is like pouring a bucket of water in a large stream: or a number of empty bottles packed together, then more than half the water falls between the bottles. But when I talk to a man individually, I take a bottle by itself, and pour the water into it from my pitcher till the bottle is full."

### WORKING SINGLY FOR GOD'S GLORY.

No man should attempt to do too many things at once; but he should aim to do well whatever he may deem to be his special duty. As Bayne has well said, "Every man works for God's glory when he performs the peculiar task assigned him by God: it may be implied in his thorough discharge of this task that he *abstain* from all other efforts and functions, however plausibly he may be invited thereto: and the remark applies equally to all beneath the government of God." If a man feels it to be his special duty to be a preacher let him subordinate everything to his preaching: if a lecturer, let his whole soul be devoted to his lecturing; if a statesman, let him look well to his statesmanship: if a mechanic, let him seek to develop his mechanical power; some *one thing* ought to be uppermost as the pursuit of life: and religion ought to govern that one thing. Men who have succeeded in any department—and especially in religious enterprises—have been men who have said with Paul—"This one thing I do."

H. W.

## Tales and Sketches.

### LORA STANDISH'S SAMPLER.

A MEMORIAL OF THE PILGRIM FATHERS,  
BY  
THE AUTHOR OF "TROUBLOUS TIMES."

#### CHAPTER II.

"LORA STANDISH IS MY NAME."

OUR Reverend Elder's son, Love Brewster, thinks the name of LORA has so pretty a sound that he wisheth either of his sisters were called by it, instead of such as "Fear" and "Patience," seeing Fear, lately wed to Master Allerton, is so stout-hearted, and Patience, though wife of so sedate a man as Master Prince, is somewhat of a hasty temper. But, as for that of STANDISH, my own

brave father's (here there was a slight unconscious reining up of the girl's slender, graceful neck) truly that is noised abroad both far and wide, for who has not heard of the valiant Miles Standish, and my father himself calleth it a precious heritage which has descended to him from worthy ancestors, and by God's grace he'll keep it spotless for his children, bidding us do the like after him, seeing a good name is of more value than riches of gold and silver. I've heard Master Dotey's wife say that the ancient stock he comes of in England is counted among those having gentle blood; but I've noted his brown cheek, when angered, flush a crimson red, and the veins in his broad forehead knot and swell; for certain the blood in 'em

then is too hot to be gentle. And when his head-piece and shining corselet are put on—he polisheth them himself, saying merrily to my step-mother, Barbara, and me, while a-doing it, that the hands of women and girls should scour spits and laddes, but a man's armour they must not meddle with—then, how has my heart leaped to hear his trusty men shout, “We'll follow our Captain, Miles Standish, if need be, to death.” The quick-eared Indians, when they are caught wrong-doing, fly through the woods at the distant tramp of his heavy boots, while the bare sound of his voice in wrath makes the plumes of their sachems tremble. These savage folk declare they can see a fire kindle in his eyes, by which they know when he's angry in heart without speech. But greatly do they respect him, having proved how just, and true, and noble he is in his dealings when they seek to barter their furs and corn in exchange with us, though stern in holding them to a treaty, and fearless of their arrows. Ay, did not their dusky, long-haired Squanto love and serve him truly as ever white man did his fellow? I've heard my father tell how Squanto went to guide him through the heart of forests where God's eye had only pierced before, and over waste plains trampled by the wild horse and the buffaloes, and safely in his canoe across lakes as wide as seas, or rivers, the rush of whose waters, seemed, as they hurried along, to shake the very earth. But more than all this was Squanto serviceable in making my father's words and errand clear to certain tribes of cruel, crafty people, thick as the leaves on the trees which grew around 'em, and in rendering theirs after the same manner back to him. At length this usefulest, faithfulest of servants and friends fell sick, and when he was a-dying he bid those near him to convey a little jewel he had worn constantly, as a last token of love, to his brave captain, and, moreover, asked Governor Bradford to pray for him, which our good Governor did right heartily, than this poor Indian, according to his own broken speech, “might

go to the Englishman's God in heaven;” and my dear father believeth, when his turn comes, this precious soul will be at its gates to give him greeting. Elder Brewster loves the Indians; he calls them “our forest neighbours;” and, in obedience to the command of “Love thy neighbour as thyself;” strives to do them all the good he can. “For, sweet, sweet,” quoth he, “was that one simple English word spoken to us pilgrims by the first Indian we had interview with when set a-land upon this shore. That word was *welcome*. This friendly Indian our people found had learned something of their tongue from the captains of divers fishing vessels he had seen here. Samoset was his name, and oh, what joy and gladness did his cheering salutation give to the sick and fainting of our folk. I have heard Elder Brewster liken him to a son doing with a ready grace the honours of his father's house to stranger guests, never failing to add that our hearts as a Christian people should be knit in brotherly and sisterly love with those (no matter what colour their skin be) who are still “of one blood” with ourselves. And this exhortment was duly remembered when my father, Governor Carver, Master Winslow, and others, went with six musketeers, to hold their first parley with King Massasoit at the forest brook. Massasoit is the greatest Sachem hereabout, for his dominions are larger than King James of England, and upon this occasion he brought with him the Prince Quadequina, his brother, and a train of sixty tall, strong men with bows and arrows in their hands, and they themselves painted white and black, or red and yellow, and some with nodding feathers set upon their heads like fans; so that Master Bradford (our present Governor) declared 'twas a spectacle, the court ladies in their ruffs, and farthingales, and dyed wigs, as once he minded seeing 'em behind their royal mistress Queen Elizabeth's chair at a bear-baiting, scarce could match. My father sent over Squanto as ambassador to the king (both parties being somewhat unwilling to advance), and he returned

with a message that Massasoit desired peace, and to trade with us. Master Winslow then confidently crossed the brook with a present of a pair of knives, and a copper chain with a jewel in it for the king, and for Quadequina a knife also, and a jewel to put in his ear, not forgetting a pot of strong water, and plenty of biscuit and butter. Master Winslow, bowing low, addressed the great Sachem in the name of his own royal master, King James, in such proper wise, that Massasoit signified his pleasure thereat, and ate of the biscuit and butter, and drank more than *once* of the strong water. He looked curiously at Master Winslow's armour, as if with desire to buy it, but that might not be. With wonder did this Sachem for the first time behold a little, but marvelously true reflex of his own oiled and painted face in Master Winslow's steel corslet, but, as our people noted slyly, did seem greatly more surprised than delighted at the counterfeit presentment of himself. Massasoit, leaving Master Winslow as hostage with Prince Quadequina, next came over the brook, with twenty of his men behind him. Here my father met and conducted him to a place where was laid a green rug and cushions. Governor Carver, with sound of drum and trumpet, now advanced, and, after salutation, he kissed the king's hand, who in return kissed him again, and being re-seated, terms of peace and commerce were agreed to; and faithful has this Sachem proved to the covenant then made between our late Governor, my father, and Master Winslow. And as he sat upon the cushions laid for him, with his mocassins resting on the green rug, they afterward said one to another that Massasoit returned their salutes with as much dignity as King James could have done it, who they think he somewhat resembleth in his solemn gravity, and may be in *looking* wiser than he really is, and sparing of speech, as if instead of ruling in a forest wigwam he had been bred up in the formallest court in Europe. At parting the king would sound the trumpet himself, and marvelled greatly at the noise he

made with it. Some of his chiefs also said their king wished certain of the English to come and see him, and my brave father and Master Isaac Allerton went venturously and received presents of ground nuts, and tobacco, and were lodged in a savage kind of fashion, that made them more weary and uneasy than did their journey.

And now when the time comes round for us to hold our yearly thanksgiving week after the wheat harvest is gathered in, Massasoit faileth not to bring a company of his people, with the Sachems of other tribes that do him homage, to our feast, and then there is a brave hunt holden, and pretty 'tis to see the Indians whetting and trying their arrows and bowstrings, before they glide away, swift and silent, as shadows into the forest. Last year they killed five fat deer, which they brought on their shoulders, and gave to Governor Bradford, and he likewise sent out his men fowling, so that we had abundance of meat, and did rejoice accordingly. King Massasoit sitting at table between Governor Bradford and Elder Brewster, clothed in the laced coat of bright red cotton presented to him by our deputies, and wearing a great chain of white bone beads about his neck, and in his bosom peeping forth the handle of his sharp, long knife; his people gazing at their king with pride, and he by no means ill-pleased with the figure he made; his brother Quadequina, and my father direct facing him, the Prince with the jewel glittering in his dark ear which was given him by Master Winslow. That knife the King carries is the same he once sent to Governor Bradford, ordering that Squanto's head should be immediately cut off with it, and delivered to his, the King's messenger; for dear Squanto, if truth must be owned, was not then quite so good as he afterward became, and had gotten into (some said plotted) mischief by telling the Indians we kept a sore plague shut up in the barrels of our storehouses, by which we could kill them without ever stirring from our homes. And when the sagamore Hobomac gravely asked

Governor Bradford if such thing were true, and received for answer, "No; but the God of the English could send such at His pleasure for the destruction of their enemies," King Massasoit's anger was kindled on hearing Hobomok's report, and plucking forth his knife he sent it by his messenger, but Squanto was hidden away, and our Governor interceded for him so earnestly that he obtained his pardon.

It does us all good at these pleasant harvest seasons to eat in peace together. Our dear Elder Brewster is sometimes so moved at these friendly meetings with "our forest neighbours" that he can scarce say grace over the meat, without shedding tears of joy. The Indians understand the meaning of our giving thanks for food, and signify approval by saying they in part follow the same practice, when calling to their chief spirit, the great Kichtan, to whom (pointing their fingers upward) they maintain all brave warriors and good men go when they die. Moreover, they seem much to approve our manner of cooking victuals. Mistress Dotey, who in past days has served up dishes for English nobles, helps to make the venison pasties herself, and the biggest is always set before the King, and I warrant him to cut into it handsomely with his sharp knife; and as Mistress Dotey said pithily, how much better a thing it was to be cutting into a pasty like her's than cutting off a man's head with it.

Our reverend Elder misseth no opportunity of telling "our forest neighbours" of God's love and mercy, and how wonderful it is, as shown to us His children, in the Saviour person of His blessed Son; he likewise discourseth to them of His laws and mighty works: the Sachems of less degree than Massasoit listening with composure, and a bearing so stately, that Elder Brewster saith they always remind him of that verse in Scripture touching Gideon's brethren, "each one resembled the children of a king;" and whilst he has been watching their unmoved features, the parable of the sower in the Gospel, who sowed his seed in faith and hope, is

never absent from his mind; full oft, quoth he, do little blades of grass shoot up green, and tender, in places where ye'd least expect, yea, sometimes between the clefts, in the hardest granite stones, therefore I despair not of God's grace in making the seed of His blessed Word spring up, and bear fruit that shall neither die quickly, nor wither away in these poor hearts.

After the repast was ended, there was by way of diversion a brisk passage of arms, my father showing himself great indeed at his weapons, which he handles as easily as I do my needles and scissors. Years ago the Indians fled at the flash of a snasshance, but now they know better. Even that tall, graceful youth, Prince Quadequina, gave a leap like a panther when he first heard the firing of a musket, and the King, his brother, was still more affrighted; for though he strove with all his savage might to control himself, the drops stood like beads upon his dark skin, while my father's howitzer was sounding on the roof of our meeting-house to do him honour. Our people then thought it prudent to keep their ordnance there, but, God be thanked, we can worship in peace now: the fear we once held our lives in of these wild folk made it, as Elder Brewster said, "a preaching with the Bible in one hand, and a sword in the other." 'Twas hard to make Massasoit understand that the firing of guns and muskets was meant as mark of respect to him, and that the English always observed it to they of royal blood. But the King gave our Governor and my father to know (and neither of them could forbear smiling) that he would rather not have such marks of respect paid to his royalty, as caused him to sit so uneasily upon the cushions they spread for him. This great Sachem ever regardeth Master Winslow with an eye of peculiar favour, because he remembereth (and the Indians have a long memory for either love or hate) the service rendered him that time he lay sick, nearly to death, when our Governor sent Master Winslow, and Master John Hampden, along with Hobomok as guide

and interpreter, laden with comfortable cordials and medicine, to visit and minister to him. On their way they met Indians, who told them Massasoit was dead; whereupon Hobomok began to lament in this wise, "My loving Sachem, my loving Sachem, many have I known, but never any like thee; he was no liar; not bloody and cruel like other Indians; easy to be reconciled toward such as had offended him; not scorning the advice of mean men: governing his people better with few strokes than others did with many: loving truly where he did love."

But soon afterwards a squaw told them that it was not certain Massasoit was really dead, though there was little hope of their finding him alive. Hereupon Master Winslow hired an Indian, who shot away like an arrow from his own bow into the King's country, and quickly came back with news that Massasoit still breathed. Then Master Winslow pressed forward with speed; and on reaching the King's wigwam found it filled with and surrounded by his people, some of whom had come more than a hundred miles to see their sick Sachem, who was lying upon a mat with near half a score women chafing his limbs, and the pawaws busy at their charms, calling vainly upon Hobomok, who these poor savages believe to be an evil spirit, and yet think he has power to cure their wounds, and other ailments. The whole together making what Master Hampden called "a hellish noise;" but spying our folk they desisted, and told the King that "the pale-faced strangers were come." Then, though he seemed nearly dead, for the paint on his face was grown clammy, and his black eyes, with no sight in them, were burning like dull fire in their deep sockets, he feebly put out his hand, saying in his own language, "Art thou Winslow?" "Yes," answered Master Winslow cheerily. "O Winslow," rejoined the Sachem, "I shall never see thee again," kind Master Winslow, taking his poor dark hand, kissed it (our people never forget to pay Massasoit the reverence due to a king), and signified through

Hobomok that he had brought what he trusted would give him some casement, and putting a morsel of Mistress Dotey's most famous conserve upon the point of a knife, gat it between the King's teeth, who, sick as he was, faintly smacked his lips thereat. Master Winslow next as well as he could, prepared the King's mouth and swelled tongue for something very different to the palate from Mistress Dotey's conserve, and then signed with authority to the neighbouring sagamores present to stop their evil charms, while he with help of Master Hampden compounded divers drugs and herbs, mixing them with a horn spoon in a cup; and when all was ready, they besought God to send healing with it to the Sachem. But no sooner did Massasoit taste the potion than with a fierce grimace he angrily rejected it, which, considering he never in his life before had known what bitter stuff physic is, was not to be wondered at. "Now," said Master Winslow afterward, "if we happen to have a froward child, or an ailing dumb thing, we can throw back their poor, perverse heads, and drench them; but a sick savage king, with his wives, and his sagamores, all watchful and jealous, and ready, if anything go wrong with him at the white stranger's hand, to send as many arrows into that stranger's flesh as Mistress Dotey has pins in her pincushion, was enow to make a stout heart quail." However he, Master Winslow, again stirring up his potion, a second time presented it, saying firmly, "O king, if thou refusest to drink this, I know of nought else like to do thee such good: trust in the white man, and may the white man's God heal and bless thee."

Then the King, who though nearly spent, had still his wits about him, raised his head, and the sight returned to his eyes, for they shot a keen, searching glance into Master Winslow's comely, honest face, and without more ado he took the cup and drained it to the last drop, never like a true Indian as he is, showing even by a wink, how distasteful 'twas to his palate. Soon after he fell

into a deep slumber, which lasted so long, that some of his sagamores began to mutter apart, and look gloomily toward our folk. At length the King woke, and feeling the good that had been done him, he said, "Now do I see the English are my friends, and love me; whilst I live, never will I forget this kindness they have shown me," and Master Winslow proceeded to give him broth, made of corn-meal, sassafras root, and strawberry leaves, adding a fowl, which he took his piece for, and shot the next day, Massasoit only desiring that all his sick people might partake of the same things which were given to him, and he would have made large presents of his best furs and goods. Ay, if Master Winslow had conceited the Sachem's red and yellow plume for his own beaver, Master Hampden said, merrily, he doubted not he might have had it. But Master Winslow, with one of his lowest bows, declined acceptance of any of the King's presents. He acted thus in order to show the Indians that he had done his best for their chief Sachem with no expectation of recompense, and our folk on taking their departure, received the blessings of this King and his people. The only token Master Winslow brought home being a blue fox-skin, which Mistress Winslow made into a tippet. The sachem Corbitant, who is next to Massasoit in greatness, lodged them on their return from the woods, and he asked if he were sick would our governor send him *physic*, to which he was answered "Yes." Then he enquired curiously, how they being but two men dared come so far into the country. And Master Winslow answered nobly, "Our heart is so upright toward you, that we have no fear in coming amongst you," and Corbitant knew that the deeds of our people were of a-piece with their words. My father, of whom the Sachems stand in more awe perhaps than any other man, has such a natural inherent aversion to any sort of baseness, that they rarely presume to be tricky or knavish when he is at hand. If some do count him a trifle quick-tempered, the hasty mood is sure

to be of short continuance, and to all weak, feeble, aged folk, how kind he is, and little children, how they try to catch his gracious notice. Oh, dearly do I love my father, and delight to hear him talk about that ancient hall thousands of miles across the sea, which being born and reared there he still calleth *home*, and from his words I can make a picture of it in my mind; ay, in my dreams I've seen that gray, old house of Duxberry, and the green woods round it, where the song of the nightingale is sweet at night, and the sun-beams stream down golden between the tree-houghs, which they cannot through the tangled wilderness of forest skirting our village here, where the wind roaring in the pine-tops, and the wolf's howl when hungered, soundeth dismal to the ear; my father saith, too, that the very fields, and hedgerows in that fair country our gardens cannot match, and the corn of its rich harvests and cattle, are in such plenty, there's rarely lack of cheer in cottage of its poorest clown, but ours at present are but scarce, though out in our grass pasturage we have a bull of a noble stature and some cows that were calves out of that excellent fair heifer good Master Shirley gave to begin a stock for the poor of our people, and my father whose mind is the counterpart of Master Shirleys, where folk lack food and clothing, gives away more than my stepmother thinks he ought of their produce. Our goats I milk myself, and pretty 'tis to see them with their kids leaping over rocks and bushes, when they spy me coming with my milk-bowl and my apron full of lettuce and sweet herbs; the wild dumb things know so well I love them, that they are never shy with me. Sometimes I think I may yet cross the sea, and behold the place where my forefathers lived, where the picture of the brave Sir Hugh Standish still hangeth against the wall, with the greyhound by his side looking ready to come out of the frame, and give chase to the stags whose antlers branch over its door-ways. This knight was wondrous strong of arm, and could send a shaft from his cross-bow,



with aim as true, as does the eagle-eyed Aspinet, or Prince Quadequina. Moreover there is the chapel that bears our name of STANDISH upon its chancel stones, and the carven panels of the great pew where my father, when no bigger than sweet Ocey, or little Perry White, knelt beside his lady mother, who he smiling saith, left her nose and chin (chucking me under mine) to her granddaughter LORA. Then more gravely he'll declare that Elder Brewster preaching in our timber meeting-house, or out in a cleared spot of the forest with us in

our home-spun clothing gathered round him, is sight and service more acceptable to God, than that in many a grand old English Church, where the fat, droning priests, the gentlemen of estate, the proud ladies in silk attire, with fan and prayer-book in their hands, too often utter holy words by rote, as if their hearts and souls were bound with a chain, harder may be to loosen than the iron one Elder Brewster remembereth seeing about the Bible at the clerk's desk.

(To be continued.)

## Reviews.

*Christ and His Work.* An Exposition of Psalm XL. By JAMES FRAME. London: John Snow. 1869.

AN excellent book on a most important portion of Holy Scripture. There may be differences of opinion as to some parts of this psalm being strictly applicable to the Messiah, but no one can read this very admirable and spiritual exposition without gaining both instruction and consolation. We are much pleased with the work, and hope it will get into thousands of Christian households. It is well got up, and is a handsome volume of nearly 300 pages.

*Peden the Prophet.* A Tale of the Covenanters, founded on fact. By the Rev. A. MORTON BROWN, LL.D. Second Edition. John Snow.

THE theme, the writer, and the fact of this being the second edition renders an extended notice unnecessary. Dr. Brown was just the man to do justice to events so marvellous in connection with the history of the Covenanters. We marvel that with such telling books as this any intelligent person should turn aside to the trashy and sensational works of the day. We trust this story, so true and so faithfully written, will have a world-wide circulation. Never did martyr of any age or country die with greater joy, hope, and magnanimity than the hero of this work.

*My Contemporaries of the Nineteenth Century,—from 1800 to 1869.* By CORNELIUS SLIM, minister of the Gospel, Guildford. Elliot Stock.

THE writer of this pleasing gossiping book has been a close observer of men, opinions, and events, and has not restricted his notice to ministers of his own denomination, but has looked abroad, and has noted down his impressions. Many of the anecdotes are quite new to us, and the observations being brief and terse, the book cannot be wearisome, but will both interest and profit. The worthy writer has evidently written his short records in the spirit of both discrimination and charity. We wish it success.

*The Garden Oracle and Horticultural Year Book for 1870.* Edited by SHIRLEY HIBBERD, F.R.H.S. London: Groombridge.

AN admirable shilling's worth of information, with almanack and ruled paper for monthly records, and distinguished by all the variety and reliable directions for which the worthy editor is so justly celebrated.

*How are we to believe the Gospel?*  
THOMAS FAYERS.

A SMALL neat square book on a very great and momentous subject, and written in a devout and earnest spirit. It is well worthy of a large distribution.

*Our National Drink Bill for 1869, and What have we got for It.* A Lecture. By CHARLES GARRETT, Wesleyan Minister. Price 2d. Elliot Stock.

WHEN will Christians awake to the enormous conglomerated evils of drink and the drink traffic! The writer of this first-class lecture is one of the brave and self-denying ministers of the Saviour; whose example we wish all preachers and teachers would labour to follow.

*Teachings of Experience; or, Lessons I have Learned on My Way through Life.* By JOSEPH BARKER. London: James Beveridge, 9, 10, 11, Fullwood's-rents, (34) High Holborn.

A BOOK more marvellous than any romance ever written, and yet full of instruction and wise counsel. We knew the writer the first year of his Methodist itinerancy—watched his progress, observed his popularity, noticed his weak and vulnerable points, regretted that wise and kind brethren did not understand his specialities and therefore accelerated his fall. We heard of his preaching for Unitarians, and then associating himself with avowed sceptics, and of his American lecturing and publishing career. At length the wanderer reached the extreme point of degeneracy, and having the loving influences of loving wife and children around him, and coming in contact with calm, considerate, and kind Christians, he rounds the desolate Cape, returns to his fatherland, and, what is better, to his Heavenly Father's arms, and now rejoices in being restored to the faith and favour of the Lord Jesus Christ. The volume is most exciting in its details and affecting narratives, and every true Christian will rejoice that he who laboured to destroy the Christian revelation is now preaching and lecturing, and proving, that the Lord Jesus Christ is the Son of God and the Saviour of the world. We hope many thousands of copies of this book will be sold.

*Barclay's Apology for the True Christian Divinity as held by the People called Quakers.* Published by Wm. Irvin, 24, Deansgate, Manchester.

WE have compressed the title of this well known book, but had thought twelve previous editions would have fully supplied the demand. This, however, is a com-

plete cheap edition, and will be welcomed by all who wish to learn what a vigorous mind could advance in favour of the peculiarities of the Friends. Many may prefer this plain work to the more learned erudite productions of J. J. Gurney and other more recent writers.

*Our Mothers.* By the Author of "What is a Christian?" Hodder and Co.

A MOST rich sixpennyworth of wise and pious counsils that all mothers would be the better for reading.

*Psalms and Hymns from Holy Scripture, Arranged for Chanting.* Hodder and Stoughton.

A VERY compact and useable hook for assisting in the service of holy song in the house of the Lord. As it becomes known it must become acceptable and popular. It appears a hundred thousand are in circulation.

*The Wesleyan Methodist Year Book for 1870.* Elliot Stock.

A MARVELLOUS shilling's worth of Wesleyan information. Though late in the field with an annual of this kind it is inferior to none, and superior to most publications of this sort. We wish they could have comprised in one volume the other branches of the Methodist family, as the *Baptist Handbook* comprehends the various orders of Baptists in the United Kingdom, but the bulk might have been too great. As Wesleyanism is a great fact and exercises a great power in the religious world, this very excellent *Year Book* will supply all the needed information concerning that body.

*Tourist Help-Book to the East.* By Rev. JABEZ BURNS, D.D., and Mr. THOS. COOK. 98, Fleet-street.

THIS is a beautifully got up book, designed to assist travellers who may visit Egypt, Palestine, Turkey, Greece, and some parts of Italy, and is written on the experience which the authors had in their tour to these countries last year. The price is 3s. 6d.

*The Temperance Guide, Handbook, and Almanack for 1870.* Edited by Rev. DAWSON BURNS, A.M. London: Pitman.

AN indispensable desk book, as well as for families and societies, that wish general information on temperance subjects. It contains upwards of 200 pages. Price 8d.

## MAGAZINES, SERIALS, &amp;c.

THE *Hire* is better and better, and every Sunday-school teacher should take it. Only one penny a month. The *Sunday School World* abounds with every kind of ammunition for effectually carrying on the good work. The *Sword and Trowel* is excellent throughout. The *Baptist Magazine* is full of superior articles. The *Scattered Nation* and the *Ragged School Union Magazine* are of average excellence. The *Appeal*, adapted for usefulness, especially as a loan tract. The *General Baptist Magazine*, under the editorship of Rev. J. Clifford, LL.B., bids fair to take a higher rank than hitherto among our denominational literature. The *Baptist History*, by Dr. CRAMP (Elliot Stock), is now being brought out in monthly parts at 3d. It ought to be in every Baptist house, vestry, and Sunday-school. The *Methodist Family*, No. 2, is full of heart-stirring and refreshing articles. No better religious pennyworth is published. *Macmillan's Magazine* has several good serial stories, and a paper by Mr. Hughes, M.P., on "The Anarchy of London." *Our Own Fireside* (new and enlarged series), is edited in a superior manner, and occupies one of the very highest places in our religious periodical literature, withal ever breathing an evangelical spirit. The *British Flag and Christian Sentinel*, now united, is a handsome twelve page quarto, full of good reading for soldiers and seamen.

Among pamphlets recently issued we would mention one entitled *Scripture and Teetotalism*, being an account of a public discussion in the Baptist Hall, Lancaster, between the Rev. Evelyn G. Hodgson, of Exeter College, Oxford, and Rev. Dawson Burns, M.A., of London. A capital pennyworth, which all temperance readers would do well to circulate. London: Simpkin and Marshall. *Ritualism Unmasked*; a lecture by Rev. H. Watts, Stanningley, Yorkshire. A hard-hitting production, not easily evaded, much less answered. We have received a number of excellent new tracts and new editions published by the Baptist Tract Society. We advise distributors to get the printed list of their collection; not only are those we have read interesting, but they are well got up, and can be obtained of Elliot Stock. *Healing Leaves* is the title to a number of small and useful tracts on temperance, by Walter Ludbrook, Miltonhall, Camden-town. Thoroughly good and remarkably cheap.

We have much pleasure in giving our hearty recommendation to the *Gospel Watchman*, and to a new serial, the *Golden Lamp*, both published at a penny by Yapp and Hawkins, 70, Welbeck-street.

We also cordially commend a most excellent pamphlet by Rev. H. Fry, D.D.: *An Appeal to the Ministers and Members of the Protestant Episcopal Church in Ireland*. W. J. Johnson, 21, Fleet-street.

## Poetry.

## PARDON.

A LEAF FROM THE TREE OF LIFE.

"Her iniquity is pardoned."—Isa. xl. 2.

'Tis done, the mighty deed is done;  
And from the Father's glorious throne  
The silver trumpet now proclaims,  
In sweet, melodious, heavenly strains,

A pardon free,

Thro' Christ the Saviour's gushing veins.

Thy sins, tho' numerous as the sands  
That girt the sea like golden bands;  
Tho' high as heaven, tho' deep as hell,  
Unknown, immense, unsearchable,

Are all forgiv'n.

O, let the word thy fears dispel!

"Go, tell," the loving Saviour saith,  
To that celestial spirit, Faith;  
"Go, tell the trustful sons of men  
That I, in love, have pardoned them.  
The doubting cheer;  
Assure them God will ne'er condemn."

We hear the word, and would prolong  
Such joyful news with ready tongue;  
Would tell the fainting, tempted, tried,  
That they in Christ are justified:

Are pardon'd all.

O, listen, hear, be satisfied.

ABDIEL.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Rev. T. Hands, of Luton, Beds, has accepted the invitation of the church, Park-road, Middlesborough.

Rev. W. A. Beckitt has intimated his intention to resign the pastorate of the church, North Newbald, Brough, Yorks., in March, and is open to supply.

The Rev. James Voller, of Sydney, N. S. Wales, owing to increasing infirmity, has found it necessary to resign the pastorate of the first Baptist church in that city, but will officiate, as his health will permit, until the arrival of a successor from England.

The Rev. James Davis of Teignmouth, Devon (formerly of Bristol), having intimated his intention of resigning his present charge, is at liberty to supply vacant churches.

Mr. G. Cobb, after upwards of nine years' labour at Framsdon, Suffolk, has signified his intention of resigning the pastorate on the last Lord's-day in March, and is open to supply.

ЛОСНЬЕ, N.B.—At a meeting of the church, held on 8th December, they unanimously agreed to invite Mr. T. D. Cameron, of the Metropolitan College, to be their pastor.

Rev. F. Fielder of London, has accepted an invitation to the pastorate of the Baptist church, West Haddon.

Rev. J. R. Chamberlain, late of Bath-street, Glasgow, has accepted an invitation to become the pastor of the Baptist congregation, Bath, until recently under the pastoral care of the Rev. Dr. Leechman.

Mr. Charles Bright, of Rawdon College, has accepted an invitation to the pastorate at Church, near Accrington.

Rev. J. Batey, of Daybrook, has accepted an invitation to take charge of a new interest at Newtown, Upper Norwood.

The Rev. William H. McMechan, of Over Darwen, Lancashire, has, much to the regret of his friends and the town generally, intimated his intention to resign the pastorate of the church in the Bolton-road, early in the present year. During his two years' pastorate both the church and congregation have very largely increased, and many persons have been

by baptism admitted to the church, as the fruit of his labours in the town.

On Wednesday, January 5th, 1870, and on Lord's-day, January 9th, public services were held in the chapel, Creech St. Michael, Taunton, in connection with the retirement of the Rev. J. Young, through affliction, from the pastorate, as well as to inaugurate the new arrangements for the future services and work of the church, under the presidency of the Rev. J. Wilshire, of Taunton. A large number of friends partook of tea, after which a public meeting was held. After devotional exercises Mr. Young introduced Mr. Wilshire as chairman, who explained the object of the meeting, expressing sympathy with his brother in his forced retirement, and speaking of the future and the work to be done. Addresses were then given by several friends. Rev. E. Curtis, in the name of the subscribers, presented the retiring pastor with a beautiful harmonium, which was suitably acknowledged. Messrs. T. Young, J. Sprague, A. G. Taylor, C. Ward, T. Penny spoke, reviewing the past, and speaking hopefully of the future. The services were continued on the following Lord's-day, Rev. J. Wilshire preaching in the afternoon. The church at Creech will still maintain its separate and independent character, but, according to the request of the members, will be supplied by Mr. Wilshire and the brethren at Silver-street, Taunton, with other places under their care.

### RECOGNITION SERVICES.

YORKLEY, GLOUCESTERSHIRE.—The first anniversary of the chapel, and conjointly, a recognition service, in connection with the settlement of Rev. H. Morgan, as pastor of the united churches of Parkend and Yorkley, was celebrated as follows:—On Tuesday, November 23rd, the Rev. J. W. Lance, Newport, preached; nearly 200 friends afterwards sat down to tea. In the evening there was a public meeting at which T. Batten, Esq., J. P., presided. Addresses were delivered by the following gentlemen: Rev. T. Bennetts, M. S. Ridley, P. Prees, J. W. Lance, W. H.

Tetley, W. Nicholson, etc., and the interest of the meeting was well sustained throughout. On Sunday, November 28th, three sermons were preached: in the morning by Rev. M. S. Ridley (Lydney); afternoon and evening by the Rev. W. H. Tetley (Coleford). About £200 more is required to pew the chapel and complete the building, which at present is quite in an unfinished state, donations towards which will be gratefully received by pastor H. Morgan, Yorkley.

#### PRESENTATIONS.

On December 30, a handsome drawing-room timepiece was presented to the Rev. W. Howieson, of Walworth, by the church at Lake-road Chapel, Landport, Portsea, as a small memento of his valuable sympathy and help during the time the church was without a pastor. The presentation was made, in the name of the church, by Charles Harfield, Esq., the senior deacon.

The members of Ebenezer Church, Southsea, presented Rev. J. Eyres, with an inkstand, blotting-book, gold pencil-case, and John Bunyan's complete works, on December 30th, as a testimonial of their gratitude to him for his services while without a pastor. Mr. Eyres feelingly responded.

**SHREWSBURY.**—On Thursday, December 16th, 1869, pastor G. Wyard, jun., was presented with a walnut book-slide and *papier mache* inkstand, by the members of his Bible class, as a token of kind regard and appreciation of the high esteem in which he is held by them.

**WHITTLESEA.**—On Monday, January 2nd, 1870, New Year's services were held at Zion Chapel, a sermon was preached in the afternoon by Mr. J. Dann, of Chatteris, and a public meeting in the evening, when welcome addresses were given by several ministers, and a purse of *fourteen guineas* was presented in the name of the church and congregation as a *New-Year's Gift* to Mr. D. Ashby, at the close of his *sixteenth* year's labours at "Zion."

**BELFAST.**—On the 14th January, a tea meeting was held by the members and friends of the church meeting in the Victoria Hall, to congratulate and welcome the pastor, William Gilkes, and his bride, on their return from their wedding trip. After tea, which was provided by Mr. Henry McClellan, deacon, an address

was given by him, when, in the name of the members and friends, a purse of gold was presented by him to the pastor as a token of their esteem, accompanied by an earnest wish for his future prosperity amongst them, and desire that he might long be spared to labour in the cause with which they are connected. Addresses expressive of hearty sympathy and love were also delivered by Mr. McMurray, a member of the church, and by Mr. Morrison.

#### NEW CHAPELS.

**BATTERSEA PARK, NEAR YORK-ROAD STATION.**—The above place of worship has been erected under the auspices of the "London Baptist Association," and was opened on Tuesday, January 18, on which occasion a sermon was preached in the afternoon, by the Rev. C. H. Spurgeon. In the evening a tea and public meeting was held at Chelsea Chapel, Chelsea (kindly lent for the occasion). At the public meeting which followed, Rev. W. G. Lewis presided, and addresses were given by Revs. W. Brock, D.D.; W. Landels, D.D.; C. H. Spurgeon; S. H. Booth; F. H. White; and W. J. Mayers, and others. On the following Lord's-day special sermons were preached by Rev. C. B. Sawday, F. White, and W. Stott. On Sunday, January 30, Mr. W. J. Mayers, of the Tabernacle College, commenced his stated labours.

**LEEDS.**—About a month ago services were commenced in a chapel hitherto known as Ann Carr's Chapel. It is situated in a densely populated district, which receives the general appellation of the Leylands. The chapel itself has been vacant for a considerable length of time, although the great need of evangelistic effort in this neighbourhood is generally acknowledged and felt. A number of earnest and zealous Christians have taken the chapel and intend, by God's help, to support a minister. Rev. James Jack, of Ledbury, has been chosen to minister to the spiritual wants of the people. The services, which have hitherto been held, have been very encouraging, many of those for whom this mission is specially intended having embraced the opportunity thus, offered them and attended divine worship. Services have been held in connection with the opening of the

chapel of a very satisfactory character, two sermons being preached on the occasion by the Rev. J. Jack, and also a tea and public meeting held, which were largely attended.

The Baptist chapel at Pathhead, Fife, was opened on Sunday. The services were conducted by Mr. Hurte, Edinburgh, who preached forenoon and evening, Mr. Robert Melville, one of the congregation, preaching in the afternoon. The new chapel, which is built in the Gothic style of architecture, is seated to accommodate 400 persons.

#### MISCELLANEOUS.

LONDON BAPTIST ASSOCIATION.—The annual meeting was held at the Metropolitan Tabernacle, on Tuesday, January 11th, under the presidency of Rev. W. G. Lewis. At the ministers' meeting in the morning, papers was read by the Rev. J. T. Wigner on "Pastoral Visitation," and Rev. J. H. Blake, of Bow, on "The Misused Energies of the Christian Church."\* Ministers and committee took dinner in the schoolroom, and in the afternoon the delegates meeting was held. The report for the year was read. In the evening a public prayer-meeting was held. Prayer was offered and addresses given by Hon. and Rev. B. W. Noel, F. Tucker, C. H. Spurgeon, J. A. Brown, H. V. Tymmes, F. White, and W. G. Lewis, the chairman.

BRIXHAM, DEVON.—On Sunday, Nov. 21st, two sermons were preached in the chapel on behalf of the Devon Evangelistic Association. On the following Thursday a public meeting was held. After tea the chair was taken by Mr. G. Baddeley. Mr. Curtis, the pastor, gave a statement of the cause in the town, which had resulted in raising £50 for the association. Addresses were given by Rev. E. Webb, secretary, E. Edwards, Parker, Bray, Spark, and Dart.

KINGSGATE-STREET, HOLBORN.—On Tuesday, January 4th, the pastor's anniversary tea meeting was held. A goodly number sat down to tea. Prayer was offered by the Rev. P. Gast. W. H. Burton, pastor, gave an interesting summary of the work done during the past year, from which it appeared that not only had the congregations been large,

but the spiritual results of a most encouraging nature. Revs. B. Davies, F. White, and G. Rogers gave addresses. Rev. A. D. Gillette, D.D., of Washington, U.S., who is on a visit to this country, spoke at some length on America and the condition of the Baptist churches there, and he drew a contrast between the practices of British Christians in public worship and those of Americans. The meeting concluded with prayer by Mr. E. Leach.

EBENEZER CHAPEL, TRING.—The annual services were held on Tuesday, December 23rd, when a sermon was preached in the afternoon by Rev. H. Myerson, of Hackney. A large company of friends gathered to tea, and in the evening a public meeting was held. Rev. W. Edgerton in the chair. The remarks of the chairman went to show that the sum of nearly twenty-five pounds had been subscribed by the friends during the last six months towards liquidating the chapel debt, so that it was reduced to £170. Rev. H. Colsell, of Aylesbury, spoke on the preciousness of Christ to believers. Rev. H. Myerson expressed his pleasure in being present on the occasion, owing to the fact that the pastor in the chair was brought to the feet of Jesus under his ministry. Mr. Woodman urged upon ministers and people the necessity of the blessing of the Holy Spirit to follow all efforts put forth for the extension of the kingdom of Christ. Several pieces were sung by the choir during the evening. The chapel was well filled. Collections good.

LOCHEE, N.B.—The members of the congregation held a social meeting on Monday, December 13th, to celebrate the third anniversary of the chapel. On the previous Sabbath sermons were preached in the morning and evening by the Rev. F. Johnstone, Edinburgh, and in the afternoon by the Rev. T. D. Cameron. Collections were made in aid of the chapel debt, when £24 1s. was contributed. The meeting on Monday evening was presided over by W. M. Ogilvie, Esq. On the platform were Revs. C. Hill, C. A. Pyper, T. D. Cameron, Messrs. Easson, Brown, and Scrymgeour. About 200 sat down to tea. Tea being finished the chairman delivered an address, reviewing the history of the church since its commencement in 1865. The church finances,

\* This address will appear in the March number of the MESSENGER.

the tract society, the Sabbath-school, &c., were in a flourishing condition. In the course of the evening addresses were delivered by Mr. Scrymgeour, the Rev. Mr. Hill, the Rev. Mr. Pyper, and Mr. Brown. The choir, under the leadership of Mr. J. Wilson, sang during the course of the evening, a number of anthems. One of the leading features of the meeting was the presentation to the precentor, Mr. Wilson, of a handsome lever watch, gold Albert and locket, in appreciation of his services as leader of the psalmody.

QUEEN-STREET CHAPEL, WOOLWICH.—On Tuesday evening, January 11th, 1870, the church and congregation usually assembling in this place of worship met together for tea and a public meeting afterwards. The weather was unfavourable, nevertheless, a goodly number of friends found their way to the school-rooms, where, at half-past six o'clock, ample provision was made for their accommodation and comfort. This repast over, the company adjourned to the chapel, where the minister of the place, the Rev. J. Teall, took the chair, and conducted the devotional exercises. As soon as a few remarks had been made by the chairman, Mr. Superintendent Thomson, the treasurer of the fund for altering, repairing, and improving the whole of the spacious premises, produced his balance-sheet, showing an amount of £14 13s. 8½d. due to himself in relation to that matter. This sum was forthcoming in a few minutes, and the chairman stated that although nearly £400 had been spent in this undertaking, except a loan free of interest, kindly voted by the committee of the Baptist Building Fund in London, to be repaid in ten years, the whole of the expenses thus incurred were now defrayed. Mr. Champion, the treasurer of the church, next produced a balance-sheet of the income of the chapel, and the outlay connected with carrying on public worship during 1869, from which it appeared that after meeting all the claims made upon him in this behalf, a considerable balance remained in hand. These cheering announcements seemed to excite among the friends assembled mingled feelings of astonishment and delight, clearly showing that notwithstanding the fearful distress and depression caused in the district by the entire closing of some of the Government works, and the heavy

reductions made in others of them, the worshippers at Queen-street, at any rate, had ample reason to "thank God, and take courage." Addresses, breathing sentiments of heart-felt gratitude to God, and sincere congratulations with each other, were delivered by all the deacons, and some of the friends; and the interest of the meeting was, in no small degree, promoted by the presence of the Rev. E. Edwards, of Torquay, who unexpectedly looked in during the proceedings, and expressed the surprise and pleasure caused by what his eyes saw, and his ears heard, on this most interesting occasion.

LYONS v. THOMAS, AND OTHERS.—A large meeting of the various Dissenting bodies of the neighbourhood was held at the English Baptist Chapel, Risca, Monmouthshire, on the 14th December, 1869, the Rev. Thomas Reeves in the chair, to hear the statement of the deputation from Cardiff respecting the case of the Rev. Nathaniel Thomas, and Mr. Thomas, Cardiff. It was resolved unanimously "That this meeting believing the Rev. N. Thomas and Mr. Thomas of Cardiff to be suffering from miscarriage of justice, desires to express its sympathy with them, and to render them pecuniary assistance. A committee was formed of the ministers and other gentlemen, to solicit and receive subscriptions for the purpose.

GREAT GRIMSBY, LINCOLNSHIRE.—The Chapel, Upper Burgess-street, having undergone extensive alterations, was reopened on Lord's-day, December 12th, when the Rev. W. H. Burton, of London, preached three sermons, on Lord's-day December 19th, the Rev. W. Genders, of Wandsworth, preached morning and evening, at the close of each service collections were made towards the alteration funds. The friends would take this opportunity of making their appeal on behalf of new Sunday and day schools they hope to erect immediately, on account of their present school-rooms being crowded to suffocation every Lord's-day. Subscriptions will be thankfully received and gratefully acknowledged by E. Lauderdale, minister.

PENKNAP, WESTBURY.—A public tea and meeting was held, January 4th, at Providence Chapel, for the double purpose of aiding the Sunday-school interest, and of gratifying the expressed wish of an aged Christian, formerly a member of Penknap,

to celebrate the one hundredth anniversary of her birthday among those with whom she was accustomed to worship half a century ago. A large company assembled at tea, when the aged guest was present. While the company were at tea, the centenarian, who in a few minutes had given full proof of her decided temperance, both in eating and drinking, asked permission to address the company, which she did in so remarkable and affecting a manner, that the universal feeling was well expressed by Mr. R. Evers, of Westbury Leigh, who rose and suggested that a record of the clear, experimental, and indescribably touching address of the aged speaker might well appear in the form of a little book;—to which suggestion, we understand, Mr. Jeffery undertook to attend. After tea, a meeting was held; after singing, reading, and prayer, a speech was made by Mr. E. Tonkins, of Frome, followed by Mr. J. Neate, of Westbury. Mr. R. Evers expressed his unabated sympathy with the Sunday-school. Mr. Watkins, Mr. Curtis, Mr. W. Evers, Mr. H. Champion, &c., also addressed the meeting.

**EVANGELISTS' TABERNACLE, GOLDEN LANE, E.C.**—On New Year's Eve the church worshipping at the above place held its annual meeting, the pastor, W. J. Orsman, presiding. A statement was read showing that forty-two had been received into fellowship during the year, forty of whom were the direct fruits of Mr. Orsman's ministry, and had been baptized by him. But these numbers do not adequately represent the power of the ministry here, for the population is of a floating character, and the congregation is continually changing. The services of the pastor are gratuitous, but there is a paid female missionary, day-school teachers, and numerous voluntary helpers. Above thirty meetings are held weekly, and nearly 700 families are under regular visitation. There are neither seat rents, collections, nor charges of any kind; and the place, which holds about 500, is well filled. Three elders were appointed on the evening in question to assist Mr. Orsman in his laborious duties, their names being Mr. R. Robinson, W. Payne, and W. Mantle. After the meeting a midnight service was held, and the building was crowded in every part.

**HANWELL.**—Opening of New Schools.

A public meeting was held on Tuesday, the 18th of January, when (in the absence of T. Chambers, Esq., M.P.) G. Axton, Esq., presided, and was ably supported by the Revs. Wm. Isaac, J. Reed, Walford Green, Wm. Gooby, B. A., A. Hill, J. Gibson, B. Sackett, G. Rouse Lowden (pastor), and Messrs. Fountain, Chick, and Johnson.

## BAPTISMS.

*Brizham, Devon.*—November 21, Ten, by J. Curtis.

*Cuerbon, Mon.*—January 2, Two, by D. B. Jones.  
*Darlington, Archer-street.*—December 27, Six, by W. T. Adey.

*Grave, Radnorshire.*—October 3, One; 31, Three; November 28, Nine; December 26, Thirteen, by John George.

*Glasgow, South Portland-street.*—November 28, Six; January 9, Thirteen, by A. Macfarlane.

*Jarrow-on-Tyne, Durham.*—December 26, Nine, by W. Banks.

*Knepton Gower.*—December 29, Two, by Thos. Richards.

*Llandilo, Moriah.*—January 16, Two, by G. H. Llewellyn.

*Leominster, Hereford.*—January 2, Two, by J. Nash.

*Metropolitan District—  
Evangelist's Tabernacle, Golden Lane.*—December 19, Ten, by W. J. Orsman.

*Newton Abbott, East Street.*—April 8, One; November 18, Two; January 2, One, by W. Corden Jones.

*Newcastle-on-Tyne.*—December 26, Four, by J. Spanswick.

*Portsmouth, Landport, Lake-road.*—December 29, Five, by T. W. Medhurst.

*Peterboro'*—September 8, Two; December 30, One, by Noah Heath.

*Rottingham.*—November 28, One; December 26, Two, by G. Whitehead.

*Southampton, Carlton.*—December 23, Three, by J. Collins.

*St. aybridge.*—August 1, Seven; October 3, Four; January 2, Five, by A. North.

*Shrewsbury, Wye Cop.*—January 6, One, by Thomas Jones.

*St. John's Hill.*—December 19, Four, by G. Wyard, jun.

*Shelford, Cambridge.*—December 27, Four, by B. J. Evans.

*Tring, Ebenezer.*—January 2, Three, by W. F. Edgerton.

*Torquay, Upton Vale Chapel.*—January 2, Seven, by E. Edwards.

*Worstead, Norfolk.*—January 2, One, by M. H. Payne.

*Whitehaven.*—Dec. 23, Three, by E. E. Walter.

## RECENT DEATHS.

**REV. GEORGE ARNOT,** of Southsea, Hants. He was born in Perthshire, March 10th, 1786. He settled in the borough of Portsmouth so long ago as 1813; he and Rev. Mr. Neave were co-pastors at the Chapel in the Old Buildings, at Dock Row, and at Ebenezer Chapel, Southsea. Mr. Neave died in 1853.



After this, Mr. Arnot for a year or two was sole pastor of the church. Then Revs. L. Davis, Brasted, Tollerfield, and McArthur, were successively co-pastors with him. Mr. Arnot also officiated at the cemetery from its opening in 1831. He died December 13, 1869, in the eighty-fourth year of his age; fifty-six years of which he spent in earnest labour for Christ. His remains were interred in a vault near the chapel at Mile End Cemetery, on Thursday, 23rd December. Rev. H. Kitchen, of Herbert-street Chapel, gave the oration at the grave. The ministers of the town, and a large number of persons were present. He was an excellent man, and a worthy brother. Rev. T. W. Medhurst preached a funeral sermon at Lake-road Chapel, on Sunday evening, December 26th, from the words, "Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in his season,"—Job. v. 26, to a large and deeply attentive audience.

THE LATE REV. J. C. PHILPOT.—The Rev. J. C. Philpot, whose name is well

known among our denomination, died at Croydon, December 9th. Deceased was formerly a Fellow of Worcester College, Oxford, and obtained a first-class in classics in October, 1824. He afterwards became curate of Stadhampton, in Oxfordshire, but finding in the Establishment much that was opposed to his feelings, he ceased about 1833. For several years past he had been editor of the *Gospel Standard*. As a scholar, his intellectual attainments were considered of a very high order. His published works are chiefly confined to sermons and reviews; and some years back he published a treatise on "The eternal Sonship of Christ." Mr. Philpot had for many years suffered from a pulmonary disease, confining him to his room many months in the year, and although for a number of years he had charge of the causes at Oakham, and Stamford, he had ceased to be a pastor since he had resided at Croydon. Mr. Philpot died at the age of sixty-seven, greatly regretted by all who knew him.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from December 18th, 1869, to January 19th, 1870.

	£	s.	d.		£	s.	d.		£	s.	d.
Mrs. Craigie ...	0	10	0	Mr. A. Morgan ...	1	0	0	Mr. Angus... ..	5	0	0
Dr. Beilby ...	0	10	0	Mr. J. Thorne ...	0	2	6	Mrs. Davies ...	1	0	0
Mrs. Macbeth ...	1	0	0	A Thankoffering ...	5	0	0	Mr. J. Brewer ...	5	5	0
A reader of Sermons, New York... ..	1	0	0	A Friend, Southwell ...	0	10	0	Miss Maxwell ...	0	5	0
C., per Mr. Dunn ...	0	10	0	January ...	0	1	0	Male and Female Bible Class, Tring, per Mr. H. Bradford ...	1	2	11
Mr. Hanks' Class ...	10	0	0	Mr. B. Cotton ...	5	0	0	Mr. Hicks ...	3	0	0
T. H. ...	0	7	6	Collection, per Mr. G. Aubrey ...	1	1	6	A Friend in Scotland	20	0	0
W. T. ...	0	3	9	Mrs. Fielding ...	0	5	0	Mr. James Todd and his Boys ...	0	10	0
Mrs. Scott ...	1	0	0	Mr. Miller ...	0	5	0	Mr. W. Pedley ...	1	1	0
Mr. E. Morgan ...	1	0	0	Mrs. Haggatt ...	1	5	0	Mr. Bowker's Class ...	30	0	0
Elders' Bible Class... ..	1	1	0	Per Editor <i>Christian World</i> ...	2	0	0	Mr. A. Ashworth ...	0	10	0
Mr. Searle ...	1	0	0	Mrs. Blackney ...	2	10	0	The Evening Classes	15	0	0
Mr. W. Ewing ...	1	0	0	Mr. J. Edwards ...	0	10	6	Collection at Thetford Cornwall-road, Brix- ton, Sunday-school	0	10	6
Mr. W. Tucknott ...	1	5	0	Mrs. Snell ...	1	0	0	Weekly Offerings at Metropolitan Taber- nacle	Dec. 19	20	11
Mr. T. Hunter ...	10	0	0	Mr. Hall ...	1	0	0	" "	26	45	13
Mrs. Fitzgerald, per Miss Starke ...	2	0	0	O. J. Tain ...	0	5	0	" " Jan. 2	46	3	10
Mrs. Keys' Collecting Book ...	0	11	6	J. H. ...	0	5	0	" " " 9	36	7	0
Miss Cornell's Collect- ing Box ...	0	2	8	R. J. P. ...	0	2	6	" " " 16	32	2	3
W. Llanvapley ...	0	10	0	Mr. Turner ...	1	0	0				
Mrs. Legge ...	1	0	0	K. S. M. ...	0	5	0				
A Thankoffering, Mrs. Gwillim ...	1	0	0	Mr. G. L. Bobbett ...	0	2	6				
Mr. W. Hale ...	1	1	0	H. A. ...	0	2	6				
Bomans vi. 7, 8 ...	2	0	0	Mr. Doyle ...	0	5	0				
Mr. W. Fowler, M.P.	50	0	0	Mr. Chew ...	2	10	0				
				Mr. C. W. Roberts ...	3	3	0				
				C. S. F. ...	0	5	0				
				Mrs. People ...	1	0	0				
											£384 16 4

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

CHARLES BLACKSHAW.

## SPIRITUAL QUICKENING.\*

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

“Verily, verily, I say unto you, the hour is coming when the dead shall hear the voice of the Son of God, and they that hear shall live.”—JOHN v. 25.

I SUPPOSE that when a pearl-fisher is at the bottom of the sea, and has gathered his bag full of pearl-oysters, he will sometimes see others lying about, which he would be very, very glad to take up if he could; and I can imagine that when he has been safely taken into his boat, and has put away what he gathered the first time, he will be rather anxious to descend again somewhere near that same spot to bring up those which he left behind. This at least is much like my own case. While reading the chapter and preparing the sermon for this morning, I thought there were so many pearls in the text I could not say much about this particular verse, so I felt inclined to return to the same spot at once to see if we might not fetch up some fresh gems.

Those of you who were present this morning, will remember that we saw in the chapter a three-fold gradation of life-giving in the person of Christ. As here and there in the Old Testament dispensation God had raised up some persons from the dead, so Christ also in the days of His flesh had quickened whom He would; persons naturally dead He had restored to natural life. This is the first, and indeed a very wonderful, prerogative of life-giving for Christ to exercise, to be able to raise Lazarus from the grave, or to raise the young daughter of the ruler, or to restore to the widow her departed son. The second form of life-giving is that described in the verse before us. He was constantly giving through His voice spiritual life to those who were spiritually dead. The third kind of life-giving we spoke of is that of the universal resurrection, when all that are in the grave shall hear the voice of the Son of God and shall rise to judgment. It is the second that we propose to direct our attention this evening—a form of life-giving which is going on now—not a matter of the past, as was the raising of a few in Christ’s day; not a matter of the future as the coming resurrection is, but a matter of the present; not so apparent to the eye and to the ear as either of those mysteries, inasmuch that it is to a great extent invisible except to the man who is a participator in it, but just as real, just as miraculous, and in many senses even more marvellous and Divine. Christ is constantly raising the spiritually dead and giving them life. Oh that we may be enabled by God’s Spirit to open up this truth to your understanding, and may it be applied to your hearts!

I. Our first endeavour shall be to describe WHAT IT IS TO BE SPIRITUALLY DEAD. “The hour is coming,” says the Saviour, “and now is when the dead shall hear the voice of the Son of God, and they that hear shall live.” What is it to be spiritually dead? You all know what it is for the body to be physically dead. The soul has departed, and has left the body incapable, insensible, unable to preserve itself. The soul was like salt to it; that being gone, it soon becomes putrid and obnoxious. Poor dead body! A most terrible and humiliating spectacle to see, especially to look upon it after it has been lying for a while in the grave. We have most of us heard what it is to be morally dead. It does not happen, I hope, to very many, but there are some who seem to be dead to all moral feeling of right and wrong between their fellow-men—that is what I mean

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just now by morality. They have been so inured to theft, uncleanness, drunkenness, and some few even to murder, that when they have been arrested, convicted, imprisoned, nothing seemed to move them to repentance. Even the dread of the last terrible penalty of the law has not sufficed to bring from some of them any kind of emotion. Those who have been most earnest to arouse their conscience have felt the most painful conviction that their moral faculties were totally defunct. They have become callous, seared as with a hot iron. It is an awful spectacle to see a man morally dead,—blind to reason, deaf to warning, numb to shame,—thus morally dead. His passions raging without control, he becomes like some wild wolf of whom all the district is afraid, like a raging lion going about in quest of prey, whom every man dreads to encounter, and whom some think it only meet to slay. May none of us ever fall into such infamy! Alas it might be! Step by step, little by little, men have become outcasts from society, and found their lodgement in the very lairs of corruption, though they were born in better circumstances and trained with brighter prospects. May God grant we may never come to it ourselves! But to be spiritually dead—what is that? It is something like these two, but I think it is somewhat different. I must describe spiritual death, not in its essence, for that I cannot do, hut in its outward signs. *Now, observe a spiritually dead man.* He is not dead in any other respect. He walks abroad, and sees the fields full of abundant harvests. At night-fall he looks up to the skies and marks the glorious scenery of night. By day he climbs the mountains, beholds the valleys beneath in all their smiling beauty, and gazes upward at the golden sun above. God is to be seen in all these,—God manifestly the Creator, Preserver, and Benefactor of mankind, but this man does not perceive Him. He sees no God. Peradventure he can stand, like Byron, under the shadow of Mont Blanc, and write himself "*Atheos,*" without God where God is everywhere. Where God is in every breath of air, where God is in every flower beneath his feet, he sees not the footprints of the Almighty, he believes not in His secret presence. Is the Great Eternal First Cause defunct then, or is there no God? No, sirs, the man's perception of God is all gone, and is all that is gone; his power to realise spiritual things has failed, or else his ears would hear the voice of God in the sounding tops of the pines; his eyes would see the name of God written in golden letters athwart the midnight sky; his every sense would perceive God, and his inmost soul drink deep of God, but he is dead, and therefore he cannot. Watch that man in the common events of Providence. Many mercies have come to his store; there are happy children climbing his knee; his wife is in strong health and full of happiness; they have no need to look whence the next meal shall come. The stream of mercy flows hard by their door, and this has been continued many years; they have long enjoyed uninterrupted prosperity. Now, all this cometh from God, and health and strength are peculiarly His gifts. The power to get and the power to enjoy our earthly goods must both proceed from Him. But this man never sees God in it at all. He talks of luck sometimes, and thinks himself a fortunate fellow. Luck, chance, and fortune—these seem to be his deity. Though the hand of God, wide open and full of bounty, is so spread out that one might think a bat or an owl might see it, yet this man perceives it not. The man is dead to the perception of spiritual things, that the great Master-spirit Himself is not perceived when He cometh near loaded with favours.

As it is in nature, and, as it is with the gifts of Providence, so especially it is in anything like outward religion. The man attends a place of worship; it may be he repeats his creed; joins in a form of prayer; or possibly he drops in where simpler worship is adopted, and what doth he? He sings as others sing; he bows his head as others do in prayer; he listens as others do to the preaching of the Word, but it is a heavy, dull, monotonous service to him. He wishes it were over; he sees nothing in it; at least, if he had his way, and custom did not

bind him at all, he would never be found wasting his time in such unprofitable proceedings as he thinks them to be. He is like the mouse in church that thinks the Bibles and Prayer-books dry nibbling. He would rather be in the common ale-house, or at home reading novels, or walking out in the fields, or anywhere than in the place of worship. Yet others sitting by his side have found the profoundest pleasure in those sacred engagements, which have only brought weariness to him. Unlike him they have been carried as on eagles' wings up to heaven; their souls have been filled with joy and peace, and they have said as they have retired, "Surely God was in that place, and it was good to be there." Why is this? The things ministered, and the man who ministered them, were the same. Ah! the one was dead while the others lived. How shall the dead derive comfort? How shall the dead be charmed? How shall the dead be fed and instructed? God was in the sermon, but the carnally minded man being dead perceived Him not.

Nor, my dear friends, is this spiritual death merely a failure to recognize the being of God, it is equally palpable in reference to the moral obligations it involves. Man by nature is dead to the right and to the true, to the commandment of the Lord which enlightens the eyes, and to the testimony of the Lord which makes wise the simple. He is alive, probably, to his obligations to his fellow-men, because he has a clear understanding of their obligations to him; he keeps himself within the bounds of law and decency generally, but his greater obligations to his Creator—these cross not his mind, yet it is the very essence of rectitude and truth that He who made all things should be served by those He made, and that He who sustains in life all His creatures should have honour from those creatures, who owe their continued existence to Him. Why does not the ungodly man think of this? How is it he can live for thirty or forty years sustained by God, and yet never give to God the service of his heart—scarcely thinking about his God at all? How is it? Why, because the man is dead to spiritual obligations. It must be so, or else he would lament that he had not met those obligations, and begin to repent that he had transgressed the bounds that his Maker set. The man is dead, sirs—dead.

Further, *the natural man is dead to eternal things*. How quick-eared he is to the things of time—how swift to perceive their value, and in what haste to grasp them if he can! But ah! the eternal realities which God has revealed in Scripture, the man neither cares to hear about them, nor, hearing them, do they excite any desires within his spirit. Alas! my hearers, we have sometimes had to warn you of the judgment to come; we have had to take down the shrill-sounding trumpet and blow an alarm; we have had to tell you that there is a dreadful hell into which the wicked, dying impenitent, must be cast; how is it that men are not stirred by a theme so truthful and so dreadful? Because they are dead. They would be awake enough if they were afraid that their house should be on fire, and that they themselves might be burned with the natural element; yet the spiritual danger, far more to be apprehended, arouses them not—because they are dead to it. At other times it has been our delight to speak of heaven, to picture the pearly-gated city with all its azure brightness, with its bejewelled foundations, and to talk of its inhabitants all blessed for ever, who walk in the light of their glorious King, and sure it were enough to put heart into a stone, and to make the cold marble glow with warmth. But no, the thing moved not men. Some little joy of earth would whet their appetite far more quickly. It is because to the spiritual heaven revealed in Scripture men are altogether dead, and care not for it. Oh! sirs, 'tis sad, 'tis sad, 'tis very sad, that to the fleeting shadows we should be wide awake, but to that substantial verities we should be sound asleep; that after the poor *gew-gaws* and child's bubbles of this mortal state we should be all agog, but as to the solid joys and lasting pleasures of an eternal world we showed no desire! This, again is a mark of spiritual death.

I must hasten on to mark a few more indications of this spiritual death. Prayer is one of the most blessed engagements and occupations of men while they are out of heaven—to ask of the All-bountiful One the mercies which they want. But there are some here to-night who never pray, who never really ask of God what they require. They take the attitude of supplicants, perhaps, as a matter of habit, but there they are like kneeling corpses. They do not pray; they are dead to prayer. Open this book, this holy Bible, before them. There was never such another; no angel ever gazed upon a page more rich with glory than this. This book it is that opens to us immortality, and gives us the news of eternal love. Set the natural man down before it. It is to him a mere history, or a dry book of dogmatic matters, he sees nothing in it that can charm him, nothing that can entrance his spirit. The man is dead, sir. To the sightless eye-balls the brightest jewels flash back no radiance. He is dead; yea, to Christ Himself the man is dead, for when He is preached—Christ, the Father's son, the virgin's child, the condescending Saviour, the ascending Conqueror, the exalted King with glory crowned—why, the people of God delight to hear of Him; to them the savour of Jesus' name is like ointment poured forth; but exhibit this Saviour to the natural man, he perceiveth nothing. How should he? He is dead, dead in trespasses and sins. All the outward phenomena that you will discern in the best natural man indicate that whatever kind of light there may be in him, the light that deals with God, with the spirit-world, the world to come, is not there. He is unconscious of these, has no fellowship with them. He is dead, and a prey to corruption.

II. When we have paused a minute we shall endeavour to describe THE WORD WHICH JESUS BRINGS TO THE DEAD.

"The hour is coming, and now is when the dead shall hear the voice of the Son of God." Our Lord Jesus Christ is in Scripture, especially in the Gospel of John, called "the Word." Here His voice is spoken of, but what is a voice apart from the person that utters it? What is the Word which Jesus speaks by which dead men are quickened? Is not Jesus Christ Himself the Word of God to man? The distinct, articulate manifestation of Deity is Jesus Christ. Now, let me show you this. Jesus Christ came once upon a time from heaven, condescended to become a babe, to be nursed in a manger, to hang on a woman's breast. He was God. What did that say—that child, that babe—human yet divine? Why, it said this: "God has pity upon man, and has not left him; He is about to establish an intimate relationship between Himself, the great and the glorious, and man, the weak and the pitiable—an union not at first between God and fully developed man, but between God and the babe; as if it should be said the weakest and feeblest of all that bear the name of manhood may take comfort, for God has come down and taken a baby's form into union with Himself." That meant pity, it meant mercy, it meant fellowship, and it meant hope to the race of man. To this end Jesus passed a life in the midst of all our sorrows and infirmities, and took upon Himself our sicknesses, and what meant that? Why, it meant *compassion*. A beautiful word that—compassion—a united passion, a fellow-feeling, a kindred suffering. It seemed to say: "God is not indifferent to your woes. Oh, sons of men! Ye have fallen through your sins, but God pities you; God feels for you; He is no flinty-hearted Jupiter, who sits serenely on his throne amidst the pains, and agonies, and death eternal of his creatures; nay, but He hath come down to you; He hath taken upon Himself manhood that He may suffer with man, and let man see that He has not left him, but that He feels for him. And, after He had lived a life of holiness, which was, indeed, comparatively but a small part of His work, our Lord Jesus Christ *gave Himself up to die*. Into the garden He went, and there the wrath of God was laid upon Him, till that precious cluster was so crushed in the awful press of the Divine wrath, that great red drops of bloody sweat were distilled from every pore like the red juice from the cluster. He went to Pilate's hall, to Herod's tribunal,

to be mocked, and scourged, and spat upon, and at last, in agony extreme, He offered up His life on the accursed tree. What said He then to us? He said this: "God is just; I come down to you poor mortal men, and taking upon Myself your nature, and taking also your sins, as your substitute I have to suffer." Christ Jesus' suffering is a loud word from God to this effect: "I pity you, men, but your sins I must punish; I cannot pass them by; if they are laid upon My Son I must prostrate My Son beneath their load; I cannot wink at sin, though it be laid upon the perfect Substitute, for even there I must hunt it to the death; it is an accursed thing and must not be tolerated; I must stamp it out of My universe." This is God's Word; He saith: "Justice as well as compassion; pity, but pity consistent with severity." Moreover, Jesus rose again from the dead, and now He ever liveth at the right hand of God, and His Holy Spirit has come, and animates at this time preaching of the Word with divine energy. Christ now declares to us God's Word after this fashion: "Whosoever believeth that Jesus is the Christ is born of God; whosoever will trust in the Incarnate Son of God and fully rely upon the merits of His wondrous suffering, shall be saved; God willeth not the death of the sinner, but had rather that he should turn unto Him and live, and everyone that will turn unto the living God, and trust His Son to make propitiation, shall be saved from the damning power of sin and have everlasting life." Christ, the living One, is God's word to us that we shall be delivered from the wrath to come if we trust in Him, even as He Himself was delivered when He rose again from the dead and ascended into glory. My dear friends, the Gospel which I preach again to-night is that which I have always preached, till I have a fear lest I should preach till you are almost nauseated with the repetition. Yet if it were so I could not help it, for no other name do I dare to preach, nor is there any other foundation that I dare to lay and bid you build on it but this. Jesus Christ, the Son of God, has come. Here on earth, He lived and died, and suffered for the sake of mankind. God is a God of love, but He is also a God of justice. There is a way in which He can be just and yet tender to you. If you trust His dear Son your sins shall not destroy you; Christ's sufferings shall stand instead of yours, and you shall live. If you will now accept Christ, if you now will lean fully on Jesus, if you now will fling away both your love of sin and your love of your own righteousness, and come and rest where God would have you rest, God shall be reconciled to you, and you shall be His child, and you shall live for ever and ever.

III. I must now close with a third point—THE MODE BY WHICH THIS WORD IS APPLIED.

"The hour is coming, and now is, when the dead shall hear." I have told you what they will hear; they will hear the word; but who will speak it? Who is it that alone can speak it to purpose? Why—"When the dead shall hear the *voice of the Son of God*, they that hear shall live." Whenever any dead soul does live it is through the Word, but it is not through the voice of the preacher. That is but an instrument, and nothing more. The real voice that makes dead souls live is the voice of Christ Jesus. What, is it so? Does He actually speak to every soul that is saved? He does, I do not mean in fancy, as though you heard voices in the air, but I mean that this Word which I have just now preached to you must come home to your heart and your conscience, and be applied by the Holy Ghost thereto, so that you prove its power and feel its energy. Through the Holy Ghost it is that the voice of Christ is heard in the soul. But while I speak to you thus some will say: "What, then, can we do with sinners, as we have not the voice that can raise them?" Why, you can pluck your Master by the skirt, and say to Him: "Good Lord, speak the word, speak the word!" When I come into this pulpit the prayer that rises to my heart always—I hope I can say without guile always—is this: "Lord, be here to speak Thyself through me." I am persuaded that though I preach to dead sinners ten thousand years never will one be saved by my voice.

Why, then, do I preach to sinners, knowing them to be dead? Because I am simply the instrument of Christ, and He speaks through His voice with His own Spirit, which is as His voice, and the dead do hear, and they are made to live—not without the instrumentality; not through the instrumentality alone, but by the voice of Jesus Christ. I ask you then, dear brethren and sisters who are alive to God, to pray that Jesus would speak while the preacher speaks. Be lifting up your hearts and silently crying:—

“ Oh ! let the dead now hear Thy voice,  
Bid, Lord, Thy banished ones rejoice ;  
Their beauty this, their glorious dress,  
Jesus, the Lord, our righteousness.”

What encouragement there is in this for you, my brethren and sisters! However feeble you may be in yourselves, yet, if it is the voice of Christ you have to rely upon, what power there is in that! You may go to your class and say, “ I cannot teach these troublesome boys and these inattentive girls; how can I hope to see them saved?” Ah! but your Master can speak through you, and He can do what you cannot. Though it is true that old Adam is too strong for young Melancthon, he is not too strong for the mighty Saviour, whose voice does not speak to the living merely, but to the dead, and all who hear that voice shall live. Bend thine ear, then, and bow down thine heart, attend to the voice of Christ, seeing that thereby alone the dormant faculties can be quickened, and a lively interest excited.

Yet while Christ speaks to the dead, *power is communicated to them that they may have it and use it, call it their own and exercise it.* “ The dead shall hear,” and, do notice it, “ *They that hear shall live.*” You must not imagine that man is passive in the matter. What does it say—“ Draw us,” and we will be drawn? No, but “ Draw us, and we will run after Thee.” There comes an activity. I have heard some speak of faith and repentance as the gifts of the Holy Spirit. Most truly, so they are, but why speak ye of these gifts as though the sinner had nothing to do to repent and to believe? Always recollect that it is *you* who must repent and believe. The Holy Ghost will not repent for you. What should He repent about? He never did wrong. And the Holy Ghost will not believe for you. What should He believe for? He is God Himself. The fact is, that the Apostle has expressed it exactly, when he says, “ Work out your own salvation with fear and trembling, for it is God that worketh in you, to will and to do of His own good pleasure.” Christ gives the voice, but the man hears. There is a something done; there is a something to be received. It is no great act to hear a sound when it is made; it is no great act to receive mercy when it is presented; yet the hearing is a miracle, for the dead hear; and the receiving by faith is a miracle, for none do this but those to whom it is given; yet it is done by man. Faith and repentance are gifts of God: the voice that saves is the voice of Christ, but the point of personal salvation is reached when the man actively hears and receives the truth.

I pray you, then, my dear hearers, if you would be saved, be diligent in hearing the Gospel. I would urge you to frequent those places of worship most where there is most of Christ preached. Do not seek after eloquence, oratory, gaudy periods, or grotesque observations that might amuse you. You have something else to do on the Lord's day besides being amused and having your ears tickled. There is a soul in you that will either be saved or lost, and this day is given you peculiarly that you may listen to the Gospel which saves you. Hunt out the Gospel, then, in your locality. Follow it wherever you may hear it preached. I entreat you to hear it, but do not think that the mere hearing it with your outward ears will be enough. Alas! such a hearing may involve responsibility, and bring you no blessing. I pray you, ask the Lord as you go up to the house of prayer to

open your inward ears, to quicken you from your spiritual death, and give you to derive profit. I do believe, my dear friends, that few will miss a blessing who hear a Gospel minister, anxiously desiring to get a blessing. In these waters men shall catch what they fish for, and if you seek all earnestly after God's blessing, you shall find it. Thirst for it; pant for it; long for it; you already have the beginning of it, for to desire grace is an evidence that you have grace in a measure, and to seek Christ earnestly is already to have something from Christ, a foretaste of the feast they enjoy who find Him.

Ah! my dear friends, we keep on preaching, and you keep on coming and going Sunday after Sunday, but how is it with you? Are you saved or not? A man opens a shop for the sale of drugs, and I will suppose them to have great medicinal virtue. There is a plague in the district, and he asks himself, "Are these drugs after all what they profess to be?" If men keep on dying he will, as an honest man, begin to get anxious and to enquire, and if he meets with persons who are talking of other things, he will say, "Nonsense! Put them aside a bit; I want to ask you about something of more importance. Are these drugs of mine true shots with which to do battle with the plague? Are these the weapons with which to chase away this horrible disease and avert the threatening? Is the plague increasing in your street, or is it dying out?" Oh! I want to push these questions home to you to-night. The Word of Christ I know I preach. I am sure I have told you the Gospel of His salvation. The voice of Christ I cannot imitate, nor would I if I could. 'Tis His to use His own voice. His tongue, and His tongue only, is like a two-edged sword, which can cut and cure, kill and heal at the same time. How is it with you? Are you saved? Are you awakened? Are you seeking? Are you finding? Or, are you, after all, just hearing, and hearing, and hearing, again and again, to no purpose? Ah! I would to God that I were not the preacher to such as you, and that you were not my hearers, for I cannot bear that I should be adding to your damnation; that I should be hardening you—for so it must be—hardening your hearts with the very truth that ought to soften them! I pray the Master bring you into a different state, and give you to lay hold on these things, for if they be not true, it is time I had done preaching them; if they be true, it is time you had received them. If they be not true, it is time that these services were given over, for they are awful farces; but if this Book be true, and Christ's Gospel a verity, it is time that you did not make farces of them, but that you turned unto God with full purpose of heart.

The Lord save you, for Jesus' sake. Amen.

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#### NEARLY HOME.

"ALMOST well, and *nearly at home*," said the dying Baxter, when asked how he was by a friend. A martyr, when approaching the stake, being questioned as to how he felt, answered, "Never better; for now I know that I am almost at home." Then looking over the meadows between him and the place where he was to be immediately burnt, he said, "Only two more stiles to get over, and I am at my Father's house." "Dying," said the Rev. S. Medley, "is sweet work, sweet work; home! home!" Another on his death-bed said, "I am going home as fast as I can, and I bless God that *I have a good home to go to.*"



## Essays and Papers on Religious Subjects.

### GEORGE MULLER AND THE BRISTOL ORPHAN HOUSES.

It is now about thirty-seven years since Mr. Müller, in the good providence of God, was led to settle in Bristol: thirty-five years since, "The Scriptural Knowledge Institution for Home and Abroad" was planned and set on foot; and thirty-three years since, the first house in Wilson-street was opened for the reception of *thirty* orphans. Since these periods what wonders have been wrought! No one can compare the feeble commencement of these institutions with their present gigantic proportions without being filled with astonishment. We very much question whether there is anything like it in the world. Let us just glance at this progress. When George Müller first enters Bristol he appears there as a poor minister without any funds of his own, and also as a foreigner, whose foreign accent and inability to speak the English language fluently renders his ministerial prospects not very hopeful. But a start is made, and how? In connection with another equally poor ministerial brother he commences his labours in a small chapel where the pew rents are given up, where all the seats are free, and with the fixed determination to have no settled salary, but to live upon the free-will offerings that might be dropped into a box set up in the chapel for that purpose, or that might be sent to him from any other quarter. At first his faith is greatly tried; at times he is brought so low as not to have a penny in the house, and has even to depend upon the Lord inclining some person or persons to send himself and wife their next meal. But the Lord always appears for him in time, and the result is, that the first year in Bristol yields in free-will offerings, presents in money and clothes, and free rent, £267 15s. 8½d. Twenty-four years

pass away, and what then is the yearly sum received? In the same way he receives for his own personal expenses £726 16s. 2¼d. Most people will consider that to be a very large income for a minister, but they must not forget the way in which it comes, and the purpose to which it is put. It is obtained without any personal appeals being made, but simply as the result of faith and prayer; and as the receiver accounts himself the Lord's steward, he lives in the same plain way as he did the first year, and cheerfully gives *all* that may be over back to the Lord. Hear what he says, "How it came that my already good income still more increased, so as to come to what it is, I have stated in the early part of this volume; it was when I determined that, by God's help, *His poor* and *His work* should more than ever partake of my means; from that time the Lord was pleased more and more to entrust me with means for my own purse." When George Müller and Henry Craik commenced their ministerial labours in Gideon Chapel, there were sixty-eight believers in church fellowship; now the church is composed of upwards of nine hundred members in full communion, the greater portion of whom worship on the Lord's-day at Bethesda, and the remainder at Salem Chapel. It need hardly be said that nearly all these have been baptized; and there is amongst them a very fair proportion of young people, as well as a good number of Gospel preachers, who supply six or seven village stations in the locality every Lord's day. During the first seven months the income of "The Scriptural Knowledge Institution for Home and Abroad" amounted to £167 10s. 0¾d. The income during the last year, ending May, 1869, had swelled to the amount of £10,595 1s. 10½d. On December 7th, 1837, the *first shilling* was given towards founding an

orphan asylum; and at the close of the first public meeting, held two days afterwards, ten shillings were given, there being no collection. Contrast this humble beginning with the income received for the orphans in the year closing also in May last. What is the amount received during this year? Not less than £28,042 Os. 9½d. But this is not all. We have said nothing as yet concerning the building fund. Being persuaded that it was the Lord's will that the orphans should be sheltered in an orphan house of their own, rather than in several rented dwelling-houses, Mr. Müller gives himself to prayer for the means to enable him to build. For thirty-five days he brings the matter day by day before the Lord, but nothing whatever is given to him. On the thirty-sixth day, however, he receives in one donation the munificent sum of £1,000, and he tells us that when he received it, as he had expected to receive such an answer to his prayers, he was "*as calm, as quiet, as if he had only received one shilling.*" Twenty-four years have now passed away since this donation was given, and how much has been received since? The income for the building fund during this period, ending with May, 1869, has amounted to £103,058 5s. 3¼d., leaving a balance in hand of £11,384 15s. 4½d. We will now sum up the whole matter in Mr. Müller's own words. In the last report issued he thus speaks:—

"It is now about thirty-nine years since I began to walk in this happy way, and I have invariably found the Lord to be my helper, even under the greatest difficulties, and in the greatest wants and necessities, of whatever character they were; and thus it has been, especially of late years. And with regard to pecuniary supplies, I have simply, in answer to prayer, without application to any one, obtained for this work four hundred and thirty thousand pounds. Should the reader say, because unacquainted with the former reports, 'What use has been made of this four hundred and thirty thousand pounds?' our reply is, 'That nearly seventeen

thousand children, or grown-up persons, have been taught in the various schools, *entirely* supported by the Institution; more than forty-eight thousand seven hundred copies of the Bible, above forty-seven thousand three hundred New Testaments, and above thirty thousand smaller portions of the Holy Scriptures, in various languages, have been circulated since the formation of the Institution; and thirty-three millions of tracts and books, likewise in several languages, have been circulated. There have been likewise, from the commencement, Missionaries assisted by the funds of the Institution, and of late years more than one hundred and thirty in number. On this object alone eighty-three thousand four hundred and sixty-seven pounds have been expended from the beginning. Also 2,879 orphans have been under our care, and five large houses, at an expense of above one hundred and ten thousand pounds, have been erected for the accommodation of 2,050 orphans. With regard to the spiritual results, eternity alone can unfold them; yet even in so far as we have already seen fruit, we have abundant cause for praise and thanksgiving."

For a full report of the providential, and often most singular, ways in which these sums have been sent in small and large donations, from a single farthing up to £8,100 at once, we refer the reader to the yearly reports themselves, which may be procured at the small charge of sixpence each through any bookseller. We think, however, that this article will hardly be deemed complete without the selection of a few of these cases, to show how the Lord has influenced donors in all parts to contribute towards these excellent institutions, as well as towards Mr. Müller's own support. We will, therefore, extract a few, and we have no doubt, after we have given these as specimens, that the reader will avail himself of the opportunity of procuring some of the reports, that he may obtain still further information. We will begin with Mr. Müller himself.

In 1830 Mr. Müller gave up his regular salary as a minister, informing the friends that he would, however, receive for his support voluntary contributions, either in money or provisions. He also adds, "At the same time it appeared to me right that henceforth I should ask no man, not even my beloved brethren and sisters, to help me, as I had done a few times, according to their own request, as my expenses, on account of travelling much in the Lord's service, were too great to be met by my usual income. For, unconsciously, I had thus again been led in some measure to trust in an arm of flesh: going to man, instead of going to the Lord at once. *To come to this conclusion before God required more grace than to give up my salary.*" After coming to this conclusion, he thus writes:—

"Nov. 18th, 1830. Our money was reduced to about eight shillings. When I was praying with my wife in the morning, the Lord brought to my mind the state of our purse, and I was led to ask Him for some money. About four hours after, we were with a sister at Bishopsteignton, and she said to me, 'Do you want any money?' 'I told the brethren,' said I, 'dear sister, when I gave up my salary that I would for the future tell the Lord *only* about my wants.' She replied, 'But He has told me to give you some money. About a fortnight ago I asked Him what I should do for Him, and He told me to give you some money; and last Saturday it came again powerfully to my mind, and has not left me since, and I felt it so forcibly last night that I could not help speaking of it to Brother P——.' My heart rejoiced, seeing the Lord's faithfulness, but I thought it better not to tell her about our circumstances, lest she should be influenced to give accordingly; and I was also assured that if it were of the Lord she could not but give. I therefore turned the conversation to other subjects, but when I left she gave me two guineas. We were full of joy on account of the goodness of the Lord. I would call upon the reader to admire the gentle-

ness of the Lord, that He did not try our faith much at the commencement, but gave us first encouragement, and allowed us to see His willingness to help us, before He was pleased to try it more fully."

Before long faith was tried more fully, as will be seen by the following extracts:—

"On January 6th, 7th, and 8th, 1831, I had repeatedly asked the Lord for money, but received none. On the evening of January 8th I left my room for a few minutes, and was then tempted to distrust the Lord, though He had been so gracious to us, in that He not only up to that day had supplied all our wants, but had given us also those answers of prayer which have been in part just mentioned. I was so sinful for about five minutes as to think that it would be of no use to trust in the Lord in this way. I also began to say to myself that I had, perhaps, gone too far in living in this way. But, thanks to the Lord, this trial lasted but a few minutes. He enabled me again to trust Him, and Satan was immediately confounded, for when I returned to my room (out of which I had not been absent ten minutes) the Lord had sent deliverance. A sister in the Lord, who resided at Exeter, had come to Teignmouth, and brought us £2 4s.; so the Lord triumphed, and our faith was strengthened."

"June 12th, Lord's-day. On Thursday last I went with brother Craik to Torquay, to preach there. I had only about 3s. with me, and left my wife with about 6s. at home. The Lord provided beds for us through the hospitality of a brother. I asked the Lord repeatedly for money, but when I came home my wife had about 3s. left, having received nothing. We waited still upon the Lord. Yesterday passed away, and no money came. We had 9d. left. This morning we were still waiting upon the Lord, and looking for deliverance. We had only a little butter left for breakfast, sufficient for brother E—— and a relative living with us, to whom we did not mention

our circumstances, that they might not be made uncomfortable. After the morning meeting brother Y— most unexpectedly opened the box, and in giving me quite as unexpectedly the money at such a time, he told me that *he and his wife could not sleep last night on account of thinking that we might want money.* The most striking point is, that after I had repeatedly asked the Lord, but received nothing, *I then prayed yesterday that the Lord would be pleased to impress it on brother Y— that we wanted money, so that he might open the box.* There was in it £1 8s. 10½d. Our joy on account of this fresh deliverance was great, and we praised the Lord heartily.”

“Nov. 16th. This morning I proposed united prayer respecting our temporal wants. Just as we were about to pray a parcel came from Exmouth. In prayer we asked the Lord for meat for dinner, having no money to buy any. After prayer, on opening the parcel we found, among other things, a ham sent by a brother at Exmouth, which served us for dinner. Thus, not only our own family was provided for, but also a sister in the Lord then staying with us.”

“Nov. 17th. To-day we had not a single penny left. We had asked the Lord yesterday and to-day. We desired only enough money to be able to buy bread. We were reduced more than ever we had been before. But our gracious and faithful Lord, who never fails more upon His children than He enables them to bear, delivered us again this time by sending us £1 10s. 6d., about an hour before we wanted money to buy bread.”

“Jan. 14th, 1832. This morning we had nothing but dry bread with our tea, only the second time since we have been living by simple faith upon Jesus for temporal supplies. We have more than £40 of ready-money in the house, for two bills (one bill I had to meet for a brother, the other was for money, which, in the form of a bill, I had sent to the Continent; but in both cases the money

was in my hands before the bills were given) which will not be payable for several weeks; but we do not consider this money to be our own, and would rather suffer great privation, God helping us, than take it. I thank the Lord who gives me grace to be more faithful in these matters than I used to be formerly, when I would have taken of it, and said that by the time the money was actually due I should be able to replace it. We were looking to our Father, and He has not suffered us to be disappointed, for when now we had but 3d. left, and only a small piece of bread, we received 2s. and 5s., the particulars concerning which would take up too much space.”

(To be continued in May.)

NOTE.—In the January number we made the statement that the gentleman who so kindly introduced us to Mr. Müller had sustained the office of deacon for thirty years. He wishes us to state that we misunderstood him. He has been in fellowship with the church for thirty years, but has sustained the office of deacon for a few years only; we cheerfully correct this mistake, and thank him for testifying to the “faithfulness of our report.”

## THE UNUSED ENERGIES OF THE CHURCH OF CHRIST.

A PAPER READ AT THE METROPOLITAN TABERNACLE TO THE ANNUAL MEETING OF MINISTERS OF THE LONDON BAPTIST ASSOCIATION, JANUARY 11TH, 1870, BY THE REV. J. H. BLAKE, OF BOW.

DEAR BRETHREN,—The time allotted for this paper being very brief and limited, I have confined my attention to but one section of the subject, namely, the unused energy among the workers in the Church of Christ.

We are not left in any doubt as to the object the Church of Christ ought to seek, nor of the influence she ought to exert. The world is her field of labour, every spot of which she is to endeavour to bring under the blessing of the Divine principles of the Gospel of Christ. As a light in the midst of the earth lifting

up her lamp of truth where thickest darkness reigns, and shedding her guiding rays wherever danger threatens the souls of men. A granary which contains the precious seeds of truth, which are to be sown broadcast until every wilderness and barren spot is made fertile and verdant, blossoming abundantly as the rose. A storehouse in which are to be found all the implements and instruments that are calculated by the Divine blessing to destroy the works of the devil, and to subjugate the world of sinners to the benign and gracious influence of Him who shall reign from the rivers to the end of the earth. The means are with us. The success and blessing is with God. But we have not to do with an unwilling God, but with One who has said, "Ye shall reap in due season if ye faint not," and the truth of which He has so often permitted us to experience. Paul planteth, Apollos watereth, *God giveth the increase*. The Holy Spirit is the author of all spiritual blessings; His sword is the Word of God, but He puts forth its power through the human agent. He makes men His temples, in which He shows the strength and beauty of godliness by His gracious indwelling; and by the outward and visible signs it professes its power, and speaks of the goodness of its doctrine of love, and grace, and faith to the onlooking world. *Standing erect as the pillars of His saving mercy*, on which, by their daily lives, is entablated His truth—living epistles known and read of all men. Every saved man is exerting an influence, either working silently as the salt of the earth, or as the leaven in the bread, or else as God's witness speaking with trumpet tongue the love and grace of our Lord Jesus Christ, or as a soldier doing good service by standing for the defence of the Gospel, and putting to flight the armies of the alien.

The question we have to consider is, Whether all is done that might be done, whether all are using to the full their opportunities? and we express our decided opinion that the reply must be in the negative. But a very small por-

tion of the body of the Church is doing what they find to do *with all their might*. Many are only half-using their talents, and large numbers of our church members are positively doing nothing, except to occupy a pew, observe the Lord's Supper, and satisfy themselves that they actually do sit, without sleeping, under our ministry. Brethren, allow us to-day to stir each other up to the remembrance of some things in connection with this subject. We begin our investigation by taking as our doctrinal basis the Saviour's words and the Apostolic response: "Without Me ye can do nothing." "I can do all things through Christ, who strengtheneth me." The success which has attended the used energies of His Church since His servants went forth, the humble yet earnest disciples of One who was laid in a manger, called a Nazarene, flogged at Gabbatha, hanged on a tree at Calvary, as the despised and rejected of men, has been one unparalleled success, showing that God in His people can make them before the world as fair as the moon, clear as the sun, and terrible as a conquering army with banners. The amount of unused energies in the Church of Christ will perhaps be seen if we consider the immense good which has sometimes resulted from one life devoted to the work of God. We have an interesting illustration of this in the history of the Apostle Paul, whose first question was, "Lord, what wilt Thou have me to do," and who, within three days of his conversion, commenced doing it. The result we know. We trace him by the track he leaves behind him. Onward was his motto, and in his progress he scatters the seed on every hand, planting churches composed of living souls in his whole journey from Jerusalem to Rome, Pisodia, Antioch, Iconium, Lystra, Derbe, Phrygia, Philippi, Thessalonica, Berea, Athens, Ephesus, Corinth, and a host of other places too numerous to mention, on each spot raising the standard of the cross on the ruins of idolatry, reproving the superstition of Athens, gaining some from among the voluptuous merchants of Corinth, calling others from

among the foolish Galatians, permeating Europe and Asia with his doctrine, nor staying in his work until its influence is felt in the very palace of the Cæsars, and then at the close of the hard-working day of his life we see him looking forward from the prison cell at Rome—he, all radiant with glory, covered with scars of honour—he surveys the past, the present, and the future, and, while pluming his feathers for an immortal flight, we hear him exclaim, (Dear old soldier of the Cross) “I have fought the good fight, kept the faith, finished my course, and now reach forward to the crown.” Such is the result of one life devoted truly, really devoted, to God. Does not this say to us something of what the Church of Christ might do if each one was so living that the Saviour’s commendation to the woman could be applied to all: *She hath done what she could?* Are there not alas, alas, many among us who are living yet dead, while they live whose biography might be written on their tombstone in one line: *He lived*; he died; we have nothing more to record. If it is objected that this is the life of an inspired Apostle, and therefore does not apply, we reply: “The history of the Church affords multitudes of cases of individuals who were not inspired yet reached a point of immense success, one star differing from another star in glory, yet they through the sky and form a glorious milky way, which brings great honour to God and calls forth the praise of His people. The noble Luther, the seraphic Whitfield, the solemn Baxter, the working persevering Wesleys, the untiring Knibb, men of whom the world was not worthy; and in humbler spheres, Müller with his orphans, Pounds with his ragged men and boys, Nasmith with his city missionaries, Cranfield and his brickmakers, and a host of others, who, being dead, yet speak.

“Lives of great men all remind us  
We may make our lives sublime,  
And, departing, leave behind us  
Footprints on the sand of time.”

I ask is the Church thus at work?

The body moves, but do the members move individually? Are the multitudes moving with the body as the Church carries them, or is each one for himself, tearfully concerned, earnestly labouring for the souls of men? We ask each professor not what his Church is, but *What are you?* Not what is your Church doing, but *What are you doing?*

II. The amount of unused energy in the Church of Christ will, perhaps, be seen if we consider the power of prayer and the little use made of it. This electric telegraph by which we may send and receive messages from heaven, sending forth its electric sparks and flashes of spiritual light from the heart of man to the place where God is; securing its blessing, and by performing its circle, returns richly laden to the heart again. This key of prayer in the hand of faith which unlocks for its possessors the storehouse of Christ’s unsearchable riches, whenever the Church uses it with the full belief that God will hear and answer prayer. Those hot, short, magnetic expressions of the soul; those two or three-word ejaculatory petitions which fly faster than the devil, as good Rowland Hill observes, “*Satan cannot get a shot at them.*” They rise to the throne unencumbered with a doubt, and laying a grasp on the mighty One say, “I will not let Thee go unless Thou bless me.” This energy is only partially put forth, or, methinks, our prayer meetings would have more life in them, more blessing resulting from them, more persons attending them. We should not hear so much about the long chapter read, the long address given, nor the one or two long prayers uttered nearly in the same words, week after week. No, we should have young men’s prayers, old men’s prayers, parents’ prayers, and children’s prayers too. Yes, and why not have children’s prayers? Such a blending of cases and petitions that—

“A beauteous garden would be seen,  
And all the plants of grace,  
Clothed in everlasting green,  
Before the Saviour’s face.”

III. The amount of unused energies in the Church of Christ will, perhaps, be seen if we consider the good success attending *some* of our efforts. We take as an illustration, the Sunday-school report which sometimes cheers us with the news that some six or eight, or more souls have been converted to God. And let us ask for the history of the case, what has produced the result? We often find it has arisen from the instrumentality of a teacher who has prayerfully considered the character and habits and dispositions of his scholars, and has sought out suitable words for each. He has made one constant persistent effort to bring the children *at once* to Christ. Pleading with them; tearfully warning them; winning them with loving words. This blessing has not come on one who is always a laggard at his work, always behind in his class, and even going to his engagements unwillingly, and of whom it might be frequently said on the Lord's-day morning—

“As the door on its hinges so he on his bed,  
Turns his sides and his shoulders and  
his great heavy head.”

A heavy slug. Heavy in the heels and heavy in the head, are not the qualities that usually make up the man who is wise to win souls.

IV. The amount of unused energies in the Church of Christ will, perhaps, appear if we consider the time frequently expended in waste. The committee meeting of two hours' length employed chiefly in showing how a thing should not be done, when the good desired to be effected might have been accomplished in five minutes by one loving heart.

The time wasted in arguing over some imaginary point of difference in doctrine. The wasteful display of talent in defending a something which no more needs our defence than the Ark of God needs a human hand to steady it. While the cry on every side is, “*Come over and help us,*” the grain of immortal souls are ripening for the sickle, the fields white unto harvest, but the labourers are few.

V. The amount of unused energies in the Church of Christ will, perhaps, be seen if we consider the failure which frequently arises from the faulty way in which good is attempted to be done.

Much of the blessing of success is connected with the spirit exhibited in doing a thing. Who has not felt the power of a word spoken at the right time and in the right way. “Does that blazing furnace remind you of anything?” said one to the furnaceman, in such a solemn aweing manner that the man was led to flee from the wrath to come. A word spoken in season how good it is. It is like the apples of gold in pictures of silver. Contemplate one who speaks well of Christ's name; he gives you thoughts and words that breathe and burn. The soul is engaged, the heart glows, the spirit flashes forth sentences of truth with such earnest life and power, such suitableness, pathos, and holy fervour, that they have a mighty lever-like power on the hearer, bearing him forward and upward that, ere he is aware, he rises heavenward in the chariots of Aminadab, and both are baptized with the Holy Ghost and with fire. Is that man a preacher? he shall never be wanting in success, for he uses the Word of God as the hammer, the sword, the fire, by the Spirit, in a way that secures the Divine approval, and great and grand are the results which flow therefrom; while he who adopts some vain philosophy, or some cold, freezing system, instead of with his heart's best energy preaching the Gospel, shall find his pulpit hung around with icicles, and stand before his people a specimen of unused energy, while over his platform may be seen the inscription—*None of these things move me.*

Unbelief is often manifested in a very orthodox style. Multitudes labour with no eye to immediate blessing. Hence, according to their faith, so is it done unto them. The mother tells her child of Jesus, then says *I must leave it*; the father counsels his son and says the same; the teacher his class in the same spirit, and, sometimes, the minister after he has delivered his discourse says, *I can do no*

more, I must leave it. And even in our very prayers, this spirit shows itself. A sort of taking the knocker of prayer in hand and knocking at the door of mercy and running away. We submit that this is one of the causes of energy being unused, or used with non-success. Our wisdom must be never to leave it, but watch over it, pray over it, weep over it, seek for it God's sunshine, and the Spirit's dew, and over all our labours to wait with expectant eye until our heavenly Father gives us the fruit of our labours, the desire of our heart.

These few lines have reference to the unused energy among the workers only. Those who in some measure recognise their debt of love, and attempt, however faulty, to discharge their liabilities. But there is a still more painful part of the subject remaining untouched. Millions of talents wholly buried in the napkin of

selfishness and sloth, immense wealth never put out to the Master's service; valuable gifts—not one of which are cast into His treasury, mental and spiritual possessions which would enrich and make glad many a dreary waste, lying with the mildew of indifference, spoiling and destroying them; while the voice of our heavenly Father, speaking through His Word, His Spirit, and His Son, says to all—"Give Me thy heart."

May the Holy Ghost be shed on us abundantly from on high, causing each to be adorned with His graces, and filling every believer with a zeal that shall burn with no flickering flame, and fill us with a love that shall look with deepest concern on the things of others. "For if we love not our brother whom we have seen, how shall we love Him whom we have not seen?"

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XXVII.—ONE-WORD TEXTS.

"Jordan."—Gen. xiii. 11.

Of all the rivers in the world, in many respects the Jordan is most interesting. It occupies a prominent place both in the Old and New Testament Scriptures. Our text is the first reference to it, and takes us back nearly four thousand years. It has relation to the celebrated occurrences in the tents of Abraham and his nephew Lot. It was in the favoured and fertile plains on the side of the Jordan that Lot selfishly placed his herds, in which was exhibited a want, both of reverence and gratitude to this noble-minded uncle. The Jordan is about 200 miles in length, has three sources, but the chief one is at Banias, the ancient Ceserea Philippi, and flows through Lake Merim and through the Sea of Galilee, and terminates in the Dead Sea. The chief place of interest in the Jordan is some twenty-four miles from Jerusa-

lem, and about five or six from the site of the ancient Jericho. The depth of the Jordan averages twelve feet and its width is from two to three hundred feet. In some places it is very rapid and it often overflows its banks. Now let us see the incidents connected with this river and the lessons they teach us.

I. LOOK AT THE JORDAN IN CONNECTION WITH THE WONDROUS EVENTS OF ISRAEL WHEN THEY PASSED THROUGH TO THE PROMISED LAND.

Observe on its banks the whole camp of Israel, then the procession of the Ark of the Lord and the Priests. Joshua iii. 6. Then the people following in their appointed order, then the memorial of the event, Joshua iv. 1. And now circumcision is renewed, v. 9. How the arm of the Lord was revealed in the separation of its waters, &c.

II. SEE THE JORDAN IN CONNECTION WITH THE LIFE OF ELIJAH.

Near by a brook that flowed into it he was kept alive, 1 Kings xvii. 1. Near



to it, having divided the waters he was translated to heaven, 2 Kings ii. 8.

III. THEN OBSERVE THE JORDAN IN RELATION TO ELISHA.

Close by the Jordan was the school of the prophets. To Jordan the prophet sent Naaman to dip himself seven times, and by which he was recovered of his leprosy, 2 Kings v. 10. From the Jordan the lost axe was restored to its honest and anxious owner, 2 Kings vi. 1.

And now time rolls on and we go

IV. TO THE JORDAN TO WITNESS THE BAPTISMS BY JOHN. Matt. iii. 6.

See the multitudes witnessing their repentance and faith in the coming Messiah. See the grandeur connected with the baptism of the Lord Jesus Christ, iv. 13. How august, sublime, the inauguration of the Son of God in His glorious offices and for His redemptive work! Here Christ's disciples also baptized. John iii. 23. But the Jordan has ever

V. BEEN THE SYMBOL OF DEATH.

It terminated the pilgrimage of the Israelites. It severed them from the promised land. It must be crossed before

they could take possession of their inheritance. So death is the end of earthly sojournings. It must be experienced before the life to come can be realised. Beyond it is the celestial land of bliss and immortality. But however appalling to sense, and fearful in its "swellings" and unseen depths, the Christian has with him all that the Ark typified of old. All that the priests represented. Jesus in His covenant relationship, in His efficacy as a sacrifice for sin, and in His having opened a passage right through for His believing followers. And beyond this Jordan is the beautiful land and the heavenly Jerusalem, and the rest that remains for the people of God. But be it remembered that only by faith in the Saviour do we become consciously interested in His person and work, or can have any hope of the better land.

To those who are living contented with the supplies of this wilderness we say, "Come with us and we will do you good, for the Lord has spoken good concerning Israel," and because He delighteth in us, He will give us the goodly land.

## Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

### OFTEN REPROVED: SUDDENLY DESTROYED.

THERE are many who say, "When I come to die I shall be on my death-bed, and then I shall say, 'Lord have mercy upon me, a sinner.'" I remember an aged minister telling me a story of a man whom he often warned, but who always said to him, "Sir, when I am dying I shall say, 'Lord have mercy on me,' and I shall go to heaven as well as anybody else." Returning home from market one night under the influence of liquor, he guided his horse with a leap right over the parapet of a bridge into the river. The last words he was heard to utter were a most fearful imprecation, and in the bed of the river he was found dead, killed by the fall.—SPURGEON.

### TRUTHS TO DIE ON.

MR. REYNOLDS was a learned and good minister of the Gospel. On his dying bed he made a confession. Said he: "I have sometimes been entertained with elegant compositions of divinity, with sermons that displayed good taste, and were full of argumentation and genius; but," he added, pausing for breath, "none of these things will do for me, now. Nothing short of the good old truths of the Gospel, the unchangeable love of God, and the vicarious sacrifice of Christ, are the foundation of my faith and hope. Here is *terra firma*; I say, here is *terra firma* for a dying man.

## ON DUTY AT THE JUDGMENT DAY.

ABOUT a hundred years ago there was in America a day of remarkable gloom and darkness, still known as the dark day, when the light of the sun was slowly extinguished as if by an eclipse. The Legislature of Connecticut was in Session, and as its members saw the unexpected and unaccountable darkness coming on, they shared in the general awe and terror. It was supposed by many that the last day, the day of judgment, had come. Some one in the consternation of

the hour moved an adjournment. Then there arose an old Puritan legislator—Devenport of Stamford—who said that if the last day had come, he desired to be found at his place doing his duty, and therefore moved “that candles be brought in,” so that the house could proceed with its duty. The old Puritan was right. Blessed are those who are found at their post of duty when the Lord cometh. They cannot be better occupied. Jesus will count them faithful, and He will, with a gracious smile upon His face, say unto them, “Well done, good and faithful servants, enter ye into the joy of your Lord.”

## Tales and Sketches.

### LORA STANDISH'S SAMPLER.

A MEMORIAL OF THE PILGRIM FATHERS,  
BY  
THE AUTHOR OF “TROUBLOUS TIMES.”

#### CHAPTER III.

“LORD, GUIDE MY HEART THAT I MAY  
DO THY WILL.”

OFTEN does our good dame yonder quote to us (her scholars) this Scripture:—“Remember thy Creator in the days of thy youth,” never failing to add, that if we love and serve the Lord in the morning of our lives, He will surely be gracious to us in their eventide. And how He makes the season of old age pleasant to they who, by His Holy Spirit's guidance, have learnt to wait upon Him in their early years, and that to look backward upon a life-time spent in His service below is the next best thing to looking forward to live one with Him, which shall never end, above, moreover bid her “dear children,” for so she sometimes calleth us, give our young hearts to Him in very childhood.

To Him we can never love too well, and perhaps with a tear stealing down her cheek say softly, as if to herself: “Nor when ye grow older *too much* on earth.” The heart I feel beating aneath my bodice is but the weak heart of a girl; then let me cry inwardly, and the oftener the better, to the Lord to guide it, and make obedience to His heavenly will as ready and glad a thing as the duty I delight to pay my own brave, loving, earthly father.

Never can I forget our Elder Brewster discoursing last Sunday, and what he said upon these words: “The heart is deceitful above all things.” “Always remember,” quoth he, “what a close and awful watcher of our hearts ye have in one who tempted our first mother to sin; and Satan since then has had a long experience, and too often a large success, in spreading his snares and nets for the souls and bodies—yea both—of her sons and daughters, and he so craftily hood-winks them by making sin seem pleasant, and enticing, glossing over what is false with fair appearance, that in their blindness they grow hardened, and care not to discern the

difference that is between right and wrong doing; good and evil, yea become slaves to the cruellest of task-masters, whose wages are paid by death here, and death for all eternity hereafter." But when, casting his eyes down toward us upon the benches, he spake of what he prayed, and trusted that the common actions of our daily life were one toward another, not only such as beseeemed Christian folk, but in all things tending to make our truth and honesty of purpose clear as the sun, in order that we might not further confuse the ignorance, but rather seek for opportunity to let in heavenly light upon the heathen darkness, of they into whose country we had come as venturous but friendly strangers. Jack Billington's father, who was next the open door, slipped suddenly through it, and from my place I could spy him stalking off under the fir-trees, with his beaver-skin cloak wrapped close about him, as if he feared to lose it. And, more, I saw my step-mother's quick eye catch Mistress Winslow's with a meaning look between 'em. That cloak he weareth, I know is half conceited to be made of skins taken from the simple Indian squaws, whose husbands have trucked with him, may-be for some gew-gaw of glass or tin; or worse, a pot of strong waters, which he knoweth will so disorder their poor feathered heads as to make of them the foolishlest antics, the maddest mimps that ever capered upon earth. That frankish lad, his son Jack, once put our people in a great pother, by reason of his wandering away, when a very little fellow, into the great forest, and there, much after the fashion of the two English babes I've heard Mistress Elizabeth Howland sing a pretty tender song about, "For days he'd nought to eat save hips and wild berries;" but neither wolf nor any other evil thing did God permit to come near to hurt the helpless child, who at last lighted upon a town of wigwams, and there the Indian folk caught and kept him, till after mighty trouble and searching our governor gat news thereof and straightway sent his own shallop with poor Squanto, my father's trusty man, and several

others in it to recover him; and a great storm gathered and broke over them, so that amid a blaze of lightning they were forced to shelter for the night in a bay, hard-by to the grounds of the Sachem Iyanough, and in the morning some of his people coming down to fish, they invited ours ashore to eat with them, and soon their Sachem himself appeared and spoke with and treated our folk right courteously. It was in this part also they fell in with that old, old Indian woman, a hundred years at the least Master Browne judged her to be; but shrunk and withered as she was, her black eyes had not waxed dim, and whilst regarding him and the rest curiously they did seem to glitter with a light which he thought was a token of the working of a crazed brain. Then she burst into a cry—a wailing so lamentable that kind Master Browne pitifully enquired of her the reason of a behaviour thus strange, upon which this ancient woman told him, that once she was the joyful mother of three sons, their father when they were very young had been beckoned away to join his kindred in the *happy hunting grounds*, but that they grew up brave in war, and skilful in the chase, and that their wigwam was the richest of any in the village. So many were the spoils they took that they were tall, and straight, and comely 'as he the young Sachem,' pointing her finger to Iyanough; and how so many moons ago that only *she* could keep the memory of them, a stately ship came and cast anchor in the waters of their bay, and her three sons put off in their canoe, and she watched them go aboard to traffic with the captain; but no sooner had the bold wicked man gotten them safe in his power than the sails of his ship were spread, and swift as the pinions of a bird they carried her children away, where never again might she behold them (casting her eyes around her upon the woods and then upward to the sky) till the great Spirit should bring them together, where neither earth, nor sea, nor cruel pale-faced stranger might part her from her husband and her long-lost sons! Our folk, after hearing this sad tale,

assured her 'that to gain all the furs and ivory in the whole country' they would not be guilty of a like baseness to this wicked captain's, and strove with soothing words, and such little presents as they had, to somewhat appease her grief. 'But the heart of a mother,' said Master Browne, 'is much the same thing all the world over, and its love may prove as strong and tender in a dark Indian's, as in a Christian woman's white bosom.' After the Sachem Iyanough had learnt that a boy belonging to our people was lost (though, as Mistress Clarke observed, 'the loss she reckoned had been greatest to they who'd the hap to find him') he proposed going along with them to the Indian town, whence tidings had come that Jack was in safe keeping, of Sachem Aspinet, having been greatly taken with his bright eyes and monkey tricks (mere baby as he was aboard our *Mayflower*, he near contrived to blow the brave ship up by getting at the powder with a match). Therefore, Squanto was sent on before them to Aspinet to bid him deliver up the child, and accordingly, after sunset, the Sachem with a great train of warriors, having Jack in their midst, came in sight, and the friendly squaws had 'dizened him with beads, and set a little plume, like the shining crest of some rare bird, upon his curly pate, and he as proud as a peacock with a bow, and cane arrows in his hand (I'd like such pretty toys myself), and thus a party of them brought the boy in their arms to our people, the rest standing with their bows and arrows at the water's edge; and upon their return the Sachem Iyanough, to further show his kindness, told our men where to find a fresh spring, and, taking a bracelet from his own neck, fastened it round Master Browne's, whilst a number of his people—men, women, and children—joined hand-in-hand singing and dancing by the sea-shore as long as the shallop remained in sight.

But ever since that time, Jack has shown such an inkling for a wild life in the woods, that, spite of Elder Brewster's careful teachings, 'tis doubted whether he'll not yet go join some

Indian tribe. "For like will go to like," quoth Governor Bradford, but then he has an ill opinion of Jack's father, and this makes him somewhat sharp and mistrustful of the son. And how Francis Billington was shuffled out here among us at first, nobody can exactly tell. An insolent fellow is he, and deserving the stocks, for he dared to wag his tongue against even my father's authority, whereupon the whole of our people waxed so angry, that for a given space of time they decreed he should be tied neck and heels together. But the poor craven quickly crying to be unbound, my father, with his own hand, cut the cord, and, it being a first offence (few care offend my father a *second* time) freed and forgave him on the spot. Since then he has lived in a manner solitary, in a hut built by himself, a long way off from any other log-house, and close on the skirt of the gloomy forest. He saith 'tis more convenient for his purpose in laying snares and setting traps for the wild creatures of the woods, and so skilful is he this way, that the shyest birds and beasts are snared by his devices as readily and unsuspectingly as was our good Governor Bradford in that most artful noose of an Indian's weaving, which caught and jerked him up by the leg, when he, with other of our people (whilst the *Mayflower* lay at anchor in the bay below) made their first exploration of the country here, under conduct of my father, clad in complete armour. But a few days afterward this very Billington (the sorry fellow) went out likewise, along with Master Jones, of the *Mayflower's* mate, to spy what else had never been spied at all, for he, climbing, as a squirrel would, up a tall tree, standing upon a high hill, and being moreover keen of sight as a vulture, did see in the midst of a thick forest two fair lakes, and in the biggest were little islands, showing to him in the tree-top wondrous lovely, beside a brook that issued therefrom like a vein of silver. The eagles have built their nests among the great trees for ages, and one was sitting upon a huge

branch, and looking as if he thought himself the true king of both lakes and forest, but when the mate fired his piece, the eagle, with a screaming cry, that seemed in the awful silence to pierce through the hearts of the rocky hills, spread his broad wings and sailed off, on pinions strong enough to carry him round the earth, or up to the grey cloud-land over head, which then did hide the sun, whose burning eye in summer *his* could meet unwinking.

Our forest neighbours admire these birds so greatly, that the Sachems count as the most honourable ornaments with which they can adorn themselves, plumes made of eagles' feathers, which they glory in as emblems of their might and courage. In the lakes of Francis Billington's discovery were found plenty of fish and wild fowl, and the fallow deer came trooping down to drink, and browse upon their borders. And such good things, together with the fresh, pure water, were most excellent refreshment to us at a season they were so needed, as in that bitter winter of our first coming hither. Then it was that young Mistress Elizabeth Howland lost both her parents when she was scarce my age. Her father, Master Carver, our first Governor, dying, to the great sorrow of our people, soon after they had chosen him, and her mother made such haste to follow, that ere a blade of grass began to show itself above his grave, she was laid asleep upon the same earthen pillow. And Mistress Winslow, she was Mistress White then, had just lost her husband too. And her little Peregrine, now intent upon his lesson in our new catechism, was but a babe, for he made one more to our company—the first born English child here—a very few weeks before his father died, and I've heard folk tell how the tears would rain down his mother's cheeks (an April shower Mistress Hephzibah called it) upon the poor babe's face the while she lamented Master White, her good husband. So Master Winslow, whose dear wife had been taken also at near the same time,

thought it became *him*, even better than Elder Brewster, to speak a word to her on the duty of resignation, and though each of 'em had very watery eyes, Mistress White took Master Winslow's condolence kindly. "It carried a healing in it," as I've heard father say, gravely, but the dimple always came into his left cheek, which is the sure sign of some conceit having tickled him. For Governor Bradford was soon asked by Master Winslow to join their hands together, and thus it happened that, as little Perry's was the first birth, so was his mother's the first marriage among our people. "How quick," quoth father, to my brisk step-mother, pulling his hat, as he spoke, almost over his eyes, and I saw her give him back a kind of frowning smile. "How quick a birth, and death, and wedding-day trode one upon the heels of another Barbe, with poor William White's comely widow, now our good Winslow's blithe and buxom spouse, who can fill so worthily that same sitting oaken-chair, which he and I, for the better convenience of the tender gentlewomen aboard, screwed fast to the cabin floor of our gallant little *Mayflower*, and which he protested, at the burying of his most dear Elizabeth, should be kept by him as remembrance of that perilous voyage, and, he trusted, even by their children's children."

Little Perry White, a-conning his task over against me, is so quiet, sad-eyed, grave a boy, that our dame knows, when she finds her sand-glass turned slyly (as it sometimes *is*) when her back happens to be, that Perry has not been the rogue to do the tricky thing, and he is so diligent at his book that our Elder, when he looks in upon Mistress Hephzibah and us, her scholars, by way of commending him, gently strokes, in his fatherly way, the straight hair on Perry's head. Now, unlike the curls on Ocey's, which the sun turns to curls of gold; and only yesterday he condescended to take in his hand this sampler I am working, and praised its versicle. Sloth and idleness of any sort are his aversion. For he declareth

they who can but will not work, neither should they eat; and truly he, as well as the worthy gentleman, our Governor, who was born neither to delve nor toil, any more than my own father, do in this matter set a notable example. I've seen 'em, in their furred coats and deer-skin boots, as busy a-thatching houses, and building up walls, and stopping divers ugly cracks and holes in others, as if they had been three beavers plastering away by a river. And upon the days set apart by our people for public labour, when the strong help the weak, by giving their strength for what is called our common weal, how do these lusty workers set a pattern for all the rest to follow.

Young Mistress Elizabeth Howland, when I was lying sick last winter, would tell me, with her soft, low voice, (I did delight to listen to), how our good Governor Bradford (to her he stood in a father's stead, till she married Master Howland, and then, being an orphan maiden, he portioned her with the rest of his flock and herd); how, when little more than a child in years himself, he had once been smitten with a sickness, perhaps, more grievous to bear than mine was, but it proved a heavenly blessing, for in its weary hours he learned to read, and, books being scarce,

his Bible might be said to be his primer, and soon he grew to love it so well, that a reverend aged minister, who lived near, was willing to explain the meaning of all the sick lad craved to know in the Book he delighted in; but, by-and-bye, his grand-parents and his uncles (for he was an orphan) grew angry, and began to call him names, that of *Puritan* was one, and Elizabeth heard him say to Elder Brewster, "I was sorely tried in my youth by they of my own house, and there are no foes harder to deal with, but I answered their jeerings after this wise, 'If I were about to endanger my life, or consume my estate, these rebukes and upbraidings of yours would be very seasonable, whereas ye know how diligent I am, and right willing to share and enjoy all I possess in your company, *to part from which* I do count one of the sorest trials wherewith ye purpose to afflict me; yet must I strive to walk in the way my conscience hath prescribed in His most holy Word.'" Our Dame remembers Governor Bradford at this time, when he was scarce eighteen years of age, but of so manly an aspect, that he did seem much older. The brown curls and ruddy cheeks of Love Brewster do alway, she says, remind her of what he was then.

(To be continued.)

## Reviews.

*Treasury of David*: containing an original Exposition of the book of Psalms; a collection of illustrative extracts from the whole range of literature; a series of homiletical hints upon almost every verse; and lists of writers upon each Psalm. By C. H. SPURGEON. Vol. I. Psalm i. to xxvi. London: Passmore and Alabaster, 18, Paternoster-row. 1870. Price 8s.

We cordially hail the publication of this work. It is a good substantial quarto

of nearly five hundred pages. The vigorous style of the author appears to advantage in the original matter, which is diffuse without being tedious; though devoutly serious, lively withal; full of criticism, yet void of pedantry; charged with sound doctrine, but not in any degree one-sided or crotchety in its interpretations; furnishing the result of close study in such free racy language that we may account the author's pen to be well nigh as fluent as his tongue. These expositions

of the sacred text possess the ordinary features of a commentary and something more. As it requires a kindred genius to translate the effusions of a poet, so it may well be necessary for one who opens up the psalter of David to be inspired with some of the like spiritual-emotions of prayer and praise. Such charm is not wanting to enhance the value of *The Treasury*. Here we have the outflow of a heart that constantly meditates in the Word of God, the exercises of a conscience accustomed to self-examination, the appeals of an evangelist who yearns for the souls of his fellow-men, and not unfrequently the impassioned expressions of adoring gratitude which proceed from such a sense of the Divine presence as the rapture of communion at the mercy seat alone can produce. If this book is welcomed, as it doubtless will be, in the study of many a minister, and finds a lodging in the library of many a scholar yet unborn, its true mission will only be accomplished in the closet of those who fear the Lord and worship at the remembrance of His holiness. Another feature of the work is equally characteristic of the man. Say it as you please, with friendly approbation or with malevolent scorn, Mr. Spurgeon has a marvellous aptitude for utilising the talents of other authors; for he sows and reaps beside all waters. For our own part we account him far too candid and transparent to build a reputation on piracy. He would never have aided in the republication of the Puritans to the extent he has, if he blushed to avow his obligations to them for a thousand similitudes that adorn his own sermons. Here, however, in a separate department of "explanatory notes and quaint sayings," he has culled from above four hundred and fifty different sources the wit and wisdom of ancestors and cotemporaries—(we might almost say sacred and profane writers)—selecting them so variously and arranging them so tastefully, that we can hardly imagine more fascinating pages than are to be found in these extracts. Commentaries, however scholarly, have been hitherto accounted far too dull and dry for recreative hours; but they are metamorphosed by this popular evangelist into such sprightly dissertations, that they may presently circulate as light literature, not because they are frivolous but because

food for the mind is served up after a fashion that is as palatable as it is nutritious. We deem it creditable to Mr. Spurgeon, both as author and compiler, that while preserving the devotional and practical features, he has steered clear of any attempt to fasten a particular theory of interpretation upon the psalms, historical, doctrinal, or prophetic. Indeed he does not bring out his cogitations as a new light, a fresh discovery, or a phenomenon of criticism. He belongs not to the sect of "original thinkers," who appreciate no man's thought, save every man his own. Enough that his own lamp, which is one of a good old sort, burns brightly, and that the illustrative quotations are ranged like variegated candles in a large chandelier, to diffuse a great lustre and illuminate a wide space. *Hints to Village Preachers* at the close of each psalm, and *A Catalogue of Works* upon such psalms as have called forth distinct treatises, supply a finishing stroke to the comprehensive design of this goodly volume.

#### PERIODICALS.

*Our Own Fireside* in our opinion completely distances all competitors of that class; neither matter, talent, skill, nor expense, are spared to make it in every way efficient. In cheapness as well as real excellence, it meets our highest expectation. *The Sword and Trowel* thoroughly good as ever. *Ragged School Union Magazine* true to its purpose and adapted to help and cheer. *The Scattered Nation* has this month papers of great value, "The Rock of Ages," in Hebrew, we hope will lead some wanderers to come and rest on it for life eternal. *The Sunday-school World*, No. III. Admirably adapted to direct and help Sunday-school teachers. *The Hive*, ever full of the pure honey for our Sunday-school bees. And all labourers among the young would be profited by it. *The Methodist Family* pleases us much, it is both interesting and edifying. With so noble a staff in the editorial council, it may well ensure our confidence as to the future. *The Methodist Temperance Magazine* has been good from the beginning. *The Appeal*, an excellent loan magazine, and really adapted to evangelistic service. *Baptist History*, by Dr. Cramp, No. III. (3d.), we hope will be thoroughly sus-

tained by the denomination ; in this cheap form all our cottagers should take it. The *Christian* is a new penny weekly religious journal. Catholic in spirit, and full of revival fire, we wish it success. *Old Jonathan* improves every month, the portrait of the late George Thomas of Bristol is worth a shilling itself, and with it is given another philanthropist whose fame will never die, George Peabody. The united *British Flag and Christian Sentinel* is at once varied, practical, and evangelical. We wish every soldier and sailor would read it. The *Temperance Record and Star* of Jan. 28th, contains a full report of Dr. Burns's thirtieth annual tem-

perance sermon. *Anne Celling* is a three-halfpenny book recording the celebration of the anniversary of her hundredth birthday, with some account of her life. *What is a Christian?* Third Edition. London : Hodder & Co. A thoroughly good sixpenny book. In style, spirit and doctrine, really Christian. The *Baptist Magazine* has several excellent papers, but it strikes us that it wants vivacity and savour. We should rejoice that it should command denominational support. *The Phrenological Journal* for 1870, is published in octavo and most efficiently conducted. New York : Wells. London : Jas. Burns, Southampton Row.

## Poetry.

### WRITTEN AFTER A SEASON OF GREAT SPIRITUAL DEPRESSION.

'Unto you that fear My name shall the Sun of  
Righteousness arise with healing in His wings.'  
Mal. iv., 2.

THE darkness is past,  
Its horrors are fled ;  
The clouds vanish fast,  
Which hung overhead ;  
My Sun now appeareth  
Transcendently bright,  
Majestic he beareth  
His garments of light.

O'er mountains he wanes,  
And skips over hills ;  
My soul, rid of gloom,  
With gladness he fills ;  
His rays on me shining,  
That warmth doth impart,  
Which withers repining,  
And melteth my heart.

Through clouds and through tears,  
I looked for him long ;  
Now, smiling at fears,  
I sing a new song.

The eye brightly beameth,  
That lately was dim ;  
The tongue loudly speaketh  
The praises of him.

He leads me to streams  
Refreshing and clear,  
Reflecting his beams,  
All golden and pure ;  
His imago surveying,  
With wonder I see ;  
His end in displaying  
Such beauty to me.

My soul to transform,  
And fully prepare,  
A poor sinful worm,  
His glory to share.  
The likeness completed,  
I brightly shall shine,  
And safely be seated  
With his God and mine.

Lord, shine to the end,  
Still lighten my way,  
Or from my best friend,  
Alas, I shall stray.  
My life, light, and glory  
Proceedeth from Thee ;  
Free grace is my story,  
And ever shall be.

H. W.



## Denominational Intelligence.

### MINISTERIAL CHANGES.

BRADFORD.—Three months since, Rev. J. Bloomfield (minister of Westgate Chapel) gave in his resignation of the pastorate. The people refused to accept it, and urged Mr. Bloomfield to re-consider the matter. He has now done so, and intends leaving his present pastoral charge. He is willing now to receive an invitation to any suitable sphere of Christian labour.

Mr. W. G. Hailstone, of the Rev. C. H. Spurgeon's College, has accepted an invitation from the Baptist Church, Appledore, N. Devon, and has entered upon his ministry with good prospect of success.

Mr. W. Fuller, of the Metropolitan Tabernacle College, has received the invitation of the Baptist church, Studley, Warwickshire, to become their pastor.

The Rev. H. Dunn, late of Huslet, has accepted a most cordial and unanimous invitation to the pastorate of the Baptist church, Little Moor, Pudsey.

The Rev. Daniel Cranbrook, who is in his eighty-third year, has resigned his pastorate of the Baptist church meeting at Bethel Chapel, Maidstone.

The Rev. S. Nash has resigned the pastorate of the Baptist church, Neatishead, Norfolk, after a pastorate of three years, much to the regret of many friends.

The Rev. J. Bigwood, late pastor of Onslow Chapel, Brompton, has accepted a unanimous invitation to become the pastor of the Baptist church, Harrow, and enters on his labours with prospects of success.

The Rev. J. C. Whitaker, late of Chippenham, and formerly student at Regent's-park College, London, has accepted a unanimous invitation from the Baptist church worshipping in Zion Chapel, Tipton, Staffordshire, to become its pastor.

Mr. A. F. Mills, of Pontypool College, has received and accepted a cordial invitation to the pastorate of the English church, Meath.

The Rev. A. Horne, late of Airdrie,

has accepted an invitation from the Baptist church, Atherton, near Manchester.

Rev. W. F. Edgerton having resigned the pastorate of the church meeting at Ebenezer Chapel, Tring, is open to enter into pulpit engagements. Address, King-street, Western-road, Tring, Herts.

Rev. James Mursell, of Kettering, has accepted the pastorate of the Hallfield Chapel, Bradford.

Rev. Geo. Williams, of Oldham, has accepted the pastorate of the church at Lymington, Hants.

ABERCHIRDER, BANFFSHIRE, N.B.—Mr. J. Rae, formerly engaged in missionary and pastoral work in Greenock, and since in the work of evangelism, has accepted the invitation of the church to the pastorate.

### RECOGNITION SERVICES.

WRITTLE, ESSEX.—A very interesting service was held in the British School-room, to welcome Mr. Gomm from the Metropolitan College as the new minister of the chapel; 120 sat down to tea, after which the meeting was addressed by the Revs. W. Cuff, of Bury St. Edmunds, and H. Brown, of Blackheath, two of Mr. Gomm's fellow-students, and other friends. The speeches were of the most cheering character, and Mr. Gomm enters upon his new sphere with the assurance that he has a large number of friends who are praying for his success.

LAUNCESTON.—Germansweek Baptist Chapel, Ashwater district, having been closed for reseating, &c., was re-opened on Tuesday last, 18th inst., when a sermon was preached in the afternoon by the Rev. W. Wiggins, of Burnham, to a large congregation. Tea was provided in a barn, kindly lent for the purpose by Mr. W. Palmer, which was partaken of by a very large number of friends. In the evening the Rev. J. Manning, late of the Gospel Hall, Tiverton, was recognised as the pastor of the Baptist churches of this district. The chair was taken by Mr. Bray, sen., of Ashwater, when addresses were delivered by Revs. W.

Wiggins, W. Norman, Hatherleigh, the pastor, and the chairman.

NANTWICH.—On the first Sabbath in November last, the Rev. E. K. Everett commenced his ministry in the Barker-street Chapel, Cheshire. The congregation had become very thin, but already the chapel is well filled on the Sabbath evening, and a new place is wanted. On Monday, January 17, a public recognition tea-meeting was held in the town-hall, at which nearly 300 persons assembled. After tea a very successful meeting was held, addressed by the Revs. R. Kenny, Wheelock Heath; W. H. Allen, Crewe; T. E. Rawlings, Congleton; C. Crashaw, R. S. Lewis, W. Skinner. The chair was occupied by J. Lord, Esq., M.D., Crewe.

LOCHEE, N. B.—The Baptist congregation here having given an invitation to Rev. T. D. Cameron, Metropolitan College, to become their pastor, a meeting was held on Tuesday evening, January 18, for his ordination, the Rev. F. Johnson, Rev. A. Macfarlane taking part in the services, together with the newly-elected minister. Meetings of a deeply interesting character were held on the following Wednesday, Thursday, and Friday.

HARBORNE CHAPEL, BIRMINGHAM.—Services in connection with the settlement of the Rev. F. W. Walters, were held February 13 and 14. Sunday, February 13, Rev. S. G. Green, B.A., President of Rawdon College, preached two appropriate sermons on "The Christian Church," and "The Christian Priesthood." On Monday, a public meeting was held; statements relative to the settlement were made by the secretary of the church, and by Mr. Walters. Rev. S. G. Green gave the charge to the pastor, Rev. R. W. Dale, M.A., addressed the church and congregation. The following ministers were present and took part in the devotional exercises,—Revs. D. J. Henderson, W. L. Giles, F. G. Marchant, J. G. Greenhough, M.A. (Coxley), and J. Chadburn (Middlesbro').

A meeting took place in Grafton-street Chapel, near Fitzroy-square, on Thursday, the 20th January, to recognise and welcome the Rev. Edward Leach, who has just accepted the pastorate. Although Mr. Leach only commenced his work as pastor with this year the congregation has already considerably increased, and on

Thursday evening the chapel was well filled, and the meeting of a most animated and gladsome character. The chair was occupied by Mr. Leach. Amongst the speakers were Rev. E. W. Thomas, late pastor, Rev. H. Simon, Mr. Orsman, Rev. W. H. Burton, Rev. P. Gast, took part in the meeting.

#### PRESENTATIONS.

CARLETON-ROAD, NORFOLK.—Rev. Mark Noble having resigned the pastorate, after five years' labour, to proceed to the United States, preached his farewell sermons on Sunday, January 30. After the afternoon service the rev. gentleman was presented with a purse of gold, as a token of esteem and a small recognition of his labours for the spiritual profit of the church and congregation.

A number of the members of Union Chapel, Luton, have made their pastor, the Rev. Thomas R. Stevenson, a present of a handsome library table, accompanied by an affectionate letter, expressive of their good wishes.

Rev. Geo. Williams having accepted an invitation from the church at Lynton, a meeting was held on Tuesday evening, February 8th, in the school-room of King's-street Chapel, Oldham, to take leave of him. About 300 friends sat down to tea; after which the Rev. Samuel Chapman, of Rochdale, was called to the chair. Mr. J. Shepley, senior deacon, bore a high testimony to the character of Mr. Williams, and presented a testimonial—a mantel clock and a purse of gold.

#### NEW CHAPELS.

On Sabbath, January 16, a new chapel was opened at Sheerness by the Rev. G. Rogers, of London. On Monday evening Mr. Hadler was ordained as pastor of the church. The charge to the pastor was given by Mr. Rogers; to the church by Mr. Heritage, of Canterbury. Addresses were delivered by Revs. Messrs. Makin, M'Kinley, Hunter, Smith, and Blake. God has graciously blessed the labours of Mr. Halder at Sheerness. The church is nearly all composed of those who have been saved through his instrumentality.

An interesting and important meeting for the promotion of a new and more

commodious chapel at Battersea was held on Wednesday, Jan. 26. About 300 friends assembled for tea, the cost of which was generously defrayed by a member of the church. A service was afterwards held; the Rev. Jabez Burns, D.D., preached to a large audience. In the course of the evening E. C. Robins, Esq., the architect, exhibited plans of the new structure, which appeared to give much satisfaction. The style chosen is the Romanesque, which is interesting as being the style prevalent in the early ages of the Christian church. The site to be occupied is that of the old chapel, which was first built in 1736. It was enlarged at the settlement of the Rev. Joseph Hughes, M.A., 1797. The estimated cost of the new erection is £3,500, more than £2,000 of which has yet to be raised. It is to seat nearly 1,000 persons. The congregation, mostly poor, are taking up the matter very zealously, and, to encourage them in their efforts, the minister, Rev. J. Sule, allows all the proceeds from pew-rents, &c., to go to the building fund.

On Thursday, Feb. 3, an interesting meeting was held at the Angell Town Institute, Brixton, for the purpose of considering the desirability of erecting a permanent chapel for the church and congregation at present worshipping in the above place. After a goodly number had partaken of tea, the meeting was presided over by James Stiff, Esq., of Stockwell. Resolutions were unanimously passed that a new chapel should be erected, and that the building fund should be started at once. The chairman having become treasurer of the fund, promised to assist the friends to the utmost of his abilities. The meeting was addressed by the Revs. John Spurgeon, S. Eldridge, J. D. Williams, J. T. Wigner, D. Asquith, G. Kew (pastor), and J. Rowles (secretary of the church).

READING.—The Union Church meeting at West-street Hall, under the pastorate of the Rev. C. M. Longhurst, having purchased an eligible site in Tappenden-street, will commence their new chapel forthwith. The cost of the ground, having a depth of 80 feet and a frontage of 100 feet, was £350.

A neat and commodious chapel has been erected at the village of Northall, Bucks. The opening services took place on the 15th January, when Mr. Varley, of

Notting-hill, delivered two discourses. On the following Sabbath the Rev. H. Wilkins, of Leighton Buzzard, preached. The Baptist cause at Northall has been supplied for many years by Mr. Thomas Hart, of Leighton, who has laboured hard and with success to preach and maintain the principles of Protestant Nonconformity.

A new chapel has been opened in Aberdeen. The services were conducted by the Rev. Dr. Culross, of Stirling. In the evening the Rev. Dr. Culross delivered a lecture in the church upon "William Cowper."

### NEW CHURCHES.

On Tuesday, the 11th January, a very interesting meeting was held at the Hebe Assembly-room, Shoreham, in connection with the formation of a Baptist church, raised through the instrumentality of Mr. G. W. White, of the Metropolitan Tabernacle College. Although the weather was very unfavourable, about 150 persons partook of tea, after which a public meeting was held. Rev. J. Wilkins, of Brighton, delivered an admirable address on the "Nature of a Gospel Church." The church, consisting of eighteen baptized believers, was then formed, and the Lord's Supper administered by the Rev. J. Wilkins. Before the conclusion of the service Mr. G. W. White gave a short address to the unconverted.

Meetings were held at Consett on Monday, January 31st, in connection with the formation of a new church there, and the ordination of Rev. W. Middleton as its first pastor. In the afternoon Rev. T. H. Pattison, of Newcastle, commenced the service by devotional exercises; after which a sermon was preached by the Rev. W. Walters, on "Church Prosperity." Mr. T. Little, one of the deacons, made a statement as to the steps which led to the formation of a church, and their choice of Mr. Middleton. Rev. T. Gibb, of Wolsingham, then asked the pastor the usual questions. The ordination prayer was offered by Mr. W. M. Middleton, sen., of Coventry, the pastor's father, who also gave some counsels to the church; the charge to the minister was given by Rev. G. V. Barker, of Sunderland. The services were well attended.

## MISCELLANEOUS.

**GRANTHAM.**—The anniversary of the Baptist chapel was celebrated on January 23rd, when Rev. W. Cuff, of Bury St. Edmunds, preached three sermons. On the following Monday a public tea meeting was held, at which more than three hundred were present. A public meeting followed, presided over by Mr. Alderman Miller, when addresses were delivered by Revs. S. F. Whitehead, R. Collinson, W. Goldie, G. Hider, of Newark; W. Cuff, and the pastor, G. B. Bowler. On the following Wednesday the Rev. W. Cuff delivered a lecture on "Sermons in Candles." The proceeds from the tea and collections amounted to £30.

**ST. GILES'S.**—The annual meeting in connection with Mr. Hatton's mission work was held at the King-street Hall on Tuesday, January 25th. Four hundred friends assembled for tea in the evening. The building was crowded. Mr. Hatton presided, and addresses were delivered by the Rev. Dr. Cumming, Rev. W. H. Burton, Mr. G. Kirkham, Secretary of the Open-Air Mission; Mr. W. J. Lewis, of Spitalfields; and Mr. Joseph Kuster. The operations of the mission have been considerably extended during the past year, and all carried on by voluntary workers after business hours. The receipts for the year amount to £669.

**LUTON.**—On Tuesday, January 18th, a meeting was held in the schoolroom of the Baptist Chapel, Park-street, to take farewell of the Rev. Thomas Hands, who for twelve years has sustained the office of pastor in connection with the church there. The attendance at tea was good, and the room afterwards was filled. The chair was taken by Mr. P. Wooton, one of the deacons. Addresses were delivered by Rev. A. G. Gray, pastor of Wellington-street Chapel, Messrs. Howe, Pike, and Cousins. Neighbouring ministers were represented by Rev. D. Gould, of Dunstable, and the laity of the town by Mr. Maylis, both of whom made appropriate speeches. After some lengthened remarks, in which cordial reference was made to his friendship with Mr. Hands, Rev. T. R. Stevenson, of Union Chapel, presented to the rev. gentleman, on behalf of the church, a cheque for £40. A present was also made to Miss Hands, and a testimonial to Mrs. Hands is in course of completion.

**LUTON.**—On Tuesday, February 8th, the annual tea-meeting of the congregation worshipping in Union Chapel was held. The school-room was decorated with evergreens, and the tables with flowers and shrubs. In spite of the unfavourable weather a goodly number were present. The chair was taken by Rev. T. R. Stevenson, pastor of the church. Prayer having been offered by Rev. W. J. Holder, addresses were delivered by Revs. T. Arnold, W. H. Burton, D. Gould, and A. C. Gray. The speeches were of a spirit-stirring character. Selections of sacred music were given by the choir and the Tonic Sol-fa class.

**THE AMERICAN BIBLE UNION.**—Rev. W. D. Wright is in this country making an appeal on behalf of this society. We cordially commend him and his mission to the sympathy of the Christian public.

## BAPTISMS.

- Aberchirder*, N. B.—Jan. 23, One, by J. Rae.  
*Appledore*, Devon.—Feb. 3, Six, by W. G. Hallstone.  
*Armley*, near Leeds.—Feb. 2, One, by J. Walker (at South Parade Chapel, Leeds, kindly lent for the occasion).  
*Broadstairs*.—Jan. 20, Six, by J. Kiddle.  
*Birmingham*, Harborne Chapel.—Jan. 26, Four, by F. W. Walters.  
*Corsham*, Wilts.—Jan. 20, Six, by Mr. Hailstone.  
*Dundee*, Bell-street.—Jan. 16, Five, by J. O. Wells.  
*Glasgow*, Bath-street.—Nov., One; Dec., Two; Jan., Four; by H. Moore.  
*Grantham*, Wharf-road.—Feb. 2, Five, by G. B. Bowler.  
*Honiton*.—Jan. 12, Eight, by Mr. Herbert Hill of Ottery St. Mary, for the newly formed Baptist Church in that town.  
*Jersey*, Grove-street.—Jan. 16, Two; 23, Three; 24, One; 30, Two; Feb. 13, Two; 14, One; by P. Gallaher.  
*Laxfield*, Suffolk.—Feb. 13, Three, by R. E. Sears.  
*Leves*, Sussex.—Feb. 7, Two, by W. Miller.  
*Lessness Heath*, Kent.—Feb. 2, One, by S. Avery.  
*London*, Barnsbury-hall, Islington.—January 26, Four, by F. M. Smith.  
 — Spencer-place, Goswell-street.—January 2, Three, by P. Gast.  
 — Vauxhall.—January 30, Five, by G. Hearson.  
*Metropolitan Tabernacle*.—January 20, 23; 31, 15; February 3, 12, by Rev. J. A. Spurgeon.  
*Machen*, Monmouthshire.—Dec. 19, Three; Jan. 16, Two; Feb. 6, Three, by W. R. Richards.  
*Parkend and Yorkley*, Gloucestershire.—Jan. 30, Five, by Henry Morgan.  
*Preston*, Fishergate Chapel.—Dec. 26, Four, by John Odell.  
*Portsmouth*, Landport, Lake-road.—Feb. 2, Sixteen, by T. W. Medhurst.  
*St. Albans*.—January 20, Six, by Mr. Dunnington, for the church at Redbourne.  
*Thurleigh*.—Feb. 10, One, by G. Chandler.  
*Tring*, Ebenezer Chapel.—Jan. 30, Two, by W. F. Edgeton.

Westrow, Suffolk.—Jan. 20, Nine, by W. E. Prichard.  
 Willenhall, Mount Calvary Chapel.—On January  
 16, One, by F. W. C. Bruce.

**RECENT DEATHS.**

On Jan. 3rd, at Cuddington, the Rev. Edward Bedding, for many years the devoted, self-denying, and exemplary pastor of the Baptist Church, Cuddington, long and highly respected by a multitude of ministers and other friends, in his seventy-eighth year.

The Rev. E. Merriman, who a few months since relinquished the charge of

the Baptist church, Dorchester, on account of failure of health, has gone to his reward. During his eight years' pastorate in Dorchester he was much and deservedly beloved and esteemed by his church and congregation, and greatly respected in the town. Notwithstanding the drawback of feeble health, he was the means of establishing four preaching stations in the neighbouring villages, and took an active part in the organisation and arrangement of local auxiliaries to the Bible Society, the Tract Society, and the Evangelical Alliance.

**PASTORS' COLLEGE, METROPOLITAN TABERNACLE.**

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from January 20th, to February 17th, 1870.*

£ s. d.		£ s. d.		£ s. d.	
Mr. and the Misses Dransfield ...	6 6 0	Miss J. N. Dixon ...	0 16 0	Miss Parkins ...	1 0 0
Mrs. Charlotte Ware	0 7 6	Mrs. Parry ...	0 5 0	Mr. J. Young ...	1 1 0
Legacy of the late Mr. Pope	19 19 0	Miss Banson ...	1 5 6	Mr. J. Price ...	0 6 0
Mr. Foster ...	0 10 6	Mr. Ely ...	0 16 0	Mr. W. Corrick ...	1 1 6
Mr. Speight ...	0 10 0	Miss Janet Ward ...	0 13 0	Mr. W. J. Smith ...	1 0 0
O. H. ...	2 10 0	Mr. J. W. Fidge ...	1 0 0	Mr. G. Turner ...	1 0 0
Mr. J. Hosie ...	0 10 0	Mr. Fryer ...	1 12 6	Mr. Hawkins ...	2 2 0
Mr. W. H. Bilbrough	1 0 0	Mr. Izard ...	2 0 0	Mr. Buckmaster ...	1 2 0
Deliver us from Evil	0 3 0	Mrs. Nugent ...	0 10 0	Miss Whiteman ...	0 12 0
Friends at Wotton-under-Edge and Kingswood, by Mrs. Griffiths ...	12 0 0	Mr. Gobby ...	2 0 0	Mr. Lott ...	0 7 6
Mr. J. Griffiths ...	3 0 0	Mr. Ball ...	1 0 0	Mr. J. E. Todd ...	2 3 6
Miss Miller ...	0 10 0	Mr. Swinstead ...	0 11 0	Teachers of Moreton-st. Sunday-school	0 5 0
Legacy of the late Mr. Oney ...	200 0 0	Miss Bellamy ...	1 2 6	Mr. J. Oxley ...	1 2 0
Mrs. M. Bell ...	2 10 0	Mr. Vince ...	1 1 0	Mr. J. Garland ...	1 1 6
Mr. M. Tutton ...	5 0 0	Miss Boot ...	1 0 0	Miss E. Garland ...	0 4 4
Profit of Tea, Mr. Bowker's Class ...	1 16 0	Mr. J. Berry ...	0 5 0	Master Ernest Garland ...	0 4 4
M. an Orphan ...	0 1 0	Mr. Croker ...	1 0 0	Mr. G. Knight ...	0 15 0
Maryport ...	1 0 0	Mrs. Goodchild ...	0 6 0	Mr. J. Moivi ...	1 0 0
C. B., Norwich ...	0 2 6	Miss Emily Cockrell ...	1 0 0	Mr. Green ...	0 10 0
A Widow, Edinburgh	0 5 0	Mr. H. White ...	1 1 0	Mrs. S. Johnson ...	1 1 0
K. M. ...	0 2 6	Mrs. W. S. Ashby ...	1 0 0	Miss Hubbard ...	0 6 0
Mrs. Hughes ...	1 1 0	Mrs. Rea ...	1 0 0	Miss Kate White ...	0 16 6
Mr. C. Bull ...	1 8 6	Mr. J. Hall ...	0 10 0	Mr. Culverhouse ...	1 0 6
Master Foster ...	0 10 3	Mr. Willcox ...	0 10 6	Mr. Lott ...	1 3 6
Mrs. Knight ...	0 7 1	Mrs. Bainbridge ...	1 0 0	Mr. Simmons ...	1 0 0
Mr. W. H. Roberts ...	2 2 0	Miss Anna Pearce ...	0 18 0	Mr. Brock ...	0 14 0
Mr. C. L. Gordon ...	1 0 0	Mr. Kemp ...	1 0 0	Mr. G. Lloyd ...	0 4 0
Miss Wallis ...	0 6 9	E. T. B. ...	1 1 0	A Friend ...	1 1 0
Mr. J. Kiloh ...	2 10 0	Miss Wallis ...	1 0 0	Mr. Weeks ...	0 6 0
<i>New Year's Presentation Fund—</i>		Mr. Rea ...	1 3 0		
Mr. T. A. Hubert ...	1 0 0	Miss Ancombe ...	0 15 0	Collection at Paisley, per Rev. J. Crouch	3 10 9
Miss Watts ...	1 1 0	Miss Bray ...	1 0 0	Collection at Wandsworth, per Rev. J. W. Gendas	5 6 0
Mr. H. Hobson ...	1 6 0	Mrs. Toogood ...	1 8 6	Weekly Offerings at Metropolitan Tabernacle Jan. 23	28 0 9
Mr. E. Carlton ...	0 16 0	Mrs. C. J. Turner ...	2 3 6	" " " 30	12 3 8
Mr. C. Verdan ...	1 2 6	Mr. G. Hall ...	1 0 0	" " " Feb. 6	46 3 10
The Misses Rains ...	1 1 0	S. D. ...	0 6 0	" " " 13	27 8 2
Mrs. Mary Moss ...	1 0 0	Mr. Bantick ...	1 0 0		
		Mr. A. Boxall ...	1 0 0		
		Mr. Taylor ...	1 1 0		
		Mr. W. Bowker ...	0 15 0		
		Miss Simpson ...	0 11 0		
		Mr. J. White ...	1 2 2		
		Mr. J. Allum ...	1 1 6		
		Mr. B. C. White ...	0 1 0		
		Mr. W. Sayers ...	0 12 0		
		Mrs. H. White ...	1 1 0		
					£465 3 1

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

CHARLES BLACKSHAW.

## DUMB SINGERS.\*

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

“Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.”

WHAT a difference grace makes whenever it enters the heart! We find here the blind, but they are not blind in one sense; grace has touched their eyes, and the eyes of the blind are opened. Men are said to be deaf; but they are not deaf after grace has operated upon them: the ears of the deaf are unstopped. They have been lame before; but when once the Omnipotent influence has come upon them, they leap like a hart. And the dumb, so far from being dumb, have a change that must be radical, for its effects are surprising. The tongue of the dumb not simply speaks, but it sings. Grace makes a great difference in man when it enters into him. How vain, then, are the boasts and professions of some persons who assert themselves to be the children of God, and yet live in sin! There is no perceivable difference in their conduct; they are just what they used to be before their pretended conversion; they are not changed in their acts, even in the least degree, and yet they do most positively affirm that they are the called and living children of God. Let such know that their professions are lies, that falsehood is the only groundwork that they have for their hopes; for, wherever the grace of God is, it makes a difference. A graceless man is not like a gracious man; and a gracious man is not like a graceless one: we are “new creatures in Christ Jesus.” When God looks upon us with the eye of love, in conversion and regeneration, He makes us as opposite from what we were before as light is from darkness—as heaven itself is from hell. God works in man a change so great that no reformation can even so much as thoroughly imitate it. It is an entire change—a change of the will, of the being, of the desires, of the hates, of the dislikings, and of the likings. In every respect the man becomes new when divine grace enters into his heart. And yet thou sayest of thyself, “I am converted,” and remainest what thou wast! I tell thee once again to thy face, thou sayest an empty thing; thou hast no ground for saying it. If grace permits thee to sin as thou wast wont to do, then that grace is no grace at all. That grace were not worth the having which permits a man to be, after he receives it, what he was before. No, we must ever hold fast to the great doctrine of sanctification. Where God really justifies He really sanctifies too; and where there is a remission of sin, there is also the forsaking of it. Where God hath blotted out transgression, He also removeth the love of it, and maketh us seek after holiness, and walk in the ways of the Lord. We think we might fairly infer this from the text as a prelude to the observations we have to make concerning it.

And now we shall want you, first of all, to notice the sort of people God has chosen to sing His praises and to sing them eternally. Then, in the second place, I shall enter into a more full description of the dumb people here described. Then I shall try to notice certain special times and seasons when those dumb people sing more sweetly than at others.

I. First, then, “The tongue of the dumb shall sing.” We make this the first point.

Note the persons whom God has chosen to sing His songs for ever. There is no difference, by nature, between the elect and others; those who are now glorified in heaven, and who walk the golden streets clad with robes of purity, were by nature

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as unholy and defiled, and as far from original righteousness, as those who, by their own rejection of Christ, and by their love of sin, have brought themselves into the pit of eternal torment, as a punishment for their sins. The only reason why there is a difference between those who are in heaven and those who are in hell, rests with divine grace, and with divine grace alone. Those in heaven must inevitably have been cast away had not everlasting mercy stretched out its hand and redeemed them. They were by nature not one whit superior to others. They would as certainly have rejected Christ, and have trodden under foot the blood of Jesus as did those that were cast away, if grace, free grace, had not prevented them from committing this sin. The reason why they are Christians is not because they did naturally will to be so, nor because they did by nature desire to know Christ, or to be found of Him: but they are now saints simply because Christ made them so. He gave them the desire to be saved; He put into them the will to seek after God: He helped them in their seekings, and afterwards brought them to feel the peace of God, which is the fruit of justification. But, by nature, they were just the same as others; and if there is any difference, we are obliged to say that the difference lies on the wrong side of the question. In very many cases we who now "rejoice in the hope of the glory of God," were the worst of men.

There are some here that now bless God for their redemption, who once cursed Him; who implored, as frequently as they dared to do, with oaths and swearing, that the curse of God might rest upon their fellows and upon themselves. Many of the Lord's anointed were once the very castaways of Satan; the sweepings of society; the refuse of the earth: those whom no man cared for, called outcasts, whom God hath now called desired ones, seeing He hath loved them. I am led to these thoughts from the fact that we are told here that those who sing were dumb. Their singing does not come naturally from themselves; they were not born songsters. No, they were dumb ones, those whom God would have to sing His praises. It does not say the tongue of the stammerer, or the tongue of him that blasphemed, or the tongue of him that misused his tongue, but the tongue of the dumb, of those who have gone farthest from any thought of singing; of those who have no power of will to sing: the tongue of such as these shall yet be made to sing God's praises. Strange choice that God has made; strange, for it is His graciousness; strangely manifesting the sovereignty of His will! God would build for Himself a palace in Heaven of living stones. Where did He get them? Did He go to the quarries of Paros? Hath He brought forth the richest and the purest marble from the quarries of perfection? No, ye saints, look to "the hole of the pit whence ye were digged," and to the quarry whence ye were hewn! Ye were full of sin; so far from being stones that were white with purity, ye were black with defilement, seemingly utterly unfit to be made stones in the spiritual temple, which should be the dwelling-place of the Most High. And yet He chose you to be trophies of His grace and of His power to save. When Solomon built for himself a palace, he built it of cedar; but when God would build for Himself a dwelling for ever, He cut not down the goodly cedars, but He dwelt in a bush, and hath preserved it as His memorial for ever, "The God that dwelt in the bush." Goldsmiths make exquisite forms from precious material; they fashion the bracelet and the ring from gold; God maketh His precious things out of base material; and from the black pebbles of the defiling brooks He hath taken up stones, which he hath set in the golden ring of His immutable love, to make them gems to sparkle on His finger for ever. He hath not selected the best, but, apparently, the worst of men to be the monuments of His grace; and when He would have a choir in heaven that should with tongues harmonious sing His praises—when He would have a chorus that should for ever chant the hallelujahs louder than the noise of many waters and like great thunders, He did not send mercy down to seek earth's songsters and cull from us those who have the sweetest voices; He said, "Go, Mercy, and find out the dumb, and touch their lips, and make them sing. The virgin tongues that

never sang My praise before, that have been silent erst till now, shall break forth in rhapsodies sublime, and they shall lead the song; even angels shall but attend behind, and catch the notes from the lips of those who once were dumb." "The tongue of the dumb shall sing" His praises hereafter.

Oh! what a fountain of consolation this opens for you and for me! Ay, beloved, if God did not choose the base things of this world, He would never have chosen us; if He had respect unto the countenance of men, if God were a respecter of persons, where had you and I been this day? We had never been instances of His love and mercy. No, as we look upon ourselves now, and remember what we once were, we are often obliged to say:—

"Depths of mercy can there be,  
Mercy still reserved for me?"

How many times we have sung at the Lord's table—the sacramental supper of our Master:—

"Why was I made to hear Thy voice,  
And enter while there's room,  
While others make a wretched choice,  
And rather starve than come."

And we have joined in singing:—

"Twas the same love that spread the feast,  
That gently forced us in;  
Else we had still refused to take,  
And perished in our sin."

Grace is always grace, but it never seems so gracious as when we see it brought to our unworthy selves. You are obliged to confess that it is of grace then, and cast away the thoughts, that it was of your foreseen faith, or of your foreseen good works that the Lord chose you. We are obliged to come to this, to feel and know that it must have been of mercy, free mercy, and of that alone; that we were not capable of doing good works without His grace preventing us before good works, and without His grace also in good works enabling us to do them; and therefore they never could have been the motive to Divine love, nor the reason why it flowed towards us. Oh! ye unworthy ones, ye saints that feel your deep natural depravity, and mourn over your ruin by the fall of Adam, lift up your hearts to God! He hath delivered you from all impediments which Adam cast upon you; your tongue is loosed, it is loose now; Adam made it dumb, but God hath loosed it; your eyes that were blinded by Adam's fall are opened now; He hath lifted you from the miry clay. What Adam lost for us, Christ hath regained for us; He hath plucked us out of the pit, and "set us upon a rock, and established our goings, and hath put a new song in our mouth, even praise for evermore." Yes, "the tongue of the dumb shall sing."

Just another hint here before I leave this point. How this ought to give you encouragement in seeking to do good to others! Why, my brethren, I can never think any man too far gone for Divine mercy since I know that God saved me. Whenever I have felt desponding about any of my hearers who have for a long time persevered in guilt, I have only had to reach down my own biography from the shelves of my memory, and just think what I too was till grace redeemed me, and brought me to my Saviour's feet; and then I have said, "It will be no wonder if that man is saved; after what He hath done for me, I can believe anything of my Master. If He hath blotted out my transgressions, if He hath clean melted away my sin, then I can never despair of any of my fellow-creatures. I may for myself, but I cannot for them." Remember, they may be dumb now, but He can make them sing. Your son John is a sad reprobate; keep on praying for him, mother; God can



change his heart. Your daughter's heart seems hard as adamant; He who makes the dumb sing can make rocks melt. Believe in God for your children as well as for yourselves—trust Him; take their cases before the throne; rely upon Him that He can do it, and believe that in answer to earnest prayer He also will do it. And if you have neighbours that are full of the pestilence of sin, whose vices come up before you as a stench in your nostrils, yet fear not to carry the Gospel to them; though they be harlots, drunkards, swearers, be not afraid to tell them of the Saviour's dying love. He makes the dumb sing; He does not ask even a voice of them to begin with; they are dumb, and He does not ask of them even the power of speech, but He gives them the power. Oh if you have neighbours who are haters of the Sabbath, haters of God, unwilling to come to the house of God, despising Christ: if you find them as far gone as you can find them, recollect He maketh the dumb sing, and therefore he can make them live. He wants no goodness in them to begin with; all He wants is just the rough, raw material—unhewn, uncut, unpolished. And He does not want even good material; bad as the material may be, He can make it into something inestimably precious, something that is worthy of the Saviour's blood. Go on—fear not; if the dumb can sing, then surely you can never say that any man need be a castaway.

11. Now I am to enter into some rather more lucid description of these dumb people. Who are they?

Well, sometimes I get a good thought out of old Master Cruden's Concordance. I believe that is the best commentary to the Bible, and I like to study it. I opened it at this passage, and I found Master Cruden describing different kinds of dumb people. He says there are four or five different sorts, but I shall name only four of them. The first sort of dumb people he mentions are those that cannot speak; the second sort are those that won't speak; the third sort are those that dare not speak; and the fourth sort are those that have got nothing to say, and therefore are dumb.

The first sort of people who shall sing are those who cannot speak—that is the usual acceptation of the word dumb—the others are, of course, only figurative applications of the term. We call a man dumb when he cannot speak. Now, spiritually, the man who is still in his trespasses and sins is dumb, and I will prove that. He is dead, and there is none so dumb as a dead man. "Shall the dead arise and praise Thee? Shall Thy loving-kindness be declared in the grave, or Thy faithfulness in destruction?" The word of God assures us that men are spiritually dead; it follows, then, that they must be spiritually dumb. They cannot sing God's praises; they know Him not, and therefore they cannot exalt His glorious name. They cannot confess their sins; they can utter the mere words of confession, but they cannot really confess, for they do not know the evil of sin, nor have they been taught to feel what a bitter thing it is, and to know themselves as sinners. But "no man can call Jesus Lord, except by the Holy Ghost," and these people cannot do so truly. Perhaps, it may be, they can talk well of the doctrines, but they cannot speak them out of the fulness of their hearts, as living and vital principles which they know in themselves. They cannot join in the songs, nor can they take part in the conversation, of a Christian. If they sit down with the saints, perhaps they have culled a few phrases from the garden of the Lord, which they use and apply to certain things which they do not know anything about. They talk a language the meaning of which they do not comprehend—like Milton's daughters reading a language to their father which they did not understand—still, so far as the essence of the matter is concerned, they are dumb. But, hail to sovereign grace! "the tongue of the dumb shall sing!" God will have His darlings made what they should be. They are dumb by nature, but He will not leave them so; they cannot now sing His praises, but they shall do it; they will not now confess their sins, but He will bring them on their knees yet, and make them pour out their hearts before Him. They cannot now talk the brogue of Canaan, and speak the language of Zion, but they shall do it soon. Grace.

omnipotent grace, will have its way with them. They shall be taught to pray; their eyes shall be made to flow with tears of penitence; and then, after that, their lips shall be made to sing to the praise of sovereign grace.

I need not dwell upon that point, because I have many here who were dumb once, who can bless God that they can now sing. And does it not sometimes seem to you, beloved, a very strange thing that you are what you are? I should think it must be the strangest thing in the world for a dumb man to speak, because he has no idea how a man feels when he is speaking—he has no notion of the thing at all. Like a man blind from his birth, he has no idea what kind of a thing sight can be. We have heard of a blind man who supposed that the colour scarlet must be very much like the sound of a trumpet—he had no other way of comparing it. So the dumb man has no notion of the way to talk. Do you not think that it is a strange thing that you are what you are? You said once, “I will never be one of those canting Methodists. Do you think I shall ever make a profession of religion? What! I attend a prayer-meeting? No.” And ye went along the streets in all your gaiety of mirth, and said, “What! I become a little child, and give up my mind to simple faith, and not reason at all? What! am I to give up all argument about things, and simply take them for granted because God has said them? Nay, that never can be!” I will be bound to say it will be a wonder to you as long as you are here that you are the children of God; and even in heaven itself the greatest wonder you will know will be, that you were brought to know the Saviour.

But there is a sort of dumb people that will not speak. They are mentioned by Isaiah. He said of preachers in his day, they were “dumb dogs that would not bark.” I bless God we are not now quite so much inundated by this kind of dumb people as we used to be. We have had to mourn, especially in years gone by, that we could look from parish to parish, and find nobody but a dumb dog in the church, and in the pulpits of dissenters too. And some men who might have spoken with a little earnestness if they liked, let the people slumber under them, instead of preaching the word with true fidelity, as if they would have to give account to God at the last. My grandfather used to tell a story of a person who once resided near him, and called himself a preacher of the Gospel. He was visited by a poor woman, who asked him what was the meaning of the “new birth?” To which he replied, “My good woman, what do you come to me about that for? Nicodemus, a ruler of the Jews, did not know; he was a wise man, and how do you think I should?” So she had to go away with only that answer. Time was when such an answer might have been given by a great many who were reckoned to be the authorised teachers of religion, but knew nothing at all about the matter. They understood a great deal more about foxhunting than about preaching, and more about farming their land than about the spiritual husbanding of God’s church. But we bless God that there are not so many of that sort now; and we pray that the race may become thoroughly extinct; that every pulpit and every place of worship may be filled with a man who has got a tongue of fire and a heart of flame, and shuns not to declare the whole council of God, neither seeking the smile of men, nor dreading their frown. We have a promise that it shall be so—“The tongue of the dumb shall sing.” And, ah! they do sing well, too, when God makes them sing. You remember Rowland Hill’s story in “The Village Dialogues,” about Mr. Merriman. Mr. Merriman was a sad scapegrace of a preacher; he was to be seen at every fair and revel, but used seldom to be found in his pulpit when he should have been; but when he was converted, he began to preach with tears running down his face,—and how the church began to be crowded! The squire would not go and hear any of that stuff, and locked up his pew; and Mr. Merriman had a little ladder made outside the door, as he did not wish to break the door open, and the people used to sit on the steps, up one side and down the other, so that it made twice as much room as there was before. No people make such good preachers as those who were dumb once. If the Lord

opens their mouths, they will think they cannot preach often enough and earnestly enough to make up for the mischief they did before. Chalmers himself might never have been so eloquent a preacher, had he not been for a long time a dumb dog. He preached morality, he said, till he made all his parish immoral; he kept on urging the people to keep God's law, till he made them break it; but when he turned round and began to preach God's Gospel, then the dumb began to sing. Oh! may God bring this about in every one of us! If we are dumb as professed ministers, may He open our mouths, and force us to speak forth His word, lest at the last day the blood of our hearers' souls should be found upon our skirts, and we should be cast away as unfaithful stewards of the Gospel of Christ.

I will now introduce you to a third sort of dumb people. They are dumb because they dare not speak; and they are good people, blessed souls. Here is one of them: "I was dumb with silence; I opened not my mouth, because thou didst it." And it is so blessed to be dumb in that fashion. The Lord's servant will often have to be dumb under trial and troubles. When Satan tempts him to repine, He will put his finger to his lip, and say, "Hush murmuring, be still; shall a living man complain of the punishment of his sins?" Even the child of God will do like Job did, who sat down for seven days and nights and said not a word, for he felt that this trouble was heavy, and he could say nothing. It would have been as well if Job had kept his mouth shut for the next few days; he would not have said so much amiss as he did in many things that he uttered. Oh! there are times when you and I, beloved, are obliged to keep the bridle on our tongue, lest we should murmur against God. We are in evil company, perhaps; our spirits are hot within us, and we want to take vengeance for the Lord; we are like the friends of David who wanted to take away the head of Shimei. "Let us take this dead dog's head," we say; and then our Jesus tells us to put our sword into its scabbard, "the servant of the Lord must not strive." How often have we been dumb. And sometimes when there have been slanders against our character, and men have calumniated us, oh! how our fingers have itched to be at them. We have wanted to see who was the stronger of the two. But we have said, "No: our Master did not not answer, and He left us an example that we should follow His steps." The chief priests accused Him of many things, but He "answered them not a word." Well, we have found it hard sometimes to be dumb, like the sheep when it is brought to the shearer, or the lamb when it is in the slaughter-house; we could not keep quiet. And when we have been upon our beds in sickness, we have tried to quench every murmuring word; we have not let a sentence escape our lips when we could possibly avoid it, but notwithstanding all that, we have found it hard work to keep dumb, though it is blessed work when we are enabled to do it. Now, ye who have been dumb under great weights of sorrow; ye whose songs have been suspended, because ye durst not open your lips lest sighs should usurp the place of praise,—come, listen to this promise: "the tongue of the dumb shall sing." Yes, though you are in the deepest trouble now, and are obliged to be silent, you shall sing yet. Though like Jonah, you are in the whale's belly, carried down, as he called it, to the lowest hell; though the earth with her bars is about you for ever, and the weeds are wrapped about your head, yet you "shall look again towards His holy temple." Though you have laid your harp upon the willows—bless God you have not broken it—you will have use for it by and bye—you shall take it from its resting-place, and

"Loud to the praise of sovereign grace  
Bid every string awake."

If you have no "songs in the night," yet He shall "compass you about with songs of deliverance;" if you cannot sing His praises now, yet ye shall do so by and bye, when greater grace shall have come into your heart, or when delivering mercy shall

be the subject of your song, in better days that are yet to come. But, blessed be God, we are not always to be silent with affliction; we are bound to sing. And I think we ought to sing even when we ought to be dumb; though we are dumb as to murmuring, we ought to sing God's praises. An old Puritan said, "God's people are like birds; they sing best in cages." He said, "God's people sing best when in the deepest trouble." Said old Master Brooks, "The deeper the flood was, the higher the ark went up to heaven." So it is with the child of God; the deeper his troubles, the nearer to Heaven he goeth, if he lives close to his Master. Troubles are called weights, and a weight, you know, generally cloggeth and keepeth down to the earth; but there are ways, by the use of the laws of mechanics, by which you can make a weight lift you; and so it is possible to make your troubles lift you nearer heaven instead of making them sink you. Ah! we thank our God, He has sometimes opened our mouth when we were dumb; when we were ungrateful, and did not praise Him. He has opened our mouth by a trial; and though when we had a thousand mercies we did not bless Him, when He sent a sharp affliction, then we began to bless Him. He has thus made the tongue of the dumb to sing.

We have one more kind of dumb people. There are those who have nothing to say, therefore they are dumb. I will give you an instance; Solomon says in the Proverbs—"Open thy mouth for the dumb;" and he shows by the context that he means those who in the court of judgment have nothing to plead for themselves, and have to stand dumb before the bar. Like that man of old, who, when the king came in to see the guests, had not on a wedding garment; and when the king said, "Friend, how camest thou in hither?" he stood speechless; speechless not because he could not speak, but because he had nothing to say. Have not you and I been dumb, and are we not now, when we stand on law terms with God, when we forget that Jesus Christ and His blood and righteousness were our full acquittal? Are we not obliged to be dumb when the commandments are made bare before us, and when the law of God is brought home to conscience? There was a time with each of us, and not long ago with some here present, when we stood before Moses' seat and heard the commandments read, and we were asked—"Sinner, canst thou claim to have kept those commandments?" and we were dumb. Then we were asked—"Sinner, canst thou give any atonement for the breach of those commandments?" and we were dumb. We were asked—"Sinner, canst thou, by a future obedience, wipe out thy past sin?" We knew it was impossible, and we were dumb. Then we were asked—"Canst thou endure the penalty? canst thou bear to welter for ever in the flames of hell; canst thou suffer everlasting torments; canst thou dwell with everlasting burnings, and abide with eternal fires?" and we were dumb. And then we were asked the question—"Prisoner at the bar, hast thou any reason to plead why thou shouldst not be condemned?" and we were dumb. And we were asked—"Prisoner, hast thou any helper; hast thou any one that can deliver thee?" and we were dumb, for we had nothing to say. Ay, but, blessed be God, "the tongue of the dumb shall now sing." And shall I tell you what we can sing? Why, we can sing this: "Who shall lay anything to the charge of God's elect?" "not God, for He hath justified." "Who is he that condemneth?" not Christ, "He hath died, yea, rather hath riser again, who is also at the right hand of God, and maketh intercession for us." We who had not a word to say for ourselves, can now say everything.

If God has made you dumb, if He has taken away all your self-righteousness, as truly as ever He has shut your mouth, He will open it. If God has killed your self-righteousness, He will give you a better. If He has knocked down all your refuges of lies, He will build you up a good refuge. He has not come to destroy you; He has shut your mouth to fill it with His praise. Be of good cheer; look to Jesus; cast thine eye to the cross; put thy confidence in Him; and then thou

who thinkest thyself a castaway, even thou, poor weeping Mary, shall yet sing of redeeming, undying love.

IV. And now I have to conclude, by just noticing the occasions when the tongue of these dumb people sings the best.

What does the tongue of the dumb sing? Why, I think it sings always, little or much. If it is once set at liberty, it will never leave off singing. There are some of you people who say this world is a howling wilderness; well, you are the howlers, who make all the howling. If you choose to howl, I cannot help it. I shall prefer the matter of my text—"Then shall the tongue of the dumb," not howl, but "sing." Yes, they do sing always, little or much; sometimes it is in a low hush-note; sometimes they have to go rather deep in the bass, but there are other times when they can mount to the highest notes of all. They have special times of singing; when they first begin to sing, when they lose their burden at the foot of the cross, that is a time of singing. You know how John Bunyan describes it. He says, when poor Pilgrim lost his burden at the cross, he gave three great leaps, and went on his way singing. We have not forgotten those three great leaps; we have leaped many times since then with joy and gratitude, but we think we never leaped so high as we did at the time when we saw our sins all gone, and our transgressions covered up in the tomb of the Saviour. By the way, let me tell you a little story about John Bunyan. I am a great lover of John Bunyan, but I do not believe him infallible; for I met with a story the other day which I think a very good one. There was a young man in Edinburgh who wished to be a missionary. He was a wise young man; he thought—"Well, if I am to be a missionary, there is no need for me to transport myself far away from home; I may as well be a missionary in Edinburgh." There's a hint to some of you ladies who give away tracts in your district, and never give your servant Mary one.

Well, this young man started, and determined to speak to the first person he met. He met one of those old fishwives: those of us who have seen them can never forget them; they are extraordinary women indeed. So, stepping up to her he said, "Here you are, coming with your burden on your back; let me ask you if you have got another burden, a spiritual burden?" "What!" she said; "do you mean that burden in John Bunyan's 'Pilgrim's Progress?' Because if you do, young man, I have got rid of that many years ago, before you were born. But I went a better way to work than the pilgrim did. The evangelist that John Bunyan talks about was one of your parsons that do not preach the Gospel; for he said, 'Keep that light in thine eye and run to the wicket-gate.' Why man alive! that was not the place for him to run to. He should have said, 'Do you see that cross?' Run there at once!" But instead of that, he sent the poor pilgrim to the wicket-gate first; and much good he got by going there!—he got tumbling into the slough, and was like to have been killed by it." "But did you," he asked, "go through any slough of despond?" "Yes, young man, I did; but I found it a great deal easier going through with my burden off than with it on my back." The old woman was quite right. We must not say to the sinner, "Now, sinner, if thou wilt be saved go to the baptismal pool—go to the wicket-gate—go to the church—do this or that." No, the cross should be right in front of the wicket-gate, and we should say to the sinner, "Throw thyself there, and thou art safe. But thou art not safe till thou canst cast off thy burden, and lie at the foot of the cross, and find peace in Jesus." Well, that is a singing time with God's children!

And after that, do God's people sing? Yes, they have sweet singing times in their houses of communion. Oh! the music of that word "communion," when it is heard in the soul, communion with Jesus, fellowship with Jesus, whether in His sufferings, or in His glories! These are singing times, when the heart is lifted up to feel its oneness to Christ, and its vital union with Him, and is enabled to "rejoice in hope of the glory of God."

Have you not had some precious singing times, too, at the Lord's table? Ah! when the bread has been broken, and the wine poured out, how often have I had a song! when the people have all joined in singing—

“Gethsemane, can I forget,  
Or there the conflict see,  
Thine agony and bloody sweat,  
And not remember Thee?  
When to the cross I turn my eyes,  
And rest on Calvary,  
Oh! Lamb of God, my sacrifice,  
I must remember Thee.”

But lastly, my dear friends, the best singing time we shall have will be when you and I come to die. Ah! there are some of you that are like what is fabled of the swan. The ancients said the swan never sang in his life-time, but always sang just when he died. Now, there are many of God's desponding children who seem to go all their life under a cloud; but they get a swan's song before they die. The river of your life comes running down perhaps black and miry with troubles, and when it begins to touch the white foam of the sea, there comes a little glistening in its waters. So, beloved, though we may have been very much spirited by reason of the burden of the way, when we get to the last, we shall find sweet songs. Are you afraid of dying? Oh! never be afraid of that; be afraid of living. Living is the only thing that can do any mischief; dying never can hurt a Christian. Afraid of the grave? It is like the bath of Esther, in which she lay for a time, to purify herself with spices, that she might be fit for her lord. You are afraid of dying, you say, because of the pains of death. Nay, they are the pains of life—of life struggling to continue. Death has no pain; death itself is but one gentle sigh—the fetter is broken, and the spirit fled. The best moment of a Christian's life is his last one, because it is the one that is nearest heaven; and then it is that he begins to strike the key-note of the song which he shall sing to all eternity. Oh! what a song will that be! It is a poor song we make now, when we join the song—perhaps we are almost ashamed to sing; but up there our voices shall be clear and good; and there

“Loudest of the crowd we'll sing,  
While heaven's resounding mansions ring  
With shouts of sovereign grace.”

The thought struck me the other day, that the Lord will have in heaven some of those very big sinners that have gone further astray than anybody that ever lived, the most extraordinary extravaganzas of vice, just to make the melody complete by singing some of those soprano notes which you and I, because we have not gone so far astray, will never be able to utter. I wonder whether one has stepped in hither, whom God has selected to take some of those alto notes in the scale of praise? Perhaps there is one such here. Oh! how will such a one sing, if grace—free grace—shall have mercy upon him.

## Essays and Papers on Religious Subjects.

### GATHERING OF OLD SABBATH SCHOOL SCHOLARS AT LEEDS.

A very remarkable gathering of old Sabbath-school scholars has recently taken place in connection with York-road Baptist Sunday-school, Leeds. This school is situated in a densely-populated district, and was founded about twenty-seven years ago, chiefly by brethren belonging to the Baptist Church at South-parade. During these years a large number of scholars have received much spiritual instruction; and although many of them have grown up into manhood and womanhood, they still bear testimony in the various relationships that they sustain in life that the seed sown in their hearts in their earlier years has not been sown in vain. To prove this, however, we will now try to bring the scene connected with this gathering before the reader. It is Monday evening—the first Monday in the new year, 1870. We take our stand outside York-road School—a large school-room—almost lost in the piles of buildings that enclose it. As the old scholars are pouring in we enter too, and what do we see? We see a school-room capable of seating comfortably about five hundred scholars; it has a platform and desk at one end, beside class-rooms; the benches have backs, and are neatly painted; and the tables are loaded with good things which Yorkshire lads and lasses proverbially know how to dispose of. The school-room, too, is specially decorated for the occasion, having in the centre, in large characters, “A HEARTY WELCOME TO OLD SCHOLARS.” As the tea is given to all gratuitously by friends connected with the cause, the various remarks made by the happy tea drinkers show how much they appreciate such bountiful hospitality. Their pleasant jokes and laughter as they hail each other prove to demonstration that no better

way can be devised to get at old scholars than that of giving them a cordial invitation to “a free tea.” The tea over, half an hour is allowed for conversation. Now old faces are brought together that have not seen each other for ten, fifteen, or twenty years. What greetings there are! What hearty and continuous shaking of hands! What reminders there are of the past: what tales are told of the present! The half-hour over, a meeting is announced; the benches are arranged; and all aim at being comfortably seated. But that cannot be, as the school is crowded to the doors; so those who cannot find seats feel thankful even for standing room. Now what a sight do we behold! At least *six hundred* old scholars are crammed in the building, beside teachers and friends. The ages of the old scholars vary. Some, by their grey hairs, give indications of advancing age; others are in the meridian of life; but the majority are still young; and nearly all look neatly dressed, clean, and happy. There these old companions sit and stand, “calling to remembrance the former days”; thinking of the joyous scenes of boyhood and girlhood; and some of the most devout perhaps saying to themselves—

“Many days have passed since then,  
Many changes we have seen,  
Yet have been upheld till now;  
Who could hold us up but Thou?”

Among these old scholars there are a few who were admitted as scholars the first morning the school was opened, in 1843, and they call to mind that when the school was opened for preaching the first collection amounted to the magnificent sum of *eight shillings!* and that, too, after a sermon by a popular preacher. How times have altered for Sabbath-schools since then! They remember that when this school was opened there was accommodation for 80

scholars only ; now they are in a building in which 500 can be accommodated. Then the school was worked by a few teachers gathered from *any* quarter ; now it is conducted by the members of an earnest and devoted Baptist Church meeting for worship on the spot. They dwell upon the past ; they contrast it with the present ; and cannot help exclaiming with gratitude, "The Lord hath done great things for us, whereof we are glad."

But now the meeting is about to commence. The chair is occupied by Mr. Henry Wilson, one of the founders of the school. The hymn—

"All hail the power of Jesus' name,"

is 'given out and sung heartily ; and, after prayer, the Chairman rises and makes the opening speech. In jubilant tones, and with his broad face covered with smiles, he wishes all present "A happy new year." How glad he is to meet them all again he cannot tell. What changes had taken place since those before him used to sit as scholars on the benches ! Most of them were now fathers and mothers, and he hoped that what they had been taught in that school-room would lead them in return to train up their children in the nurture and admonition of the Lord. Nothing could give him greater pleasure than to see so many old faces all around him so jovial and so happy. The first speaker he would call upon—an old scholar, of course, for all their speakers that night were to be old scholars—would be—

Mr. Miles Pickersgill. Upon being thus called upon, a stout young man steps forward and makes a short speech. He felt proud to stand before them as an old scholar. When he observed the advertisement in the paper he resolved, if possible, to be present, and glad he was to find himself at the best tea meeting that he had ever attended. He advised all to strive after "self help." When young he was employed under a very stern, hard master. Then he made up his mind to try to be his own master, and thought if he could succeed he would be a master of a different kind. He

studied French and German, and, as the result of close application, was ultimately able to take pupils. He then took to selling "cloth," and God so blessed his efforts in that direction that he had now been for several years an employer of labour. This should encourage all present to make the best use they could of their time and privileges.

Mr. John Webster, from Keighley, is the next speaker. He was glad to meet with old friends there who were formerly in the same class as himself, and most of all to meet with his old teachers and superintendents. When he was seventeen years of age he got it into his head that he was too old to be a scholar. The consequence was, he left school and mixed with society, and went to places that tended to destruction. His father then induced him again to attend school, but he came back with a resolution to leave when he attained the age of twenty. That, however, proved to be the turning-point of his life. Mr. Gale was his teacher, and took a great deal of pains to direct him in the right way ; he took him to his home, and lent him suitable books to read ; the result of which was that he began to take a deeper interest in the school. After this he became a teacher, and finally a member of the church. He could not but express his gratitude to his old teachers and superintendents for the benefits he had received in the school. It was in that place he had been first led to feel his need of a Saviour and to give his heart to the Lord. His wish was to be useful, so he had become superintendent of the Baptist School, Keighley ; and also by the advice of friends he gave some portion of his time to preaching the Gospel in the villages. He hoped that the young men present would never take it into their heads that they were "too big" to attend a Sunday School.

Mr. George Brown informs the meeting that he was 41 years of age, and came to that school until he was 27. The chairman was his teacher, and anxiously looked after his welfare. He then turns to another gentleman present, and causes the meeting to burst into enthusiastic



cheering by shaking hands most heartily with him and saying, "And here is my other old and faithful teacher, Mr. William Illingworth: *God bless him!*" He also thanks the chairman for having taken so much trouble with him. It was through him that he left off going to those haunts of vice—the public-houses—and became a teetotaller. He could not say, as Mr. Pickersgill had said, that he was his own master; but he could say this—that if he was out of work to-morrow, he had means that would keep him twelve months without working. At this stage of his speech the speaker again causes considerable amusement by saying that "he used to think that there were the bonniest and nicest young women in that school that he ever knew," and the merriment is not at all lessened by a voice shouting out—"And there is yet!" As a proof that that was his opinion, he took a wife out of that school, and she was one of the best women that ever lived. It had pleased God to take her "home," but he could point to the place where she used to sit; it was under the centre chandelier. It was better to get wives from the Sunday School than from the public-houses and dancing and drinking saloons. Wives got out of the Sunday School would be useful wives, would keep things neat and decent, and make the money "spin out." That was the first meeting of the kind that he had ever attended; and he earnestly hoped that when they held another they would not forget to send him an invitation.

Mr. S. W. Smith tells the meeting that he had been connected with the school twenty-five years. He had passed through all the classes in the school, and had been engaged several years as a teacher. He invited all the old scholars present who did not attend a place of worship, and lived in that locality, to return to that one. He could say he was truly thankful that he had been brought when young to York-road school. It was here that impressions were made upon his mind that led him to devote himself to the study of the Scriptures, and to unite himself to the church of Christ.

The next speaker is Mr. James Byers, and his appearance is the signal for loud applause. He is evidently well-known to the auditory. He begins by affirming that it was something fresh for him to stand before such an assembly. He had been a "rough one" in his time, and had walked in an opposite direction to those who had spoken before: yet they must not think that the past was all forgotten. He had had good advice given to him, and he felt that it was his own fault that he had not put it into practice. He remembered Mr. Gale, when he was a little boy, being lifted upon a table to recite a piece at their Whitsuntide Festival when they met in the Mill below. As for himself, he was sorry to say he never had sense to say one. Still he felt glad to be at that meeting, and to see the "old generals" still at their old posts, striving to do good.

The Rev. J. T. Gale, late pastor of a Baptist Church at Loughborough, remarks that he is not a great age, yet he could say that he was an old scholar. His first connection with that interest was in Joy's Fold, before the present school was built. They used to be very crowded there; and besides that, the room was not the most comfortable on a wet or snowy day: the rain and snow used to fall from under the slates upon their heads, and to protect themselves they had to put their umbrellas up. The teachers determined to make an appeal for a new school: each scholar had a card given to collect subscriptions with, and it was headed "*A Brick for a New Schoolroom*;" and to do them justice the scholars were mightily pleased to solicit subscriptions for such an object. In that way the present school was obtained, and he felt it was one of the noblest rooms of the kind he had ever seen. He, too, could not forget the kindness of the old superintendents and teachers, and felt grateful to them for the good he had received—good that had led him to give his heart to the Lord, to join the church, and become a minister of the Gospel.

Mr. W. H. Fearnside, superintendent of Burleigh-road school, was glad to say

that he had spent some years in the school, and had received his first religious impressions in it. He hoped that the present superintendent and teachers would exercise that zeal and earnestness which he had seen exercised by those who sustained office when he was connected with the school.

Mr. William Illingworth is now called upon to speak, and upon stepping forward receives a perfect ovation. And well he might, for it transpires, during the meeting, that he has been the teacher of the young men's class for twenty-three years; had walked more than four thousand miles to fulfil his duties as their teacher; and had never been known to be late, or to fail in his appointment. After expressing, with a tremulous voice, his pleasure at seeing so many present, he informs the meeting that he has been looking round to see how many "old faces" he could recognise, and had found many that had been in his class; but although he knew their features he could not always remember their names. Still, there were a large number that he could call by name. He could only say that he hoped "it was well" with them all.

Mr. John Purchon, one of the founders of the school, and the first and present superintendent, says that the sight before him surpassed all the meetings he had ever seen. He had met with such warm and hearty greetings that evening that he had wept for joy. It was true that was a large gathering; still, it was only a small portion of the scholars who had been connected with the school. Upwards of 7,000 names had been entered on their register. He would ask them what had become of those who had not met with them that night? Why, there was scarcely a city or large town in the kingdom where an old scholar might not be met with. In America, in Australia, and even in India, there were those who were once scholars in that school. A great number, too, had been removed by death, many of whom had departed from this world leaving behind them satisfactory testimonies that they had gone to dwell with

Jesus. His prayer was that all present might at last be found with them at God's right hand.

Mr. George Ray, from York, was glad he had come 24 miles to attend that meeting. It was upwards of eight years since he became a scholar, but it was that that brought him to serious reflection and then to the Saviour. The truths he had learnt there, and the happy hours he had spent in the school, he should never forget. He was in his turn endeavouring, by God's help, to be of some service to the cause at York. He should leave that meeting with happy recollections, and take with him a few "fragments in his wallet."

Mr. T. C. Fawcett is the last speaker. As the teacher of the young men's class, he expresses his gratitude for the kindness he had received from the superintendents and teachers. He felt exceedingly thankful that he had ever found his way into York-road School. Whilst at the station a few days ago he met with an old scholar returned from America, who told him that he had left behind him two old scholars, who were doing very well there. They had each bought a piece of land, and erected for themselves two dwelling houses. He was in receipt of letters monthly from Bahia, Brazil, in which place there were three old scholars. One had established a large engineering factory, employing upwards of one hundred "hands," and he still remained a member of that Church, and was trying to circulate the truth of the Gospel in that country. The Word of God was preached in that old scholar's house, and another old scholar occasionally presided at the table when the Lord's Supper was administered.

In addition to the above speeches, various letters were received from old scholars, giving good reasons for non-attendance, and expressing heartfelt gratitude for past benefits received. Notably amongst these was one from Mr. J. K. Longbottom, professor of music, Edinburgh. He acknowledged his indebtedness to that school, inasmuch as it was in it that he first began to

teach music and his religious feelings were developed. There, also, he had found an invaluable wife, who could not forget, too, the happy days she had spent in the school. "Amid the storms of life and all its hard work they both loved to look back on those old days of peace, pleasure, and happy toil."

At the conclusion of the speeches, the whole company rise, and they make the old walls ring again as they sing

"Praise God from whom all blessings flow."

Then follows the benediction; and with that this happy evening's entertainment comes to an end.

And now, when the old scholars have departed to their homes, and are again "scattered far and wide," it is to be hoped that the cheering testimonies that they gave and heard that night to the efficacy of Sabbath School instruction will not only abide with them for good; but that their rehearsal in the *Baptist Messenger* will stir up the hearts of thousands to put their hands to the Sabbath School plough in the noble endeavour, with the Divine blessing, to train up the rising generation for humanity, for the Christian church, and for God.

H. W.

## PRESENT FORETASTES OF FUTURE GLORY.

BY THE REV. J. TEALL.

I ASK the readers of the *Baptist Messenger* to come with me to the investigation of a subject which of late has caused me much thought, at any rate, not to say some perplexity. There is, undoubtedly, a very close, yea, an inseparable connection between the possession of present grace and the positive enjoyment of future glory. These proceed from the same source, and conduct to the same issues. Yes, as we believe the doctrines, the ordination to eternal life secures the final perseverance of the

saints; so that wherever the love of God has been indeed manifested it shall be seen that "Whom He loveth He loveth to the end." Mr. Jay says: "Grace is glory in the dawn, and glory is grace in the day; grace is glory in the bud, and glory is grace in the flower; but the dawn and the day are produced by the same sun, and the bud and the flower spring from the same root." This witness is true; hence the Scriptures speak of "a river whose streams make glad the city of God," and of "the earnest of our inheritance;" "the streams," of course, being a part of "the river," as "the earnest" is a part of the wages, and securing the payment of the whole sum. See, then, my reader, we cannot "serve God for nought." No, glory must succeed to grace, for our Jehovah says—"The Lord God is a sun and shield: the Lord God will give grace and glory, no good thing will He withhold from them that walk uprightly." Oh, Christian! some day thou shalt sing like this:—

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

This, however, is *not* the subject in which I now wish to interest the readers of these pages. No, between grace and glory there is that mysterious something that we call "DEATH." Various is this visitant represented, but, generally, it is so done as to wear an aspect exceedingly gloomy and terrible. Death when personified, is described as a ruler and tyrant, having vast power and a great kingdom over which he reigns. The ancients also represented it under some figures which are not common among us; we picture it as a man with a scythe, or as a skeleton; but the Jews, before the exile, frequently represented death as a hunter who lays snares for men. Hence David speaks of "the snares of death." After the exile, they

represented him as a man, or, sometimes, as an angel—the angel of death, with a cup of poison, which he reaches to men. From this representation appears to have arisen the phrase which occurs in the New Testament—“*to taste death*,” signifying merely—*to die*, without reminding one of the origin of the phrase. The same remark, moreover, will apply to those passages wherein inspired writers use the words, to “see death.” Such expressions represent the mortal visitor as something most terrible and distressing. Moreover, my reader, come it will; yes, describe it as we may it must arrive. It is an absolute certainty; a positive decree, and to each of us comes the Divine behest—“Set thine house in order, for thou shalt die, and not live.” The illustrious and profound John Foster asks—“Who is that destroying angel whom the Eternal has appointed to sacrifice all our devoted race? Advancing onward over the whole field of time, he hath smitten the successive crowds of our hosts with death, and to us he now approaches nigh. Some of our friends have trembled, and sickened, and expired at the signals of his coming! Already we hear the thunder of his wings. Soon his eye of fire will throw mortal fainting on all our companies, his prodigious form will to us blot out the sun, and his sword sweep us all from the earth, for the living know that they must die.” Now, the thought has occurred to me that, to the man in Christ, to the heart really softened and sanctified by the operation of the Holy Spirit, the act of dying is not, after all, so terrific a matter as it is usually supposed to be, or as it is generally represented as being. Rather, I have received an impression that, even during the mortal struggle, there is not unfrequently made to the departing spirit of the Christian some positive revelation of future glory. That “the valley of the shadow of death” is, to a certain extent, actually lit up by some faint rays of “the glory that shall be revealed.” That athwart the gloom are thrown beams from the “Sun that no more goes down,” none the less real for being at

the time partial and comparatively obscure; and that—

“The chamber where the good man  
meets his fate  
Is privileg’d beyond the common walks  
of  
Virtuous life—Just on the verge of  
heaven.”

To this conclusion I have been forced to come by events that have recently passed under my notice, one or two of which shall now be given for the comfort of those into whose hands this paper may happen to fall.

A few months ago, an aged and honoured deacon of the church over which I preside, was breathing his last. For nearly sixty years he had “adorned the doctrine of God his Saviour in all things,” and the time came for the release of his happy spirit, so that it might take its position among the redeemed—

“Nearer the throne than angels stand.”

For more than sixty years had his devoted wife travelled with him, as such, in “the strait and narrow path,” and as the scene closed she was anxious to have the final assurance that all was well. She bent over the couch of the dying saint, and addressed to him this question—“How’s the mind?” He answered—“On the rock, Perfect-peace—*There are two bands!*” My reader, mark attentively those four closing monosyllables—“There are two bands.” What bands? I ask, what bands? From his boyhood my friend had been accustomed to the enchanting strains of military music. Yes, hard by his dwelling might be seen every day the soldiery display and pomp of Woolwich Common, where hundreds were enraptured with the music produced by the bands of the Royal Marines and Royal Artillery. Who will say, however, what sounds fell upon his ears when he uttered that wondrous expression—“There are two bands?” Oh! how near was my venerated brother just then to what the “Immortal Dreamer” describes when he says of “Christian and his companion—“Now

while they were thus drawing towards the gate, behold a company of the Heavenly Host came out to meet them; to whom it was said by the other two shining ones—"These are the men that have loved our Lord when they were in world, and that have left all for His holy name; and He hath sent us to fetch them." . . . Then the Heavenly Host gave a great shout, saying, 'Blessed are they that are called to the marriage supper of the Lamb.' There came out also at this time to meet them several of the King's Trumpeters, clothed in white and shining raiment, who with melodious noises and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet. This done they compassed them round on every side, . . . continually sounding, as they went, with melodious noise and notes on high . . . as if heaven itself was come down to meet them. Thus, therefore they walked on together, and these trumpeters, ever and anon, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company. And now were these two men as 't were in heaven before they came at it, being swallowed up with the sight of angels, and hearing their melodious notes. Here, also, they had the city itself in view, and they thought they heard all the bells therein to ring, to welcome them thereto." Did my friend mean this? "*There are two bands.*"

"See, angel-forms of light

Beckon me softly to the golden  
shore.

I long to go where all things are so  
bright,

And I shall weep no more.

I can hear music sweet

From the unnumbered lyres with  
golden strings,

And happy ones who lie at Jesus' feet,  
And sing of holy things.

O! earth with all its love,  
Is nothing with this land of bliss in  
view;  
Its ties are loosing, and I mount above.  
Detain me not. Adieu."

Take another instance. A few weeks since another of my friends, comparatively young in years, was a-dying. On that bed sat his mother watching, with a solicitude known only to the maternal heart, for a last sigh, for the expiring breath. Suddenly the departing Christian opened his eyes, and with an earnestness peculiar to such seasons, said—"Mother! Do you see the light? Look in that corner there! 'Tis all brightness! I see Jesus!" and immediately expired. As believers in a better state, we believe that this is not a phantom of the brain, but rather, a sip, an earnest, a glimpse of glories to such spirits just about to be revealed.

"Speak to me in the swelling tide,  
And in the rock's great shadow hide;  
Oh! let me feel that Thou art nigh  
And then I will not fear to die."

I gather, moreover, from the pages of history, the fact that, beside my friends, others of God's children have been favoured with these Divine manifestations in the closing scene. Hence I read—"Mr. John Holland, the day before he died, called for the Bible, saying, 'Come, O come! Death approaches, let us gather some flowers to comfort this hour.' He turned to the eighth chapter of Romans, and gave the book to his friend, Mr. Leigh, to read. Having continued his meditations for about two hours, on a sudden he said, 'Oh! stay your reading. What brightness is this I see? Have you lighted up any candles?' Mr. Leigh answered, 'No, it is the sunshine'—for it was about five o'clock in a clear summer evening. 'Sunshine,' said Mr. H., 'nav, it is my Saviour's shine. . . . I feel His mercy, I see His majesty—whether in the body or out of the body, I cannot tell; God knoweth: but I see things that are unutterable.'" "Is this death?" said Dr. Goodwin, "Oh! how have I dreaded as

an enemy this smiling friend." This paper must close, but let me add, Scripture seems to support the idea for which I contend. Was it not some present glimpse of future glory with which the martyr Stephen was favoured when, in the midst of his cruel murderers he "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, 'Behold I see the heavens opened, and the Son of Man standing on the right hand of God.'" I certainly think that vision, although seen on earth, was nothing short of a glimpse of heaven. Lord Jesus, wilt Thou deign thus by Thy presence to light up the closing scene when the day of

my departure arrives; and then to take me from the twilight of earth to see Thee amid the full-orbed glories of celestial sunshine? Wilt Thou do this? Then, indeed, I will promise faithfully That thou never shalt hear the last of it. No, for—

"I'll speak the honours of Thy name  
With my last lab'ring breath;  
Then, speechless, clasp Thee in my arms,  
The antidote of death.

And when this lisping, stam'ring tongue  
Lies silent in the grave,  
Then, in a nobler, sweeter song,  
I'll sing Thy power to save."

*Woolwich.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XXVIII.—ONE-WORD TEXTS.

"Nazareth."—Luke iv. 16.

**NAZARETH** was the highly favoured place where Jesus spent nearly the whole of His life. With the exception of the short period in His infancy when He sojourned in Egypt, and the three years of His public ministry, all the rest was He a resident of Nazareth. Being out of the general thoroughfares of Judæa, and excluded from popular notice, here He lived in comparative seclusion. Nazareth had ever a bad name, without any redeeming distinction for learning or moral or social excellence. No doubt it was the abode of many persons who had become obnoxious to the civil authorities, so that the prejudices against it were loud and general. It is thus we understand the expressed surprise of Nathaniel, "Can any good thing come out of Nazareth?" At present Nazareth, in spite of its beautiful situation and natural advantages, is extremely dirty; it has some four thousand population, with a Latin and Greek Church, a considerable number of Mohammedans, and a small Protestant Mission in connection with the

Church in Jerusalem. Its present governor is a man of great energy and manifesting the most friendly spirit towards Western travellers. Let us look at Nazareth.

I. AS THE PLACE TO WHICH JESUS AND HIS PARENTS RETURNED AFTER HIS SOJOURN IN EGYPT.—Matt. ii. 23.

It will be observed that, in connection with the declaration, it is added, "He shall be called a Nazarene"—not a Nazarite, as the marginal references would indicate, but a Nazarene; that is, a resident of Nazareth, a place, as we have indicated, of bad repute. We see

II. NAZARETH AS THE ABODE OF JESUS IN HIS INFANCY.

To Nazareth He was taken from Jerusalem after His circumcision—Luke ii. 22—and we find Him there when He was twelve years old, and when He went with Joseph and Mary up to Jerusalem.—Luke ii. 41-42. It was on this visit that He was left behind, and was afterwards found in the Temple with the Doctors.—Luke ii. 46. It is then said that He went down with His parents to Nazareth, and was subject to them.—verse 51.

And now eighteen years transpire, in which we have no record of the Saviour. Dwelling in Nazareth, and no doubt labouring with Joseph, until the crisis came when He was to reveal Himself and enter on His great mission and work.

We see Jesus,

III. NOW ASSUMING THE PLACE ASSIGNED HIM IN HOLY PROPHECY.

The narrative is most beautiful and interesting. He comes to Nazareth, where He had been brought up, and observe.—Luke iv. 16.

1. The season—the Sabbath-day.

2. The place—the synagogue.

3. His wont and custom.

4. His service—"Stood up to read as His custom was."

5. The portion of Scripture for the day.—Isaiah lxi.

6. His return of the sacred roll to the keeper of the synagogue.—v. 20.

7. The application of the prophecy to Himself—"This day is this Scripture fulfilled"—v. 21, thus unquestionably averring that He was the Anointed One and the Messenger of the Gospel tidings, &c., &c.—v. 18-19.

8. The influence of this exposition and application of prophecy. The attention it excited.—v. 20. The wonder and admiration produced.—v. 22.

9. The expression of astonishment by

the people.—v. 22. And now Jesus, with direct fidelity, illustrates His own position and work by Old Testament instances, with regard to the widow of Sarepta and Naaman.—v. 24-27.

And then we see,

10. The excited wrath of the people.—v. 28.

11. Their attempt to destroy Him.—v. 29.

And now for the first time,

12. He exerts His Divine energy; He passes through the maddened crowd with safety—v. 30; and with this ends the sacred history of Nazareth. When or how often He went to it again is not recorded; but the Gospel He published that day is the same that is still proclaimed, and contains every element of peace, and joy, and blessedness the world needs.

See in conclusion,

1. Jesus honouring Nazareth as the place of His abode. What condescension! and what hope for the worst places in our fallen world!

2. The persecutions of Jesus in His public character and work began here and culminated on Golgotha.

3. We see the glory of the Nazarene irradiating the world, and so shall it be till the knowledge of Him shall cover the earth as the waters cover the seas.

## Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

### DESIRING TO BE GOD'S WORKMAN

I NEVER wish to be anything more or less than a *workman* for God. How much I might have done had I been as industrious as I ought! But reflecting on the past will do but little good, except it lead me to more activity for the future. May Jesus become daily more precious, may my love to souls become daily more deep, and may I daily become more in earnest to live while I live; that is, to live to some good and glorious purpose.—JAMES SMITH.

### THE VALUE OF FRIENDS AND ENEMIES.

It was a saying of Socrates that every man in his life had need of a faithful friend and a bitter enemy: the one to advise him, and the other to make him look about him. We should, not, therefore, value our friends only; our enemies, in making us look about us, may be our best friends. An ancient king used to pray to God to protect him from his friends! When asked why he did so, he gave the following answer:—

"Every man will shun and defend himself against his professed enemies; but from our professed or pretended friends, of whom few are faithful, none can safeguard himself, but hath need of protection from heaven."—OLD DIVINE.

### SATAN IN ROYAL ROBES.

AN old legend tells us a certain saint was praying. While in that attitude the evil spirit appeared to him, and showed himself radiant with royal robes, and crowned with a jewelled diadem. As he stood before the saint, thus gorgeously apparelled, he said: "Look at me; I am Christ; I am descending to the earth, and I desired first to manifest myself to thee." But the saint was rather dubious, and for a few moments said nothing. At last he broke silence and said: "I will not believe that Christ is come to me unless I see Him in that form in which He appeared to His disciples when on earth. After His sufferings and death and resurrection He appeared

to them and showed them the wounds of His cross, the print of the nails in His hands and feet, and the mark the spear left in His side. Show me the marks of the cross, or I will not believe." Thus spake the saint, and upon hearing him the evil spirit fled. The story has a moral. Even now Satan often appears in the garb of an angel of light. He comes arrayed in the royal robes of philosophy and science, and says, "I am Christ." He comes arrayed in the gorgeous sacerdotal robes of ritualism, and says, "I am Christ." He comes arrayed in the captivating, flesh-pleasing robes of scepticism, and says, "I am Christ." But what we have to do is to look out for the wounds of the cross, the prints of the nails in the Saviour's hands and feet; and if we do not find these—if, in other words, in the teaching of these men we do not find that Christ and Him crucified is the chief, the central theme, our duty is to cry, "Away with you; with all your royal robes you are only evil spirits in the garb of angels of light."—H. W.

## Tales and Sketches.

### LORA STANDISH'S SAMPLER.

A MEMORIAL OF THE PILGRIM FATHERS,  
BY  
THE AUTHOR OF "TROUBLOUS TIMES."

#### CHAPTER III.—concluded.

At last the unkind importunity of his kindred became so strong, that he determined to give up his large estate, and embark for Holland, in company with a few other godly persons whose acquaintance he might have made in the great hall of Scrooby, one of those brave English houses my father loves to describe; and where they listened to the

preaching of that gracious and lovely Master Robinson, who in the divineness of his gifts Elder Brewster thinks more closely resembled St. John than any other man he ever heard, or wot of. But these pious folk had much to suffer ere they could escape out of a country whose ports and havens were shut to prevent their going. Our governor, and his newly-married wife, that sweet Dorothy Mistress Hephzibah can never speak of without a tear, got safe on board a ship bound for Holland, though certain of their friends left behind fell into the hands of the Catchpoles on shore, and suffered dismal, cruel usage. But the ship made prosperous sail, till a mighty tempest gathered, and swept it toward



Norway, whose coast the Captain said was iron-bound, and where the foaming sea has other seas within its scething breast, boiling and roaring like cauldrons, and woe betide the ship that goes within reach of being drawn adown their deeps. But though the storm blotted sun, moon, and stars from their eyes for near a week, it pleased the Lord to deliver them out of their peril, and bring them to the end of their voyaging in safety. But the greater part of our folk who then refuged in Holland, had followed no other calling in their own country save husbandry, or farming, the most innocent and delightsome of all. And this proved of little service to 'em in a watery place full of dykes and sluices, and where I've heard Fear Prince\* and Patience Allerton, who lived a long while in Leyden, say the daisies, buttercups, and cowslips growing in the pleasant English fields they'd left, could not have held their pretty heads above the sludge of its flat miry lands. Thus our Governor, as likewise Elder Brewster, thought it no disgrace each without delay to learn some trade, and the one became a dyer of silk, and the other a printer of books in the stately city of Leyden. But their worldly cares, and crosses served to bring them to a still humbler and more holy mind. Well do I mind Governor Bradford holding converse with my father at our house, upon this very subject, and his making this observe—"That soul, Miles Standish, is in a dangerous case which groweth nought in prosperity, and *worse* in adversity. What can the end of this be, but more and more misery." If as our Governor he has much authority, he is averse to outwardly showing it, except obliged to do so, and then no king in his chair of state, can comport himself more nobly, or, for that matter, look more sternly, than Governor Bradford can if need be, sitting in his elbow chair,

\* A slight mistake occurred in the preceding chapter respecting the married names of these two daughters of Elder Brewster. Fear married Master Prince; and Patience, Master Allerton.

one of English oak. The Sachems know that chair, and respect the power of him who fillet it, ever since that time the unfriendly Sachem Canonius sent him an ugly snake-skin stuffed with arrows as a war challenge. But our brave Governor, though the people were in a sore strait then for lack of food, and wholly without bread, sent it boldly back to him again, filled with something which made the Indians fear to touch the snake-skin, let they should see flash out from it that which they had learned to know would scathe and scatter them, in far more dreadful wise than could a shower of the deadliest of their arrows, and so returned it back to him again unopened.

Yesternight was exact a week since we supped at his house, mother consenting I should go, that I might take oversight of my little brother; and a pleasant company we made. For beside our Governor, and Mistress Alice Bradford, there was our Elder also, and his family, with Master Winslow and his. "The children of it making," as father said, laughing, "a *three-fold* cord, and a pretty long one too;" and Master Alden, with Mistress Priscilla, and other worthy folk. Moreover, the supper was so good that Elder Brewster, in saying grace, was moved to refer to a past season of want, when we were brought to our last pint of corn. And now, how the Lord had opened His hand to give us our meat in due season, and in such plenty: for at top of the table was about the biggest cod-fish that ever I saw, with a dish of sea-fowl roasted, and another of clams, to say nothing of a great vessel full of corn and beans boiled together (after our forest neighbours' fashion), and a very good one it proveth. But our Elder said he would not be tempted wholly to forsake his old friendly dish, meaning the clams, whereat I saw certain of our folk look one upon another till the tears came into their eyes; they were thinking, as Mistress Alden told me afterward, of that past time Elder Brewster spoke of in his grace; when of the single pint of corn left them they were portioned with but five grains

a-piecc, to parch and eat. Having an eye to us younger ones, kind Mistress Bradford had baked such a whortleberry pudding, that the bare smell of it, before Elder Brewster had ended grace, made our Alexander, and two or three others near his age, so lively that 'tis marvel they escaped the whipping which, had they got it, would have made their crying spoil our entertainment.

Then after the table was cleared, our Elder prepared to give us an exhorting, but ere he began Governor Bradford reverentially laying his hand upon his Bible, said aloud "Friends, let us always remember to hold this blessed Book to be the foundation of all our laws of government, and the Gospel as the rule of all our lives. Here is the fountain which shall never run dry, of our holiest, dearest desires on earth, our steadfast hopes of heaven." To which Elder Brewster, Master Winslow, my father, and the rest said "AMEN," so solemnly, that, methought, the sound of their deep voices seemed to have in it an echo of God's itself.

But our good Governor's forethought for the people is scarcely more than the care with which he guards that spot upon the hill where so many of our dead lie buried. Full fifty mounds--my own mother's was among the first--did quickly mark the winter of our coming hither, and the crafty Indians seeing the little hillocks grow almost daily thicker inside the pales set to fence the ground, soon turned their eyes toward

our log-huts, and noting the white men wax feebler and fewer, pointed their war-spears toward us. But Governor Bradford, taking counsel with my father, caused these keen, cruel watchers to be hood-winked by smoothing the ground over and sowing corn there for a season (only a season); and Mistress Hephzibah says, while the corn was growing, oft-times has she seen my father stand and gaze that way, and as it softly waved and bowed, a mist did seem to come over his eyes, he'd pass his hand across them so frequent. He'll look wistfully that way now sometimes. And to Master Alden he said, "John, I love to feel the breeze from yonder precious field come down and kiss my cheek; it comes from where *she* lies." And Master Alden answered him, "Captain, God's angels watch each peaceful sleeper's dust." This very spring, Love Brewster helped me set a fair rose-tree at the head of my mother's grave. For her name was *Rose*, and the folk who knew her best say she was sweet as one. "But," quoth father, "like to a rose which dieth in its early summer prime, even so did mine, and yet the fragrance of the flower death cropped, seems not *all* lost," and with that he'll lay his dear hand upon my head, and bid me strive to resemble her in goodness, and all her lovely ways. Lord make me grow more like my mother each day I live in my dear father's sight. *Like her*, ah, that warns me to read carefully the two next lines of my sampler's versicle.

(To be continued.)

## Reviews.

*Our God for Ever and Ever.* By OCTAVIUS WINSLOW, D.D. John F. Shaw and Co.

A VERY handsomely got up small volume, showing a clear and scriptural view of our God, as the God of Love, Hope, Patience, Comfort, &c., in Dr. Winslow's own excellent style and spirit. Both sub-

ject and matter must commend it to all spiritually-minded Christians. We wish it unbounded success.

*Holiness through Faith.* By R. PEARSOLL SMITH. Morgan and Chase.

HOLINESS, as justification, is by the law or the Gospel, works or faith. All Evangelical Christians believe it is not by the

deeds of legalism, but by faith in the cleansing blood, Word, and Spirit of God. If supreme love is the highest reflection of God's holiness, then faith only, in His infinite compassion, as exhibited in the sacrifice of Calvary, can produce it. Faith works by love, purifies the heart, and gives spiritual victory over the world, Satan, and sin. We trust Mr. Smith will have a multitude of appreciative readers.

*The Higher Christian Life.* By W. E. BROADMAN. Morgan and Chase.

THIS is a new and cheap edition, revised by the author, of a book that is already deservedly popular in the Christian world. We trust it will be increasingly so, of which this edition is especially worthy.

*Graham's Temperance Harmonist.* Pitman and Tweedie.

THIS handsome volume contains 341 tunes adapted to Temperance hymns, songs, and melodies. The words are by the most distinguished writers of the movement, and with this collection every Society and Band of Hope in the kingdom are provided with ample means of musical aid and entertainment. Mr. Graham also publishes an excellent penny Monthly.

#### PAMPHLETS AND SMALL BOOKS.

WE have much pleasure in heartily commending two very excellent small books, twopence each—*Union with Christ, or the present Blessed Condition of the Believer*, and *Three Divine Cautions*—Fear not, fret not, faint not. Shaw and Co. Also, *The Story of Our Faith*, told in verse, being a history of Christianity from the Ascension of our Lord to the Reformation, especially designed for British youth. W. H. and L. Collingridge.

*Charley's Message: A True Story.*

Rev. C. Garrett's *Lecture on the Drink Bill for 1869.*

*The Church in the Sunday School.* By J. C. GRAY. Are worthy of an extended circulation. Published by Elliott Stock.

*No Blind Eyes in Heaven.* A story of early grace. Very affecting and interesting. One penny. Morgan and Chase.

*Smiling in Death.* By Dr. DOONEY. Book Society. Cheering accounts of dying experiences of faith, hope, and joy.

"*The Little London Arabs*" and "*Stonewall Witnesses.*" Morgan & Chase.

THE first of these is a fourpenny book, by HORACE MACPHERSON, on a subject of deep interest, and presented in a most readable form, and illustrated. The second, an exhibition of what "some old stones say about the Bible," by BURNET TABRUM, and is sold at sixpence. Learned and yet popularly written, worthy of attentive reading, very especially by young men and Sunday-school teachers.

#### PERIODICALS.

*Our Own Fireside* is in every respect thoroughly good and Mrs. Ellis, whose story, "Westwood Green, or Sunshine and Shade," is always both instructive and interesting. No better serial is produced. *The Monthly Record* is a publication showing the various agencies at work by the "Society of Friends." It is delightful to witness the real earnestness displayed and the unostentatious spirit manifested. We wish their *Monthly Record* success. *The General Baptist Magazine* is putting forth very vigorous efforts under the new editorship, which we hope will be appreciated by that section of the Baptist Denomination. *The Gospel Magazine* is ably edited by Dr. Doudney and is now, with unabated vigour, 104 years old, bringing forth rich fruit in old age. *The Sword and Trowel* is full of varied and excellent material. We like much T. R. Stevenson's racy and good paper on "Mind your own business." *Forward* is an advanced monthly, permeated with the views of the Northern Evangelical Union, and is very distinct in its character from our other periodicals. It is very ably conducted. *The Hive* and *Sunday School World* are all that can be reasonably desired. *The Church* is good, and has a paper on "Future Punishment," by W. Brock, D. D. *The Baptist Magazine* is stately and solid, the reviews always critical and worthy of confidence and respect. *The Ragged School Union Magazine*, besides being otherwise excellent has a good article on "Public-House Reform." *The Scattered Nation*, learned and very critical, has in this number a very valuable

outline of Bible Chronology up to this year—1870. *The British Flag and Christian Sentinel*, a treasury of good things for the army. *Old Jonathan*, unflinching and thoroughly adapted for usefulness. *The Methodist Family*, full of the life and love of youth and richly edifying. *The Amateur Magazine* is published quarterly, and is intended to instruct and amuse. Well got up and well illustrated. *The*

*Gardeners' Magazine* for March is full of useful information, and must be invaluable to every order of naturalists, &c., &c. *The Baptist History*, by Dr. Cramp, ought to be in every Baptist home and Sunday School. No. 4 is now ready. *The Friend in Need* is true to its title. It is a really good penny monthly, edited by Rev. R. Maguire, M.A.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

READING.—The Rev. T. C. Page, late of Plymouth, has accepted a cordial invitation from the Baptist church at King's-road to occupy the pulpit during the next twelvemonth, with a view to the future pastorate.

The Rev. Watson Dyson, of Measham, has accepted a cordial and unanimous invitation to the pastorate of the Baptist church, Wirksworth, Derbyshire.

The Rev. J. Alcorn, of Burnley, has accepted a very cordial and unanimous invitation to the pastorate of the Baptist church assembling in Wood-gate Chapel, Loughborough.

The Rev. John Odell, of Fishergate Chapel, Preston, has accepted the pastorate of the Baptist church, Kingsbridge, Devon.

The Rev. W. Woods, of Woolwich, has accepted the hearty and unanimous invitation to become the pastor of the church at George-street Chapel, Nottingham.

The Rev. G. B. Thomas has intimated his intention of resigning the pastoral charge of the Baptist congregation worshipping at Blenheim Chapel, Leeds.

The Rev. Robert Lewis, of Weston-super-Mare, has accepted a very earnest and affectionate request to become co-pastor with the Rev. John Aldis of the one church meeting in George-street and Mutley Chapels, Plymouth.

The Rev. F. F. Medcalf, of Bilston, Staffordshire, has accepted a unanimous invitation to the pastorate of the Baptist church at Ilfracombe, North Devon.

At a meeting at North Frederick-street Baptist church, Glasgow, held on Monday

evening, it was agreed to transmit a second call to the Rev. J. W. Ashworth, of Pershore, to be their pastor.

The Rev. T. J. Malyon, of Lynn, has accepted the pastorate of the church at Stockton.

Mr. Willis is leaving Ipswich, having resigned the pastorate of the church at Zoar Chapel, in that town. He will be at liberty to supply another church after the second Lord's day in April.

Rev. T. S. Bristow, formerly pastor of the Baptist church at Blakeney, in Gloucestershire, and now united in membership with the church at the Counterslip, Bristol, is open to pulpit engagements, or willing to receive an invitation to any suitable sphere of Christian labour. Address, No. 9, Vincent Place, New Cut, Bristol.

Rev. J. Sparrow, of the Metropolitan Tabernacle College, has accepted an unanimous invitation to the pastorate of the church, Surrey Lane, Battersea.

Rev. T. Smith has intimated his intention to resign the pastorate of the Baptist church, Road, Somerset, and is open to an invitation.

### RECOGNITION SERVICES.

CHESHAM, BUCKS.—On Thursday, Feb. 17, a social tea and public meeting was held in the general Baptist Chapel, on the occasion of a welcome being given to the Rev. Charles Payne (late of Louth) to the pastorate of the church. The Rev. J. Lawton, of Berkhamstead, presided. Mr. J. Sanders, deacon, offered prayer; Mr. F. Payne, also a deacon, gave, on behalf of the church, a very appropriate and hearty welcome to his namesake and pas-

tor. The Rev. Wm. Payne (upwards of thirty years pastor of the lower Baptist Church) gave excellent advice to the new minister. The Rev. J. H. Atkinson, of Hitchin, spoke very highly of the kind-hearted consistency of Mr. Payne at college. The Rev. D. Harding, Congregational minister, for himself and his people, cordially welcomed Mr. Payne among them.

BURNHAM, SOMERSET. — Recognition services in connection with the settlement of Mr. W. Wiggins, of the Rev. C. H. Spurgeon's College, as pastor of the Baptist Church, were held on Sunday and Monday, March 6th and 7th. On Sunday two sermons were preached by the Rev. George Rogers, principal tutor of the Pastor's College. On Monday a tea and public meeting was held, when the charge was given to the church and pastor. Rev. George Rogers presided, and gave the charge to the pastor. Rev. Robt. Lewes, of Weston, delivered an address to the church, and Revs. J. Wilshire, of Taunton, and T. Davis, of Cheddar, also took part in the proceedings.

WHITSTABLE. — Special services were held on the evenings of Sunday and Monday, 6th and 7th of March, in the Old Wesleyan Chapel, where Mr. J. L. Keys, of the Metropolitan Tabernacle, has for some months been preaching, having hired the chapel of the Methodist friends, who now worship in a more commodious building. On Sunday evening, after a sermon on baptism, Mr. Keys immersed twelve believers, this service being the first of the kind ever held in the town. The chapel was inconveniently crowded in every part before the hour of service, and large numbers turned back after vainly trying to obtain admission. On the following evening Mr. W. Olney, senior deacon of the Rev. C. H. Spurgeon's church, presided at the formation of a Baptist Church. After devotional exercises, Mr. Keys was requested to give an account of the work, and of the spiritual good already resulting therefrom. The Rev. A. Bax, of Faversham, gave an address on the constitution of a New Testament Church, and Mr. Olney upon the privileges and duties of church members. The sixteen baptized members present then signified their desire for church fellowship, according to the faith and practice set forth in the *Baptist Confession*

*of Faith*, and then partook of the Lord's Supper together, members of other Churches being invited to commune with them. After the conclusion of the public service, the newly-formed church requested Mr. Keys to continue to labour among them as their pastor, to which he assented.

BARNBURY HALL, ISLINGTON. — On Tuesday, March 1st, the recognition of Pastor Frank M. Smith, late of Tabernacle College, took place. A goodly number of friends sat down to tea, after which the public meeting was held, which, notwithstanding the heavy rain, was well attended. Rev. George Rogers, of Tabernacle College, addressed the pastor, relative to his duty as a minister, and the Revs. F. Tucker, of Camden-road, addressed the Church. The following ministers were present and took part in the service: — Revs. J. Morgan, C. Brake, D. Jeavous, C. Bailhache, C. Starling.

#### PRESENTATIONS.

On Monday, February 14th, a social tea meeting was held at the Baptist Chapel, Wolston, Coventry, when a purse containing £10 13s. was presented to the respected pastor, the Rev. R. Lowe, according to annual custom during the ten years of his pastorate. Mr. Lowe has accepted a call from the Baptist Church, Husbands Bosworth, near Market Harborough, Leicestershire.

The annual tea meeting of the church and congregation at Spaldwick, Huntingdonshire, was held on Wednesday evening, Feb. 16th, when a testimonial, consisting of a handsome plated tea service, was presented to Mr. Wm. Honybrooks, in recognition of his long and valuable services in playing the harmonium and teaching the choir. The pastor, the Rev. W. H. Vivian, also thanked the friends for the liberal New Year's gift of £13 which he had lately received. The evening was very pleasantly spent in listening to addresses, reading, and anthems sung by the choir.

COMPTON, NEAR READING, BERKS. — An interesting service took place in this village, on Wednesday, March 2. Mr. Fuller, who came to live at Ashampstead, a village four miles distant from Compton, thirty-six years ago, wishing to make

himself useful among his neighbours, conducted public worship in a room. His labours were successful. He then consulted with friends at Reading, and by their co-operation a chapel was built at Ashampstead, and Mr. Fuller officiated as minister, not receiving any salary from the people. He then extended his labours to Compton, and there built another chapel, where his ministry was made very useful. He afterwards directed his attention to Streatly, a village about three miles distant, and there erected another chapel, and still persevering in his work, he built a fourth chapel at Ilsey, five miles distant. All these chapels have been regularly supplied by the gratuitous services of Mr. Fuller, assisted by a few zealous friends. The total cost of these four places of worship, about fourteen hundred pounds, has all been collected by Mr. Fuller; and the meeting at Compton was held as a thanksgiving service, all the chapels being out of debt. A tea meeting was held in the British School-room at five o'clock. At half-past six a public meeting was held in Compton Chapel; the chair was taken by the Rev. John Oldham, of Pangbourne. The chairman having stated the object of the meeting, called on the Rev. Mr. Fuller to give a statement of his labours, which account was full of interesting detail. The meeting was addressed by Messrs. Bew, Davison, Collins and Ham. About the middle of the meeting the chairman said he had been entrusted with a secret, but now he would unfold it. While the friends desired to rejoice that their chapels were out of debt through the indefatigable labours of their worthy minister, who had now preached for them thirty-six years without fee or reward, they desired that evening to give expression to their gratitude, "and so," said the chairman, "I have much pleasure, my dear brother, in presenting to you, in the name of this meeting, this handsome timepiece and this lady's workbox for your excellent wife." Neither Mr. or Mrs. Fuller had the least idea of this testimonial being presented, and the worthy minister was much overcome with this unexpected kindness. The timepiece, supplied by Mr. Sellar, of Reading, was very handsome.

## NEW CHURCHES.

COVERDALE SCHOOL-ROOM, WATERLOO-STREET, COMMERCIAL-ROAD-EAST, LIMEHOUSE.—A strict Baptist church was formed here on Lord's-day, February 20th, 1870, of 60 members, by Mr. Lodge, of Shoreditch; and on Wednesday, March 9th, a special service was held. Mr. Lodge preached at 3 o'clock in the afternoon, after which 150 sat down to tea. The public meeting commenced at 6.30, and the place was quite full. Addresses were given by the following ministers:—Messrs. Christmas, Caunt, Cornwall, Kemp, Lodge, and others. N.B.—Services are held here every Lord's-day morning at eleven, evening at half-past six, and prayer meeting on Wednesdays at 7.30.

## NEW CHAPELS.

CROKEN-HILL, NEAR SEVENOAKS JUNCTION, KENT.—A commodious chapel has just been put up in this village. The cost will be over £500. The ground (freehold) has been given by the senior deacon, Mr. James Lee. £300 has been raised. The opening services will be held on Wednesday, 6th April; Dr. Brock, of Bloomsbury, will preach at three o'clock p.m.; public tea at five; evening meeting, at which neighbouring and London ministers will deliver addresses, will take place at 6.30. Frequent trains (London, Chatham, and Dover Line) run to Sevenoaks Junction, within a few minutes walk of the village.—R. BEAZLEY, pastor.

The erection of a new chapel in connection with the Metropolitan Tabernacle, near the residence of the Rev. C. H. Spurgeon, at Clapham, is contemplated.

## SERVICES TO BE HOLDEN.

ILFORD ANNIVERSARY.—The Anniversary Services of the above cause will (D.V.) be held on Good-Friday, 15th April. The Rev. Arch. G. Brown, of Stepney, will preach morning at eleven and afternoon at three o'clock; and the Rev. J. Fleming-Houstoun, of Trinity Chapel, Southwark, at half-past six in the evening.

Weather permitting, the afternoon sermon will be preached in the open air.

Tea will be provided for the friends at five o'clock.

BRENTFORD.—Park Chapel.—Rev. E.

E. Walter, of Whitehaven, will preach in the above chapel on April 3rd, morning and evening.

CLAY-GATE BAPTIST CHAPEL, ESHER, SURREY.—On Good Friday, April 15th, 1870, Mr. Cornelius Slim, of Guildford, will preach in the afternoon at three o'clock, and in the evening at half-past six. Collections on behalf of the cause.

BAPTIST MISSIONARY SOCIETY.—Annual Prayer Meeting on Wednesday, April 21st, 1870, to be held at the new Mission House, Castle Street, W.C. Annual Sermons, Wednesday, April 27th, 1870, morning at Bloomsbury Chapel, preacher Rev. Dr. Pulsford, of Glasgow; evening at Walworth Road, preacher Rev. J. J. Brown, of Birmingham. Thursday, April 28th, 1850, Annual Public Meeting at Exeter Hall, chairman J. J. Colman, Esq., of Norwich, speakers Rev. Dr. Hayeroff, of Leicester, Rev. Ll. Bevan, LL.D., of London, Rev. W. A. Hobbs, of Jessor, and R. Scott Moncrieff, Esq., late of Madras. Chair to be taken at seven o'clock.

BIBLE TRANSLATION SOCIETY.—Kingsgate Street Chapel.—Annual Meeting, Monday, April 26th, 1870, speakers Rev. E. Stean, D.D., Dr. E. B. Underhill, Rev. C. H. Spurgeon, and Rev. W. A. Hobbs, of Jessor. Chair to be taken at half-past six o'clock.

#### MISCELLANEOUS.

PORTSMOUTH, LANDPORT.—A deeply interesting lecture on "Personal Adventures among Thieves" was delivered at Lake Road Chapel on Friday evening, Feb. 18th, by the Rev. Arthur Mursell, of London. The Rev. T. W. Medhurst, pastor, presided. The proceeds of the lecture were to effect the purchase of a piece of land at the back of the chapel, on which to build new school-rooms.

COWES, ISLE OF WIGHT.—The fourth anniversary services of the Baptist Church, West Cowes, were held on Sunday, Feb. 20th, when the Rev. W. J. Hall, of Ryde, preached morning and evening. On Tuesday evening, Feb. 22nd, a tea and public meeting was held at the Foresters' Hall, where the Church meets for Divine worship. Rev. G. Sparks, pastor, presided. Addresses were delivered by Revs. W. J. Hall, of Ryde, T. W. Medhurst, of Landport, W. W. Martin, of Freshwater, — Williams,

Woolner, and Le Cerf, of Cowes, and Mr. Philips. There are cheering prospects in store for the little church at Cowes.

PORTSMOUTH, LANDPORT.—On Tuesday evening, March 1st, the Rev. T. W. Medhurst delivered a lecture on "The Domestic Arrangements of the Orientals," illustrated with coloured diagrams, at Lake-road Chapel School-room, on behalf of "The Lake-road Chapel Maternal and Dorcas Societies." W. R. Light, Esq., ably presided, and during the evening Messrs. Stapleford, Adams, and Hayden very tastefully sang some choice selections. Miss Stapleford presided at the piano.

Special services were holden on Friday, 4th of March, in the General Baptist Chapel, Spalding, on behalf of the new chapel, Spalding Common. Mr. Henry Varley, of Notting-hill, preached two impressive sermons. In the evening the chapel was crowded. Between the services a public tea was provided. The net proceeds were £25 17s., making a total of £131, the estimated cost of the proposed chapel, including land, being £250.

On Monday and Tuesday last the associated churches of Denbighshire, Flint, and Merioneth, held their quarterly meetings at the Tabernacle, Cefnawr. Lively and influential conferences were held, presided over by the Rev. J. Robinson, of Llansilin. After several topics possessing only local interest were discussed, the important subject of elementary education was introduced, and after a long consideration was given it, a resolution was unanimously passed, declaring the pleasure felt by the association, that the Government contemplates such a worthy object as the education of every child in the kingdom, but whilst feeling that Mr. Forster's Bill has many good points, yet that they were bound to protest most emphatically against several clauses in it, such as the power invested in the local boards, the raising of rates for sectarian purposes, the teaching of dogmatic theology within school hours, which creates the necessity for a Conscience Clause totally unsatisfactory in its nature and working. It was also agreed to draw up a petition embodying these views, and to ask Mr. O. Morgan to present the same to the House of Commons. In the public services the following ministers preached:—

Revs. J. Thomas, E. Jones, Ruthin; Isaac Jones, D. Davies, Pandy; H. C. Williams, Corwen; H. Morgan, Dolgelly; J. Jones, Byrmbio; and Mr. Edwards, Holywell.

**NEW BAPTIST SUNDAY SCHOOL AND PREACHING STATION.**—The friends worshipping in Upper Burgess Street Baptist Chapel, Great Grimsby, Lincolnshire, have opened a temporary Sunday School and Preaching Station in Albert Terrace, Clec. On Wednesday evening, Rev. E. Lauderdale delivered a sermon to an excellent congregation. The following Sunday 105 scholars were placed upon the register, making the number upwards of 400 scholars in regular attendance.

**PAISLEY; VICTORIA PLACE.**—Services in connection with the fourth anniversary were conducted on Lord's Day, 13th February, by the Rev. Andrew Henderson, of Abbey Close, U.P. church, the pastor, the Rev. J. Crouch and Rev. Robert Duncan, of the Middle Parish church. All the services were well attended and collections were made for the liquidation of the debt.

The Annual service took place on the following evening, the pastor of the church presiding. About 200 friends sat down to tea, after which the chairman reviewed the progress of the church during the past year, in the course of which there had been an increase of nine by baptism and six by letter, the present membership being 137. There had been raised for all purposes a sum of £350. The Chairman was followed by the Revds. A. Macfarlane, Glasgow; E. J. Stobo, Kilmarnock; R. Cameron, of Fairport, New York; J. B. Sturcock and George Clazy, of Paisley, and Samuel Crabb of Rothersey.

**SURREY LANE, BATTERSEA.**—The First Anniversary.—On March 13th, sermons were preached by Rev. J. Buck and Rev. G. Hearson. On Tuesday, the annual tea was provided; after which the public meeting was held, when addresses were delivered by the Revs. J. W. Genders, C. Druitt, W. F. Mackay, W. L. Mayo, and A. Babbington. The chair was taken by the Rev. J. Sparrow, and a very encouraging report was given.

**LONDON (BOARD OF BAPTIST MINISTERS.**—The Annual Meeting was held at the Mission House on Tuesday evening, March 22nd. The report for the year to the general body having been adopted, and votes of thanks passed to the officers for the

past year, Rev. W. A. Blake, of Brentford, was chosen Chairman for the ensuing year, Rev. R. H. Marten, of Lee, Vice-chairman, and Rev. R. Wallace, of Tottenham, Secretary.

## BAPTISMS.

- Maina*, Bethel English Church.—March 6, Three, by A. F. Mills, of Pontypool College.
- Bugbrook*, Northamptonshire.—March 3, 1870, Two, by the pastor, E. M. C. Botterill.
- Clifton*, Buckingham Chapel.—March 1, Four, by J. Penny.
- Coleraine*, Ireland.—Jan. 30, One, by Alexander Carson, M.A.; Feb. 20, One; Feb. 27, One; March 13, Two; husband and wife, the former is blind, and both cheerfully undertook a ten mile walk in, and same out again, to follow their Lord in Baptism, and to join in the assembly of His people.
- Cranford*.—Feb. 24, Four, by H. O. Meyers.
- Dorchester*.—Feb. 27, Seven; March 3, Three, by J. E. Brett, pastor.
- Framsden*, Suffolk.—March 7, Three, by George Cobb.
- Glasgow*, South Portland-street Baptist Church.—March 6, Eight, by A. Macfarlane.
- Jarrow-on-Tyne*.—Jan. 23, Eight; Feb. 16, Seven; March 6, Ten, by W. Banks.
- Lincoln*, Mint-lane.—Feb. 27, Seven, by R. L. Mc. Dougall.
- St. Benedict's-square.—Jan. 2, Twelve; Feb. 6, Seventeen; March 6, Thirteen, by J. Cookson, M.A.
- Lochie* Baptist Chapel.—Jan. 16, One; Jan. 30, Three; Feb. 27, Four, by J. D. Cameron.
- London*, Metropolitan Tabernacle.—Feb. 28, Sixteen; March 17, Twenty-two, by Rev. J. A. Spurgeon.
- Botc*.—Feb. 27, Six, by J. H. Blake.
- Machen*.—March 13, Five, by W. R. Richards.
- Markgate Street*, Herts.—March 3, 1870, Two, by William Frick.
- Molleston*, Pembrokeshire.—Jan. 9, One; March 6, One, by D. George, pastor.
- Newcastle-on-Tyne*, Marlboro'-crescent.—Jan. 30, Seven, by J. Spanswick.
- Paisley*, Victoria-place.—Feb. 2, Two; March 9, Two, by J. Crouch.
- Parkend and Yorkley*.—March 13, Eight, by Hy. Morgan.
- Pontypool*, Sion Chapel.—March 6, One, by W. Prosser, of Newburgh.
- Portsmouth*, Landport, Lake-road.—Feb. 24, Two; March 2, Four, by T. W. Medhurst.
- Sandy, Beds*.—March 13, Four, by T. Voysey.
- Shelford*, Cambridge.—March 3, Two, by R. J. Evans.
- Thurleigh, Beds*.—Feb. 27, One, by G. Chandler.
- Uffulme*, Devon.—Feb. 17, Ten, by J. Cruikshank.
- Whitebacaen*.—Feb. 17, Six; Feb. 24, Four, by E. E. Walter.
- Whitstable*, Baptist (late Wesleyan) Chapel.—March 13, Twelve, by J. L. Keys, for the newly-formed Baptist Church meeting in the above place.

## RECENT DEATHS.

**REV. DANIEL RICKETTS.**—The faithful services of our esteemed brother and fellow-labourer (the Rev. Daniel Rick-



etts, of Cutsdean, Worcestershire) terminated on Lord's-day, February 6th, 1870; and on Sunday, February 20th, he entered into rest. At Cutsdean he commenced and closed a life of much labour in the cause of Christ. For upwards of forty years he laboured with diligence and untiring patience in visiting and preaching in this spiritually dark district, and the result of his labour is apparent in the church established at Cutsdean and the village stations in connection with it. The esteem and respect in which he was held by all denominations of Christians was seen in the deeply affecting scene which took place at his funeral, on Saturday, February 26th, 1870. At three o'clock, the hour appointed for the interment, the chapel in which our dear brother had laboured for so many years was filled with sorrowing friends. After a short service his remains were conveyed to their last resting place. The friends again entered the chapel, when the Revs. J. M. Stephens, of Naunton; S. Hodges, of Stow-in-the-

Wold; and C. J. Middleditch, of Blockley, conducted a service. Mr. Middleditch delivered a very impressive and appropriate address suited to the mournful occasion, making special reference to some of the characteristics of our departed brother that eminently fitted him for the arduous work in which for so long a period he had laboured. The church in this village has sustained a loss that will be deeply felt.

BLUNHAM, BEDS.—On Wednesday, Jan. 19, 1870, Mrs. JOHN HILL, aged 75. She had been a member at the Old Meeting for many years; a woman of few words, but trusting in the Saviour, and having a good hope through grace. She had been much enfeebled by the infirmities of age, but at the last her death was somewhat sudden, yet very easy and peaceful—fell asleep in Jesus. A funeral sermon was preached by her pastor, W. Abbott, on Sunday afternoon, Jan. 30, from "Wherefore comfort one another with these words."

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from February 18th to March 19th, 1870.*

£ s. d.		£ s. d.		£ s. d.	
Mrs. Sedcole's Col- lecting Box ...	0 9 1	John xvii. 20 and 21... Mr. Bickle ...	7 0 0 2 0 0	A Friend, per Rev. W. C. Bunning ...	0 10 0
A Mite from L. ...	0 2 6	Mr. W. Casson ...	1 0 0	A. A. Pirie ...	1 0 0
H. A. ...	0 5 0	Mrs. Evans ...	0 10 0	Mr. J. Balls ...	3 0 0
A Well Wisher ...	2 0 0	Mr. T. Webster ...	1 0 0	A Friend ...	2 0 0
Miss Helen Best ...	1 0 0	A Friend ...	1 0 0	Honor... ..	0 10 0
Mr. J. Campbell ...	1 5 0	S. B. ...	1 0 0	Captain and Mrs. B. ...	5 0 0
A Friend, per ditto... A Friend, per ditto... Mr. Feltham ... An Invalid ... N. and Wife ... Mr. Selwright ... Mrs. Gwilliam ... Thoruhill ... Mr. H. Fuller ... Mrs. Goddard ... A Friend ... Mattie and Lottie ... Mrs. Holroyd, per Rev. E. Blewitt ... Mrs. Brockie... .. Mr. G. Goldston ... A Well Wisher ... The Misses Dransfield Collected by Miss M. A. Jephth ...	0 7 6 0 5 0 1 0 0 1 0 0 0 10 0 0 10 0 0 10 0 0 2 7 1 0 0 2 0 0 0 13 0 0 2 0 1 0 0 0 10 0 1 1 0 1 13 4 2 2 0 1 5 6	Mr. Fuller's Collect- ing Box ... .. Miss Walker's Col- lecting Box ... .. Mr. H. Thompson ... Mrs. Bartlett's Class John Ploughman Wil- lingham ... .. Banbridge ... .. Bequest of the late William Wray ... .. Mrs. Watt ... .. Mr. Inffy ... .. V. W., Sunderland... Miss Meeking's Col- lecting Box ... .. A Friend, Castlehold Chapel ... .. W. T., Worcester ... A Thank-offering, J. L.	0 11 7 0 15 6 10 0 0 50 0 0 0 5 0 0 5 0 3 0 0 0 2 6 0 1 0 1 0 0 0 7 1 2 0 0 0 5 0 1 0 0	A Friend ... .. K. S. M. ... .. Mr. E. Hunt ... .. Mr. J. Grant ... .. Mrs. Stevenson ... Collecting Box ... Proceeds of Annual Tea Meeting ... .. Collection at Chelsea, per Rev. Frank White ... .. Weekly Offerings at Metropolitan Ta- bernacle Feb. 10 " " " 27 " " " 33 " " " 13	0 10 0 0 5 0 2 2 0 5 5 6 1 0 0 0 5 7 145 5 6 5 0 3 33 5 8 27 36 7 0 33 5 8 31 8 5
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Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHARLES BLACKSHAW.

## PRECIOUS BLOOD.

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

“The precious blood of Christ.”—1 PETER i. 19.

WE have come in our theological conversation to use that word “blood” somewhat lightly. Methinks it should scarcely ever be pronounced without a shudder. “The blood is the life thereof.” When shed it indicates suffering—suffering more intense than that of chastisement or bruising. Wounds are inflicted which make the life-flood to flow out. In the case of our Lord Jesus Christ the term “blood” brings before us all His griefs, and anguish, and “obedience unto death, even the death of the cross.” Think of Gethsemane, when He sweat as it were great drops of blood falling to the ground! Think of Gabbatha, the pavement, where they scourged Him with rods, and with the scourge of the Roman lictors; where the thorn crown pierced Him. Behold the man! Think, lastly, of Golgotha! There they pierced His hands and His feet, and at length, pierced by the spear, out of His side there came blood and water. Pass not lightly, therefore, over such a word as this—blood—the blood of Jesus Christ, God’s dear Son; and when you read of its being “precious,” remember that the word never had such a wealth of meaning in it before in any of its applications. Precious metals—gold and silver; precious stones—sardonyx, and agate, and diamond—these are but gaudy toys compared with Christ’s precious blood; precious, for He is God as well as man; precious, for He is Jehovah’s darling—the Lamb of God, without spot or blemish; precious, when you think of God’s design; precious, when you see the effects which it produces; precious, certainly, to the heart of every pardoned sinner; and precious in the song of every glorified spirit before the throne.

It is not, however, my object this evening to pursue the sacred history so much as to set forth the saving doctrine, while I remind you of some of the uses of this precious blood; for, after all, the standard of preciousness, when we come to the very essence of it, is not scarcity, but usefulness; for there be things in this world exceedingly scarce, and therefore precious among the sons of men, which will be left out, and treated with contempt, when we get into the land where the true standards of value are in use. That is the most precious which is the most serviceable. So in truth the precious blood of Christ is beyond all estimation. I want to conduct you step by step through the applications of this blood, and its effects upon the heart and conscience; and I shall pause at each step to ask you, dear hearer, and to ask myself, this question—Dost thou know the blood, the precious blood, in this respect? Hast thou felt it in this peculiar form of its efficacy?

I. Beginning thus at the first, THE BLOOD OF JESUS CHRIST IS THE BLOOD OF THE ATONEMENT.

We read of the blood of the atonement under the old law. Christ, now, under the Gospel, is the propitiation for our sins. It is through the blood that God, the infinitely just, without the violation of His character, can pass by the transgression of the guilty. It is not possible that any one attribute of God should ever shadow another. He is perfect. Infinitely merciful He is, but He will not be merciful at the expense of justice. Justice shall never triumph against mercy; mercy, on the other hand, shall never cut off the skirts of the flowing robe of justice. It is in the person of Jesus, and especially in the blood of Jesus, that the great riddle of the ages is unriddled. God can be just, and yet the Justifier of him that believeth in Jesus. We have sinned. God must punish sin. According to the inexorable laws which

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God has stamped upon the universe the sinner cannot go unpunished. His sin is, in fact, its own punishment, and becomes the mother of unnumbered griefs. The Mediator steps in—the Son of God and the Son of Man, eternal, and yet as man, born of Mary, and slumbering in Bethlehem's manger—He comes as the substitute for the guilty. "The chastisement of our peace was upon Him, and by His stripes we are healed," and "now in Christ Jesus we who some time were afar off are made nigh by the blood of Christ." God can be gracious without the violation of the severity of His judgment. His moral government remains untarnished in all the majesty of its purity, and yet He puts out the right hand of reconciliation and love to all who approach Him, making mention of the blood of the atonement of His dear Son.

Art thou, then, thus reconciled to God by the death of His Son, or art thou an enemy still? Hast thou ever seen the distance between thee and God bridged by the cross? Hast thou seen at once how God, the infinitely just, can commune with thee without consuming thee, because He poured his wrath upon Christ instead of thee; and then, accepted in him and for his merits, thou livest because Jesus lives? Ah! dear hearer, if thou hast not seen this, the Lord open those blind eyes of thine, and by his eternal Spirit bring thee, with thy burden of sin upon thy back, to the foot of the Master's cross, where thou mayest look up and sing—

"Oh, how sweet to view the flowing  
Of His sin-atonement blood;  
With Divine assurance knowing,  
That it made my peace with God."

II. The blood of Jesus Christ has another effect upon us, namely, that it  
CLEANSES FROM SIN.

Surely we can never fail to remember that choicest of all Scriptural texts—"The blood of Jesus Christ His Son cleanseth us from all sin." There is such music in it that when the spirits before the throne desire to have a song of which they might never grow weary they selected that sentiment, and they sing before the throne that they have washed their robes and made them white in the blood of the Lamb. Their purity before God is due to the fountain filled with blood, wherein their stained garments, all soiled with sin, have been made clean. When the soul comes to Jesus Christ by faith, and relies upon Him, then the sentence of the perfect pardon goeth forth from God, and the soul is purged from all the stains of accumulated years. In a single moment those who were black as hell become white as heaven, through the application of the blood of sprinkling; for all sin disappears as soon as the blood falls on the conscience. That which the blood of bulls and of goats could not do the blood of Jesus effectually accomplishes,—cleansing from all sin.

Now, dear hearer, hast thou ever been thus cleansed? Say not thou hadst never need of cleansing, else thou knowest not thy natural condition, and thine actual transgressions. Man! thou canst never have seen thyself in the glass of the Word, else thou wouldest perceive thyself to be totally defiled and altogether as an unclean thing. Thou wouldest have bowed thyself before the Lord and joined in the confession, "We have erred and strayed from Thy ways like lost sheep; we have done those things which we ought not to have done, and we have left undone those things which we ought to have done; and there is no health in us." Well, if thou hast ever thus felt thy guilt, hast thou ever realised thy pardon? If not, give thyself no sleep till thou hast. Canst thou bear to live unpardoned, or in doubt whether or not God has absolved thee? Canst thou ever take any kind of rest, much less indulge thy soul with mirth, until the word "Absolve" has come from God Himself, the eternal Spirit bearing witness with thy spirit that thou art born of God? Happy are they who have been washed; they have need to come each night (even as Peter the Apostle had need) to wash their feet; but they need not

except to wash their feet, for they are clean every whit. Jesus has made them clean through His blood.

III. The third step is that **THE BLOOD OF JESUS CHRIST IS THE GREAT PRICE OF OUR REDEMPTION.**

Redemption sometimes in Scripture is spoken of as being the same thing as pardon, and I shall not at all dogmatically attempt to-night to draw any nice distinction between the two. "We have redemption through His blood—to wit, the forgiveness of sin—according to the riches of His grace." But redemption seems rather to be in some sense the effect produced by a pardon than the actual pardon itself. Man is a slave. As long as guilt is written in God's book against us we are in bondage. We feel for the present that we are slaves to sin, and that for the future the punishment of sin will inevitably come upon us to our eternal destruction. But the moment we are purged from the guilt of sin we are set free from the slavery of it; Jesus Christ takes us from being bond-slaves, and makes us to be children; gives us no longer "the spirit of bondage again to fear, but the spirit of adoption whereby we cry, Abba! Father!" He was slain, and He hath redeemed us unto God by His blood, and in the liberty wherewith Christ makes us free we rejoice to see that it was the blood which was the price thereof, and because He suffered, therefore our chains have dropped from off us. We are free—the Lord's free-men; free henceforth to serve Him with renewed love and renewed hearts, because of the abundance of the grace which He has manifested towards us.

Now, beloved, hast thou ever been redeemed by the blood of Jesus? I am not talking to thee now about a redemption effected upon the cross, but hast thou ever felt redemption in thine own spirit from the curse of the law, from the thralldom of a guilty conscience and from the power of sin? Let me ask thee, art thou the Lord's free-man to-night? Oh! happy art thou then, for thou canst say, "Lord, thou hast loosed my bonds, and therefore I am Thy servant; I am Thy servant." "We are not our own, because we are bought with a price;" and inasmuch as we are no more slaves to the law from henceforth, for the love we bear His name who hath redeemed us with such a price, we reckon ourselves to be His servants, and we bear in our body the marks of the Lord Jesus. Ah! friends, if you were never redeemed by the precious blood then you are slaves still—slaves to sin and Satan, slaves under the vengeance of God, and slaves to the law. But may you never be content in slavery! May you pine after freedom, and may Jesus give it to you—give it to you to-night, if it be His blessed will!

IV. In the fourth place the blood of Jesus is spoken of in Scripture as **INTERCEDING.**

"The blood of sprinkling speaketh better things than that of Abel." It is said to be sprinkled within the veil, so that where the high-priest could only go once a year we may now go at all times, for the blood is there, interceding for us perpetually. Well, in fact, says one of our poets—

"The wounds of Christ for us  
Incessantly do plead."

Even after His death, remember, his heart for us poured out its flood. After death that heart was pierced, and blood and water came. So, after His voice was silent, and He could no longer say, "Father, forgive them," the wounds were still eloquent, and even when the suffering passed they continued still to plead with God.

Now, soul, hast thou ever come to God through the intercession of the blood? Thou hast said prayers, thou hast repeated forms of devotion, thou hast gone to church or to meeting-house. This is all well enough; but hast thou gone farther? for, if not, all outward forms of devotion are but frivolous puerilities that may allure but will deceive thee. Didst thou ever come to God by the blood, and didst thou ever by faith fix thine eye upon "the High Priest who ever liveth to make intercession

for us," who, with our names upon His bosom, offering still the blood, stands at this moment before the Father, God, pleading for us who love Him and trust Him? Happy they who look to the interceding Saviour, and who feel that his blood speaks, not revenge, but cries at every vein, "Mercy, mercy for the chief of sinners!"

V. This leads me to remark that the blood of Jesus BECOMES THE MODE AND WAY OF ACCESS TO GOD.

We have boldness to enter into the holiest through the blood of Christ. After first cleansing the man, and making him fit to come as a priest and a king unto God, then the blood, as it were, takes away the veil, and opens up the pathway to God Himself for the forgiven and redeemed soul. Never let us attempt to come to God by anything but the blood. All other ways to God except through the blood of Jesus are presumptuous. All other fire that we may put upon the altar except this is strange fire, and the Lord's anger will go forth against us. May I never plead when on my knees before God anything but the precious merits and the dear wounds of the Man of Sorrows who is now exalted at the right hand of God. How close to God we should come if we did but always bring Christ with us; but what are our prayers when we leave Him behind? What are our devotions when we are met together, or when we are in secret, and we go to the mercy-seat, but forget the blood that was sprinkled on it, oblivious of the new and living way through the rent body of Immanuel? Come, brethren and sisters, let us chide ourselves for having forgotten our Lord sometimes, and henceforth be it ours never to think of drawing near to God except by this way of access—the crimson road which the blood has paved for us.

VI. To advance farther, the blood of Jesus Christ, according to the Word, is SANCTIFYING.

Jesus sanctified His people by His own blood, and therefore suffered without the gate. By sanctification is usually meant in Scripture the setting apart of anything for the service of God, and so making it holy. Now, the blood separates the saints from all others. It was the blood that was the distinguishing mark of Israel in Egypt. Every Egyptian house was without the blood, but every house of the seed of Abraham had the blood mark upon the lintel and the two side-posts, and when God saw the blood He passed over them, and spared them in the night of His furious anger. The blood, then, beloved, if thou hast ever had it on thy soul, is to be the distinguishing mark between thee and the ungodly in the day of wrath, and it should distinguish thee now. Thou shouldst, by thy life and thy conversation, make thyself to appear to be as the blood has made thee really to be—a separated one. We are not of the world, even as Christ is not of the world. We have heard the mandate—"Come ye out from among them; be ye separate; touch not the unclean thing." We have left the world's sin, and we have left the world's religion too. We have separated ourselves at once from the world's goodness as well as from the world's vileness, to walk in the path of nonconformity to the world, that we may tread in the footsteps of our crucified Redeemer; and the more the blood is applied, the more the obedience of Jesus is trusted in, and the sprinkling of the blood is relied upon, the more shall we become sanctified in spirit, and soul, and body, by the power of the Holy Ghost. Let us never forget the purifying power of Jesus in the heart. Wherever He is trusted in to take away the guilt of sin, we must seek next the water which flowed with the blood to take away the power of sin, and we must ask to see Him sit as a refiner to purify, yea, it must be our prayer that He would take His fan in His hand and purge our hearts as he doth His floor. Refining fire, go through my soul! Oh! sweet love of Jesus, burn up the love of the world! Oh! death of Jesus, be the death of sin. Oh! life of Christ, be the life of everything that is gracious, God-like, heavenly, eternal! So shall it be in proportion as we partake of the power and the efficacy of that blood.

VII. The blood, furthermore, is CONFIRMATORY.

We must not forget this one effect of it. It is called the blood of the covenant—the blood of the testament—the blood of the new testament. The covenant was not in force in the olden times until there had been a sacrifice to confirm it, and a will stands not until the death of the testator has been proved to make it valid. The heart's blood of Jesus is, as it were, the establishment of His last will and testament. Jesus, the great testator, has died, has made an end of sin, and His blood is the great seal of His testament, and makes it valid to us. If He had never died! Oh! dreadful "if," only equalled in horror by that other "if,"—if He had never risen again from the dead! But now is Christ risen from the dead. Now has Christ slept, and awoke as the first fruits of them that slept. Never doubt the promise of God, for the blood confirms it. Never doubt the love of God, for He spared not His own Son, but freely delivered Him up for us all; how shall He not with Him also freely give us all things. If you want evidence as to the eternal goodness of God, His willingness to pardon, His power to save and to bless, look to the Cross of Calvary, and see the bleeding Saviour, and never doubt again.

Dear hearer, did the blood so come to thee as to confirm thy hope, or is thy hope a fancy, a delusion? Dost thou think it needs no confirmation? Hast thou ever in thy moments of questioning and anxiety gone over again to the altar where is the Great Victim? Hast thou said once more—

"Just as I am, without one plea  
But that Thy blood was shed for me,  
And that thou bidd'st me come to Thee,  
Oh! Lamb of God I come!"

Hast thou, then, got thy consolation back again? Hast thou received the witness of God? Hast thou heard the voice which bears witness both in heaven and earth, the voice of the Spirit, and the water, and the blood, and hast thou been satisfied because thou wantedst no better confirmation than the witness of the blood of Jesus applied with power to thy soul?

VIII. The blood of Jesus has another effect of which we ought to think more than we do—that of **NOURISHING, CHEERING, AND SUSTAINING THE BELIEVER.**

To this end the ordinance of communion with Christ in the breaking of bread, and partaking of the cup of blessing has been instituted. When we come to the Lord's table we have set before us in the broken bread whereof we eat, and in the wine whereof we drink, this present fact, that the sufferings of our Master are now at this moment for our nourishment, sustenance, consolation, and exhilaration. We have been washed in the blood; we are now to receive, after a spiritual sort, the precious blood of Jesus to nourish our faith, to comfort our hope, to excite in us the liveliest joy, and to make us sing and be merry with holy confidence in Him who hath redeemed us from all iniquity, and made us unto God priests and kings to reign with Christ for ever and ever. There is no cordial for the heart like the blood of Jesus. To think of the atoning sacrifice is the readiest way to consolation. Our sorrows are not worth a thought when once compared with His. Sit down under the shadow of the cross, and you will find a cooler shade than that of a great rock in a weary land. There is no pasturage for the sheep of Christ like that which grows on Calvary. There is nowhere to be found such wine, that maketh glad the heart of God and man, as that which comes from the sacred cup of His heart, whereof believers drink by faith when they have fellowship with Him, and come into near and dear communion with Him. Although we do sometimes enjoy this without any emblems, without the bread and without the wine, still these are great assistants, blessed exponents, and they graciously help our forgetfulness. We are yet in the body, and we need something that shall aid this lagging flesh to see something of the Lord.

Oh! feed ye, then, on Christ, and do not be content unless day by day He is your daily bread. He who has given you life must sustain that life. He who has taught

you how to rejoice must still supply you with power to continue in your daily rejoicing. The blood without cleanses; the blood within cheers, yea, sacredly inebriates the soul, till the sinner drinks and forgets his sorrow, and remembers his misery no more, and in the fulness of his delight becomes sweetly oblivious whether in the body or out of the body, as he rises into almost celestial communion with his unseen but ever-present Lord.

IX. Once again; the blood of Jesus Christ has the effect of UNITING CHRISTIANS together.

Paul, speaking of Jew and Gentile, says that he "has made both one through the blood of Christ," and surely there is nothing that unites different denominations of Christians together like the precious blood of Jesus. Brethren, we may dispute, I think we do well to dispute, over important ordinances and doctrines, for wherein men err we are not to wink at their errors, neither ask them to wink at ours. I have sometimes heard it said, "Spare such a brother." Yes, as a brother; but who am I that I should be spared if I err, or who is he that he should be spared? What are we, or what are our feelings compared with truth? Nay, let questions be fought out as kindly, as lovingly, as valorously, as honourably as they possibly can be. Truth fears not the shock of arms. Let the controversies go on. I believe that after all there is more truth in this world now with all the apparent divisions of Christians by ten times than there would have been if we had been united in a nominal union into some one great Church, which might perhaps have rotted as thoroughly as the old Church of Rome did before the days of Luther. But when we come to the cross-foot, what union there is! If the saints in prayer appear as one, if in the praise of the infinite Jehovah they are one, much more, and much more tenderly, are they one when they behold Jesus bleeding and dying for them. My heart melts and breaks when I hear Christ preached. He who lifted up Christ would have offended me had he preached some other part of his creed. Had he talked over some doctrine which I hold to be erroneous he and I had differed, but when it comes to this—"HE loved me and gave Himself for me—He is the chiefest among ten thousand, the altogether lovely—His blood is precious"—I feel inclined to cry—"Brother, keep to that; praise Him louder, give Him all the honour;

"Bring forth the royal diadem,  
And Crown Him Lord of all."

While we keep to that we are none of us heretics over that. There shall be no schisms and divisions over the matter. Son of God and Son of Man, Redeemer of our souls from death and misery, all Thy mother's children praise Thee. Every sheaf bows before Thy sheaf; sun, and moon, and every star do obeisance unto Thee, King of Kings, and Lord of Lords, Head over all things unto Thy Church, which is Thy dwelling-place, the fulness of Him that filleth all in all! Since here we are one, when we get together as believers I wish we oftener struck that key—the precious blood of Christ—and in our walks and talks with those Christians who differ from us in many points let us try sometimes to turn those points aside, and say,—“We do agree to speak well of that dear name which is above every name, that name which charms all our fears, and bids all our sorrows cease, that name which is the joy of the believer on earth and the bliss of the saints in heaven.

X. I close now when I have noticed that the blood of Jesus Christ may be looked upon by us every day as THE GREAT INSTRUCTOR AND THE CARDINAL WITNESS OF DIVINE TRUTH.

God is to be seen in nature, and seen vividly there, but not as He is to be seen in Christ Jesus. Instruction as to the eternal power of the Godhead some find in the skies above, in the fields around, and in the sea beneath, but in the cross there is more of God than in all the world besides. I have often felt when I have been

rambling in the Alps that nature was too small to set forth God. The mirror is not large enough to reflect the face of the Eternal. You stand in the Alps and hear the avalanche, like claps and peals of thunder resounding in the air; you gaze afar off, and there it is and it looks to you like the falling of a few grains of snow. It is so inconsiderable that the grandeur seems to be destroyed. Though every one of those granules may be a block of ice weighing a hundred tons, at such a distance the thing grows small. The water leaps down hundreds of feet from the crags, but up in the mountains it appears to be a little trickling rill scarcely worth notice. The very Alpine summits seem to dwindle down to small heaps of stones when one grows used to the scenery. God is too great for this earth to bear Him. The axles of this world's chariot would snap beneath the weight of Deity. We talk of going from nature up to nature's God, but the top of the highest Alps is far below his footstool. We do not get any conceptions of God out of nature worthy of His august majesty. But in contemplating the cross, in discerning there how God can forgive, how willing He is to save the guilty, how His justice is magnified at the same time as His grace, I am persuaded that those who have tried both forms of contemplation will tell you that this last is the better by far. You see God through the wounds of Christ as through windows of agate, and gates of carbuncle, and you cry,—“My Lord, and my God!”

In winding up this poor discourse of mine let me say to you—Beloved, be more in meditation upon Jesus. I say to myself—Preacher, preach thy Master more; preach Him more after His own sort, and endeavour to be thyself more like Him. Dear hearer, live nearer to the cross. With all your study of doctrine—and you do well to study it thoroughly—make Jesus Christ the first. Believe in Him. Let Him be your creed. Speak of a body of divinity—there never was in this world but one body of Divinity, and that is Jesus Christ, and he that understands Jesus Christ has got the only system of theology that is worth the knowing. Get right into Him. Some of the early Fathers used to study every wound. They would write a treatise almost on every different spot where He was scourged. They had some tears to let fall and some sweet songs to sing for every step along the *Via Dolorosa*. Let us not treat lightly what those nearer to the light treated so solemnly, but regarding the Master, and thinking much of even the little things that concern Him (for the leaves of this tree of life are for the healing of the nations) let us study to understand Him, and ask to be conformed to Him, even in His sufferings to be like Him, and when we suffer to see Him in our pangs. Let every grief be a glass through which to look into His life and love, and understand His grace.

I wish you all knew this, and more than this. Oh, that I could hope that all this assembled company did trust in my Master! Poor sinner, why not trust him? You will never be saved else. There is no other door of mercy for you than that. Come, come, come, even though you think He will cast you away. If Christ had a drawn sword in His hand yet I would bid you come. It were better to fall on the point of His sword than to live without Him. Come and rest upon Him. He never did reject a sinner yet, and He never can. The vilest of the vile can find mercy in Him, and all He asks—and that He gives—is, that you do rely on Him with all your heart, and you shall be saved. God grant that you may, “He that believeth and is baptised shall be saved.” Obey the second precept as you have attained to the first. When you have believed in Christ crucified, dead, and buried for you, then be dead and buried with Him in baptism. Take the outward symbol of His death, burial, and resurrection, and ask to have the inward spiritual grace, that you, being dead to the world, and dead with Christ, and buried with Him, may rise again to newness of life through His quickening Spirit.

The Lord thus bless you, for Jesus' sake!



## Essays and Papers on Religious Subjects.

### GEORGE MULLER AND THE BRISTOL ORPHAN HOUSES.

WE have given these extracts, taken from the early part of Mr. Müller's career, to show how greatly faith was exercised in the endeavour to carry out rigidly and strictly the principles he professed in relation to his own support. The reader will find that there was a great call for the exercise of the same strong faith in relation to the various Institutions to which reference has been made. We will give a few remarkable cases.

"April 23rd, 1834. Yesterday and to-day I had asked the Lord to send us £20, that we might be able to procure a larger stock of Bibles and Testaments than our small funds of the Scriptural Knowledge Institution would allow us to purchase: and this evening a sister, unasked, promised to give us that sum, adding that she felt a particular pleasure in circulating the Holy Scriptures, as the simple reading of them had been the means of bringing her to the knowledge of the Lord."

"July 28th, 1836. For some weeks past we have not been able to pay the salary of the masters and governesses *a month in advance*, but have been obliged to pay it *weekly*. Brother C—and I have lately prayed repeatedly together respecting the funds, but we were now brought so low that we should not have been able to pay even this *weekly* salary of the teachers, had not the Lord most remarkably helped us again to-day. For, besides £1, which was given to us this evening, a brother gave £8, which sum had been made up by a number of his workmen *paying weekly one penny each*, of their own accord, towards our funds. The money had been collecting for many months, and in this our necessity it had been put into the heart of this brother to bring it. My faith has been greatly strengthened

through this circumstance. For, before to-day, though I never have been in the least allowed to doubt the Lord's faithfulness, I did not understand His purpose in His dealings with us of late in not sending us more than we have needed just to be kept from stopping; and I have sometimes thought whether it might not be His will, on account of my want of faithfulness in His work, to decrease the field; but now I see that notwithstanding my unworthiness, his allowing us to pray so frequently was only that the deliverance might be felt so much the more when it came."

"Oct. 25th. To-day we obtained without any trouble, through the kind hand of God, very suitable premises for the Infant Orphan House. If we had laid out many hundred pounds in building a house, we could scarcely have built one more suitable for the purpose. How evident is the hand of God in all these matters! How important to leave our concerns, great and small, with Him, for He arranges all things well. If *our* work be *His* work, we shall prosper in it."

"Sept. 18th, 1838. Brother T— had 25s. in hand, and I had 3s. This £1 8s. enabled us to buy the meat and bread which was needed; a little tea for one of the houses, and meat for all: no more than this is needed. Thus the Lord has provided not only for this day, but there is bread for two days in hand. Now, however, we are come to an extremity. The funds are exhausted. The labourers who had a little money have given as long as they had any left. Now observe how the Lord helped us. A lady from the neighbourhood of London, who brought a parcel with money from her daughter, arrived four or five days since in Bristol, and took lodgings next door to the Boys' Orphan House. This afternoon she herself kindly brought me the money, amounting to £3 2s. 6d. We had been reduced so

low as to be on the point of selling those things that could be spared; but this morning I had asked the Lord if it might be, to prevent the necessity of our doing so. That the money had been so near the Orphan Houses for several days without being given is a plain proof that it was from the beginning in the heart of God to help us; but because He delights in the prayers of His children, He had allowed us to pray so long; also to try our faith, and to make the answer so much the sweeter. It is indeed a precious deliverance. I burst out into loud praises and thanks the first moment I was alone, after I had received the money. I met with my fellow-labourers again this evening, for prayer and praise: their hearts were not a little cheered. This money was this evening divided, and will comfortably provide for all that will be needed to-morrow.

Feb. 13th, 1839. Since the 8th, five donations, amounting to £9 9s., had come in. This afternoon I paid out the last money which we had in hand, and in giving it to Brother T——, said, 'We have now again to look to the Lord for further supplies.' This evening £5 was given to me, which had come in under the following circumstances:—A gentleman and lady visited the Orphan Houses, and met at the Boys' Orphan House two ladies, who were likewise visiting. One of the ladies said to the matron of the Boys' Orphan House, 'Of course you cannot carry on these Institutions without a good stock of funds.' The gentleman, turning to the matron, said, 'Have you a good stock?' She replied, 'Our funds are deposited in a bank which cannot break.' The tears came into the eyes of the inquiring lady. The gentleman, on leaving, gave to the master of the boys £5, which came in *when I had not a penny in hand.*"

"April 14th. To-day £5 0s. 8d. came in for the orphans, £1 of which is one of the most remarkable gifts that we have ever had. A poor brother with a large family and small wages (there are eight in the family, and he had 15s. wages till lately, when they were raised to 18s.), put by this money by little

and little of what was given him by his master for beer. This brother who was converted about five years ago was before that time a notorious drunkard."

"August 15th, 1840. There was to-day the greatest poverty in all the three houses; all the stores were very low, as the income throughout the week had been so small. In addition to this it was Saturday, when the wants are nearly double in comparison with other days. At least £3 was needed to help us comfortably through the day; but there was nothing towards this in hand. My only hope was in God. The very necessity led me to expect help for this day; for if none had come, the Lord's name would have been dishonoured. Between twelve and one, two sisters in the Lord called on me, and the one gave me £2, and the other 7s. 6d. for the orphans. With this I went to the Boys' Orphan House about one o'clock, when I found the children at dinner. Brother B—— put the following note into my hand, which he was just going to send off:—'Dear Brother,—With potatoes from the children's garden, and with apples from the tree in the playground (which apples were used for apple dumplings), and 4s. 6d., the price of some articles given by one of the labourers, we have a dinner. There is much needed. But the Lord has provided, and will provide.' There came in still further this day, by sale of reports, 1s., by the box in the Girls' Orphan House, 1s., by children's needle-work, 6s. 6d., by a donation of one of the sisters in the Orphan Houses, 6s. Thus we had this day £3 6s. 6d. to meet all necessities, and are brought to the close of another week."

"Oct. 26th, 1841. This afternoon I had *only one penny left*, when two orphans arrived from Bath, with whom £5 15s. 6d. was brought. *At the very moment* while I was receiving this money I was called on for money from the Girls' Orphan House, which I was thus able to send. It has often been so ordered by the Lord that, whilst we require nothing at all to be paid at the admission of the children, nevertheless that which has

been brought with them has been the means of supplying the need in which we were at the time when they were sent. There came in still further to-day £1."

"Nov. 24th. We have been daily meeting for prayer the last twelve days. To-day, just before I was going to the meeting, one of the articles which came in the box from Plymouth yesterday afternoon was sold for £2 2s., which sum supplies us with means for this day. The donors may not have thought, perhaps, that their bounty would so soon be needed. When I came to the prayer-meeting, I heard of a little circumstance which is worthy of notice. The Infant orphans took a walk this morning with their teacher. A poor woman came to her whilst they were walking, and gave her two pence for the benefit of the orphans, adding, 'It is but a trifle, but I must give it you.' Now, *one of these two pence had been needed by the time I came*, to make up the little sum which was required for the bread. This afternoon was received still further, 9d., and also 12s., by the sale of some of the articles which came from Plymouth."

"Dec. 1. Again there were many shillings needed for this day. At the Boys' Orphan House, matters stood so in the morning that, with an addition of *eight pence*, the dinner could be provided; but there was only *seven pence* in hand. Brother B—, having heard that something had been put last evening into the box at the Girls' Orphan House, went, and it was found to be *one penny*, which an aged sister had put in, whereby the present need was supplied. *Even the gift of this one penny was thus evidently under the ordering of our kind Father*, who, not in anger, but for the trial of our faith, keeps us so poor."

"Feb. 9th, 1842. This morning I went, between seven and eight o'clock, to the Orphan Houses, to see whether the Lord had sent in anything. When I arrived there, He had just two or three minutes before sent help. A brother, in going to his house of business this morning, had gone already about half-a-mile when the Lord was pleased to lay the orphans upon his heart. He said, how-

ever, to himself, 'I cannot well return now, but will take something this evening,' and thus he walked on. Nevertheless, he could not go any further, but felt himself constrained to go back, and to take to Brother K. B—, at the Boys' Orphan House, three sovereigns. (The donor himself stated this to me afterwards.) Thus the Lord in His faithfulness helped us. Help was never more truly needed, for our poverty was never greater; nor did the help of the Lord ever come more manifestly from Himself, for the brother was gone on a good distance; it was *between seven and eight o'clock in the morning*; and it was *so short a time before money was needed*: consider this, beloved reader, and, with us, praise the Lord! Praise Him particularly that He enabled us to trust in Him in this trying hour. There came in, besides, to-day, 7s. 6d."

"April 12th. We were never in greater need than to-day, perhaps never in so much when I received this morning £100 from the East Indies. It is impossible to describe the real joy in God it gave me. My prayer had been again this morning particularly that our Father would pity us, and now at last send larger sums. *I was not in the least surprised or excited* when this donation came, for I took it as that *which came in answer to prayer, and had been long looked for*. As it was left to me to use the money as might be most needed, I took one half of it for the Orphan Fund, and the other half for the other funds. We have thus, also, an answer to our prayer for oatmeal, new shoes, and for means to enable us to have the old shoes mended; means for replenishing somewhat our stores, money for some articles of clothing for the children, and also a little money for the sisters who labour in the Orphan Houses. How precious to look to the Lord! I was always sure that He would at last send larger sums; therefore had my heart been kept in peace, though my faith had never been more tried than during the last months."

"May 1st. To-day was given by a brother a gold watch, with a small gold chain and key. The gift was accompanied

by the following note to me:—'Beloved Brother,—A pilgrim does not want such a watch as this to make him happy; one of an inferior kind will do to show him how swiftly his time flies, and how fast he is hastening on to that Canaan where time will be no more: so that it is for you to do with this what seemeth good to you. It is the last relic of earthly vanity, and while I am in the body, may I be kept from all idolatry!—Your affectionate brother, \_\_\_\_\_.'"

"Feb. 23rd, 1843. Last evening I received from Bath a small parcel containing a small telescope, a set of mother o' pearl counters, 7 silver buckles, and a broken silver brooch. This morning the bag was brought for money, but I had nothing in hand. *Whilst the boy who brought the letter bag was waiting* to receive the answer, the sister who disposes of the articles which are given for sale (and who was no more acquainted with the state of our funds than any other person), brought 11s. 4d. With this we began the day, again trusting in the Lord for further help."

"Nov. 21. At a time when all means were exhausted, and when, for many reasons, large supplies were needed for the School, Bible, Missionary, and Tract Fund; whilst I was daily waiting upon the Lord with my dear wife in Germany, bringing the work in Bristol before Him, and beseeching Him also to give us pecuniary means for it, that His enemies might have no cause for triumphing, was sent to me a letter from Bristol, containing another from the East Indies, in which the writer gave me an order for £100, for the work of the Lord in my hands, giving me at the same time full liberty to use the money as most needed. A few days after, A. B— sent another £50 for the work of the Lord in my hands. By these two donations, both of which I put entirely to the funds for these objects, we were not only helped to meet all present demands, but were richly supplied. Thus, at so great a distance from the work, we were yet able by our prayers effectually to serve the Institution. Truly it is precious in this way to hang upon God. It brings its

abundant reward with it. Every donation thus received so manifestly comes out of the hands of the Lord Himself. Dear reader, just look once more upon this circumstance. Hundreds of miles we were from Bristol, and by bowing our knees before our Heavenly Father at Stuttgart we not only could bring down spiritual blessings upon the work in Bristol, but also temporal means. Thus, simply by prayer, we obtained, whilst in Germany, for the work of God in Bristol, within one week, nearly £200: for there came in some other donations for the orphans also."

With these extracts, all of them taken from the 1st, 2nd and 3rd parts of Mr. Müller's narrative, we might be allowed to bring our article to a close. But if we did so, we should leave one half of the tale untold. As yet, we have said nothing of the remarkable way in which Mr. Müller was led to build first one Orphan House and then another, until five of these massive structures raised their heads on Ashley Down. The story is worth telling, and if the reader will kindly listen to us, we will now try to relate it.

(To be continued.)

## THE ASTONISHING CONGRATULATION.

BY REV. JOHN COX.

"Ye are risen with Him."—COL. II. 12.

"RESURRECTION" would appear to be the great idea of God's mind. It is a more wonderful fact than creation. This will appear if we consider what intervenes between creation and resurrection, and what attributes of God are brought into act and exercise. Creation is marred by sin, triumphed over by Satan, held captive by death, and "after all this," mercy, grace, love, triumph through divine omnipotence in bringing back this lost, wrecked, self-destroyed creature to a firmer standing and to higher glory than it first occupied in creation.

Man has ever been slow of heart to

receive this great idea of God restoring by resurrection. The Athenians mocked at it. The Corinthians stumbled at it, and many since then have thought it "incredible that God should raise the dead." The apostles of Christ were backward to receive the tidings of his resurrection; and Christians now are slow of heart to admit and to understand what is included in the fact, "Ye are risen with Christ." Yet this is true, *virtually* and *morally*, of all who believe in Christ. They rose *in Him* as their justified Head, and the Holy Spirit quickens them in conformity to Him, the risen one. This life is realised when the soul first trusts simply in Christ, and it is professed in the act of baptism, Coll. II. 12. In the Lord's Supper we have in the symbols of bread and wine a representation of the food by which this life is sustained. Risen ones *should* "seek the things that are above; and such *shall* realise the life which is perfect and eternal. Where may not those expect hereafter to be who are *now* risen with Christ?"

"Dead to the world with Him who died,  
To win our hearts in love,  
We, risen with our risen Head,  
The spirit—dwell above.

"By faith, his boundless glories, these,  
Our wandering eyes behold,  
Those glories which eternal years,  
More fully shall unfold."

*St. Mary's Cray.*

—  
"THY LOVE TO ME WAS  
WONDERFUL."

2 Sam. i. 26.

BY REV. W. CRICK.

WHAT a magic spell there is in love! More potent than aught else. Compared with love, the sword loses its edge, and the warrior's arm is weak. It was one of Eden's fairest flowers, and Jehovah permitted our first parents to leave

Paradise bearing it in their bosom. Among the three graces it stands pre-eminent. Faith has achieved its conquests, and hope been the soul's anchor 'midst the storms of life, while love has sat like a queen, crowned with an un-fading diadem, and at her shrine faith has laid down its trophies. Virtues may adorn the character, like stars which lend their presence to grace the evening sky, but love is like night's pale goddess, from whom their lustre is borrowed. Many a gem has glittered upon beauty's brow, but love is a diamond of the first water, shedding upon them its rainbow hues, and sparkling with untold radiance. Love knows not locality and ignores caste. Like the sun in the firmament, it shines through the cottage lattice as brightly as through the stained glass of the palace. Neither is it any respecter of persons. It is a flame which kindles in the peasant's heart, and burns beneath the soft ermine of royalty. The little child feels its power, and old age leans upon it as a staff. Love is of divine origin, a mirror in which the Almighty is reflected. *Providence* is a picture of God's *feet*—travelling earth's vast circumference, and leaving their impress in the sands of time. *Power* is a picture of God's *arm*—ruling the nations and wielding a universal sceptre. *Wisdom* is a picture of God's *mind*—forming plans for His own glory and the good of his creatures. *Knowledge* is a picture of God's *eye*, beneath the searching gaze of which every action passes: but, if you ask for a picture of God's *heart*, you have it in His name—for "GOD IS LOVE." And that heart of love has been exhibited to sinful man in the person of our blessed Redeemer. God is the spring of which Christ was the fountain. Wearied with our wilderness march, at this stream we gladly refresh ourselves; and, as it springeth up in our hearts, even unto eternal life, we joyfully exclaim of the giver,—**"THY LOVE TO US WAS WONDERFUL."**

*Markyate Street.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XXIX.—ONE-WORD TEXTS.

"Shunem."—2 Kings iv. 8. No. I.

SHUNEM is a most beautifully situated place, about four hours' travel from Nazareth and five from Carmel, and surrounded by localities of the deepest interest. The mountains of Gilboa, ancient Jezreel, Nain, Endor, the pool of Gideon, in the distance Tabor, and, still further away in another direction, Mount Carmel. But it is specially memorable on account of its connection with the illustrious woman so celebrated in Holy Writ. To her and the incidents of her history we shall mainly refer. Observe—

#### I. HER POSITION AND GENERAL CHARACTER.

She is represented as a "great woman,"—v. 8. A person of rank and position. Most likely the chief person of the place, and probably was so in her own right, not through her husband's dignity or patrimony. She thus lived as the Queen of this lovely village. Notice—

#### II. HER GENEROUS CONDUCT TO THE PROPHET.

Elisha as the head of the school of the prophets, and, conveying Divine truth to all the regions round about, often passed by Shunem; and in these journeys on his holy mission would be dependent on the hospitality of God's people. So he was heartily welcomed to the house of the woman of Shunem. This was often repeated, to the comfort of the prophet and the joy of his noble-hearted hostess.—V. 8. Then notice—

#### III. HER KIND ARRANGEMENT FOR THE PROPHET'S PERMANENT COMFORT. V. 9, 10.

She suggests to her husband her plan. A small room in the wall is to be set apart for this object. It is just to be furnished with the necessary conveniences. A bed, or couch, or mattress. A table. A stool. A lamp. Here he would have all he needed. Here he would have privacy and retire-

ment. Here he would have rest and repose. See—

#### IV. THE PROPHET'S GRATEFUL APPRECIATION OF THE SHUNEMITE'S KINDNESS. V. 11-13.

Gehazi is sent to request her attendance. Elisha speaks of all her care for him, and asks if he should speak for her to the king, or to the captain of the host. Her rank and nobleness would fit her for a place near the king, or a dwelling in Jerusalem. Thus thought Elisha that she should not be overlooked, or her kindness forgotten. And now see—

#### V. HER TRUE NOBILITY AND GREATNESS OF SOUL.

To the prophet's proposal, she at once replied, v. 13, "I dwell among mine own people." True nobility is that which is within, the full contentment and satisfaction of the mind. She sought not high things for herself. Her position in Shunem was one of respectability and comfort and influence. Jerusalem and its palace had no attraction. Where she had been born, reared, and lived; where she was known, and honoured, and loved; where she had all her necessities supplied; where she dwelt in honour, competency, and happiness. What more did she need? How possible the change would have been for the worse! So she gave the verdict in favour of Shunem and her own people. A most worthy pattern of content and moderation. And yet observe—

#### VI. THE CUP OF WORLDLY BLESSING LACKED ONE MOST DESIRABLE INGREDIENT. V. 14.

She was childless. As she had so signally honoured God with her substance, and ministered to the comfort of His servant, now God interposes and honours her.—V. 15, 16. A child is promised—more, a son—to bear the family name, and prop up the family estate. Of all blessings, this, doubtless, would be to her most sacred and precious. Yet this she had not

sought. Now her womanhood was to have its crown, and as a wife so she was to be a mother in Israel. So it came to pass; the promise was fulfilled, and the child was born as the man of God had said. Here we must pause. The contented shall have more, the generous shall be rewarded, and they that sow liberally shall also

gather abundantly. The home of Shunem is now filled with the prattle of child hilarity, and mother, husband, and child are linked and bound together in the sacred bond of a good and gracious providence. Now her cup of felicity runneth over, and God is exalted in the songs of the Shunemite.

## Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

### “LOOK ON THE ENEMIES’ LINES.”

WHEN Nelson was about to engage in one of his great sea-fights, he required Collingwood and Rotherham, who were at variance, to “look on the enemies’ lines, shake hands, and be friends.” So we say to contending Christians. Fight not with each other about trifles: look on the enemies’ lines—the lines of ignorance, darkness, cruelty and superstition—look on these lines; see the battles you have to fight; you need the strength of union: shake hands, and be Christians.

### GROANING PREACHING USEFUL.

A good minister of the Gospel was once complaining of his barren and uncomfortable state of mind, when a good old woman replied, “O, never mind; we have always the most comfort from your preaching when you *groan* the most!”

### CHRIST THE STRONGEST MASTER.

It is a legend that before St. Christopher was converted to the faith, he would serve none but the strongest master. He had for his master a man of great strength, but a king subdued him; so, true to his principle, he forsook his

master for the king. After a while this king was subdued by a pagan conqueror; then St. Christopher went over to the conqueror. But he soon observed that this conqueror was himself a slave to the devil, and doing all his base commands. So, true to his principle still, of serving the strongest master, St. Christopher entered into the service of Satan. For a while he admired the power of his new master, and the dominion he exercised over the sons of men; but in a short time he found out his weakness also; for so fearful was he of a piece of wood that he durst not pass by it, and whenever it stood in his way, so feeble did he become that he would instantly go back again. Now the weary servant longed to know what this piece of wood meant, and who owned it, that he might have a stronger master than Satan. He was then told that that piece of wood was a cross, and that it was Christ’s ensign and banner. So to Christ he fled, and then his ambition to serve the strongest master was satisfied, for he found that he had now an Almighty Master. Do we want to serve the strongest and best, the conqueror of all other masters? Then let us at once enter upon the service of Christ.—OLD DIVINE.

## Tales and Sketches.

### LORA STANDISH'S SAMPLER.

A MEMORIAL OF THE PILGRIM FATHERS,  
BY  
THE AUTHOR OF "TROUBLOUS TIMES."

#### CHAPTER IV.

"And fill my hands with such convenient skill  
As may conduce to virtue void of shame."

I HAVE no clear remembrance of this dear mother of mine. She died before her face could become the most precious treasure of my childish memory; and if in any wise I strive to recall it to my mind it is only as one may a shadow in a broken dream. But certain of our folk who were her chosen intimates whilst living, have told me over and over again that, fair as was her outward person, the soul that dwelt therein was more than worthy of it. And next to her delight in God's service, was to be noted the loving duty and observance she paid my father, ordering his house and they under her control so wisely, that in time of peace and hours of leisure, 'twas no marvel he declared that he found it pleasanter than any other place on earth to him. The choicest portion in that chapter in the Book of Proverbs, where King Solomon setteth forth the character of a good woman in full, our Dame, and Mistress Alden, and Elder Brewster say might be applied to her, young as she was in years, without the omitting of a single line. And their opinion brings uppermost to my thoughts a discourse which he and Mistress Hephzibah lately held together upon this particular subject, of which, as I sat working at my sampler, I caught a few of the crumbs. "She lookoth well to the ways of her household," said our Elder, and then went on

somewhat after this wise—"Godliness is the first thing a godly as well as wise man would be sure to seek in the choosing a wife; for that is not only the key stone of the fair fabric of a woman's virtue, but likewise its crowning glory." "And who, reverend sir," observed our Dame, "ever found *true* godliness in his wife hinder her from looking 'well to the ways of her household?" "Nay, but the contrary," replied he, "and did not women in the earlier ages of the world, women of a princely rank (and never did grander or more beautiful ones tread the earth with their sandalled feet) count it no abasement to knead bread, dress savoury meat, fetch water from the wells, spin flax, look to the ordering of their lords' households, and have the eyes of their handmaidens turned to them for guidance; yet none of these things were ever found to hinder their taking a graceful and becoming part, when *required* to do so, in the converse of wise men, prophets, yea, even that of the angels themselves." "Sir," said our Dame, turning her sand-glass, "I could be content to listen to ye till the next hour is run, but before taking up your staff, which I see ye're about to do, may I make bold, being now myself a poor teacher of children, and, what is more, of young, growing girls, to remind ye of what ye said, as one having authority to speak"—here our Elder smiled his pleasant smile—"at Master Hopkins's house." "If I conjecture right, Dame, 'twas in substance thus:—'That in England and Leyden, having much opportunity, I could not but note how divers young gentlewomen, from their very early girlhood, had learned to take delight in a book and use of a pen, yet proved not a whit thereby less admirably skilled in all housewifely matters, which it concerned them to know. Why, Mis-



tress Hephzibah, I reckoned among the best brewers, and bakers, and confectioners in Leyden, certain good wives who to my knowledge had read more books, and some of 'em were near big, and may-be heavy enow to load a camel, than ever I printed there; but the ale was never known to turn sour, nor the baking be endangered by it. Nay, so happily tempered with their learning was their duty, that it tended but to make their remarks more lively and just, and give a pleasanter flavour, perhaps a trifle spicier seasoning, to the dishes set upon their table, as the more delicate wit of female folk, when rightly cultured, never fails to do." "Those elder scholars of mine," said our Dame under her voice, but I am sure I caught my name, as well as Lucretia Brewster's, "will, I trow, by the Lord's guidance and blessing, not be found wanting in that which Lora is broidering so prettily upon her sampler, and be none the worse wives for some good men hereafter because they take kindly to their books." And our Elder answered low, yet not so low but that I heard him, and the tears seemed to rush from my heart to my eyes at his words, "The lost Rose of our valiant Captain biddeth fair, methinks, to sweetly live again in that young daughter of his."

Oh, may he never have cause given him to change this his most gracious opinion of me! Nor Mistress Hephzibah regret the bestowing so much of her skill and patience in teaching what without her help I never had learned at all; and, better still, the earnest, loving way in which she has counselled me never to give my dear father the least cause of disquiet, by doing other than submit myself with cheerful obedience to the commands of my good step-mother, who has taken such pains to make me careful and towardly in my behaviour. And, as I grow older, each portion of household work she allots me 'twill be my pride in the doing of to strive to please her (and she has a sharp eye) to the utmost of my poor ability. Already has she let me take a part in the making conserves of plums, cherries, and what other fruits

and berries we get here; which conserves father saith (and mother loves praise from *him*) taste sweeter in his mouth than did the almond march-pane upon a silver dish, with cups to match brimming with sack, that wont to be served to the guests in the home of his youth. For my step-mother, and Mistress Alice Southworth, our Governor's second wife, who both came out together in the good ship *Ann* some two years after my own mother's death, though gentlewomen born to ease and plenty, have made as notable housewives and watchful mothers to the young half-orphaned children that waited their coming as if they had belonged to the humbler degree of Mistress Dotey and Mistress Leister, whose husbands were serving-men in worthy Master Hopkins's family. And our new house, building a good way from here, is named Duxberry, after that same old place in England father minds so well; and the stout walls are made of stone and lime, and the windows are to have glass, which, as the house is set on a hill, we shall be able to see through 'em ever so far off, and the sun, when he's minded, will turn to so many eyes of fire; and in the nights of winter we shall gather about the huge blazing logs of pinewood, for the biggest of the big chimneys is so wide that if the smoke would let us we might look up and see the stars shining down through the top, and the winds will pipe loud in the forest, and the tide roar in the bay where the great whales ofttimes heave and breathe themselves. Certain of our people a while since were out fishing, and noted one lying so still in the wintry sunshine that at first they thought 'twas a rock; but Master Winslow heedlessly making a loud splash in the water, lo! straightway a pair of mighty jaws were opened that sent up what seemed a waterspout of the deep, in the midst of which their boat whirled round and round upon the tumult in the water caused thereby, whilst the whale, taking her time leisurely, gave a snuff that might be heard for half a league at sea, and with a parting flap of her tail, which again near sent the fishing boat keel upward, swam away. But these whales do yield us rich return in

oil, now that we have fitting instruments to strike and means to take 'em.

This samo bay of ours, as I here see it from the partly open school-house door, with its summer wavelets softly lapping the beach, or breaking, as if in play, against the rock directly under the bank of the bill where our blessed dead lie buried, wears a wondrous different aspect now to what it did upon that drear winter's morning, when a party of our folk left the *Mayflower*, and were landed on that same rock which we call Pilgrim's Rock. But as their little shallop neared it, Master John Alden, thinking he could clear the distance which lay between, was in the act of leaping toward it, when young Mistress Mary Chitton, who is still as quick in her eyes and motions as a bird, jumped up from her seat by the steersman, and, with her gown-skirt gathered up in her girdle, gave a leap likewise, so venturesome but true, that, instead of tumbling into the water, she lighted down safely upon the rock, some said (but this was never exactly determinable) at the very same instant Master Alden made good his footing also. And thus it has remained with them matter of innocent, smiling, harmless controversy which was first that touched it—the square toe of Master Alden's boot, or the cork sole of Mistress Chitton's little shoe.

And now, whilst the summer weather bides fair and warm, do our elder folk delight in hearing the birds sing in the woods around, though they say their song may not compare with that of the larks and thrushes they left in those of England. But the birds here make a braver show to the eye; yet, as father in his pithy way observes, "their *outside* is the best of them, for they have none of those powers of dulcet ravishment which lie within the little throats of the songsters in suits of plainer, sadder feather across the sea." And at this brave season our beach, so full of sand-bills and hollows near covered with sea-grass, is, after the sun begins to abate its heat, another place we love and resort to, for in the middle there is a larger hollow than the rest, inside which grow abundance of plum and cherry trees, spreading their boughs as

they list, and it has a plot of green sward firm and pleasant to the tread, shaded by goodly beeches about whose trunks the wild grape-vines love to clamber. Hard by is the forest, and in a swampy ground adjacent there are pines and other trees of a wondrous girth and height. It is here we scholars, when our tasks are done, do often disport ourselves; and there, when not at play, are to be seen, hand-in-hand, our Alexander and little Sarah Alden, whose sweet face scarce less resembleth her mother's, the beautiful, well-favoured Mistress Priscilla, than do Alick's eyes and smile our father's. Mistress Hephzibah, pointing her crutch toward this pretty pair, has said that "as they now showed such child-preference for each other, they might hereafter still agree to go on hand-in-hand together."

John Bradford, the only child left by poor Mistress Dorothy, along with his two young half-brothers, Thomas and Constant Southworth, are foremost in all gamesome pastimes, and one they much delight in is but the copy of a trick our forest neighbours, when they have opportunity, play off upon each other. Suppose an Indian to go a journey, certain of they who may see or meet him on his way send tidings to his tribe that he is dead, and where he was killed, causing thereby great lamentation, in the midst of which he most likely returneth alive, and well. And this they do because they say the welcome is so much greater than if he had come back in the usual manner. After that sad passage in our Governor's life, which for a while overclouded it, he owned to a friend that, feeling himself half desolate, and receiving unexpected news that Mistress Alice Southworth had become a widow, a remembrance awoke in his heart of that sweet time when he had known her as a girl in her father's house, and she him, as a boy not much older; so after a while he sent letters to England, signifying his hope that she would become his wife, and Mistress Alice, knowing what an excellent good gentleman he is, gave her consent, and as he could not leave his government, gathered her goods, for she

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,  
Before Thy throne,—before Thy face  
Give Thy suppliant, Lord, a place.

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.

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.

1 Tim. vi. 15.  
Gen. i. 1.  
Dan. ix. 3.  
2 Chron. vi. 19.

Rom. vii. 18.  
Lev. x. 3.  
Ps. li. 5.  
Ps. cvi. 43.

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. iii. 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.

The storm that gathers round thy way  
 Shall not destroy thee—no ;  
 'Twill separate thy chaff, and lay  
 Each lying refuge low.  
 The sword to thee no harm shall work,  
 Though it may cause thee smart,  
 By slaying idols dear, that lurk  
 Like traitors in thy heart.

By thee the trials in thy path  
 May not be understood,  
 But God in each a purpose hath,  
 And worketh all for good,  
 Ere long, where sorrows are unknown,  
 In glory's clearer light,  
 Thy heart with rapture sweet shall own  
 "My Father's way was right."  
 Wellingboro'. THEODORA.

## Reviews.

*The Pictorial Explanatory New Testament.*  
 Elliot Stock.

THIS portable New Testament is just the book for Sabbath School Teachers, Bible Classes, &c. It contains 1,400 notes of the explanatory and critical kind, and is illustrated with eighty-two engravings. We presume it must command an immense circulation, of which it is so thoroughly worthy.

*Fidelia Fiske, the story of a consecrated life.* Edited by Rev. Wm. GUEST.  
 London: Morgan and Chase.

A MORE elegantly got up book we have seldom seen; it is worthy of a place in the drawing-room of a palace. Our heroine, an American by birth and education, and a missionary to the east by choice, loving, labouring, and suffering as a devoted follower of the Saviour, and honoured with a large measure of success. For sixteen years she laboured mainly among the Nestorians, and then in enfeebled health returned to her own beloved land to die. A life so holy and Christ-like deserves to be circulated throughout Christendom, and must, under the Divine blessing, be eminently edifying to all classes of Christian readers.

*Marriage and Home.* Morgan and Chase.

THIS is a gem to be placed on the table of new-married people, and if homes are modelled on the fashion here indicated, then will happy and pious families be multiplied, and be at once the honour and joy of our land. Its exterior is the perfection of taste and delicacy; it has our heartiest recommendation.

*The Converted Family, or the riches of Divine Grace.* By Rev. W. W. ROBINSON,  
 M.A. Nisbet and Co.

AN admirable book. Calculated to do great service in the cause of the Saviour. Worthy of circulation among all classes of evangelical and experimental Christians.

*The London Friends' Meetings: Showing the rise of the Society of Friends in London, its progress, &c., &c.* Compiled by Wm. BECK and T. F. BALL. Kitto,  
 5, Bishopsgate Street.

THIS is a most interesting volume, supplying very curious material in reference to the "Society of Friends," and exhibiting their devotedness, perseverance and self-sacrifice in the midst of every conceivable difficulty. The minuteness of their attention to those evils against which they so religiously testified is very curious, and we think no one can read the book through, which has involved great labour and research, without being amply rewarded. To the "Friends" themselves it must be a great treasure.

*The Jews, past, present, and future.*  
 By J. ALEXANDER, M.A. London: S. W. Partridge and Co.

THIS charming volume is especially valuable as supplying a condensation of facts and incidents which have often been parcelled out into two or three volumes, and to which is added a valuable account of the "Origin and Formation of the

*Talmud.*" We feel assured that it must command an extensive circulation, for which it has our heartiest and best wishes. It ought to be found in every Sunday-school Library in Christendom.

#### PAMPHLETS.

*A brief Record of One Year's Christian Work amongst the poor of St. Giles.*  
Under the superintendence of Mr. GEO. HATTON.

A MOST encouraging and cheering account, and which should be read by all interested in home evangelistic work. We earnestly wish the Mission still greater success.

*Present Position of the Christian Church in the Calendar of Prophecy.* By Rev. R. GASCOYNE, M.A., Bath. Collingridge.

To students of prophecy, this small treatise will be acceptable and suggestive.

#### PERIODICALS, &c.

*The Sword and Trowel*, besides the usual good things, has a very able paper by Rev. G. Rogers on the subject of "Future Punishment." *Our Own Fireside* exhibits great talent in its varied and excellent articles, and is not exceeded in sterling worth by any of the numerous monthlies of the day. It is worthy of universal Christian favour. *The Christian*, Part I., is full of good, useful family reading.

It is issued weekly at a penny, the publishers, Messrs. Morgan and Chaso, are a sufficient endorsement of its evangelical spirit and aims. *The Ragged School Union Magazine*, true and earnest in its onerous work. *Old Jonathan*, is fresh and handsome as ever. Well edited, well printed, and well illustrated. We hope at least a hundred thousand are sold monthly. *The General Baptist Magazine* is very much improved, but shorter papers would still render it more taking to a large class of readers. It is however, both good and cheap. *The British Flag and Christian Sentinel*, cannot fail to be a blessing to our soldiers. We renew our fullest commendation of *The Hive*; *The Appeal*; *Sunday School World*, and *Baptist History*, No. V.

We repeat our very cordial approbation of our venerable and still vigorous *Gospel Magazine*, also of the *Baptist Magazine*, which is fairly up to the mark. *The Methodist Family*, replete with the interesting and useful. *The Scattered Nation*, one of our most effectively sustained magazines. *The Congregational Miscellany*, No. 2, is a most excellent and cheap Scotch penny monthly, we shall be glad to see No. 1.; Hamilton and Co. are the London publishers. Full of good and edifying articles, and printed on toned paper, we hope it will be widely circulated over the land. *The Gardener's Magazine*, &c., by Shirley Hibberd, Esq., cannot possibly be excelled on the various subjects of which it treats.

## Denominational Intelligence.

#### CHANGES IN THE PASTORATE.

Rev. Henry Martyn Foot, B.A., LL B., of Bideford, Devon, has accepted the invitation to the pastorate of the church, Derby-road, Nottingham.

Mr. George Hill, of the Metropolitan Tabernacle College, has received an invitation to the pastorate of the church worshipping at Commercial-road Chapel, Oxford.

Rev. J. W. Ashworth, of Pershore, Worcestershire, has accepted a second cordial and harmonious call to the pastorate of North Frederick-street church, Glasgow.

Rev. T. G. Atkinson has resigned the pastorate of the church at Colney Hatch.

Rev. W. Morgan, of Glascoed, has accepted a most cordial invitation to the pastorate of the church at Monmouth.

Rev. J. Compston, of Barnsley, has accepted an invitation to the pastorate of the church, York-road, Leeds.

Rev. P. G. Scorey has accepted an invitation to return to his former pastorate at Wokingham.

Rev. J. Sparrow, of the Metropolitan Tabernacle College, has accepted the unanimous invitation to the pastorate of the church at Surrey-lane, Battersea.

Rev. John O'Dell, of Fishergate Chapel, Preston, has accepted the pastorate of the church, Kingsbridge, Devon.

Rev. J. Greenwood, M.A., of Storey-street, Nottingham, has accepted the pastorate of the church at Bathurst-street, Sydney, New South Wales.

Rev. E. W. Contrell, of Barton, has accepted an invitation to the pastorate of Eastgate church, Louth.

Rev. Wm. Piggott, [late of Speen, Princes Risborough, Bucks, has accepted the cordial and unanimous invitation of the church at Histon, Cambridge, to become their pastor, and has entered upon his labours there with prospects of usefulness.

Mr. Wm. Clark, of the Pastor's College, has accepted an invitation to the pastorate of the church, High-street, Ashford, Kent.

Highbury.—Dr. Culross, of Stirling, has consented to be the minister of the new chapel now being built.

Ebenezer Chapel, Tring.—Mr. Edgerton having resigned his pastorate, the church were unanimous in wishing him to continue among them; they express their appreciation of his ministry and personal character, and seeing that they are united to him they have no desire for him to remove from them, as they believe the work of the Lord is still being carried on. Mr. Edgerton having considered the matter, he has promised to stay among us, and we hope the blessing of God will be abundantly realized, and His power be seen among us in knitting our hearts together, and in blessing the labours of our pastor.—Signed on behalf of the church by—Jas. Harrowill, S. Thorne, W. White, G. Kempster, deacons.

### RECOGNITIONS.

STUDLEY, WARWICKSHIRE.—A recognition service was held in connection with the settlement of the Rev. W. Fuller

as pastor, on March 21st. The following ministers took part in the service: Revs. H. D. Gray; J. H. Feek; J. Phillips; W. Radburn; E. P. Barrett; E. Morley.

PUDSEY, NEAR LEEDS.—On Wednesday, 9th of April, the Rev. Hy. Dunn, late of Hunslet, publicly recognised as pastor of the church. 250 sat down to tea, and 500 were present at the public meeting which followed. In the absence of Mr. Foster, of Farsley, Mr. J. B. Bilborough presided. The Rev. Wm. Best, B.A., addressed the pastor; the Rev. E. Parker, the church; and the Rev. Robert Holmes, the congregation. Among those present were—The Revs. J. Atkinson; J. Edmondson; Hy. Watts; J. A. Ashworth; J. Walker; and J. Jack. There is much to cheer Mr. Dunn in entering upon his new field of labour.

STOCKTON.—On Monday evening, April 4th, a most interesting service was held in the chapel, to recognise the Rev. J. T. Malyon, late of Lynn, as minister of that place of worship. The Mayor, G. Bennington, Esq. (a member of the Society of Friends), presided. The Rev. W. Leng, the late pastor, who has only recently retired after a long ministry of nearly fifty years, commenced the meeting. Mr. Briggs, one of the deacons, stated the circumstances which led to their inviting Mr. Malyon to become their minister, and Mr. Malyon assigned his reasons for accepting the call. The Rev. W. Walters, of Newcastle, then delivered an address to the church, on "Church Prosperity;" subsequently addresses were given by the Revs. N. T. Adey, G. Allen, and other friends. There was a large attendance, and Mr. Malyon's prospects of success are very encouraging.

CHIPPING SODBURY, GLOUCESTERSHIRE.—Services in connection with the public recognition of the Rev. John Brown, of the Baptist College, Bristol, as minister of the church meeting here, were held on Monday, the 11th inst. The charge to the minister was given by the Rev. Dr. Gotch, President of the Baptist College, Bristol. Interesting and appropriate addresses were delivered by the Revs. J. R. Wood; R. P. Macmaster; E. Davies, and D. Lewis. Revs. — Howell and W. Butler also took part in the service.

WEST HADDON.—About four months since an unanimous invitation was given to the Rev. F. Fielder, of London, to be

come the pastor of the church. During the time Mr. Fielder has laboured there his efforts have been attended with great success. On Monday, April 11th, a tea and public meeting was held, in recognition of his settlement as pastor. About 200 persons partook of tea. Afterwards the chair was occupied by A. Briggs, Esq., Mayor of Daventry, who delivered a very effective address upon church prosperity. The meeting was further addressed by the Revs. W. Symonds; G. Rose; F. Adams; T. Chapman; J. W. Cole; the pastor, and other ministers. The Rev. J. T. Brown, of Northampton, was absent through illness. The proceeds of the evening amounted to about £20.

HOUGHTON, HUNTINGDONSHIRE. — On Wednesday, the 6th inst., a tea and public meeting was held for the purpose of recognising Mr. Edward Cressell as the minister of the Union church in that village. The meeting was well attended. Cordial addresses of sympathy and counsel to the new minister and the people were given by Revs. Thos. Lloyd; J. H. Millard, B.A.; J. Burgess of Fenstanton, and by Potto Brown, Esq., who has for many years done much for the support of religion in the vicinity.

NEW TOWN, UPPER NORWOOD. — On Thursday, March 24th, the recognition of the Rev. J. Batey, late of Daybrook, Nottingham, took place. Joseph Tritton, Esq., presided. The services were commenced by the Rev. J. W. Richardson engaging in prayer. After an address by the chairman, he called upon E. J. Everitt, Esq., who gave a statement of the circumstances which led to the invitation of Mr. Batey to become minister of the congregation. He stated that the congregations had doubled since he came to New Town. Mr. Batey then stated his reasons for accepting the invitation. After prayer by the Rev. Mr. Sylvester, addresses were delivered by the Revs. Charles Graham, W. Knibb Lea, R. Lewis, and J. W. Richardson. Mr. Batey, on leaving Daybrook, was presented with a beautiful ebony fourteen-day timepiece, as a token of respect, and in appreciation of his efforts, by the members of his Bible classes. The Rev. W. R. Stevenson, M.A., presided, and several deacons and friends from Broad Street, Nottingham, addressed the meeting. J. S. Wells, Esq., presented the testimonial.

## SERVICE TO BE HOLDEN.

EBENEZER CHAPEL, TRING. — The anniversary services will be held (D.V.) on Tuesday, May 24th, when two sermons will be preached by the Rev. G. Wyard, of Borough Green, Kent. Service to commence afternoon quarter past two, evening six o'clock. Tea will be provided.

## PRESENTATIONS.

GREENOCK, N.B. — A social meeting of the church here was held on Tuesday evening, the 22nd March. Several of the office-bearers and members of the church gave stirring and appropriate addresses on Christian work and duty. In the course of the evening I. McIlvain, Esq., senior deacon, presented the Rev. E. Maclean, pastor, in name of a number of the friends, with a purse of sovereigns as a token of their affectionate regard; and at the same time in a few hearty and encouraging remarks spoke of the zeal and assiduity shown by the pastor in all that related to the church, his interest in the individual and particularly the poorer members, and the part he so readily took in the religious concerns of the community generally. Mr. Maclean thankfully acknowledged the gift, and also alluded to the hitherto happy and united state of the church as not only cheering for the present, but as giving promise of future and increasing success.

Rev. J. O'Dell, on his leaving Preston for Kingsbridge, was presented by his friends with a purse containing £57.

A public meeting was held on Thursday evening, March 24, at the Baptist Chapel, Presteign, to bid farewell to the Rev. J. B. Brasted, who is removing to Wrexham. Joseph Middleton, Esq., presided. The chairman alluded to the high esteem in which the retiring pastor was held by the various religious bodies represented in the town, and expressed his sincere desire for his increased usefulness in his new sphere. The Rev. J. Morris also addressed the meeting with equal warmth of feeling, and said that with others he was losing a sincere friend. Mr. William Griffith, deacon, expressed deepest regret in parting with Mr. Brasted, and presented a purse as a small token of esteem from many friends.



## NEW CHAPELS.

The foundation stone of a new English Baptist Chapel was laid in Maescywmur, Monmouthshire, on Monday, March 21st. Ten years ago the Rev. A. Tilly, of Cardiff, commenced preaching here to a few individuals, and was afterwards assisted by preachers from that town and the students from Pontypool College. It will be a neat Gothic structure of moderate dimensions. The venerable Dr. Thomas, of Pontypool College, who was present, gave some interesting reminiscences of his early work in Wales, and of the progress which nonconformity had made. The foundation stone was laid by Richard Cory, Esq., jun., of Cardiff; and among the others who took part in the service were the Rev. Mr. Morgan, the pastor of the new church, Rev. A. Tilly, — Rolands, Caerphilly, R. Williams, and Hengood.

The ceremony of laying the foundation stone of the new Baptist Chapel, Spalding Common, took place on the 4th of April. Rev. William Orton, of Bourne, gave an address, after which the Rev. J. C. Jones, M.A., pastor of the Baptist church, Spalding, laid the foundation stone. After the public tea addresses were given by Revs. J. C. Jones, Wm. Orton, J. Staddon, Mr. Donington, and Mr. Sharman. The proceeds of all the services realised over £18.

## NEW CHURCHES.

On Tuesday, March 29, a meeting was held at the Baptist Chapel, Bushey New Town, Herts, on the occasion of the formation of a church of seventeen baptised believers, gathered through the instrumentality of Mr. G. J. Knight, of Metropolitan Tabernacle College. About 150 persons sat down to tea, after which the Rev. Frank White, of Chelsea, delivered a very impressive sermon. At the conclusion of his discourse Mr. White gave the right hand of fellowship to the members, and the ordinance of the Lord's Supper was then administered, about fifty members of neighbouring churches joining with them. Mr. Knight gave a brief address.

LANGLOAN, COATBRIDGE, N.B.—On Sabbath, 10th of April, ten baptised believers formed themselves into a church (in the dwelling-house of Mrs. Cameron,

Smith's Land, Langloan), and, after sermon, the Lord's Supper was dispensed, James Wilson officiating. James Wilson has offered his services gratuitously until the church be self-supporting. £300 or £350 could build a neat little brick chapel, to accommodate 200 or 250 persons.

## MISCELLANEOUS.

THE PASTORS' COLLEGE.—During the month of March, the annual gathering of the students and friends took place at the Metropolitan College, under the presidency of the Rev. C. H. Spurgeon. This year the attendance was quite equal to that of any previous years. On the Wednesday, at the tea and supper, Mr. McArthur, M.P., presided, and upwards of £1,200 was realized. Addresses of a practical kind were delivered by C. H. Spurgeon, G. Rogers, J. A. Spurgeon, J. T. Wigner, J. Macfarlane, and the following who had been students at the College, J. R. Chamberlain, J. Collins, J. Forth, W. Whale, and C. B. Sawday.

LONDON BAPTIST ASSOCIATION.—The quarterly meeting of the association was held on Tuesday, the 12th inst., at Trinity Chapel, John Street, Edgware-road. At the Pastors' Morning Meeting, the Rev. R. H. Roberts, B.A., read a paper on "Special aspects presented by the Church of Christ in England, and the demands therefore made upon the ministry," and the Rev. E. T. Gibson, on "Holiness a power in the conversion of the World." In the afternoon the quarterly meeting of the pastors and delegates was held, at which Rev. F. Tucker, B.A., gave an address on "Science falsely so called." In the evening there was a public meeting, when the Rev. W. G. Lewis presided, and addresses were delivered by the Revs. C. H. Spurgeon, Dr. Landels, and W. J. Orsman. There was a large attendance.

UPPER BURGESS STREET CHAPEL, GREAT GRIMSBY.—The friends worshipping here have (through the kindness of John Brown, Esq.) opened a temporary Sunday-school and preaching-station in Albert-terrace, Clee. On Wednesday evening, Rev. E. Lauderdale delivered a sermon founded upon Psalm xc. 16, to an excellent audience. The following Sunday 105 scholars were added to the register, making upwards of 400 in attendance.

**ABENLINAN.**—There have been evangelistic meetings held in the chapel here every evening for the past three weeks. Mr. Rae, the pastor, and other friends have taken part in them, the attendance has been excellent, and several have been there night after night who go to no place of worship, and many are seriously impressed, some of whom first came to scoff and mock.

**BROOKSIDE BAPTIST CHURCH, DARLINGTON.**—The anniversary services of the church and settlement of the Rev. P. F. Pearce, were held on Sunday and Monday, March 6th and 7th. The Revs. J. B. Dawson and A. Halliday preached the sermons. After the tea, a public meeting was held, when the Mayor, (E. Kipling, Esq.) occupied the chair, and the Revs. E. Cornish, H. Kendall, W. A. P. Johnman, M.A., W. T. Adey, A. Holliday, P. F. Pearce (pastor), J. J. Hillocks, and S. G. Fisher, Esq., took part in the proceedings. The Mayor and speakers congratulated the church upon the successful work of their architect, W. Peachy, Esq., who had produced for a small cost as elegant, commodious, and comfortable chapel as could be wished for, and hoped he might have many to build, for Christian and conscientious architects were very greatly needed. All gave most hearty encouragement to the pastor, who had had a year of toil, lightened by considerable success. The pastor stated that when he accepted the charge there was a debt of £1600 upon the buildings, and about £50 for incidental expenses. During the year, £250 has been raised for the chapel debt, and about £250 to meet the incidental expenses. About 20 have been added to the church during the year, which now has a membership of 55. The church greatly needs help, and with a little now gives promise of becoming a flourishing cause.

**SYLVAN GROVE, KENT ROAD.**—On Good Friday, April 15th, a tea and public meeting was held in connection with this place in the British Schoolroom, Mason Street, kindly lent for the occasion, to inaugurate a Building Fund for this cause, Mr. Cooper, of the Metropolitan Tabernacle, in the chair, when the meeting was addressed by several ministers, and the pastor, F. G. Buckingham, who spoke of the urgent need there was for a new chapel in this neighbourhood, the place where they now worship being inconveniently crowded, and it was also

detrimental to the health of both pastor and people to continue where they were. Mr. Spurgeon will receive contributions for this object.

**BELLINGBOROUGH, LINCOLNSHIRE.**—We have pleasure in stating that the Rev. J. Manning, the new minister of this place, is labouring with evident tokens of success.

**SARRATT, HERTS.**—On Sunday, April 17, the first anniversary of the pastor's (Mr. R. Stone's) settlement was held, when three sermons were preached by Rev. W. A. Blake, of Brentford. On the following Tuesday a public tea, followed by a public meeting, was held, when addresses were delivered by the Revs. G. Warn, J. Clarke, A. G. Free, Messrs. T. Saunders, R. Stone, and other ministers.

**ILFORD ANNIVERSARY.**—The sixty-fifth anniversary of the old Baptist church was held on Good Friday, April 15. The Rev. J. Fleming-Houstoun preached in the morning, and the Rev. A. G. Brown in the afternoon and evening. The congregations were larger than any that have been seen at Ilford for many years, and the collections amounted to a respectable sum. In the afternoon upwards of 450 persons sat down to tea. We understand Mr. Fleming-Houstoun has resigned the pastorate of Trinity Chapel, Southwark, and is now labouring stately at Ilford.

*To the Editor.*

Regent's Park College, March 18, 1870.

I thought you would like to put the following in your magazine.

I had occasion one day to visit the parents of a Sunday-school scholar, and as I entered the house I fancied the mother wanted to communicate something important. She began by saying, "Do you know, Sir, that one day as I was going into the garden, I perceived that my little Willie (five years old) had climbed up the ladder that was leaning against the wall, and when I asked him what he wanted up there, he exclaimed with a joyful voice, 'Mother, I want to go to heaven.'" H. G.

The miners are very low down in the earth, and the light of the sun is excluded, but when they are drawn up to the surface they enjoy its rays much more than if it was constantly shining upon them, so the lower we sink in our own estimation the happier we shall be. H. G.

## BAPTISMS.

*Athenidae*, N.B.—Feb. 27, One, by Mr. Rae.  
*Bowton*, Dorset.—April 15, Ten, by G. Bragg.  
*Hillingborough*.—April 14, Eight, by J. Manning.  
*Barnstey*.—April 3, Six, by Mr. Compston.  
*Bishop's Auckland*.—March 20, One, in the river Wear, by J. P. Beel.  
*Bagbrook*, Northamptonshire.—March 31, Two, by E. M. C. Botterill.  
*Clifton*, Buckingham Chapel.—April 19, Four, by J. Penny.  
*Colonsay*, N. B.—March 26, in a lake, Two, by A. Macdougall.  
*Galcar*.—1869, Aug. 5, One; Sept. 1, One; Nov. 7, Two; Dec. 5, One; 1870, Feb. 5, Five; April 3, Four, by Thomas Bury.  
*Gillingham*, Dorset.—March 23, Four, by W. P. Laurence, the pastor.  
*Great Grimsby*, Upper Burgess-street.—Feb. 27, Five; April 10, Five, by Mr. E. Lauderdale.  
*Hamsterley*.—March 27, One; April 3, One, by J. P. Beel.  
*Leicester*, Harvey-lane.—March 23, Four, by G. T. Ennals.  
*Lochee*, Scotland.—March 27, Three, by T. D. Cameron.  
*Lincoln*, Mint-lane.—March 27, Six, by R. L. McDougall.  
 — St. Benedict's-square.—April 3, Six, by J. Cookson, M.A.  
*London District*—  
*Trinity Chapel*, John-street, Edgware-road.—April 3, Seven, by J. O. Fellowes.  
*Sylvan-Grove*, Old Kent-road.—March 23, Eight; 23, Two, by F. G. Buckingham.  
*New Church-street*.—April 13, Twelve, by Dr. Durns.  
*Hansell*.—April 11, Seven, by G. R. Lowden.  
*Vauxhall*.—March 27, Nine, by George Hearson.  
*Metropolitan Tabernacle*.—March 21, Fourteen; 24, Twenty-two; April 14, Five; 18, Eleven, by J. A. Spurgeon.  
*Manchester*, Round Chapel, Every-street, Ancoats.—Feb. 2, Two; March 2, Three; March 30, Eight, by Rev. Duncan Macgregor.  
*Marstey*, Bethel English Church.—March 20, Three, by A. F. Mills, of Pontypool College.  
*Rotherham*.—March 27, Two, by G. Whitehead.  
*Shefford*, Cambridge.—April 15, Eighteen, by B. J. Evans.  
*Southampton*, Carlton Chapel.—March 27, Two, by J. Collins.  
*Stantonbury*.—March 26, Three, by J. Hart.  
*Willenhall* (Little London).—March 20, Ten, by W. Walker.  
*Woodford*, Northamptonshire.—April 3, One, by T. J. Bristow.

## RECENT DEATHS.

THE REV. THOMAS HANDS, the subject of this notice, before he was sixteen years of age was united to the church at Birmingham, under the pastorate of the Rev. T. Swann. After being engaged in occa-

sional preaching, he was sent by the church to the Bristol College. While there his interest in missions was aroused by the appeals then being made by William Knibb, and in 1843 he sailed for Jamaica with his partner. In 1853 he and his family returned to England, and eventually settled at Brown-street Chapel, Salisbury. Here he sustained the office of pastor for three years, after which he travelled for a time on behalf of the Bible Translation and Missionary Societies. While upon one of his journeys he preached at Luton, and being approved by the Church which worshipped in the Old Meeting, he was invited to become their minister on January 24th, 1858. Here for twelve years our late friend toiled in the Master's vineyard. He won for himself the respect of a large circle of friends. He was rendered useful in many ways; especially during the last few years of his efforts considerable additions were made to the Church, the old place of worship was removed and a new one built on the site. At the close of 1869 Mr. Hands received a most cordial invitation from the church at Middlesborough to become its pastor. This he accepted, but alas! he was never permitted to enter upon the new sphere. His indisposition, which had assumed some alarming symptoms of late, grew upon him. Believing, however, that if he could reach the new home which had been the subject of so much prayer and the object of so many hopes on the part of his people and himself, he should be better, he undertook the journey. Arrived at Middlesborough, he gradually grew worse, and at midnight on March 1st breathed his last. His end was peaceful. Christ was his hope and joy. He sent messages to his old friends at Luton, and though bitterly disappointed in his dearest earthly expectation, he said, "Thy will be done." A funeral sermon was preached in the Old Meeting, Luton, by the friend and fellow minister of the deceased, T. R. Stevenson, who also preached on the same subject again in the evening in Union Chapel, which was crowded. Reference was also made to the sad occurrence by Revs. A. C. Gray, of Wellington-street, and J. H. Hitchens, of the Congregational Chapel.

The funeral took place on Saturday, March 5th, at Middlesborough. Among those who attended were Revs. J. Rossak

(Wesleyan), J. Chadburn (Independent), of Middlesborough; W. Lenz, Stockton; A. Bowden, Hartlepool; W. Walters, Newcastle; P. F. Pearce, Darlington; W. H. Priter, Barnes; and J. T. Malyon, Stockton. When the funeral procession arrived at the cemetery chapel, the Rev. W. Walters read suitable portions of Scripture, and delivered an address. Prayer was offered in the chapel by the Rev. W. Lenz, and at the grave by Mr. Walters.

ON February 10th, at Brixham, Devon, Mrs. Prudence Dugdall died, aged seventy-

seven years, who for some years was a member of the Baptist Church of Brixham. Her only hope was in the finished work of the Lord Jesus Christ. Her end was peace; her death was improved by Mr. Curtis.

ON Lord's-day, March 13th, Mr. George Wildsmith, for twenty-three years a consistent member, and twenty years deacon of the Baptist Church, Barnsley, Yorks. died at his residence, Marsbro' Dale, aged sixty years. His remains were followed to Marsbro' Cemetery by a large number of friends.

**PASTORS' COLLEGE, METROPOLITAN TABERNACLE.**

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from March 20th to April 19th, 1870.*

£	s.	d.	Mr. T. Greenwood ...	£	s.	d.	Mrs. Perrott ...	£	s.	d.		
A	Thankoffering from		Mr. T. Greenwood ...	20	0	0	Mrs. J. Neal ...	1	1	0		
	the Misses Drans-		J. T. B. ...	0	10	0	Mr. and Mrs. Phillips	1	10	0		
	field ...	5	5	0	10	0	Mr. W. Higgs, jun....	2	2	0		
	Ditto Miss Anne E.		H. R. F. ...	0	10	0	Miss L. A. Higgs ...	2	0	0		
	Dransfield ...	1	1	0	2	0	Miss Higgs ...	2	2	0		
	First fruits of a Sailor's		Mr. Walker ...	1	1	0	Mr. S. Chew ...	5	0	0		
	life-earnings ...	3	0	0	2	0	Mr. and Mrs. Vickery	5	0	0		
	Preach the Gospel ...	1	10	0	2	0	Mr. Neville ...	2	2	0		
	Legacy of the late Mrs.		Mrs. Gould ...	2	0	0	Mr. E. Arundell ...	1	1	0		
	Briggs, per Messrs.		Rev. W. Bentley, ...	1	0	0	Mr. W. Harrison ...	5	5	0		
	W. Anderson and		Mrs. Bentley ...	0	5	0	Mr. G. Creasy ...	2	2	0		
	W. T. Reave ...	19	10	0	2	0	Mrs. W. J. Mills ...	2	2	0		
	Mr. S. Taylor ...	0	7	0	2	0	Mr. Knight ...	2	0	0		
	Miss Hadland ...	2	2	0	2	0	Lady Burgoyne ...	5	0	0		
	Mr. Rowton ...	5	0	0	2	0	R. J. D. ...	1	0	0		
	Mrs. Ellwood ...	3	3	0	1	0	Miss Shevier ...	1	1	0		
	Mr. G. Ellwood ...	2	2	0	1	0	Mr. E. Cordrey ...	1	11	6		
	Miss Ellwood ...	2	2	0	1	0	Mr. W. Cordrey ...	2	0	0		
	Miss Florence Ellwood		1	1	0	1	Mrs. W. Cordrey ...	1	0	0		
	A Friendly Couple ...	10	0	0	5	0	Mrs. Barrow ...	1	0	0		
	Mr. and Mrs. Winney		5	0	0	0	Mr. W. Mills ...	1	1	0		
	Mr. and Mrs. Carr ...	5	0	0	1	0	Mr. J. J. Cook ...	1	1	0		
	Mr. T. H. Olney ...	10	0	0	1	0	Mr. T. H. Cook ...	1	1	0		
	Mr. F. Amsden ...	2	2	0	0	5	Mr. H. T. Burgess ...	0	10	6		
	Mr. W. Olney, jun. ...	1	1	0	1	11	6	Mr. S. Thompson ...	1	1	0	
	Mr. G. H. Mason ...	10	0	0	5	0	Mr. M. W. Matthews.	0	10	6		
	Mr. R. Waters ...	5	0	0	6	0	Mr. T. H. Matthews ...	0	10	6		
	Mr. W. C. Parkinson		5	0	0	10	0	Mr. E. Matthews ...	1	1	0	
	Mr. R. Smith ...	2	2	0	2	0	J. T. M. ...	1	1	0		
	Mr. G. Farniloe ...	1	1	0	1	1	Miss Richardson ...	0	10	0		
	Mr. & Mrs. R. Taylor.		3	3	0	2	0	Mr. W. H. Pastans ...	0	10	6	
	Miss Taylor ...	1	1	0	2	0	0	Mr. R. Pigott ...	5	0	0	
	Mr. D. Bourn ...	1	1	0	1	0	0	H. H. a Friend ...	0	10	0	
	Mr. and the Misses		5	5	0	0	5	0	Miss Heritage ...	5	5	0
	Dransfield ...	5	5	0	0	5	0	0	Miss Hadland ...	1	1	0
	Miss Anne Dransfield		1	1	0	2	0	0	Mr. Rogers ...	1	0	0
	Miss Godwin ...	1	1	0	1	0	0	0	Mr. and Mrs. Russell	1	1	0
	Miss A. Godwin ...	1	1	0	1	0	0	0	Miss Emslie ...	1	1	0
	Miss Anderson ...	1	1	0	3	0	0	0	Miss Hector ...	1	1	0
	Miss Johnston ...	1	1	0	2	0	0	0	Mr. & Mrs. Horniman	2	2	0
	Miss A. Johnston ...	1	1	0	10	0	0	0	Mr. and Mrs. Waugh	1	1	0
	Miss Lamonet ...	1	1	0	0	10	6	0	A Friend ...	2	2	0
	Miss Grubham ...	1	1	0	0	10	6	0	Mr. Kitchner ...	1	1	0
	Miss J. Ellwood ...	1	1	0	0	10	0	0	Mr. Marsh ...	5	0	0
	Miss M. E. Hadland ...	1	1	0	0	10	0	0	Mr. Chilvers ...	2	0	0
	Miss C. Kemp ...	1	1	0	0	10	0	0				

£ s. d.		£ s. d.		£ s. d.	
Mr. W. B. Fisher ...	3 3 0	Mr. Stiff ...	10 0 0	Mr. Baker, per Rev. W. Sargeant ...	0 2 8
Mr. J. H. Reed ...	1 1 0	Mr. W. Stiff ...	2 2 0	W. S. per Rev. W. Sargeant ...	-10 10 0
Mr. and Mrs. Stringer ...	2 2 0	A Friend in Scotland ...	20 0 0	Collection at Limpfield, per Rev. T. Cockerton ...	1 0 0
Mr. C. Waters ...	1 10 0	Mr. W. P. Coles ...	10 0 0	Collection at Landport, per Rev. T. W. Madhurst ...	10 10 0
Mr. C. Taylor ...	5 0 0	Misses Johnson ...	3 3 0	Collected by Rev. H. Bradford—	
Mr. C. G. Saunders ...	0 10 0	W. P. ...	0 3 9	Mr. J. Fulks ...	1 0 0
Mr. H. J. Burchett ...	0 10 0	Mr. Spicer ...	5 5 0	Mrs. Goodson ...	0 5 0
W. W. ...	0 10 0	Mr. C. P. Carpenter ...	1 1 0	Mrs. Mead ...	0 10 0
H. F. ...	0 10 0	Mr. Matthews ...	1 1 0	Mrs. E. Mead ...	0 3 0
J. N. ...	0 10 0	Mr. and Mrs. Huntley ...	10 10 0	Mrs. Grange ...	0 2 6
T. W. H. ...	0 10 6	Mr. Glanville ...	3 3 0	Miss Horbert ...	0 2 0
G. S. ...	0 10 0	Mrs. Willson ...	3 3 0	A Friend ...	0 2 0
Mr. Oxley ...	1 1 0	Mr. Mills ...	5 0 0	Mrs. Fulks ...	0 5 0
Mr. J. P. Bacon ...	5 0 0	Mr. E. Burkitt ...	25 0 0	Mrs. B. Pope ...	0 1 0
Mr. Whittaker ...	5 0 0	Mr. Plumbridge ...	2 2 0	Mrs. Wheeler ...	0 2 6
Mr. W. W. Shaw ...	1 1 0	Mr. R. Evans ...	10 10 0	Mrs. Brafford ...	0 5 0
Mr. T. E. Davis ...	1 1 0	J. S. ...	100 0 0	Collection at Jarrow, per Rev. W. Banks ...	1 4 6
Mr. T. Bousfield ...	10 0 0	Mr. Morris ...	5 0 0	Rev. J. C. Forth ...	0 10 0
Mr. W. C. Straker ...	10 0 0	H. M. ...	5 0 0	Proceeds of Lecture, per W. C. Jones ...	0 16 4
Mr. W. R. Selway ...	2 2 0	P. ...	5 0 0	Collection at Newcastle, per Rev. J. Spanswick ...	4 11 0
Miss Sanderson ...	2 2 0	Mrs. Burroughs ...	0 11 3	Collection at South Shields, per Rev. W. Hellier ...	2 0 0
Mr. Linnell ...	2 2 0	A Collier ...	0 1 0	Mr. Westrop Bures, per Rev. W. Whale ...	2 0 0
Rev. T. Curnel ...	1 0 0	A Friend ...	0 3 0	Collected by Rev. C. Noble—	
Mr. Scott ...	2 2 0	A. S. ...	0 1 0	Mr. J. T. Maddox ...	0 10 0
W. A. S. ...	0 2 6	M. A. E. ...	0 2 6	Mr. Kimber ...	0 10 0
T. C. ...	1 0 0	Mr. Payne, per Mr. H. White ...	1 0 0	Mr. A. Groves ...	0 2 6
E. B. H. ...	0 10 0	H. A. ...	0 5 0	Mr. E. Groves ...	0 2 6
Mr. and Mrs. W. Payne ...	2 2 0	A Friend, Edinburgh, per Rev. W. C. Bunning ...	0 10 0	Collection at Leighton Buzzard, per Rev. H. Wilkins ...	5 10 0
Mr. J. Bennett ...	2 0 0	Rev. W. P. Balforn ...	3 3 0	Rev. G. M. Stupples ...	2 0 0
Mr. S. Baines ...	1 0 0	Mr. J. Harvey ...	50 0 0	Mrs. Attlebury, per Rev. W. E. Lynn ...	1 8 0
A Friend ...	1 0 0	Mr. J. Johnstone ...	10 0 0	Rev. T. D. Camson ...	1 0 0
W. J. ...	1 0 0	C. J. ...	0 5 0	Collection at Vernon Chapel, per Rev. C. B. Sawday ...	10 0 0
Mr. J. Wilson ...	2 2 0	Miss A. Leigh, per Rev. J. A. Spurgeon ...	0 5 0	Cornwall Road, Brixton, Sunday School, per Rev. D. Asquith ...	1 4 0
Mr. E. Roberts ...	1 1 0	Mrs. Honnibal ...	0 2 6	Collection at Ridgmount, per Rev. W. Julian ...	2 14 0
Mr. W. Edwards ...	5 0 0	Mr. Croker's Class ...	5 0 0		
Mr. A. Spicer ...	3 3 0	Miss Maxwell ...	0 5 0		
J. S. ...	1 0 0	Mr. G. H. Beeve ...	1 1 0		
Mr. Nisbett ...	3 3 0	Mr. J. W. Brown ...	25 0 0		
Mr. A. Wilson ...	2 2 0	Mr. J. W. Brown, jun ...	1 0 0		
Miss Wilson ...	1 1 0	Mr. J. Balfour ...	10 10 0		
Mr. Padgett ...	5 0 0	Mr. Page ...	1 0 0		
Dr. Barrett ...	2 2 0	Miss Landale ...	1 1 0		
Mr. A. M. Arthur ...	10 0 0	Mr. S. Alexander ...	1 1 0		
Mr. T. Knight ...	5 5 0	Mr. J. Alexander ...	2 2 0		
Mr. G. Fitch ...	1 1 0	Mr. Pearce ...	2 2 0		
J. D. ...	50 0 0	Rev. W. A. Blake ...	2 0 0		
A Friend per J. D. ...	50 0 0	E. B. ...	50 0 0		
Mr. F. Benham ...	10 0 0	Mr. Jennerett ...	1 1 0		
Mr. J. Langton ...	5 5 0	Mr. J. B. Mead ...	10 0 0		
Mr. T. Rider ...	5 0 0	Mr. G. T. Congreve ...	3 3 0		
T. M. ...	5 0 0	Mrs. Pearce ...	1 1 0		
Mr. Tressider ...	2 2 0	Miss Congreve ...	1 1 0		
Mr. S. Penston ...	5 5 0	Miss Anne Congreve ...	1 1 0		
Mr. J. J. Rodgers ...	1 1 0	Miss M. H. (ann.) ...	0 10 0		
Mr. Kidd ...	1 1 0	Mr. Turner ...	1 0 0		
Mr. and Mrs. Boot ...	5 0 0	Mr. T. Mills ...	1 1 0		
Mr. Alabaster ...	10 0 0	Mr. A. W. Jennings ...	2 2 0		
Mr. Passmore ...	10 0 0	Mr. Balforn ...	3 3 0		
Mrs. Passmore ...	1 0 0	Mrs. Vertue ...	6 0 0		
Mr. Passmore, jun ...	1 0 0	Proceeds of Lecture at Warsted, per Rev. G. H. Trapp ...	1 1 0		
Miss Passmore ...	1 0 0	A Friend, per Rev. G. Wright ...	0 10 0		
Mr. W. Olney ...	5 0 0	Sunday School Bible Class, Newhaven, per Rev. W. Sargeant ...	0 7 0		
Mr. J. C. West ...	5 0 0				
Mr. W. Higgs ...	50 0 0				
Mr. R. Harris ...	5 0 0				
Mr. J. Cunliffe ...	50 0 0				
Mr. Millar ...	5 5 0				
Mr. J. Rains ...	10 10 0				
The Misses Rains ...	5 5 0				
C. A. D. ...	5 0 0				

Weekly Offerings at Metropolitan Tabernacle, March 20		37 1 2
" "	April 3	27 20 11 1
" "	" "	31 8 5
" "	" "	10 40 0 5
" "	" "	17 36 7 0
		<u>£1,390 9 7</u>

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

CHARLES BLACKSHAW.

## GOOD CONVERSATION.

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

“Talk ye of all his wondrous works.”—1 CHRONICLES xvi. 9.

THIS sentence stands in connection with exhortations to offer thanksgiving unto the Lord and to make known His deeds among the people. Thus it runs, “Sing unto Him; sing Psalms unto Him; talk ye of all His wondrous works.”

The old typical religion of the Jews, and the perverse superstition of the heathen, made some places sacred and some places unclean; some actions holy, and other actions, performed however well they might be, common, and not to be connected in any degree with holiness. But the religion of Jesus Christ has once for all swept away all holy places, and every place is hallowed wherever man is holy. Jesus Christ has consecrated the world by His presence, and wherever man chooses to worship there is a house for God. The religion of Jesus Christ has also swept away those distinctions which men make as to actions being necessarily religious or irreligious. Some will have it that to sing a psalm is to worship God—a sacred thing, but to feed the sparrows is according to them a secular matter. To come up to a place that shall be set apart for worship and there to bow the knee in prayer is adoration of the Most High, but, according to them, to perform acts of mercy and righteousness is not a tribute of homage to God. Now, the very essence of the Christian religion is just this—that it is not a thing confined to hours, and times, and places, but it is a thing of spirit. It lieth not in outward garbs or in mere words, but pervades the whole spirit of man, and makes him turn his entire life into worship; then every action he performs in its spirit and under its influence, is holiness unto the Lord. God is worshipped by servants who fulfil the duties of their station, by judges who decree righteousness, by merchants who deal justly, by children who obey their parents, and by parents who train up their children in the fear of the Lord. There is not a line to be drawn anywhere, so that you can say, “Outside of that you go beyond the sanctuary of religion, and get into the outer courts frequented by the multitude.” Here has been the great mistake which some Christians have made with regard to politics. They have supposed that a man could not be a Christian and a politician too. Hence much injustice has been done. The fact is when a man feels “There is nothing belongs to man but what may be consecrated to God,” and when he says, “I, being God’s servant, may take all that belongs to man, and devote it as holiness unto the Lord,” he reaches the highest order of manhood, and illustrates the highest style of Christianity. We cannot fully exhibit the spirit of Jesus Christ till we have learned that we must carry out in every place and in every sphere the spirit of His religion.

I make these remarks because, while we are first bidden to sing unto God’s praise, we are next told to talk about his wondrous works. There is a praising for the assembly; there is a talking for the fireside; and both are to be holy. The praise is to be hearty, sincere, unanimous, full of animation; the talk is to be equally sincere, equally earnest, equally sacred. You are not to say “I have done with praising God” when the hymn is over, and you begin to open your mouths

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upon ordinary topics; but in your ordinary conversation, in the fields, by the way-side, in the streets, and in your chambers, you are still to go on praising God, and talking of all His wondrous works.

Shall there be a connection established between such a common word as "talk" and such grand swelling words as "the wondrous works of God?" We wonder to find the little monosyllable in such a place. "Preach ye of all His wondrous works," would seem well enough; "Show them," would seem sound theology; but *talk* ye, talk ye; in your ordinary, common, every-day conversation; make the wondrous works of God to be your trite converse, your familiar talk. We must talk; we seem born to talk; we were wretched indeed if we were forbidden to speak to our fellow-creatures. Why, the world seems to be enlivened by continuous, not to say incessant talking, from the first blush of morning, on still through all the bustling day, and far into the shades of drowsy night. How our tongues are occupied! They run more quickly than our feet, and carry less, though much mischief sometimes comes from their babble. They are sharper than razors some of them, and cut deeper than swords, and kindle fire enough to set the world in a blaze. Now, this talking to which women are proverbially disposed, and in which men indulge as freely as inclination prompts them; to be heard in every street, in every house and in every workshop; this it is which is to be consecrated unto God. The streams of conversation are every where to be drawn off from the gutters and channels in which they gather defilement; to be strained, cleansed, and purified, till they become fresh, clear, and sparkling. Then the speech of human intercourse, man with man, saint with saint, redeemed from the beggarly elements of common slander and envy, foolishness and vanity, shall be lifted up as on eagles' wings till it is like the fellowship of the angels realising the prediction of the psalmist, to the praise of the Lord, "They shall speak of the glory of thy kingdom and talk of thy power."

I. Now, first to-night THE SUBJECT HERE SUGGESTED FOR OUR COMMON-PLACE TALK—HIS WONDROUS WORKS—invites notice.

Brethren, we ought to talk more about God's wondrous works *as we find them in Holy Scripture*. Do you read them? Alas! in how many a case the Bible is the least-read book in the house! I am inclined to think that although there may be more Bibles in England than any other book, there is less of Bible-reading than anything else in literature. The sacred volume seems to be scarcely known to many except from chapters read in the public services, and the quotations of the minister; while alas, alas, for us! our conversation hath very little in it of the records of the mighty acts of the Lord. But the old saints were wont to speak to one another about the historical parts of Scripture. They dwelt full often, and never seemed happier than when they were dwelling upon it, on that story of the Red Sea, when the Lord smote Rahab, and brake the head of the dragon. How they would stand together and speak of the books of the wars of the Lord, of what He did by the brook Arnon, and how He led His servants through Jordan, and brought them into the promised land, cast out the Canaanites, and slew their kings. They talked of these things, not merely as historical events, but as seeing the Lord in them all, and they so spoke and so read of them as to see in them subjects worthy of their study. I do not know how it is, but we do not get at the history of our own country in anything like the way in which one might desire, for really the wondrous works of God which He has done here in this land are such as we ought to speak of at our firesides. We should look upon the events of history and the chronicles of each day in this light, and if, as we scanned the ample page of history, rich with the spoils of time, we saw God's hand fashioning its contingencies and moulding them into destiny, and the impress of His footsteps upon all its stupendous revolutions, we should not lack for topics of conversation, but our memories would be stored, our interest excited, our minds elevated with noble

passions, and our social intercourse ennobled by the inexhaustible resources of wisdom, as we talked of all the wondrous works of the Lord.

But, brethren, OUR OWN HISTORY will enable us to relate such a multitude of tender mercies as may well become incentives to gratitude and praise. How much might we tell of what the Lord has done for us personally! Here is a subject that shall never be exhausted. Talk to one another—especially to those who can understand you because they have felt the same—of the long-suffering of God when you were in your ungodly estate; the wonders of that love which tracked you with its many warnings while you were still strangers to yourselves and to God. Talk of that Almighty power which, when the predestinated hour had come, laid hold upon you and made you yield. Speak of what the Lord did for you when you were in the low dungeon of your own self-abhorrence; how He met with you when you were brought to death's door; how Jesus appeared for you, and clothed you with His righteousness, and your spirit revived, and your heart was glad. Shall the slave ever forget the music of his chains when they dropped from his wrists, and will you ever cease to speak of that happy day, the happiest of all days, when all the chains of your transgression were for ever broken off at the love-touch of your Redeemer? Oh, no! talk ye still of the wondrous works of God as connected with your conversion. And, since that time, however quiet your life may have been, I am sure there has been much in it that has tenderly illustrated the Lord's providence, the Lord's guidance, the Lord's deliverance, the Lord's upholding and sustaining you. You have been, perhaps, in poverty, and just when the barrel of meal was empty then were you supplied. Talk ye of His wondrous works. You have been in great temptation, and when you were reeling under it, or when you were slandered and no name was thought bad enough for you, His sweet love hath appeared to you, and helped you to rejoice in this also for Christ's name sake. Talk ye of this. You have gone perhaps, Christian, through fire and through water; yours has been a very chequered life; you have fought with lions or have stood in the valley of the shadow of death, but in it all God's aid has been very wonderful. There have been miracles heaped upon miracles along your pathway. Perhaps you are like the Welsh woman who said that the Ebenezers which she had set up at the places where God had helped her were so thick that they made a wall from the very spot she began with Christ to that she had then reached. Is it so with you? Then talk ye, talk ye of all His wondrous works. I am sure you would find such talk most interesting, most impressive, and most instructive, for the things we have seen and experienced ourselves generally wear a novelty and abound in interest beyond any narrative we get from books, or any unauthenticated story we pick up at second-hand. Tell, then, how God has led you, fed you, and brought you to this day, and would not let you go.

There is a topic for you, and you never shall know how large it is.

## II. THE EXCELLENCY OF THIS SUBJECT IS BOTH NEGATIVE AND POSITIVE.

Were we to talk more of God's wondrous works there would be this negative good, that *we should talk less about our own works*. A man never lowers himself more than when he tries to lift himself up. There are some whose propensity is to use vain swelling words about their own doings, and they seem to be never better pleased than when they are bragging and saying, "*I did this; I did that; I did the other.*" "Talk ye of all *His* wondrous works." As for your puny actions, if you judge and estimate them properly, you will find more to mourn over than to boast of. Give to the Lord the glory that is due unto His name, and your discretion shall not be perilled.

If we talked more of God's wondrous works *we should be free from talking of other people's works*. It is easy to criticise those we could not rival and carp at those we could not emulate. He who could not carve a statue, or make a single stroke



of the chisel correctly, affects to point out where the handicraft of the greatest sculptor might have been improved. It is a poor pitiful occupation, that of picking holes in other people's coats, and yet some people seem so pleased when they can perceive a fault, that they roll it under their tongue as a sweet morsel. Why should this be? Why should you find fault with God's servants in this way? They are not your servants, but His servants, He will call them to account Himself. He does not ask you to be thus officious. Talk ye of His wondrous works, and you will not speak so unkindly of His servants.

Did we talk more of God's wondrous works *it would keep us from the ordinary frivolities of conversation.* In the olden times they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name. Suppose for a moment that our ordinary conversation were taken down by an eaves-dropper, as in the case mentioned by Malachi. I do not know what your conversation was about at tea time this evening, but supposing that somebody had been hearkening and hearing, and that you knew for certain that it was going to be put into a book and printed, would you feel quite easy? Supposing we could have put down in a book the talk of all our people during the day, and could have it all read out, I am afraid we should find that our talk is not always such as edifieth, and not always seasoned with salt. In fact, some Christian people never talk thoroughly good Gospel talk unless somebody is present in whose esteem it is likely to raise them, or until they get into such company as they suppose will relish it, and then they feel compelled to accommodate themselves to the occasion. The habit of thoroughly good godly talk is not common among professors. I wish it were. I wish that not only sometimes our talk were what God would have it to be, but that it were always so, that our common conversation were like salt ministering grace unto the hearers.

As there is a negative excellence about this subject of conversation, so there is also a positive excellence. Supposing we were to talk more of God's wondrous works; when the habit was acquired, *it would necessitate stricter habits of observation, and of discrimination in watching the providence of God.* Memory, the treasure house of the mind, must have its goods assorted and its records indexed so that the things of which we hear and read might not only be well retained, but easily referred to. As Cowper says—

“ But conversation, choose what theme we may,  
And chiefly when religion leads the way,  
Should flow, like waters after summer showers,  
Not as if raised by mere mechanic powers.”

Alas! the mercies of God flow by us like a river; we forget to count its multitudinous waves. We receive the mercies fresh every day, and take but slight account of them; too often they are

“ Forgotten in unthankfulness,  
And without mention die.”

The spirit of observing God in all things was prevalent amongst our Puritan ancestors. They saw God in every single drop of rain, and in every ray of sunlight. They were wont to talk about the commonest changes of the atmosphere as coming from the hand of God, to speak of incidents which we might account trivial as connected with the decrees of Him who ordereth all things after the counsel of His own will. Oh, that we too amidst the various maze of life could thus learn to track the course “ of boundless wisdom and of boundless love!” Such conversation, brethren,

would be very ennobling. Why, it would liken us to the ancient saints and the spirits before the throne. What is their conversation there? How they talk of God's wondrous works, God's works in creation, God's works in providence, God's works in grace. They are too taken up with the splendour of the Divine presence to suffer their pure intercourse to degenerate into any meaner theme. Yes, and living as we do in the presence of God, professing to have the Holy Ghost dwelling in us, and to have been lifted up from the world into communion with Jesus Christ, it ought to be our holy ambition to let our conversation be of things that are like our standing, things that are worthy of our high calling and profession, things that have to do with our election, and will help us onward to our eternal portion. We should not be so grovelling as we are did we talk more of the wondrous things of God.

And beloved, while holding this lofty fellowship of heart and tongue, *how would our gratitude glow, and what an impulse would be given to our entire life!* I do not know how you find it, but with me it is no easy matter to maintain spiritual life in the fulness of its vigour. To go week after week, month after month, and year after year, plodding on in the pilgrimage, is hard work; it needs no small degree of strength, resolve, and skill. If it were one tremendous leap we could soon perform it; if it were but a spurt in the race we might soon win the prize; but to go on, on, on, and still to keep up our zeal, still to be awake, still to be earnest, here it is one feels the need of the mercies of God to be means of grace to us, to refresh our gratitude, and put fresh fuel upon the altar. Oh! brethren, we have not lived yet. We do not seem to recognise what the Christian life really means. When I instanced our conversation just now as being poor and mean, and barren, I did but cull one mildewed leaf out of the whole field, for our whole life is much alike, I fear. The Lord revive us. What means is he so likely to use, except he employ the rod of chastisement, as the renewal of our memory of His great loving-kindness that we may be constrained to dedicate ourselves more fully unto Him?

III. But time flies; let me proceed therefore to URGE THIS TALKING, ORDINARILY AND COMMONLY, ABOUT GOD'S WONDROUS WORKS.

I have already said that it would prevent much evil and do us much good, may I not safely add that it *would be the means of doing much good to others*. If we spake often of God's wondrous works we might impress the sinner, we might enlighten the ignorant, we might comfort the desponding. You say, "But how are we to do it?" I reply, "How is it you have not done it before?" If we began early in our Christian course to make Jesus Christ our companion in the family and everywhere wherever we went, and to take Him always with us, we should never leave off; it would become the business of our life. I have noticed that many Christian people delay in this matter for years. They cultivate habits of retirement and reticence more upon this subject than upon any other. Perhaps it is a long time after they have believed that they come forward to obey the second great command of baptism, and the same shyness happens with regard to their talking about Christ in all companies. They do love Him; at least we trust they do in the judgment of charity; we acknowledge them, but having never begun at the first to acknowledge Him openly they cannot break the ice now. If they had then had the courage to say—"I have given Christ my tongue, and mean to use it for Him; I am His servant, and I mean to serve Him wherever I go," they would have continued the profession and the practice still. Brethren, is it diffidence that restrains you? Take care it is diffidence, and not cowardice; say to yourselves, each one of you—

"Am I a soldier of the Cross,  
A follower of the Lamb?  
And shall I fear to own His cause,  
Or blush to speak His name?"

What, in the presence of the noble army of martyrs who feared not to die, do you fear to speak? What, if they stood on the burning faggots for Christ, cannot you bear, if so it must be, a jeer or a sarcasm? Must you be wickedly dumb when you might do so much for Christ in the circle where His providence has cast you? Oh! be ashamed of having been ashamed. Do ask the Master that, whatever fear you have, you may be delivered from the fear of man, which bringeth a snare. "Talk ye of all His wondrous works."

But some will object, "I have not gifts or ability." Nay, my brother; my sister; it does not want any ability to talk, or else there would not be so much loquacity in the world as there is. Talk is the ordinary strain, the common-place prattle which breaks the silence of the world. It is what everybody is at. There is no gifted tongue requisite, there are no powers of eloquence invoked; neither laws of rhetoric or rules of grammar are pronounced indispensable in the simple talk that my text inculcates—"Talk ye of all His wondrous works." I beg your pardon when you say you cannot do this. You cannot because you will not. If you would you could speak well of His name. Because there is no want of ability in any one of us to say something for Jesus after an ordinary sort, I press it upon you.

Are you a nursemaid? Talk of His name to the little prattlers with whom you are intrusted. Or are you a crossing-sweeper? Friend, there are some you can get at that I could not. I will be bound to say the crossing-sweeper has a friend who would be frightened if I were to speak to him. "But I am so poor," you reply; "I work in the midst of such a ribald, blaspheming set." Ah! friend, but you can talk; I know you can; there are times when you can talk even to these blasphemers. It is little use talking to a drunken man: it is like casting pearls before swine. But he is not always drunk; there is a time of sobriety, and then it is that you are to go to work. You are not so to talk of Christ as to stop the mill, or to interpose your religion in the way of business. That were indiscreet; but there are leisure times, there are hours for dinner, there are times when they talk to you, and then is your time to talk to them. As the profane take the liberty to force their irreligion upon you, so you take the liberty to force your religion upon them. Use your wits, find out the proper times, and then turn them to the best account. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, this or that."

I have only one aim to-night; if I can succeed in it I shall be very thankful—that Christian people shall talk more of the love of God at the table, at the breakfast table, at the tea table, at the dinner table; that domestic companionship and social hospitalities may be hallowed, and this without depriving them of their genial conviviality; rather infusing into them a higher entertainment; that we who are masters shall talk of the things of God, so that our servants shall hear of them, and that servants shall so speak of Christ that their fellows shall hear about Him. The great weapon of the Christian religion has been the public preaching of the Word, nor would I disparage it, but it will never evangelise the nations unless there be attendant with it a constant reiteration of the truth preached, till it flow through innumerable little conduits into every circle of society. Wycliffe was but one man, but he taught others to read. One page of Matthew's Gospel and the Epistle to the Romans was given to each. They went out and read it in the streets. So was the truth spread until it was said that you could not meet two men on the roadside but one of them would be a Lollard. In Luther's day it was not merely the preaching of Luther, it was the singing of the hymns and the psalms at the spinning-wheel; it was the occupation of the solitary colporteur; it was the general chit-chatting with everybody, at the smithy fire, in the farm-yard, on the Exchange; curiosity was excited, enquiry was prompted, the popular conversation was inoculated; the fever of that healthful sickness—repentance

toward God—was spread abroad, and communicated from one to another. “Have you heard the news? Have you heard that Luther has proclaimed that men are justified by faith, and not by works?” It was this that shook Rome; it is this which will shake her yet again. The waking up of Christian life throughout the entire body of the Church of God, and the enlisting of the entire life of the Christian Church in the cause of Christ is an enterprise to be consummated by the individual agency of each and the general action of all who seek the glory of God and the welfare of man. Talk ye, therefore, of all His wondrous works.

Oh! that there should be any here who never thought of God, much less talked of His wondrous works. Wondrous indeed is God’s patience that has kept you alive! Marvellous His long-suffering that after having neglected Him all these years He has not cut you down! The ox knoweth its owner, and the ass its master’s crib, but you have not known God. You would not keep a dog that would not follow you. You would soon dispose of an ox that was of no service to you. Oh! why has God kept you? It is a wonder. Here is another wonder, He bids us entreat you, allure you, encourage you with a saving promise—“He that believeth and is baptized shall be saved.” Take heed to this Gospel. May the Holy Ghost make you yield to it. Trust Christ; obey Him by avowing your faith in Him, and you shall be saved.

The Lord grant it, for Jesus’ sake. Amen.

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### BLESSINGS IN DISGUISE.

How oft our hapless lot we mourn,  
 When friends beloved, decay,—  
 And bound for one mysterious bourne,  
 They pass from earth away!  
 But if it lifts our thoughts above,  
 Where nothing fades or dies;  
 The earthly loss we mourn, will prove  
 A blessing in disguise!

And when the worldly wealth we’ve stored,  
 With so much zealous care,  
 Takes wing, and that nigh worship’d hoard,  
 Hath vanished into air;  
 We much shall gain, if led to seek,  
 For treasures in the skies;  
 The trial to our souls will speak  
 Of blessings in disguise!

Rude health may fail, and heav’n decree  
 Our life’s bright hopes should fade;  
 E’en then, the chast’ning stroke may be,  
 A boon in masquerade!  
 For if in ev’ry earnest need,  
 Our trust on God relies,  
 Then will earth’s sorrows prove indeed  
 Real blessings in disguise!

W. S. PASSMORE.

## Essays and Papers on Religious Subjects.

### GEORGE MULLER AND THE BRISTOL ORPHAN HOUSES.

IN tracing the origin and progress of the five large Orphan Houses on Ashley Down we shall have to go back to the year 1835. As the visitor, wrapped in amazement, gazes upon them for the first time, he cannot help asking himself the question, "Whatever was it that caused Mr. Müller to entertain the thought of commencing such a gigantic enterprise as this?" The question deserves an answer, and it is given in the following extracts, taken from Mr. Müller's Diary:—

"Nov. 20th. This evening I took tea at a sister's house, where I found Franke's Life. I have frequently for a long time thought of labouring in a similar way, though it might be on a much smaller scale: not to imitate Franke, but in reliance upon the Lord. May God make it plain!"

"Nov. 21st. To-day I have had it very much impressed on my heart no longer merely to *think* about the establishment of an Orphan House, but actually to set about it, and I have been very much in prayer respecting it, in order to ascertain the Lord's mind."

"Nov. 25th. I have been again much in prayer yesterday and to-day about the Orphan House, and am more and more convinced that it is of God. May He in mercy guide me! The three chief reasons for establishing an Orphan House are: 1. That God may be glorified, should He be pleased to furnish me with the means, in its being seen that it is not a vain thing to trust in Him; and that thus the faith of His children may be strengthened. 2. The spiritual welfare of fatherless and motherless children. 3. Their temporal welfare."

Here, then, we have the beginning of this noble work. It was commenced with the idea of "strengthening the faith of God's own children." In connection with his pastoral labours in Bristol, as well as

through his considerable correspondence, Mr. Müller tells us he constantly had cases brought before him which proved that "one of the especial things which the children of God needed in our day was to have their faith strengthened." He longed, therefore, to have some "*visible proof* that our God and Father is the same faithful God as ever He was; as willing as ever to PROVE himself to be the LIVING GOD in our day as formerly *to all who put their trust in Him*;" and he thought that by establishing an Orphan House, and conducting it in entire dependence on the Lord's providential bounty, this visible proof would be exhibited to weak believers of all classes. That this visible proof was in some measure needed he had proved in his own case, for although "he well knew that the *Word of God ought to be enough*, and it was by grace enough to him," still "he remembered what a great blessing his own soul had received through the Lord's dealings with His servant, A. H. Franke, who, in dependence upon the living God alone, established an immense Orphan House, which *he had seen many times with his own eyes*." This remembrance causes him to draw the following conclusions:—

"I therefore judged myself bound to be the servant of the Church of Christ in the particular point on which I had obtained mercy, namely, *in being able to take God by His word and to rely upon it*. All these exercises of my soul, which resulted from the fact that so many believers with whom I became acquainted were harassed and distressed in mind, or brought guilt on their consciences on account of not trusting in the Lord, were used by God to awaken in my heart the desire of setting before the Church at large, and before the world, a proof that He has not in the least changed; and this seemed to me best done by the establishing of an Orphan House. It needed to be something which could be

seen even by the natural eye. Now, if I, a poor man, simply by prayer and faith, obtained, *without asking any individual*, the means for establishing and carrying on an Orphan House, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted of the reality of the things of God. This, then, was the primary reason for establishing the Orphan House. I certainly did from my heart desire to be used by God to benefit the bodies of poor children bereaved of both parents, and seek in other respects, with the help of God, to do them good for this life. I also particularly longed to be used by God in getting the dear orphans trained up in the fear of God; but still the first and primary object of the work was (and still is) that God might be magnified by the fact that the orphans under my care are provided with all they need only *by prayer and faith*, without any one being asked by me or my fellow-labourers, whereby it may be seen that God is FAITHFUL STILL, AND HEARS PRAYER STILL. That I was not mistaken has been abundantly proved since November, 1835, both by the conversion of many sinners who have read the accounts which have been published in connection with this work, and also by the abundance of fruit that has followed in the hearts of the saints, for which, from my inmost soul, I desire to be grateful to God, and the honour and glory of which not only is due to Him alone, but which I, by His help, am enabled to ascribe to Him."

We have been thus particular in giving as far as possible in Mr. Müller's own words the *motives* which actuated him in commencing this undertaking, that the reader may be led to understand, what in all cases we fear is not understood, that although Mr. Müller desired with his whole heart to benefit poor orphans, his still greater desire was to glorify God by strengthening the faith of His people, and demonstrating to the world that the Most High still lives to hear and answer

believing prayer. This theory lies at the root of the whole matter, and is the real key to the success that has been achieved. Had the motives of the Orphan House founder been in any respect unscriptural, mercenary, or impure, no such success could possibly have been achieved, or even expected.

Encouraged by that Scripture in the Eighty-first Psalm, "Open thy mouth wide, and I will fill it," Mr. Müller obeys the exhortation by asking the Lord for three things—"for premises, for a thousand pounds, and for suitable individuals to take care of the children." This prayer is put up on Dec. 5th, and, as we have already intimated, on Dec. 7th the first shilling is received for the Orphan House. With the exception of a public meeting held afterwards, at which there was no collection, and an explanatory statement of the contemplated project sent to the press, nothing more is done in the matter than to commit it in faith and prayer to the Lord. And what was the result? On April 21st, less than six months after Mr. Müller had decided to set about the undertaking, the first Orphan House is opened by a day being set apart for prayer and thanksgiving. This house, hitherto inhabited by Mr. Müller himself, is situated at No. 6, Wilson Street; it is rented for one year, on the ground that it is large, cheap, and suitable; it is furnished for thirty orphan girls, a matron, and a governess; and now on the opening day twenty-six of these orphans have arrived, the total number required to make the house "full" being expected after a short interval. It might have been thought by some that with thirty children to keep by means of faith and prayer the benevolent founder would imagine that he had a family large enough to look after without further increasing his responsibility. But if any thought so they were mistaken. Seven months elapse, and then we find a *second* house opened in the same street, as an Infant Orphan House; the latter part of the same year witnesses the opening of a *third* house for Orphan Boys; and, as if these were not enough,

in the year 1843 a *fourth* house is rented for the older girls; each house, of course, tending to increase the expenditure at the rate of some hundreds per year. These additions, however, are made by Mr. Müller to show the world that, notwithstanding his faith is often severely tried, it is nevertheless not at all shaken. And what does the sequel prove? Does it show that the Lord forsook His servant who thus ventured to put his trust more and more in Him? It proves quite the contrary, for in less than two years after the work was commenced we find Mr. Müller recording with joy that the whole of the thousand pounds which he had asked the Lord for in his first prayer was fully made up, and that *without one single individual having been asked by him for anything*. Supplies of money in large and small donations, as well as articles of furniture needed to furnish the Orphan Houses, come to hand day by day; the orphans are decently clothed, and fed with plain but nourishing food; the labourers in each establishment have their wages paid; and not a single Institution suffers in consequence of the enlargement of the Orphanage time after time. This is the state of things in the year 1845, when 140 inmates in the Orphan Houses have to be provided for; and now at this juncture a circumstance occurs which, however trivial in itself, is the means, in God's good providence, of sending the orphans to a healthier and more suitable locality, and of the building of the present Orphan Houses on Ashley Down.

This incident may be thus briefly related:—On October 30th, 1845, Mr. Müller receives a polite and friendly letter from a gentleman who lives in the same street as the orphan children. In this letter he courteously states that the inhabitants of the adjoining houses were in various ways inconvenienced by the Orphan Houses being in Wilson Street; and he leaves it to Mr. Müller's judgment to consider if it would not be advisable to think about a removal. This leads Mr. Müller to turn the matter over in his own mind, and, as a business man, he makes out a sort of balance-sheet,

heading the first page, "Reasons for removing from Wilson Street," and the second page, "Reasons for remaining in Wilson Street." The balance of reasons preponderates largely in favour of the removal from Wilson Street; and after much prayer and consultation with the brethren, Mr. Müller determines to build one large Orphan House, capable of accommodating 300 orphans, when a large piece of ground in the neighbourhood of Bristol can be obtained; and forthwith prays to the Lord to send him TEN THOUSAND POUNDS to build it. Humanly speaking, how unlikely it was that he should have this prayer answered! But the thought that the God who had sent him in answer to his first prayer one thousand pounds could as easily send him ten thousand, encourages him, and so, nothing daunted by the largeness of the sum, he prays for it, waits for it, and believes that it will come.

Fifteen days pass away, and every day earnest prayer is offered up for means to build with, but not a single donation comes in. At this time a brother arrives who gives Mr. Müller "great help." But in what way? By contributing a large donation towards the building fund? No, for he had none to give; but simply by encouraging Mr. Müller to build, and by saying to him with regard to the construction of the building, "You must ask help from God to show you the plan, so that all may be according to the mind of God." Thirty-five days pass away, and still nothing is given. But prayer is still believingly offered, and now what happens? As we have already stated in our summary, on the thirty-sixth day one thousand pounds come in for the express purpose of building the Orphan House. Soon after this Mr. Müller receives help in another shape, which he thus records:—

"Dec. 13th. On the thirty-ninth day my sister-in-law, who had been for some weeks absent in London, and who had now returned to Bristol, told me that she had met a gentleman in London who, having quite recently read with deep interest the narrative of the Lord's dealings with me, wished to know as

many particulars about the work in my hands as he could. Being told by my sister-in-law that I purposed to build an Orphan House, he, an architect, offered to make the plan and superintend the building *gratuitously*. Unsolicited, he pressed this matter upon her with deep and lively interest. I hear also that he is a Christian. The fact that this offer comes *unsolicited*, and from a Christian architect, shows especially the hand of God. This is the *second* proof that God will help me in this matter."

On the fifty-fifth day a second donation arrives in the shape of £50; and then we have the following interesting entry:—

"Dec. 30th, 1845. This morning I came in course of my reading to the commencement of the Book of Ezra. I was particularly refreshed by the two following points contained in the first chapter, in applying them to the building of the Orphan House.—1. Cyrus, an *idolatrous* king, was used by God to provide the means for building the temple at Jerusalem; how easy, therefore, for God to provide ten thousand pounds for the Orphan House, or even twenty or thirty thousand pounds, if needed! 2. The people were stirred up by God to help those who went up to Jerusalem. Thus it is a small matter for Him to put it into the hearts of His children to help me in desiring to build this house of mercy unto His name. This meditation I had before breakfast. After family prayer in the morning I had again my usual season for prayer about the building, and at this time it was particularly coupled with thanksgiving for the £50 received last evening, and with entreating blessings on the donor. I was now looking out for more, as I am doing day by day, when this afternoon I received from a person at Clevedon 2s. 6d., from her grandson 6d., and from the sister in the Lord who brought the money the change, which she did not wish back, being another 6d. These donations, though small, are nevertheless very precious to me, as I take them as further proofs out of the hands of God that he will most assuredly bring this thing to pass. This evening I

received one thousand pounds towards the Building Fund. When I received this donation I was as calm, yea, as perfectly calm, as if I had received a single penny; because by God's grace I have faith in Him, and therefore I am looking for answers to my prayers, and am sure that God will give every shilling that is needed."

(To be continued.)

## THE SPECIAL PRIVILEGE OF THE TRUE CHRISTIAN.

BY REV. T. W. MEDHURST.

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."—ROMANS viii. 28.

THE Apostle commences his epistle by stating the solemn fact that "all have sinned, and come short of the glory of God:" that "there is none righteous, no, not one." Having proved Gentile and Jew alike sinners before God, he next shows the insufficiency and helplessness of the law to justify the sinner. It can only justify the innocent; it must condemn the guilty. The sinner must have a righteousness commensurate with the law's strictest demands, or he cannot be justified in God's sight. Such a righteousness the sinner cannot work out for himself, but such a righteousness the Lord Jesus has worked out in behalf of all who believe in His name. To believe in His name, is to trust in the Lord Jesus Christ, as the anointed servant of God, and the only Saviour of sinful men. Faith is more than a mere mental apprehension and appreciation of Jesus; it is a confiding trust in Him, and a perfect acceptance of Him, as our PROPHEET to instruct, our PRIEST to atone, and our KING to govern. *All who have this faith, are saved, are justified, are true Christians;* and "being justified by faith," they "have peace with God through our Lord Jesus Christ." To all such the



special privilege of the text at the head of this paper belongs.

It is intended for the *common* benefit of the Church of Christ, and for the *special* benefit of each true believer. Said a poor Christian, when her minister asked, "Mary, how are you getting on?" "O, I get on fine, sir. True, sometimes I'm a bit weary, but then I take a rest awhile in my arm-chair." "Your arm-chair," said the minister with astonishment, looking round the poorly furnished room; "and where is that?" "Why, sir," she replied, "if you open my Bible, that blessed book! and turn to the twenty-eighth verse of the eighth chapter of Romans, you'll find it—'*All things work together for good to them that love God, to them who are the called according to His purpose*'—that's my arm-chair, and I often find it very comfortable."

We will meditate a little on each word of this "exceeding great and precious promise." Holy Spirit, lead both writer and reader into an experimental knowledge of its sweetness!

I. Notice THE CONFIDENCE EXPRESSED. The Apostle does not say, "we hope," or, "it is probable," or, "we desire," but with assurance he says, "We KNOW." And each child of God may have the same confidence; for Paul's statement is confirmed by sundry passages of Scripture. Take two. "All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." Psa. xxv. 10. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. iii. 21-23. In Christ, as Mediator, dwells all the fulness of the Godhead, and that fulness resides in Him for His people.

"A fulness resides in Jesus our Head,  
And ever abides to answer our need:  
His fulness shall yield us abundant  
supplies;  
His power shall shield us when dangers  
arise."

II. Glance at THE UNIVERSALITY OF THIS PROMISE. "And we know THAT

ALL THINGS," not some merely, not even the greater part, but "all things" are being worked by God for the welfare of His children. "All things" without and within; foes seen and unseen; "all things" past, present, and to come; "all things" in heaven, on earth, and in hell, subserve the purpose of Him who worketh all things according to the counsel of His good pleasure, and that good pleasure is the everlasting well-being of all who love Him.

III. Look AT THE CEASELESS ACTIVITY WHICH PERVADES GOD'S UNIVERSE. "All things WORK." Nothing is idle, everything has a purpose. The sun works by day; the moon and the stars work by night; vegetable, animal, and human life is incessantly at work. Good angels work as they constantly minister to those who are the heirs of salvation. Bad angels work as they untiringly obey the behests of the prince of darkness. God the Father, without fainting or wearying, works in Providence. Jesus the Saviour, by day and by night, is engaged working out the great purposes of redemption. The Holy Spirit is ever present in the Church, working, as He takes of the things of Christ, and reveals them unto the saints. The great law of "all things" is work.

IV. See THE UNIVERSAL CO-OPERATION AND HARMONY OF "ALL THINGS." They "work TOGETHER" without confusion or conflict. They do not work separately, but all in harmony with each other, and all with the same end. To our short sight there often appears discord and opposition. Light and darkness, sin and holiness, prosperity and adversity, flesh and spirit, seem to hinder and counteract each other. This is our ignorance. As the several parts of a complicated piece of machinery "work together" to accomplish the purpose of its designer, and as the several ingredients which make up the prescription "work together" to effect the cure desired by the physician, so "all things work together" in furtherance of God's design. There is nothing fortuitous in God's Word, nothing happens by chance, all is working out God's plan, all is

tending to the good of His people, and His own glory.

V. OBSERVE THE GLORIOUS TENDENCY OF "ALL THINGS." "All things work together FOR GOOD." Here we must learn to trust in God; He says it, therefore it must be true, for He is the God of truth, who cannot lie. Past facts, however, may be adduced to prove the grand truth that "all things work together for good." Adam's sin has been over-ruled by God for the accomplishment of His purpose of atoning love. Had sin never entered the world, we had not known the perfections of God as they are manifested at Calvary. The jealousy and cruelty of Joseph's brethren were providentially used by God for the preservation of the seed whence sprung the world's Redeemer. The rejection of Jesus by the Jews was the means by which God made known the riches of His grace to fallen man. The crucifixion of Jesus was *man's culminating guilt, yet God worked by that His richest purposes of mercy.* The destitution and wretchedness of the Prodigal Son "worked together" to bring him back to God. And so, in our experience, have we not found our choicest blessings were often brought to us by means of our deepest adversities? To this most Christians must readily assent. The "good" that "all things work together for" to the true Christian, is not the good the mere worldlying seeks after. It is *substantial* good, *spiritual* good, *eternal* good, *aye*, and *sometimes temporal* good. When the learned and pious Bernard Gilpin was accused of heresy to that monster of cruelty, the execrable Bishop Bonner, that wicked miscreant sent down messengers to have him apprehended. Although Mr. Gilpin was informed of this he scorned to fly; consequently he was taken, and started for London. His favourite maxim was, "*All things are for the best!*" Upon the journey he broke his leg. Said one of his inhuman captors jeeringly, "*Is all for the best now?*" The good man replied, "*I still believe so.*" And so it proved; for before he was sufficiently recovered to

continue his journey, Queen Mary, of odious memory, died, and instead of proceeding to London to die a martyr at the stake, he returned home in triumph again to preach the glorious glad tidings of God, to the great joy of the people of his charge. Old Jacob once said, "All these things are against me;" but was it so? Nay, the end proved that all those things were working together for his good. Were the persecutions through which the Church of Christ has passed for her destruction? No, blessed be God! He caused them to "work together" for her extension. "Out of the eater came forth meat, and out of the strong came forth sweetness."

VI. NOTE THE CHARACTERS TO WHOM THIS SPECIAL PRIVILEGE BELONGS. "*Them that LOVE GOD.*" Unbelievers and believers may agree upon many points, but here is one upon which they never can agree. No unbeliever can "love God." "The carnal mind is enmity against God, for it is not subject to the law of God; neither indeed can be." The character of every unbeliever may be thus tersely described, *he loves not God.* The character of the believer is diametrically the opposite of this, *he loves God*, and desires to love Him with an ever-increasing love, with all his heart, and soul, and mind, and strength. Christians may differ upon many points, some of greater, but most of lesser importance, but here is one point upon which all true Christians agree, **THEY LOVE GOD.** They love Him as their Father, as their King, as their present portion, as their future inheritance. Their language is, "Whom have we in heaven but Thee, and there is none upon the earth that we desire beside Thee!"

Those to whom this special privilege belongs, are further described as "**THEM WHO ARE THE CALLED ACCORDING TO GOD'S PURPOSE.**" This denotes, not the general call of the Gospel, which is to all men universally, without exception; but to the special, effectual call which all God's people receive, when they are "made willing" in the day of God's power. They are called from

death in trespasses and sins to life in Jesus Christ; from darkness to light; from sin to holiness; from bondage to —, to the liberty wherewith God makes His children free. These characters, and these only, have an interest in the special privilege of the text. "All things work together for good," not to all men, but only "to them that love God, to them who are the called according to His purpose."

VII. Ponder THE REASON OF THIS BLESSEDNESS. God's "PURPOSE." This is the pivot on which all God's dealings with His people turns. Redemption and calling are not after-thoughts with God. They are a part of His eternal purpose. God causes "all things" to "work together for good" to believers, because such is the counsel of His own will.

What is THE PRACTICAL CONCLUSION of all this? It is this. If "all things work," *we must work too*, or we are out of harmony with God's universe. If "all things work together for good," it should be our aim that all our actions, words, and thoughts, should *tend to goodness*. We should seriously, and without partiality or prejudice, examine

ourselves, that we may know whether we "love God," and are "the called according to His purpose."

Learn the way of salvation. *Trust in the Lord Jesus Christ*. Simple faith is massive and grand. Henry Kelsall, of Rochdale, who has just been called home in the seventy-sixth year of his age, and who had been princely in his liberality to the cause of God, gave this as the ground of his hope as he lay on his death-bed, "JESUS CHRIST HAS INVITED SINNERS TO COME, AND I HAVE ACCEPTED HIS INVITATION." That is simple faith—the faith that links the soul to Jesus the Saviour of sinners.

"Faith owns the sceptre through the cross,  
And yields obedience true;  
Counts all things else but earth and  
dross,  
To keep the Lamb in view.

"To live upon Christ's precious death,  
Is Faith's divine repast;  
The language of Christ's dying breath,  
Is what Faith holdeth fast."

*Landport.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XXX.—ONE-WORD TEXTS.

"Shunem."—2 Kings iv. 18, &c. No. 2.

IN our former sketch we referred to the situation of Shunem, and to several particulars in the interesting life of the woman whose name and deeds are recorded in the narrative of Old Testament history. Her blessedness lacked one ingredient of happiness. She was childless, and this gift of a son filled her cup to overflowing. But as we should weep as though we wept not, so should we rejoice as though we rejoiced not. Moderation in grief as well as in joyfulness is always best to the residents in this valley

of change and tears. Observe now how the dark shade of the picture is turned to our view. For see—

I. HER DISTRESSING AFFLICTION.—Her child, so unexpectedly given, is taken away. All the events connected with her loss add to the reasons for bitter sorrow.

1. *The Time is Harvest.* Season of bountiful rejoicing and family gladness.

2. *The Suddenness of the stroke.* Sent to the harvest field, he is suddenly smitten, and falls prostrate and helpless, and has to be carried back to his mother.

3. *Maternal attention fails.* Nursed on his mother's knee, and absorbing her extremest attention, at noon he expires.

4. *His age adds to the grief.* For he

was now beyond the perils of infancy, and his life was one of early and brightening hope. As her son, and only son, we perceive how keenly the stroke pierced her affectionate soul. But see—

#### II. HER NOBLE, HEROIC COURSE OF ACTION.

1. She *sends a request* for the aid of a servant to her husband. Probably keeps secret their mutual loss (see vv. 23, 24). Earnest and prompt, she prepares for her journey.

2. The *Journey undertaken*. It is to Carmel, the abode of the prophet Elisha, a five hours' journey from Shunem. Her activity and speed.

3. The *Prophet observes* her at a distance (v. 25). Informs Gehazi, and posts him off at once to meet her.

4. The *questions* he is to *ask her* (v. 26). How natural, social and kind! "Is it well . . . with thee? with thy husband? with the child?" And now hearken—

5. To her *godly answer*. "It is well." Faith, hope, submission, all unite in her reply—"It is well." God does all things well. In giving, in taking, in exalting,

in depressing, in filling the cup, or dashing it to the ground,

"Good, when He gives," &c.

6. Then see the *agony* of her *spirit* (v. 28). How she recurs to her past history so modestly and piously, and yet with so much emotion. And now notice—

#### III. WHAT THE PROPHET DID.

1. Sends the prophetic staff by Gehazi (v. 29), and, with this, special orders.

2. *Returns with the woman* to her home, for she will not leave him (see vv. 30-32).

3. By *God's power* raises the *child to life* (v. 33). Both means and prayer employed.

4. Gives the *child back again to the mother* (vv. 33-37). What a scene! Hades returns the spirit of the boy; he gives signs of restored animation; he breathes, lives, and is again in the lap of his noble, believing, rejoicing mother. Observe, in conclusion—

1. Our earthly blessings are all mutable.

2. Trials often tread on the heels of special blessings.

3. Faith and hope in God cannot be misplaced.

4. God honours those who honour Him.

## Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

### STRANGE LODGINGS FOR RICH SOULS.

MATTHEW HENRY says, "It frequently falls out that a rich soul is lodged in a crazy body." We have found this to be true. Some of the richest souls we have ever met with have been found in bodies that were so crazy that every nerve seemed to be weakened, and every joint to be out of tune; and yet, though they were laid for months and years on beds of pain, within them were souls so happy and triumphant that they could do little else but bless and praise God for His goodness and mercy both night and day. What a sterling proof is this of the power of Christianity to sustain suffering

men and women when nothing else could sustain them. Ah! better have a crazy body and a rich soul than a sound body with a poverty-stricken soul.—H. W.

### PASTORAL OVERSIGHT NEEDED.

I AM in hope that most of you who are present may live to see the day when the neglect of private personal oversight of all the flock shall be taken for a scandalous and odious omission, and shall be as disgraceful to them that are guilty of it as preaching but once a day was heretofore. A schoolmaster must take a personal account of his scholars, or else he is like to do little good. If physicians should only read a public lecture on

physic their patients would not be much the better of them; nor would a lawyer secure your estate by reading a lecture on law. Now the charge of a pastor requireth personal dealing as well as any of these. Let us show the world this by our practice, for most men are grown regardless of bare words.—  
DAXTER'S REFORMED PASTOR.

#### RICHES AND SUICIDE.

THE other day I read of a rich widow lady in London who committed suicide by cutting her throat. And why did she commit this fatal act? It was proved that she was possessed of property to the value of more than £40,000; and yet she was *afraid* of poverty, and denied herself the common necessaries of life. Will earthly riches in themselves make

people happy? Let those who think so, and who set their heart on them, ponder over this sad case!—H. W.

#### CALVIN'S NOBLE SPIRIT.

WHEN Calvin was a very young man disputes ran high between Luther and some other reformers on consubstantiation, and among the rest Calvin came in for his dividend of abuse. Being informed of this he meekly replied in a letter to Bullinger, "It is a frequent saying with me that if Luther should even call me a devil, my veneration for him is notwithstanding so great that I shall ever acknowledge him to be an illustrious servant of God." What a noble spirit was this of Calvin! How worthy of imitation!

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## Tales and Sketches.

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### LORA STANDISH'S SAMPLER.

A MEMORIAL OF THE PILGRIM FATHERS,  
BY  
THE AUTHOR OF "TROUBLOUS TIMES."

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#### CHAPTER IV.

AND now she gambolled about him till two pair of fierce eyes glaring out from among the brushwood made the dog fly back to her master for succour. By inadvertency he had left his musket behind, and the grisly wolves seemed to know it; but Master Goodman, seizing the broken fragment of a tree-bough near at hand, made of it a club to defend himself; moreover, being a man of courage, he (with Nell held close under his left arm) boldly fronted the gaunt beasts, which in the shortening daylight showed as if of monstrous size, and who, stealing out of their covert, had composedly seated themselves upon

the ground, and now began to grin with their long, sharp teeth in a way that, cold as Master Goodman was before, seemed to send the ice of death itself through his blood. Yet he knew the danger of turning his back, for the moment he had done so their strong paws would have been tearing at his shoulders. But the Lord watched over, and gave him a signal deliverance. Just as they were preparing to come to closer quarters, a shot fired by one of our people out fowling hit the head of the biggest, and this, followed by another, so scared 'em that they stopped their grinning and fled away. So Master Goodman with his little dog reached our huts safely. But this poor youth was never again to see her Nell was named after, and to whom he charged Master Jones, of the *Mayflower*, to give four out of the eighteen curious arrows, headed with deer's horns and eagles' claws, dropped in fright by some Indians, and which our people sent home by him as tokens

for their friends in England. And Master Goodman's sweet friend was directed to put hers above the bough-pots in her little summer parlour. But long before she got them, or half the cold of that cruel winter was spent, poor Master Goodman was laid where my blessed mother lies, and the little dog followed his dead master, as true and pitiful a mourner as ever wore a black coat. And young Mistress Howland, Elizabeth Carver then, took the poor thing up in her arms from Master Goodman's grave and brought it home, and would not suffer it to leave her. But spite of all her care the little faithful heart pined with grief, and not long after, whilst feebly trying to lick Mistress Elizabeth's tender hand, poor Nell gave a sharp shiver, stretched herself out, and died.

Last time father returned from Nanset, whither he had gone to traffic for corn and fur, my stepmother, not expecting him so soon, had set off to our new place, Duxberry, leaving me in charge of the house till she came back. But being used to his surprises, we are rarely taken unawares. Some kind of savoury meat is always kept in readiness to turn on the spit or hiss on the gridiron, and this particular evening he brought home what he calls a soldier's stomach (for, God be thanked! he eats, as he does everything else, right heartily) to his supper, and as I waited on him where he sate at table—with our great delf bough-pot that was brought away from Leyden standing on a shelf above his noble head, and which I take care in summer to keep full of fresh, sweet roses, green wilding branches, and what other flowers I can get—my father was so pleased with the manner of my tendance that he told me there was a chest of English goods coming, in which were gown-pieces of silken stuff, and that I should have one as well as mother, and a beaver hat; upon hearing which good news I made bold to throw my arms about his neck and kiss him on both cheeks. "Truly a pretty sight, Captain," said a pleasant voice at our open casement, and lo! there stood Governor Bradford,

who, hearing father's arrival, had come to see him without delay, and the while they discoursed together I silently busied myself with my knitting, seated on my little joint-stool in the corner. But presently young Master Isaac Robinson followed, along with Master Richard Sayers—he who had been so drawn by Master Robinson's (the father's) heavenly preaching as to settle awhile in Holland, and when he could hear the voice he loved no longer hastened with others of the Leyden flock out hither. Master Sayers is of a very noble stock, his great grand-dame, the Lady Anne Kuyret, being descended from one of England's most famous kings; and 'tis said he is rightful heir to a great estate there. But his kinsfolk were Papists, and their disdain and anger waxed so hot that in grief of heart he was heard to exclaim, "How did my soul, when sick of vain contentions, long for peace and sigh after a place where I might worship God with a free conscience whilst I lived, and at the last die in quietness; and verily He has led me where I find what I sought, for if there be no riches here, thanks to His mercy neither is there any griping poverty, and the fields of corn and flax, with the grass waving green by the brooks, are pleasant to the eyes of they who have cleared and planted their portions of the waste around them."

Before these young gentlemen had well exchanged greeting with my father and our Governor, Elder Brewster stepped across the threshold, and thus the discourse became general, and as I sate unobserved in my corner, I could not help hearing much of what they said. It so happened that Governor Bradford had just received certain letters, or advices as he called them, to which he had writ answers that my father and the others craved leave to hear him read, and he, readily consenting, produced his letter-book, a famous book with clasps, and which Elder Brewster had strongly bound in a coat of leather. Our worthy Governor is so ready with his pen that, besides storing of letters in this book, he has likewise kept record in its pages of divers matters concerning

our people from the very first time of their coming here, and lacketh not encouragement to continue it. For my father declares this letter-book to be as full of pictures to the mind's eye as ever the paintings by the famous limners in Holland were to those of the body, and as he is of too active and stirring a spirit to be much given to the quiet of reading himself, he saith when he has a leisurable hour there are few things he loves better than to hear our Governor read that which he has so happy a knack of setting down with pen and ink. "The writing of Miles Standish," cries father, with a laugh which makes the hearts dance of they who hear it (and it *can* be heard a pretty way off), "is scarce comelier or more cypherable than the marks made by King Massasoit when he signeth a treaty. But thine, William Bradford, will be a pattern for they who come after us to take copy from." "As will thine own brave actions, Miles Standish, if my poor pen can do 'em justice." "Tut, tut, man," replied father quickly, "'tis time now for me to bid thee shut close the clasps of thy jewel of a book." For my father has a distaste for praise given to himself, even from the sincere lips of a friend, though none more ready than he to acknowledge and reward merit in another.

"The chiefest affliction," said Governor Bradford, "and the one which made all our other miseries upon landing in these then unknown parts seem light to bear compared with *that*, was the seeing our fellow-voyagers, the dear companions of our perils, the friends with whom in England and Leyden we 'took sweet counsel together,' dropping day by day so fast that we began at last to fear there would not be enough left to tend the sick, perhaps bury the dead." "But ye, my friends," observed Elder Brewster, looking toward my father and our Governor, "both of ye (for thy strong hand, Miles Standish, proved then near tender as a woman's) did whatever kind offices ye could for they whose eyes ye often had to close—ay, and with hearts pierced to the core yourselves, as each of ye had

lost his wife, 'a wife of youth,' too." On hearing this my father fetched a sigh so deep that the blossoms in the bough-pot (it was my own mother's) seemed to quiver thereat, and two or three of the delicate leaves dropped lightly down upon the sleeve of his doublet, whilst Governor Bradford leaned his forehead against the palm of his outspread hand. "When," continued our Elder, "it pleased the Lord as at this awful season to try us with extreme of cold, so that as the water froze on our coats we said 'Who can stand before it?' and 'He casteth forth his ice like morsels.' Next hunger, as in the famine time, and we knew unless God sent relief shortly we must die, when in came that goodly ship laden with provision we had counted a wreck; and then the great drought. But never shall I forget how the women-folk of our little company in each of these, as indeed any other time of sharp trial, strove to cheer and help us, going out into the fields in the seed-time of that year of scarcity, that more corn might be planted; truly these were days when the weak waxed strong—yea, I was going to say strongest of all, for these our tender fellow-labourers neither murmured nor looked back with regret to the land of fulness and plenty most of them had left behind." "Ay," said Father, again joining in, "even young children seemed to learn of their mothers to be patient and make the least disturbance possible, when their little pinched faces began to tell the dimmest of tales. 'Twas then I mind seeing Mistress Soule give her little son a small cake, but he, though eager to eat, fixed his observant child-eyes sharply upon his mother, and taking note of her thin, sunken cheeks, set down the cake again, and though she tried hard to persuade him that she (Oh, the fond mother's innocent cheat!) was not hungry, never a morsel would he taste till his mother had first taken a piece for herself." And here my father brushed his hand across his eyes, which he never does save when strongly moved.

(To be continued.)

PAMPHLETS AND SMALL BOOKS.

*The Plymouth Brethren: Their Rise, Divisions, Practice, and Doctrines.* A Lecture, by EDWARD DENNETT. (Elliot Stock.)

THIS excellent lecture is just the thing by which general readers may comprehend that specious, assumptive plausibility, "Brethrenism." The errors of their teaching is given by clear quotations from their own writings, and the author of this lecture is too manly and upright to give garbled extracts. We heartily wish that this effective exposé could be very widely distributed, so as to be in some measure an antidote to the evils it so ably exhibits and condemns.

"*Shall I Live For Ever?*" &c., &c. By WILLIAM BARKER, Hastings. (Elliot Stock.)

WE hate long titles of books, of dry books, and of all books, and especially of small books. So we simply say that this well-written pamphlet is designed to show from reason and Scripture that man is naturally immortal, and that the punishment of sin will be endless, in refutation of the much-agitated theories of "Annihilation," "Restoration," and life only in Christ. We unhesitatingly say that Mr. Barker deserves to be carefully read and devoutly pondered, especially by all doubters, and persons unsettled in their convictions on these momentous subjects. The pamphlet is printed in good-sized type, and does author and publisher much credit. We hope to hear of its very wide circulation.

"*The Pulpit and the Pews, &c.*"

HERE are fourteen very passable rhymes exhibiting the spirit and collisions between pew and pulpit, and with a closing one on the "Consumptive Prayer Meeting," keenly and truly told. We heartily wish one of these collections of Christian satires could find their way into every pew in all our places of worship. We feel persuaded they would either kill or cure a great many of our miserable obstructives to the vitality and progress of the Gospel in our churches. We regret the price is not given, but as it only comprises some thirty-two pages, it cannot be much.

*Correspondence on the subject of circulating Roman Catholic versions of the Bible by the British & Foreign Bible Society.* (Morgan & Chase.)

MR. ROBERT BROWN, treasurer for twenty years of Barton-on-Humber local British and Foreign Bible Society, has entered the lists with the Parent Society, and here the correspondence is fully given. Our conclusion is, that the evasiveness of the London secretaries is in thorough keeping with the corrupt versions they still persistently circulate.

"*Theodosia Ernest, or the Heroine of Faith.*" Part I. 3d. (Elliot Stock.)

THIS is a reprint of an American work, is very well written, and in a style so graphic that it keeps up the attention of the reader to the last. Observe it is a thorough BAPTIST BOOK, close communion and all, and has had great popularity on the other side the Atlantic.

"*Sympathy in relation to Popular Instruction.*" By W. T. IMESON, B.A. (Elliot Stock.)

A TIMELY lecture, and well worth reading.

"*Feathers for Arrows, or Illustrations for Preachers and Teachers. From my Note Book.*" By C. H. SPURGEON. (Passmore & Co.)

AN admirable book for continuous reference, and abounding with telling and apposite facts, incidents, and illustrations. While it is adapted to all orders of Christian readers, preachers and Sunday-school teachers will find it an invaluable treasury of things new and old. May it be circulated by hundreds of thousands!

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A SWEET, well-told, short narrative of a converted Roman Catholic woman, who was the honoured instrument of leading her medical attendant to the Saviour, and to a happy, triumphant death, through faith in His blood. We hope it will have the widest possible circulation. It is printed in large type and on good paper.

PERIODICALS, &c.

*The Sword and Trowel* is unusually good. Mr. Spurgeon's quaint and excellent sermon is worth much more than



the price of the number. *The Quarterly Record of the Trinitarian Bible Society* is thoroughly valuable, and deeply interesting to lovers of the pure Word of God. *The Shield*. No. 7. This periodical is raised up to defend the womanhood of our land against the indignities and atrocities of that foul "Contagious Diseases Act," and it ought to be sown broad-cast through the nation. It is only one penny. *The Ragged School Union Magazine* is ever true to its object. *The Amateur Authors' Magazine* (No. 2) is by no means unworthy of public favour, and we hope will succeed. *Sunday School World* replete with real aid for all workers in the Sunday-school. *Our Own Fireside* contains a month's instructive and profitable reading. We wish it were in every household in the land. *Methodist Family* is full of charming articles. *The Hive* overflows with honey for Sunday-school bees. *Plain Words*. A Dublin monthly, rich, evangelical, and of the right tone of catholicity. We commend again with all earnestness *The Appeal*, the good old *Gospel Magazine* and *Scattered Nation*.

*The Christian*, weekly and monthly, Part II., is a continuous record of revival work, and contains well-written articles on every phase of spiritual and practical religion. (Morgan & Chasc). *The General Baptist Magazine* is showing signs of considerable improvement under the new editor; several good writers are assisting with valuable papers, which are giving both vigour and freshness to it. *The Church Record*, full of spirit and evangelical energy, and battling nobly with popery and ritualism. *Plain Words*. Of the same class and tone as the *Record*, and both published by Moffat & Co., 34, Southampton-street, Strand. We hope they will extensively circulate, and do good service in the cause of Scriptural truth, and the one Gospel of the Lord Jesus Christ. *Baptist Magazine* is a well sustained number, Dr. Landels and Mr. Stanford supplying superior papers. *The Gardeners' Magazine*, &c. &c. By SHIRLEY HIBBERD, Esq., F.R.H.S. The May number of this exhaustive monthly exhibits the same variety and well-arranged plentifulness that ever marks this national periodical.

## Denominational Intelligence.

### OUR DENOMINATIONAL MEETINGS.

It will be a source of satisfaction to know that all our Denominational Meetings have been well attended. The new Mission Hall in Castle-street was opened by a prayer-meeting, on Thursday, the 21st of April, presided over by the Rev. C. M. Birrell, and on the Friday evening a soirée was held, at which Joseph Tritton, Esq., presided. The receipts for the Mission this year exceed that of any previous year, except the jubilee year.

The Baptist Building Fund met in the New Mission-house, Castle-street, Holborn, on Thursday evening, April 21st. The Rev. Dr. Angus presided. The honorary secretary, Mr. Bowser, read the report. The fund had entered on the forty-sixth year of its operations. The contributions amounted to £1,554. The repayments of loans by the churches amounted to £2,645, including the pre-

payment by nine churches of the loans they had received. From the total income of the year the committee had been enabled to make one loan of £250, twelve of £200 each, two of £150 each, nine of £100 each, and one of £80, and also two grants of £10 each. After the reading of the report, speeches were delivered by the Revs. W. Walters, of Newcastle; J. T. Brown, of Northampton; F. Trestrail; J. Penny, of Clifton; Dr. Price, of Aberdare; and Dr. Underhill.

The Baptist Union met in John-street Chapel, Bedford-row, on Monday, the 25th; Dr. Brock presided. He read a chapter from Corinthians, and, after offering up a prayer, took farewell of the assembly as its retiring president, and introduced his successor. Dr. Brock retired, and Mr. Robinson took his place. He referred to the fact that though separated from many of the brethren by their Baptist views, they had all a common hope—the hope of faith. Faith in God was the essence of

religion. He combated the scepticism of Professor Huxley, and the writers of the *Essays and Reviews*, and concluded with a vindication of the Bible and its inspiration. Wise men, if they saw difficulties, set them down to their own ignorance; but the limited number of such difficulties was one of the best proofs of the inspiration of the Bible. The more they studied the Bible, the more they would cling to it. It was the charm of youth and the support of age. At the conclusion of the speech a vote of thanks was recorded to Dr. Brock for his services during the past year. The Union then adjourned to Walworth-road Chapel, at which a paper was read by the Rev. C. Stanford: subject, "Improvement in our Mode of Public Worship."

The Bible Translation Society met in Kingsgate-street Chapel, on Monday evening, April 25th; Dr. Hoby presided. Dr. Steane, treasurer, read the cash account; the income of the year was near £5,000. Dr. Underhill, secretary of the Foreign Missionary Society, surveyed the work of the society from the days of Dr. Carey. The society, through its Indian auxiliaries, had issued more than four million copies of the Bible, in whole or in part. He claimed for the Baptists honour where honour is due for having rendered such signal service to India. Rev. W. A. Hobbs, of Jessore, urged the claims of India to increased liberality on the part of British churches. Rev. C. H. Spurgeon dwelt upon the special advantages attending the necessity of the translation of the Scriptures by missionaries before they could prosecute their work of preaching.

The British and Irish Baptist Home Mission met in Bloomsbury Chapel, on Tuesday, the 26th, under the chairmanship of W. T. McCullagh Torrens, M.P. The secretary, Rev. Charles Kirtland, read the report. In referring to Ireland, it was acknowledged that the present time was a time of severe trial to those engaged in preaching the Gospel in that land. In many parts the grossest ignorance still prevailed, but in many of these the evangelist finds a welcome, and his hearers often travel a long distance. When the secretary was in Ireland last summer a farmer came down from the mountains to Tyrone, a distance of nearly

fifty miles, to ask for an evangelist to labour in the destitute region in which he resides. Mr. Woolley read the financial report. Receipts for the year, £7,233 16s. 3d.; balance at the bank, £455 17s. 3d. The speakers were—Rev. T. Tymms, T. Rosevear, and Dr. Price.

**BAPTIST TRACT SOCIETY.**—The twenty-ninth annual meeting of the above society was held at Exeter-hall, Wednesday, the 27th of April; the Rev. Henry Dowson, President of the Bury Baptist College, in the chair. The Rev. Mr. Briscoe, the secretary, read the report, which stated that the financial progress of the society was satisfactory. During the year 34 new tracts had been issued, making the total number published by the society 405; handbills, 93; and children's books, 38. Since the formation of the society 6,679,062 tracts had been issued. The amount voted in grants during the year had been £353, and 765,000 tracts and handbills. The profits on the sales pay the expense of maintaining the depot. These tracts have been circulated in almost every part of the world. The income for the year had been £1,071 2s. 5d., and the expenditure £956 14s. 6d., leaving a balance of £114 7s. 11d.

**BAPTIST MISSIONARY SOCIETY.**—The annual meeting of the members and friends of this society was held in Exeter-hall, on Thursday, April 28. The chair was taken by J. J. Coleman, Esq., of Norwich, and was well filled by the leading supporters of the society, both of town and country. The proceedings having opened with prayer, the secretary (the Rev. F. Trestrail) read the report. J. Tritton, Esq., then read the financial statement, from which it appeared that the total receipts were £39,339 8s. 6d. Addresses were delivered by the Rev. L. D. Bevan, W. A. Hobbs, James Smith, Dr. Haycroft, and R. S. Moncrief, Esq.

**YOUNG MEN'S MISSIONARY ASSOCIATION.**—The annual meeting of this auxiliary was held on Friday, the 29th of April, at the Metropolitan Tabernacle, at which there was a numerous attendance. J. S. Budgett, Esq., occupied the chair. The secretary (Mr. Tresidder) read the twenty-second annual report, after which addresses were delivered by the chairman, Dr. Price, J. P. Turquand, E. Jenkins, and Arthur Mursell.

## CHANGES IN THE PASTORATE.

THE Rev. S. Bird has resigned the pastorate of the church at South Kensington.

The Rev. Henry Hardin, of Wakefield, Yorkshire, has received and accepted the call to the pastorate of the church, Montacute, Somersetshire.

Mr. Thomas Wheatley, student from the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the recently formed church worshipping in the infant school-room, Dorking.

The Rev. James Manning, late of Ashwater, Devon, has entered upon his duties as pastor of the church at the Tabernacle, Billingsborough, Lincolnshire, to which the invitation of both church and congregation was cordial and unanimous.

The Rev. W. H. M'Mechan of Over Darwen, has accepted a unanimous call to the pastorate of the church in Fishergate, Preston.

Rev. T. Baker, B.A., has announced his intention of resigning the pastorate of the Baptist church, Great Whyte, Ramsey, near Huntingdon.

Rev. John Watts, of Ashdon, Essex, and previously many years of Wootton-under-Edge, has announced his intention of retiring from the ministry.

Mr. W. H. Priter, of the Metropolitan Tabernacle, has accepted the call to the pastorate of the Baptist church, Park-street, Middlesborough.

Rev. Samuel Couling, of Scarborough, has accepted a cordial and unanimous invitation to the pastorate of the Baptist church, Oakengates, Salop.

The Rev. W. La Pla, of the Union Chapel, George-street, Bromley-by-Bow, has intimated to his people his intention of resigning the pastorate.

Mr. Wm. V. Young, student from the Metropolitan College, has accepted an invitation to the pastorate of the church at Bethel Chapel, Union-street, Maidstone.

Rev. D. E. Evans has resigned the pastorate of the Baptist church in Enfield, having accepted a unanimous invitation to the pastorate of the church in Abbey-street, Dublin.

Rev. W. Morris has resigned the pastorate of the Baptist church, Princes Ris-

borough, to assume that of the Free Church, lately established in the same place.

The Rev. Francis Wills has notified to the Baptist church at Andover his intention to resign the pastorate of the church at Midsummer next, after six years of uninterrupted harmony and peace. He feels necessitated to do this, in consequence of his failing health and other domestic affliction.

Rev. W. H. Perkins, of Hinckley, has accepted an invitation of the church at Bootle.

Mr. Edward T. Scammell, of the Baptist College, Bristol, has received an invitation from the church, Bideford, North Devon.

Rev. Wm. Davis, of Llangendeirng, has accepted an invitation to take the pastoral oversight of the English chapel, Ebbw Vale.

Rev. W. Emery, of Gravesend, has accepted an invitation to the pastorate of the church at Portland Chapel, Southampton.

The Rev. John Chadwick has resigned the pastorate of the church, Miln's Bridge, Huddersfield.

We announced some months ago that the Rev. Isaac Stubbins, for many years a missionary in Orissa, was compelled to resign the pastorate of the Baptist church at Quorndon, Leicestershire, in consequence of family affliction. We are happy to hear he is now in a position to accept the invitation of any church requiring his services. Communications for him should be addressed to the care of the Rev. J. C. Pike, Leicester.

## RECOGNITIONS.

STALEYBRIDGE.—On Monday, April 11, Rev. Alfred North, of Rawdon College, was ordained pastor of the Baptist church, Cross Leech-street. The service was opened by Rev. W. Evans. Rev. John Hutchison offered prayer. The reasons that led to the circumstances connected with the settlement were given on behalf of the church by Mr. J. Tinken. The usual questions were asked, and the ordination prayer offered by Rev. W. Best, B.A. The charge to the pastor was delivered by the Rev. S. G. Green, B.A., President of Rawdon College. The Rev.

Alexander McLaren, B.A., gave the charge to the church.

**DONCASTER.**—On Tuesday, April 12th, a recognition of Rev. J. J. Dalton, late of Pinner, was held at the Baptist chapel. After tea the chair was taken by the Rev. C. Larom, of Sheffield. He gave the new pastor a hearty welcome, in the name of his ministerial brethren in the district. After a few words from the pastor, explaining what he believed to be the guiding hand of God in leading him to Doncaster, and the encouraging prospects since his settlement, the Rev. Giles Hester spoke of "Baptists as a Denomination; their Faith and Practice." Then the Rev. J. Parkinson, of Brightside, addressed the meeting on "The Christian's Work and his Reward;" after which the Rev. C. Short, M.A., of Sheffield, delivered an address on "The Church's Duty to the Pastor, and the Pastor's Duty to the Church." Also the Rev. J. Compston, of Barnsley, the Rev. T. Whittaker (Primitive Methodist), and other friends, took part in the meeting.

#### SERVICES TO BE HOLDEN.

**BRENTFORD.**—Park Chapel. Whit-Tuesday, June 7th. Tea at 5.30. Sermon by Dr. Burns, service commencing at 7. Sunday, 12th, Rev. W. A. Blake in the morning, Rev. D. Gracey in the evening.

#### PRESENTATIONS.

ON Tuesday the 12th of April the members of the church and congregation meeting at the Baptist chapel, Pershore, Worcestershire, met at the music hall for the purpose of publicly taking leave of their late highly esteemed pastor, the Rev. J. W. Ashworth, who for nearly six years has been minister of the place, but who has been induced, after repeated and pressing invitations, to accept the pastorship of the Baptist church and congregation meeting at Frederick-street Glasgow. Upwards of 200 were present.

The third annual meeting of the members of the church under the pastoral care of Mr. Hatton was held on Good Friday, April 15th, at the King-street Hall, Long-acre. The various reports from the Branch Mission Stations in connection with the church were most satisfactory, and Mr. Hatton stated that 275

persons had been received into fellowship, as the fruit of his labours in St. Giles's, during the three years of the church's existence. A very handsome walnut wood cabinet writing desk, fitted up in a most unique manner, was presented to Mr. Hatton the following morning at his house in Ampton-place.

On the occasion of the removal of the Rev. D. Howells to the pastorate of the Baptist churches at Penryhewl and Glasbury, Radnorshire, a public meeting was held at Hall Lane Chapel. The chair was taken by Edward Jones, a deacon of the church. In the course of the evening Mr. Howells was presented with a purse containing about £15, accompanied with a suitable address.

**TRING EBENEZER CHAPEL.**—The second anniversary of the pastorate of Rev. W. F. Edgerton, was held on Easter Monday, April 18. A sermon was preached in the afternoon by Pastor S. Colsell, of Aylesbury. After which tea was provided to a large number of friends. Prior to its close Mr. White, one of the deacons rose and stated that some of the friends had proposed making their pastor a present which was now to be carried out. He then presented Mr. Edgerton a handsome Geneva watch and case, also a purse of money to Mrs. Edgerton as a token of Christian love. The gift was gratefully acknowledged by the pastor, who stated he indeed heartily thanked them for this and other proofs of Christian regard. In the evening a sermon was preached by Rev. W. Edgerton to a large congregation.

**BARNES.**—Baptist chapel farewell tea and public meeting was held on April 26th, previous to Mr. Priter removing to Middleboro'. W. Olney, Esq. presided. Prayer having been offered by Mr. Lardner, Mr. Priter gave a very interesting account of the progress of the cause. During the evening Mr. Clark and Mr. Mobbs, in the name of the church, presented Mr. Priter with testimonials, comprising a massive silver inkstand, and three volumes of Dr. Kitto's Biblical Encyclopædia, each bearing inscriptions expressive of the deepest affection to, and highest appreciation of, their departing pastor. Addresses peculiarly suitable to the meeting were delivered by the following ministers:—Messrs. Heath, Turner, Mayo and Asquith.

## NEW CHURCHES.

**LEEDS.**—FORMATION OF A BAPTIST CHURCH.—A number of Baptists who in October last seceded from the York-road church have, during the past five months, been worshipping in Ann Carr's Chapel, Leylands, Leeds, with a view of establishing a Baptist cause in that densely populated district, and their labours have been attended with great success. The chapel, which a few months ago was almost unfit for a Christian community to worship in, has undergone considerable improvement; the old-fashioned pews in the area have been removed, and their places supplied by excellent and comfortable modern seats. The old pulpit in which Ann Carr used to preach to large congregations has been taken down, and a neat platform erected. The chapel having been repainted it is now as comfortable a place of worship as one could desire. On Monday, the 9th May, the ceremony of forming a church took place, when Rev. R. Holmes, of Rawdon, officiated, assisted by the Rev. J. Russell, of Bradford. Rev. James Jack, who has laboured amongst them since the commencement of the cause, was unanimously called to the pastorate of the church, which he in a short speech accepted. The Lord's Supper was then observed by the church, and many of the members of the Baptist churches in the town also partook of the ordinance.

## NEW CHAPELS.

**BATH.**—The new Baptist chapel, Hay Hill, was formally opened for public worship on May 4th. This chapel has been erected by the congregation, who for the last two years and a half have worshipped in the assembly rooms, at first under the pastorate of the Rev. Dr. Leechman, and more recently under the pastorate of the Rev. J. R. Chamberlain. In the morning the Rev. J. T. Wigner, of New-cross, preached. In the afternoon a number of ministers and friends partook of an excellent dinner, at which the Rev. David Wassell, of Bath, presided; and congratulatory addresses were delivered. In the evening, at seven o'clock, the Rev. Dr. Haycroft, of Lancaster, preached. The collections for the day amounted to about

£70. The chapel has cost £2,500, and the friends have raised among themselves about £1,200.

**REDBOURNE, HERTS.**—The opening services of the new Baptist chapel were held on the 15th of April. A most impressive sermon was delivered by the Rev. C. B. Sawday. The public meeting was presided over by Arthur Blundell, Esq. of Luton. Addresses were given by the chairman, the Rev. C. B. Sawday; Mr. J. Cousins, of Luton; Mr. R. Gibbs, sen.; Mr. Cookson, of St. Albans, and Mr. H. Dunington, pastor of the new cause. On the following morning Mr. Sawday preached again at seven o'clock. On Sunday, the 17th, the Rev. G. Rogers, tutor of the Pastors' College, preached two sermons. This is entirely a new cause, raised through the instrumentality of Mr. Dunington.

**TONBRIDGE.**—A tea and public meeting was held in the Town Hall, in connection with the proposed new chapel, on Wednesday evening, the 6th of April. About 100 friends sat down to tea, after which the chair was taken by J. T. Olney, Esq., who, after some very practical remarks, called upon the pastor of the church, Rev. J. Turner, to address the meeting. The report of the Building Committee was then read, and addresses delivered by the Revs. W. Barker, of Hastings; J. Smith, of Redhill; J. Jackson, of Sevenoaks; B. Barrow, Esq., of London; and several other gentlemen. From the report and address of the pastor we learn that the Baptist church in Tonbridge has been established about two years, the congregation at present meeting in the Town Hall—a small room, and for many reasons unsuitable as a place for the public worship of God. After looking out for some time for a site on which to erect a chapel, a suitable one was at length secured in a good position in the High-street, and on this site the committee hope to be able to commence this year to erect a chapel capable of seating from 350 to 400, to which galleries can be added when necessary. Nearly £400 has been already promised, and the committee trust the friends of Gospel truth, in all parts, will heartily respond to this appeal. Subscriptions will be thankfully received and acknowledged by the pastor, or by Mr. A. H. Neve, Tonbridge, the secretary.

**KENSINGTON.**—Services have recently

been held in connection with the re-opening of Hornton-street Chapel, which has passed into the hands of the Baptist church and congregation, under the pastorate of the Rev. R. J. Mesquita, and is renamed the Kensington Tabernacle. The chapel is one of the oldest public buildings in Kensington, and well known as the scene of the labours of the Rev. Drs. Leifchild, Vaughan, and J. Stoughton. When Dr. Stoughton's flock enlarged their borders, and removed to Allen-street, it was used by the British Schools, and afterwards purchased by the Metropolitan Railway Company, who required only a portion of land at the back, and the chapel has now been converted into an elegant structure, at a considerable outlay. On Wednesday, April 20th, a sermon was preached in the morning by the Rev. C. H. Spurgeon. After which about a hundred friends partook of dinner, at which the Rev. Dr. Brock presided, and addresses were delivered. In the afternoon a public meeting was held, when the chair was taken by the Rev. W. G. Lewis, and addresses were delivered by the Revs. H. Varley, W. Roberts, G. T. Taylor, and others. In the evening a sermon was preached by the Rev. J. Stoughton, D.D. The opening services extended over the two following Sundays, and sermons were preached by the Revs. F. H. White, D. Gracey, J. P. Chown, J. Reed, G. Rogers, and the pastor.

#### MISCELLANEOUS.

**GREAT BERKHAMSTEAD.**—A public meeting on Good Friday, succeeding a social tea, of which 150 partook, given by the friends, the pastor, the Rev. J. Lawton, stated that £50 had been raised and paid during the year in reduction of the debt on the chapel, erected five years since, which leaves £150 still to raise. The meeting was addressed by the Revs. C. Payne, of Chesham; A. Dyson, of Haddenham, Bucks; and W. D. Elliston, of Leighton Buzzard.

**HANWELL.**—Very interesting services were held in connection with Union Church Anniversary, on April 27th, when the Rev. J. A. Spurgeon preached in the afternoon, and the Rev. Francis Tucker, B.A., in the evening. A large number of friends partook of tea in the new Schoolroom, and the following ministers

took part in the services of the day:—The Revs. Mr. Henson, Hurlington; J. Keed, Acton; A. Hill, Hayes; W. Perratt;—Wilkins, Leighton Buzzard; and the pastor.

**LOUGHBOROUGH, WOOD-GATE CHAPEL.**—The Rev. J. Alcorn, having recently removed from Burnley, and accepted the pastorate of the church worshipping in the above chapel, a public recognition meeting was held on Tuesday, May 3rd, in celebration of the event. Upwards of 300 friends partook of a well-furnished tea, and a very full meeting was subsequently held in the chapel. Mr. T. W. Marshall presided, at the earlier part of the evening, but after cordially welcoming Mr. Alcorn in the name of the church and congregation, he vacated the chair in favour of that gentleman. Very suitable addresses were delivered by the Revs. J. Alcorn, E. Stevenson, J. Mason, Wm. Bailey, Dr. Underwood, T. Goadby, B.A., Messrs. Marshall, Baldwin, Lacey, and Robert Alcorn. The meeting, which was of a most encouraging and profitable character, was attended by many representatives of the various churches in the town and neighbourhood.

**HEATON.**—A tea meeting was held in the Baptist chapel, on April 18th, 1870, after which a public meeting. Mr. S. W. Scarlett, one of the deacons, presided, and on behalf of members and friends presented the Rev. G. Brockway with a copy of Bagster's Comprehensive Bible and a time-piece, as a token of their appreciation of his labours as their pastor.

**VAUXHALL BAPTIST CHAPEL, UPPER KENNINGTON-LANE.**—The half-yearly special sermons were preached in the above place on Sunday, April 10th. That in the morning by the Rev. W. Alderson, and that in the evening by the Rev. D. Gracey. On Good Friday a tea and public meeting was held in the school-room and in the chapel. At the public meeting T. Cook, Esq., took the chair. After prayer, the pastor, G. Hearson, was called upon to give some account of the rise and progress of the cause. He said that a little more than six years ago, the cause was started by his beginning to preach the Gospel in the first floor of a warehouse. At the end of ten months a church was formed, of 8 members, and they, with a congregation of about 80 to 100 removed to the present chapel,

which was rented at £80 per year. The church now numbered 140 members, and the chapel was nearly filled on Sunday evenings. The Sunday-school contained 300 children. There is a flourishing Band of Hope, a large school of art for mechanics, a benevolent society, a mothers' meeting, a building society, and a very considerable evangelists association. The prayer meetings had been better attended during this winter than at any former time. Mr. Hearson said that a better and much larger schoolroom had become an absolute necessity. In fact, the cause and all its agencies were in a most prosperous and hopeful condition. Interesting addresses were delivered by Revs. J. Buck, D. Honour, J. D. Williams, J. S. Morris, and T. Cook, Esq. It was stated that the improvement and general expenses of *last* year had left the church in debt £27, and that it was very desirable to clear it off that night. A collection was made, which, with private gifts to the pastor, amounted to £31 Ss. 6d. During the evening, the senior boys' class presented £1 ls. through their teacher to the pastor towards the chapel debt. This was very feelingly and gratefully acknowledged. The chairman was also commissioned by the church to present to the pastor a very handsome purse, containing a sum of money for his own private use, as a token of their high esteem of him.

**ARMLEY BAPTIST CHAPEL AND SUNDAY-SCHOOL.**—The Mayor of Leeds laid the foundation-stone of a Baptist Sunday-school and Preaching-room, at Armley. The society of Baptists at Armley has been established about twenty-three years, and now numbers seventy-four members. Their present place of worship is situated near the Armley and Wortley railway station, but from its being small and generally inconvenient, the necessity of a larger building has long been felt. Steps were accordingly taken towards bringing about the desired object, and some time ago sufficient funds had been raised for purchasing a site on Carrcrofts, at a cost of £240. In addition to this amount £250 had been subscribed towards the new building, the erection of which will cost £600. The school will be 60 feet long by 30 feet broad, and will afford accommodation for 400 persons, with appropriate class-rooms and a cot-

tage. The proceedings were commenced by the Rev. W. E. Goodman, of Keighley, offering prayer, and the address was given by the Rev. W. Best, B.A. The Rev. R. Green, of Shipley, urged upon the members the necessity of deep spirituality, and continued untiring effort in their glorious work. Afterwards, as announced, the Mayor of Leeds, having had a silver trowel, bearing an appropriate inscription, and a mallet, presented to him by the pastor, formally laid the foundation stone of the new building. His worship then addressed the assemblage. He expressed his pleasure at taking part in such a ceremony, and said there never was a time when it was more necessary for them to exercise themselves in order to maintain their rights as Dissenters than at present. He rejoiced at the increase of all Dissenting churches, but perhaps most at the increase of Baptist churches, because Baptists had always been foremost in maintaining the liberties of the people. He hoped that God's blessing would rest upon that place. A collection was then made, after which the Rev. R. Green pronounced the benediction. The sum collected, together with subscriptions promised, amounted to £50. Subsequently, a public tea meeting, which was largely attended, was held in the Providence Schoolroom.

**STRATFORD-ON-AVON.**—Alterations having been made and further seat accommodation provided at the Baptist chapel in this town, special sermons were preached by T. H. Thorne, Esq., of Leamington, on Lord's Day, April 24th, after which collections were made on behalf of the alteration fund.

**CHESTER, HAMILTON-PLACE.**—On Friday, May 13th, the teachers had their annual gathering, and likewise the children were treated to a tea, which it has been a custom for several years to give them on the race week, taking them the preceding days to some field or some other place of attraction so as to keep them from the races, and then finishing up the last day with their treat, after which the teachers and other friends join together and have their tea. The meeting was presided over by the minister, Mr. P. Price, and short addresses were given by the teachers.

## BAPTISMS.

*Aberyschan*, English Chapel.—October 31, 1869, Six; January 2, 1870, Five; May 8, Seven, by the pastor, S. Price.

*Brizham*.—May 7, Fifteen, by Mr. Curtis.

*Chadlington*, Oxon.—April 28, Four, by Charles Noble.

*Chepstow*, Mon.—April 27, One, by D. B. Jones for T. Jones.

*Chester*, Hamilton-place.—May 10, One, by P. Price.

*Dorking*.—April 14, Five, at Red Hill, by Thomas Wheatley.

*Fenny Stratford*.—April 27, Two, by G. Walker.

*Herts*, Markyate-street.—April 29, Four, by William Crick.

*Jarrow-on-Tyne*.—March 23, Five; April 17, Five; May 4, Five, by W. Banks.

*Leves*, Sussex, East Gale Chapel.—May 11, Three, by the pastor, G. W. Miller.

*London District*.—

*Barnes*, s. w.—April 17, Five, by W. H. Priter.

*Drummond-road*, Bermondsey.—Feb. 3, Two; March 27, Twelve; April 27, Eight, by J. A. Brown.

*Kensington Tabernacle*.—April 28, Eleven, by R. I. Mesquita.

*King-street Hall*, 14, King-street, Long Acre.—May 4, Seven, by the pastor, George Hatton.

*Spencer-place Chapel*, Goswell-road.—May 1, Three, by P. Gast.

*Metropolitan Tabernacle*.—April 28th, Twenty, by J. A. Spurgeon.

*Manchester*, Round Chapel, Every-street, Ancoats.—April 27, Three, by Rev. Duncan Macgregor.

*Megham*, Kent.—April 24, Two, by W. K. Dexter.

*Middlesboro'*, Park-street.—March 27, Three, by W. H. Priter.

*Portsmouth*, Landport, Lake-road.—April 27, Five; May 4, One, by T. W. Medhurst.

*Prickwillow*.—May 15, Two, by A. J. Robinson.

*Redhill*, Surrey.—March 30, One; April 17, Three, by J. Smith.

*Soham*, Cambs.—March 4, Two; April 29, Three, by W. J. Inglis.

*Stratford-on-Avon*.—May 11, Two, by E. Morley.

*Tring*, Ebenezer Chapel.—April 17, Three, by W. F. Edgerton.

*West Row*, Suffolk.—April 21, Nine, by W. E. Prichard.

*Whitehaven*.—May 12, Seven, by E. E. Walter.

*Wollaston*.—April 24, Two, by Mr. Field, for the pastor, J. Knighton.

*Worstead*, Norfolk.—May 1, One, by Wm. H. Payne.

## RECENT DEATHS.

REV. THOMAS LOMAS.—On the 8th of May, at his residence, Belgrave, Leicester, after a few days' illness. Mr. Lomas was pastor of the Baptist Church, Charles-street, Leicester. The church has sustained an irreparable loss. He ministered in his own place of worship as usual on

the 1st of May, and entered into rest on the following Sabbath, after a very few days of acute suffering from an internal inflammatory affection, leaving seven dependent orphans—two of them heavily afflicted—to mourn their bereavement. Mr. Lomas had been the pastor of Charles-street church and congregation for a period of twenty-two years, and had from his gentle, urbane, and conciliatory manner, not only won the affection of his own people, but the high esteem of the general community.

REV. B. STEPHENS, pastor of the Baptist church at Ryeford, who died April 27th, aged forty-five, was no ordinary man. He was a native of the Forest of Dean—a working collier. His first religious connection was with the Bible Christians. In the year 1855 he was baptized at Cinderford by the Rev. Henry Webster, and after preaching occasionally with great acceptance at various places in his native district, he was called, in 1859, to the pastorate of the Baptist church at Ryeford, where he laboured faithfully and successfully for upwards of ten years. He was a man of great natural ability, a diligent student of the Word of God, and, in his best frames, a most acceptable and effective preacher. During his ministry a new and commodious chapel was erected at Ryeford. To his great delight the debt was entirely cleared off at the anniversary services last Good Friday, April 15. Mr. Stephens had been the subject of long continued and severe affliction, but with occasional help he still laboured on in great weakness until March the 20th, when he preached his last sermon from the text, "This man receiveth sinners." After the anniversary, and the payment of the debt, upon which his heart had been greatly set, he appeared to yield himself to death, and on Wednesday, April 27, he peacefully fell asleep in Jesus, leaving a widow and seven children to mourn the loss of an affectionate husband and father, and greatly attached church and congregation the loss of a beloved and faithful pastor and minister. The funeral took place on May 3rd, and was conducted by Mr. Thos. Nicholson. On the following Sunday morning Mr. Nicholson preached a funeral sermon to a densely crowded congregation.

JOHN MILLS.—On the 7th of May, at





## OUR REDEEMER'S SUPREMACY.\*

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

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—ROMANS xiv. 9.

SHOULD you ask me for the true ideal of a Christian—for the model whereby a man should fashion his conversation, if he would appear to be a child of God, and an heir of glory—I should desire you to read the eighth verse of this chapter: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." The highest realisation of a Christian is to feel himself annihilated; that is to say, to lose all idea of self in the person of Christ, to forget his own individual existence, till he feels that "it is no longer I, but Christ that liveth in me." I do not think we early attain so high a flight of true devotion; it may come in after years. Happy the man who, by habitual mortification of the flesh, by earnest prayer in the spirit; by continual groaning over his innate corruptions, and constant aspirings of his renewed heart towards God, at last comes to this. He can actually say—

"Now for the love I bear His name,  
What was my gain I count my loss;  
I pour contempt on all my shame,  
And nail my glory to His cross."

In such case my self-surrender were sublime. I have no wish, no aim, no object in myself; it is the same to me whether I abide here or depart hence—whether I am applauded or despised—whether I am well or ill—whether I am rich or sick—whether I live or die—it is all one; for if I live I live unto God, and if I die I die in Christ, so that, living or dying, I am the Lord's. My brethren, set this before you as the mark to which you press. Let this be the standard of Christian integrity you measure yourself by. Never think you have attained thereto until you have so lost all selfishness, and abandoned all the idiosyncrasy of your own existence, that you have become only a part and parcel of the Lord Jesus Christ, "bone of His bone, and flesh of His flesh"—His interest yours, His kingdom yours, His cause yours—more yours than your own flesh and blood—more yours than father or mother, husband or wife—yea, more yours than life itself, with all its charms. Oh! may God give us, many of us, to attain to this position, that we can indeed say, "Whether we live or die we are the Lord's."

In order to urge you onward to this high attainment, the Apostle uses a great argument. "For," says he, "to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." Oh! that our present meditation may be the means of leading many a Christian to live more to Christ and less to himself, and to devote his whole time, and his talents, his personal character and social influence, to the service of that great Redeemer who so well deserves all we can ever render to Him in the homage of our lives.

Four matters lie before us upon which I shall attempt to fix your attention. First, the mighty labour—"He both died, and rose, and revived;" secondly, the universal supremacy—"that He might be Lord both of the dead and living;" thirdly, the just claim which Jesus has to this high estate; and lastly, the practical lesson which we must learn from this interesting statement.

I. First, then, we will endeavour to speak of THE MIGHTY LABOUR OF JESUS. He "both died, and rose, and revived."

It is saying much of Christ when we declare that He stripped Himself of the

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robes of glory and became a man ; it is saying no mean thing when we describe Him as "the Man of Sorrows and acquainted with grief;" it is much to His honour that we are able to picture Him as the life-long Martyr who, from His early childhood to His death, was the image of suffering and the very incarnation and embodiment of grief ; but when we want to describe Christ's labour in its highest fashion, we may forbear to linger upon the purity of His life, the patience with which He endured suffering, scorn, and calumny, the mighty zeal which led Him continually to relieve the afflicted, heal the sick, and teach the poor, and all that consummate wisdom which He displayed in answering and battling His foes ; while we come at once to that which is the goal of His enterprise, the crowning point of all His labours—He "died, and rose, and revived." Without this momentous climax the picture, notwithstanding the touching beauty of its details would lack its peerless grandeur. Had He lived such a life as He did, and then had He not died, but ascended up to heaven, even as He first of all descended, stripping off His clay garments—God, without the conjunction of His humanity—He would have left His work unfinished ; and His life, as a life, though the very pattern and picture of goodness and purity, would have merely bequeathed us a memoir ; for the belongings so peculiar to it could not have appeared ; and the issues so significant of it in his own glory, and our present and everlasting welfare, could not have been brought to pass, if He had not "died, and rose, and revived."

The mightiest labour of Jesus was that He died. Much we speak of Jesus ; and we often say "He died." Oh ! how many times have we said of one of our friends, "He is dead !" But lives there a man who has ever weighed in the scales of his thoughts that word, "He died ?" Is there one of us who, with the strongest imagination, can tell all the solemn things that cluster round this expression : "He died ?" Ye have seen men die, and ye who have seen the convulsive struggles of parting life, and felt the gloomy stillness that followed, can say that to die is solemn work. The word is small ; the work is great. "He died !" There are certain periods of our life when we are about to take a desperate step, as we think it—a step which will entirely change our existence—and we stand upon the threshold of it and consider. Our fear is strong, and our terror is not easily allayed. But what are all those changes of our life compared with that great change we must soon experience, when we are to die ? We see nothing but the externals of death ; we behold the eye glazed, and the forehead covered with the clammy sweat ; we hear the choked utterance and the stifled groan ;—these are but the externals, the garb of black death. But what is it to die ? to descend into the caves of earth, or to roll down the stream of time into the ocean for ever—to let this spirit be alone—to launch on fields of unnavigated ether—to tread the infinite unknown—to leave that region where the spirit knew something, to go where it hath not been before—to tread that path where the eagle's eye hath not seen, and where the vulture hath never stretched his wings—to go where there is neither the track of the wild goat nor the visible footstep of one solitary man—to go alone, unknowing and unknown—to pass through death's iron portals, to behold the abode of spirits and the land of shades. This is no easy matter. To die ? It is the work which crowns man's life, if he die well. To die ? It is the hardest work man can ever do. It needs more than Herculean might, it needs strength of mind, to die : to take hold of grim death—to wrestle with him—to yield up the soul, and then to fly, emancipated from the body, into unknown worlds ! To die ? Ye, my comrades of yore, with whom I lived, who now are dead, ye might tell us the mighty meaning of the word ; ye who are departed, ye might speak and preach about it. Ye spirits ! to call ye from the vasty deeps avails not, for ye would not come at my bidding ; but could I call you up, ye might tell me what it is to die, and then I would make you speak and tell of the mightiness of the labour of Christ. "He died !"

Nor was His an ordinary death. Consider the adjuncts, those links that gathered round His death;—the physical sufferings He endured: the flagellated body—the pierced hands—the bleeding feet! Only conceive of that pain He endured, when buffeted in Pilate's hall; the scorn, the spitting, the buffeting, the mocking, the jeers which entered into His soul. Add to His physical suffering His mental anguish, when His soul was “exceeding sorrowful, even unto death”—when fears went through His soul, and hell itself came to rack and to torment Him. And then crown all with His spiritual sufferings. Let the shriek of “Lama sabaothani!” ring through your ears; hear Him in the depth of His trouble, when His Father had forsaken Him, and He is poured out like water—the whole man, body, soul, and spirit, drenched in seas of agony. To die, sirs! 'Tis much for us to die; for Jesus, what it was, no tongue can tell. I said right truly that mighty labour of death! To die—to enter that iron gate—is fearful enough; but to go alone, or attended only by black demons—to hear the hissing of friends—to see snakes coiling beneath your feet—to hear dragons howl—to bear with you a body all swollen with torment—to die like Jesus died is labour that knows no relaxation, no mitigating of its stress, till the fear is past and the work is done.

Is aught greater for a man to do than to die? Why then 'twere this,—to rise again. To die! Some one said, 'twas easy to descend the grave alone. “*Hic labor, hic opus est*”—this is work, this is labour. To go down to the grave may be easy; to come up again, how hard is that! “He died!” and in that word is couched a wondrous depth. But He “rose again.” How can we explore the meaning of this? Who could have done it but Himself? Bring forth the body. There it is—a corpse. Let it lie before me. The spirit has only just departed. There is the body. It is as whole as it was before; there is scarcely any change; you have to lay a glass on those lips to see whether life is there or not. It is the same. How easy, ye would say, to bring that spirit back again! The eye is shut; there is a paleness over the face; but how could you restore animation? Come, enchanter! wave thy wand; see if thou canst do it! Come, thou man of research; turn over the tomes of thy ponderous lore, and see if there is a spell that can bring back a spirit from Hades—that can fill those veins again with the quick stream that circulates through every pore, and make that body instinct with passions and affections? Try your power, physician; bring all the appliances you can find; fetch drugs from India and far-off Arabia. Can they make it rise again? It passeth man's power; it is beyond his might. But Jesus did rise again. Though He was held in the iron grasp of death, though cold death had chilled Him, though life had fled from every limb and every sense, He had power to take His life again. He was so great a God that He laid down His life for man; and He took it again; so He “rose and revived.” The mighty God is He!

Let us mark, how these two things are linked together. Christ's death was not itself the means of our salvation without His resurrection. These are two links, and they must be joined before you can understand how Christ saved us. He “died;” He paid the debt. He “rose;” He received the receipt of it. He “died;” He cancelled sin. He “rose” again; He himself was justified, and all His people in Him. Put the two things together; these make the mighty labour—a descent to the tomb, and an ascent from it—a going down into the bowels of the earth, and a coming up from thence—a baptism in the water, and a rising again from the floods. This constitutes the mighty labour of Christ. Christian! thou hast a theme for thought here. I have but set the thought going. It is not mine to give you thoughts; rather let me wake the thoughts that slumber in your soul, or bid you make a ladder of your thoughts, and higher climb in meditation. So take this. Christ's mighty labour! He died, and then He rose again.

II. The next thing we look at will be HIS UNIVERSAL SUPREMACY. It is affirmed that Jesus Christ is "Lord both of the dead and living."

In attempting to explain this I shall show that Jesus Christ is Lord of the wicked dead and of the wicked living; and that in a special sense He is Lord of the righteous dead and of the righteous living.

Jesus Christ died and rose again, that He might be Lord even to the wicked dead and the wicked living. Does this sound to you as a strange thing. Is Christ Lord of the wicked? That man, reeling in drunkenness; the other man, swearing and blaspheming His holy name. This one cursing Him and endeavouring to stop the progress of His Gospel! Is Christ Lord over that man? Yes; I affirm that there is not a man in existence, however desperately wicked, however depraved a blasphemer, however terrible a persecutor, but Christ is his Lord; and He is Lord in this sense, that He has the supremacy over the man; and let him do what he will, he is still under the dominion of Christ, and Christ is his Master, Christ is his Sovereign—for I believe in the divine sovereignty of Jesus Christ—and Christ restrains his will when it is too hot, and "the remainder" of his wrath He turns to account. There is not a Nero who attempts to stop the chariot of God but unconsciously helps it on; there is not a Cæsar who signs a decree to stamp out the sparks of everlasting life but, though he knows it not, is pouring oil upon the flame; there is not a calumniator that tells a lie against a servant of the living God but he spreads the man's fair fame, and adds jewels of glory to His crown. Let calumny come upon a true minister, it is but like the rough wind that blows the seed from off the flower, and scatters it where it would not otherwise go. Let them still go on, then, for our Lord is the Lord of the wicked; and however they may oppose His Gospel in their intention, He turns their evil to good account—out of the evil he bringeth forth good, and out of the eater fetcheth forth honey. What sayest thou, then, to this, O man? Thou art come here this morning, a black-hearted wretch, despising Christ, contemning His Gospel and spurning His word. What sayest thou to this? Try all that thou canst do, thou canst not stop it. It is written in the book of destiny, "He shall reign from sea to sea, and from the river to the ends of the earth;" and thou, puny mortal, hast lifted thine arm against the Omnipotent! Dost thou know what thou art doing? Thou art even helping His cause. When most thou attemptest to stop it, thou art but doing it good. Though thou knowest it not, by some strange method, known only to God, He takes the dross of thy corruption, and by some hidden alchemy turns it into gold. Thou mayest laugh, but that laugh is as glorious to Him as a song; thou mayest scoff, but thou dost not tarnish His fame—thou dost but add honour to the escutcheon of the saints; thou mayest riotously go on, but all thy doings cannot stop the decreed thing, that Jesus Christ shall be "Lord both of the dead and living." How this must chafe the infidel and the despiser! How this must fret the spirit of the man who scorns Christ's Gospel—that Christ is his Master; that whatever he does he is still the slave of Jesus. The man he spits upon, the man he buffets, is his Master, his Lord; he is His property; and though he do mimic and laugh at Him, Christ saith, "Poor wretch! how often would I have gathered, even thee, as a hen doth gather her chickens under her wings! but since thou wouldst not, I will let thee go on in thy mad career, but I will make even thy malice useful to my saints, and thy desperate wickedness shall tend to my glory." He is Lord of the wicked living. Thou wilt say, then, "Why doth He find fault? for who hath resisted His will?" "Nay, but O man, who art thou that repliest against God? Shall the thing formed say unto Him that formed it, Why hast thou made me thus?"

As He has the supremacy over the wicked in this life, so He has even power over them in the next. We must either submit to Christ's kingdom willingly or unwillingly; we must either be taxed subjects, or free-born subjects, but subjects

we must be, for He is Lord of us both in life and death. Let the wicked, then, seek to escape from the dominion of Christ: where must he go? Let him borrow the wings of the morning, and fly to the uttermost parts of the earth, Christ hath outstripped him; His swifter hand hath first arrived, and there He doth arrest his fugitive. Let him then say, "I will die;" let him seize the poignard, and with bloody knife rush, his hands covered with his own gore, before his Maker's tribunal: hath he then escaped Christ's dominion? Ah, no! Christ's kingdom is not bounded by that river death; on both sides of the flood He is Lord; and when the wicked man comes there, Christ saith, "I am thy Lord still; thou unwittingly hast been my bond slave upon earth, and thou art my bond slave now. Drag him up!" And the wretch is brought before the judgment-bar; "I thought to reign in hell!" says he: "Reign in hell!" says Christ, there is no reigning there; I am Lord of the dead in hell. Take him, ye fiends; bind hand and foot! They do it; and the blasphemer is dragged away to that deeper hell, where are—

"Sullen moans and hollow groans,  
And sounds of tortured ghost."

But Christ is Lord there. He never escapes the dominion of Christ. Let eternity run on its cycles, and when millions of years are over, Christ is Lord still—Lord in the way of punishment. Each stroke that falls upon his shoulders; each touch of the hot iron from the hands of fiends, shall make him know that Christ is his Lord still, for he is Lord of the wicked dead, as well as of the wicked living. O, sinner, tremble! "kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little." "Turn ye, turn ye; why will ye die, O house of Israel?" He "is not willing that any should perish, but that all should come to repentance." May God bring many of you to it!

But we love not to dwell on that first thought that He is Lord of the wicked: we like to dwell best of all upon this—that he is Lord of the righteous dead, as well of the righteous living. Ah! thou righteous man! Christ is thy Lord in life. Thou lovest to serve Him; let Him but whisper a command, and thou wilt run to fulfil His high behest; let Him tell thee to do a duty, and lie at His feet—thou dost bow down to kiss the dust thereof. He is thy Lord. Recollect this, when man scoffs at thee, when the world is hard upon thee, when the archers shoot at thee and sorely grieve thee, Christ is thy Lord—thy Lord to protect thee; His honour is engaged to save thee, though thou art the meanest of His sheep. When duty is arduous, and trial severe, remember He is thy Lord, thy Master, and thy King. Let that sweet thought cheer thee. Knowest thou who He is? Thy husband is thy Lord; thy Saviour is thy Lord; therefore serve Him still. Submit to no man; live in this world as if there were not another beside thyself; care not for the world's opinion, live without it, live in Christ, for He is your Lord. When you go into the Church submit to no man's dictation; Christ is your Lord, and no one else. If you are called to preach the Gospel, let no man be your archbishop or your governor; Christ is your Lord, and no one else. In your daily life, if any command you to do wrong, always answer, "Whether it be right to obey God rather than man, judge ye;" Christ is my Lord, and no one else! He is Lord of the living.

And then, when the time shall approach for thee to die—when on the brink of Jordan thou dost stand, and lave thy foot in the stream—remember He shall be Lord of the dying, and He shall be Lord of the dead. Thy spirit shall not be annihilated; it shall not return to the womb of non-existence; it shall endure. Thou shalt march through that Jordan, and not be drowned beneath its floods; thou shalt go through the river, come up dripping on the other side, and find that thou art in the dominion of the self-same King, for He is Lord of the dead and of the living. O, ye departed dead, that hymn His praise on high! we sing the

same songs as you, though in a humbler style! O, ye departed friends of mine! I see ye looking down from heaven's windows with eyes full of love; I hear your hallehujahs, "He is Lord of the dead"—of those who to us are dead, because they are from home as to the body, but at home in the Lord. Then, my friends, shall I fear to part with ye? Ye much loved ones, round whom my affection clings, shall I fear to let you go? Ye are but going to a part of the dominions of the same Monarch; ye will not be out of the realm, for He is Lord of the dead. He still rules over them; still doth he govern; still doth He speak to them. Ah! rejoice, you who have lost your relatives, He is their Lord still! Could they come to you, they would say, "Sorrow not, for He is our Lord still; weep not, for He governs us, He rules us, and He is evermore as much our Lord on high, as He was below."

III. I know not how it is. I intended to have gathered up and given you a few thoughts; but whenever my voice begins to fail me it seems as if memory loses its power, and arguments and images alike elude my grasp. However, there is the fact—He is "Lord both of the dead and living." I must endeavour, if I can find physical strength, to show you a little of the justice of this claim. He "died, and rose, and revived, that He might be Lord both of the dead and living."

Christ is proclaimed Lord. I throw the gauntlet down to any man who dares to dispute it. Thou comest, dost thou, foeman, and thou sayest, "He is not Lord. What right has He to be so?" I answer, "He hath a right to be Lord of the dead and of the living by His own descent from the Father; for He is the Prince of life and glory, the Lord God all-sufficient." Therefore He has, even by His descent, a right to reign as King in Zion. But I will not answer thee thus; I will give thee this text—I will drive it like a lance into thy heart: "For this purpose He both died and rose again, that He might be Lord both of the dead and living." It was the intention of His death, it was the purpose of His death, that He might be Lord over all. I differ from a great many holy men, doubtless, in this; but I believe that whatever Christ died for He will have. I never can admit the doctrine of general redemption. I know that apparently, to many casual readers, it seems to be taught in the Scriptures that Jesus Christ positively did give His life a ransom for all men, albeit their ransom does not secure their salvation; but it does seem to me to be impossible that Christ should ever miss the intentions of His death. It strikes me as an axiom that what Christ died for He will have. If I died for a thing, and had a promise from God that I should have it, I should expect it. Whether I am right or not, I always go upon that ground. Whatever the intentions of the Almighty are, they cannot be frustrated by man. How could they be? I think it is nought but blasphemy to say they ever could. Is the purpose or inclination of feeble man to thwart the sovereign will and good pleasure of the infinite Jehovah? If, then, Christ died for every man, every man must as inevitably be saved as that Christ died for him. But who are saved? Why, "a multitude that no man can number." Then Christ died for them, and for them only. But in a certain sense He died for all, that all might be His property; and they are His property. I have shown you how even the wicked are all His: they are not all His to be saved, but they are all His, for He has purchased them with a price. Hence I believe that if Christ died "that He might be Lord both of the dead and living," he certainly will be; He cannot fail of the recompense, since He hath fulfilled the stipulated conditions; it would impugn eternal justice to suppose that the Son of God were defrauded of the purchase of His death. It cannot be. He must have what He died for, as certainly as He laid down His life to procure it. You may say, "That is not popular theology." I answer, "It not only consists with sound doctrine, but it agrees with common sense." I would put it to any merchant in London whether it is not honest that what a man pays for he shall have, or whether he expects to buy a thing and not have it. Christ has bought

all men to be His property, and they are His. Let me show the justice of the claim. They are His, because of the purchase. The ransom has been given. The price is paid. There is not anything wanted to finish the purchase-price. The Holy Spirit hath told us we are complete in Christ. Well, then, founded in right His power prevails; He has bought the world, and He shall have the world, because He has bought it.

Then, again, He has a claim upon the righteous for gratitude. He died for them; therefore they ought to be his. His blood speaks to them. It says, "This blood was shed for you—will ye not live for me?" And the Christian replies—

"Where the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

Christians do not want to be urged to holiness so much as to have Christ preached to them; and when they have Christ preached they will be sure to be holy; for the best argument for holiness is the death of Christ. He died for me; shall I not live to Him? He suffered for me; shall I not also suffer for His name's sake, seeing how much I owe to Him? Shall I not repay Him somewhat?

IV. Alas! my friends, I am sorry to leave these thoughts so feebly uttered. We cannot control our own spirits. I feel that I have lost the reins of government, and cannot now unfold the musings that are shrouded in my soul. I must wind up with the practical lessons in a few words. What do we learn from this? If Christ is Lord of the dead and of the living, as Paul says in the next verse: "Who art thou, O man, that judgest another man's servant?" If Christ be Lord of all, what business have I to judge His people, or what authority have I to censure His servants? What a great man a critic is in his own estimation and opinion! How small a man he is if weighed rightly! What good is he in the world? He is like a dog among the sheep. He may, now and then, waken them up, and keep away a thief. But as for himself, poor soul! let the grass be ever so good, all he does is to bark; he never eats. Let a truth be ever so good and wholesome, he only finds fault. You who are constantly finding fault with those that love Jesus, you point to that Christian and say, he is not quite as he ought to be; and that minister, he does not preach as he should; and this officer of the church, he does not act just as I think right: "Who art thou that judgest another man's servant?" Mind your own footman; leave mine alone. See after your own servants; let me manage my own. I do not think, with all the good feeling that subsists between France and England, that either government would allow one monarch to judge the other one's subjects. Assuredly not. And here are you, little pitiful creatures, shrivelled atoms, setting yourselves up to judge God's people! Ye pretend to snatch from His hand the balance and the rod; ye want to usurp His station as Lord and Governor. Who are ye, that ye should judge other men's subjects? Oh, Christians, do forbear a censorious spirit. Withhold, I beseech you, those drops of bitter gall which nature, perhaps, has generated in your constitution. Never use them, except on yourself. They will do to dissolve your own vices in; but let other men alone. To their own Master they stand or fall. Suppose they are not of your own denomination; never mind. Christ said, "If any man is not for Me, he is against Me." Forbid him not; let him cast out devils. Do not judge your Master's servants; leave that to him. You are not a judge of assize. Where is your commission? God has given you none. Then "judge not, that ye be not judged." Judge yourselves, but let others go on their way; for to their own Master they shall stand or fall; and they shall not fall, for He is able to hold them up.

If Christ be Lord of all men, both of the dead and of the living, how doubly



bound are we, my friends, to endeavour to spread His kingdom, and make Him visible. There is a ragged court, where the children are running about miserably and untaught. That ragged court is Jesus Christ's court; for He is "Lord of the dead and of the living," too. There is a house there; certainly its name is not very honourable, but that house is Christ's property, and the people in it are His. I will go to that door; I will ring the bell; I will ask to speak a word; and when I go, it shall be with the conviction that that house is Christ's, and I ought to go and take it for my Master, for it belongs to Him. I will build a schoolroom in that court, I will get the ragged children there, and I will do it in faith, because I know He is Lord of the living, and while a man is alive there is hope; and if he is not one of those whose name is written in the book of life, still Christ is Lord over him, and for His sake I will try to serve him; for as I love Christ, I love all that belong to Him; and it shall be my object and my aim to win souls for Christ. What saith the warrior, when he unsheathes his sword, and climbs to the top of the castle wall? "On, comrades," saith he, "this is rightly ours!" And as he stands up there, and fights, and strives, he says, "This is ours; therefore, on!" It is not a hopeless case; nay, it is not merely a hopeful, it is a certain one. Christ is Lord of all; therefore let us own Him Lord of all, and endeavour to win for Him the victory over all hearts.

And if it be possible, my friends, since He is Lord of all, live to His service in this world. If you try to do so, you will have peace within your breasts and happiness. I will not promise you peace without; I should be a false prophet if I did. "He that will live godly in Christ Jesus must suffer persecution." Acknowledge Jesus, that He is your Lord; take this His code of laws, and search and see what He tells you to do. Do it! Let the world hiss. Do it! Let hell roar. Do it! Let fear come. Do it! Oh! flinch not, since He is your Lord. Do it! Oh, my brethren, by the blood of Jesus, by all that is holy in His gospel, by all that is sacred in His Word, by all that can command your affection or deserve your esteem, I beseech ye, labour to show that Christ is your Lord. Live to Him, serve Him. Oh! we want more serving Christ. We have too much profession, too little real living to Christ. My brethren, I beseech you, if there be no power in my words, may God put power into them!—do not be happy till you feel that you love Christ, and that you serve Him; rest not till you have given your hearts to Him: day by day labour to spend and be spent in His service; and if ye do so, it shall be said at last: "Thou hast been faithful over few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Sinner, if I could, I would have spoken to thee. This thy weakness that I now feel inspires me with hope: out of weakness He maketh us strong; when the earthen vessel is broken, the treasure shines most gloriously. Poor sinner! I love thy soul. As I love myself, I love thy soul! Let me ask thee, Hast thou a broken heart? Christ is thy Lord, and He will heal thee. There came in here, last Sabbath night, a man who listened to my words; and he said he recollected nought I said, it all departed from him; but from that hour there haunted him, and rung in his ears, those words—"Jesu! lover of my soul." "Oh!" said he, "do you think Jesus is the lover of my soul?" Oh! if I did but know Jesus to be a lover of my soul! You say, "Is He?" Yes, yes! Christ loves you. It matters not how bad ye are, if ye have a sense of sin, Christ from heaven loves you. He is the lover of your soul. Oh! why do you not love Him? Why, sinner, wilt thou doubt Him? Why wilt thou despise Him? He loves thee; He gave Himself for thee; He died for thee—ah! so would I, if I could save thee. He gave His life up to the stroke, without a murmuring word. Why, sinner, wilt thou hate Him? Come now to Jesus, and give thyself to Him; for He is the Lord, the Lord both of the dead and living.

## Essays and Papers on Religious Subjects.

### GEORGE MULLER AND THE BRISTOL ORPHAN HOUSES.

WITH a little over £2,050 in hand towards the contemplated new Orphan House, Mr. Müller feels himself justified in looking after a plot of ground. One or two ineffectual attempts are made to procure a site, when he hears of suitable and cheap land on Ashley Down. On inspecting it he draws to the conclusion that this is the most desirable situation that he has seen. Ultimately this land is obtained in the following singular way:

"Feb. 4th, 1846. This evening I called on the owner of the land on Ashley Down, about which I had heard on the 2nd, but he was not at home. As I, however, had been informed that I should find him at his house of business, I went there, but did not find him there either, as he had *just before* left. I might have called again at his residence at a later hour, having been informed by one of the servants that he would be sure to be at home about eight o'clock; but I did not do so, judging that there was the hand of God in my not finding him at either place; and I judged it best, therefore, not to force the matter, but to 'let patience have her perfect work.'"

"Feb. 5. Saw this morning the owner of the land. He told me that he awoke at three o'clock this morning, and could not sleep again till five. While he was thus lying awake his mind was all the time occupied about the piece of land respecting which inquiry had been made of him for the building of an Orphan House at my request; and he determined with himself that if I should apply for it, he would not only let me have it, but for £120 per acre instead of £200, the price which he had previously asked for it. How good is the Lord! The agreement was made this morning, and I purchased a field of

nearly seven acres at £120 per acre. Observe the hand of God in my not finding the owner at home last evening! The Lord meant to speak to His servant first about this matter during a sleepless night, and to lead him fully to decide before I had seen him."

The ground having thus been purchased, the Orphan House founder looks to the Lord for further supplies to enable him to go on with the undertaking. The next entry is rather curious. It runs thus:

"Feb. 6. Two *dolls* were given for sale, and one of them was sold for three shillings."

Other small donations are given on subsequent days, when, on Feb. 15, a promise is made that on March 25 £500 should be paid towards the building. This donation, however, comes in on Feb. 28th, twenty-five days sooner than was promised. On receiving it so soon Mr. Müller writes, "I rejoiced in this speed, for I remembered that word, 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.' On March 15th, two pounds are sent anonymously, with the following lines written in the paper, "Wishing for the privilege of raising a few stones towards erecting the new Orphan House, the enclosed trifle is sent for that purpose. There will, doubtless, be a conspiracy from beneath to fight against and to hinder the work; nevertheless, let us make our prayer unto God, and set a watch against them day and night."

On May 26th Mr. Müller finds, that by various donations, £2,710 3s. 5½d. have been given towards the building. But all does not run on smoothly, even though the work is of the Lord. A short time afterwards we have the record of difficulties which not unfrequently meet the purchaser of land.

"July 4th. For about three months

my faith and patience have been exceedingly tried about the field which I have purchased for the building of the Orphan House, as the greatest difficulties arose about my possessing the land after all; but, by God's grace, my heart was kept in peace, being fully assured that if the Lord were to take this piece of land from me, *it would be only for the purpose of giving me a still better one; for our Heavenly Father never takes any earthly thing from His children, except He means to give them something better instead.* But in the midst of all this great trial of faith I could not but think, judging from the way in which God so manifestly had given me this piece of land, that the difficulties were only allowed for the trial of my faith and patience. And thus it was last evening I received a letter by which all the difficulties were removed, and now, with the blessing of God, in a few days the conveyance will be made out."

The land difficulties over, the Lord appears for His servant in a remarkable way, as will be seen by the following entry made two days after:—

"July 6. The reason why, for several months, there had come in so little for the Building Fund appeared to me this, that we did not need the money at present; and that when it was needed, and when my faith and patience had been sufficiently tried, the Lord would send more means. And thus it has proved; for to-day was given to me the sum of two thousand and fifty pounds, of which two thousand pounds is for the building fund, and fifty pounds for present necessities, of which latter sum I took one half for present use for the orphans, and the other half for the School, Bible, Tract, and Missionary fund. This is the largest donation I have yet had at one time for the work; but I expect still larger ones, in order that more and more it may be manifest to the children of God that there is no *happier*, no *easier*, and no *better* way for the obtaining of pecuniary means or any thing else in connection with the work of God, than to deal directly with the Lord Himself. It is impossible to

describe my joy in God when I received this donation. I was neither excited nor surprised, for I *look out* for answers to my prayers. *I believe that God hears me.* Yet my heart was so full of joy that I could only *sit* before God and admire him, like David in 2 Samuel vii. At last I cast myself flat down upon my face, and burst forth in thanksgiving to God, and in surrendering my heart afresh to Him for His blessed service."

These large donations could not fail but be very encouraging, but the following entry will show that at the same time prayer was needed for the other institutions, and how marvellously God answered prayer for them all.

"July 21. This morning a gentleman from Devonshire, on his way to London, called on me. When he came I was just in prayer, having among other matters brought also before the Lord the following points: 1. I had been asking Him for some supplies for my own temporal necessities, being in need. 2. I had asked Him for more means for the building fund, and besought Him to hasten the matter on account of the welfare of the children, and those who have the oversight of them in the Orphan Houses; and, lastly, that I might be able to admit more orphans, the number of applications being so great. 3. I had also asked the Lord for means for present use for the orphans, as the outgoings were so great. 4. I had asked for means for the other objects. When I saw this gentleman from Devonshire he gave me £20, of which £10 is to be used for the Building Fund, £5 for present use for the orphans, £2 for brother Craik and myself, and the remaining £3 were left to my disposal, which I applied to the other objects of the Scriptural Knowledge Institution. Thus I received AT THE VERY MOMENT THAT I HAD BEEN ASKING GOD, FOUR answers to my prayers."

In the month of October £500 are received in two donations, and then Mr. Müller writes:

"Nov. 14th. This evening I received a small morocco case, containing a gold chain, a pair of gold earrings, and a

gold brooch—being a set—with the following letter enclosed :

‘Beloved Brother in Jesus.—The contents of the accompanying casket being, in my unconverted days, a wedding gift from a very dear husband, has, as you may suppose, been hitherto preserved as beyond price. But since God, in His great mercy, revealed to my soul His exceeding riches in Christ, and gave to it more (oh! how much more!) than He has taken away, they seemed as the Babylonish garment or wedge of gold which ought not to be in the Israelites’ possession. I therefore give up that which the flesh would fain keep, and still prize; but which the spirit rejects as unworthy a follower of Jesus. Accept, then, dear brother, those toys, once the pride of life, and the food of folly, and use them for the building of the Orphan House, in which I feel it a privilege to lay one stone; and may the Lord recompense you a hundredfold,—yea, a thousandfold,—in this your great labour of love, is the prayer of yours affectionately, in the best of bonds,

A SISTER AND A WIDOW.

November, 1846.’

“This gift was precious to me, as a proof of the continued readiness of my Heavenly Father to help me in this work; but doubly so, on account of the circumstances under which it was given, and on account of the state of mind in which the anonymous donor had given these ornaments.”

On November 19th, Mr. Müller again gives himself particularly to prayer on behalf of the Building Fund, in consequence of little having recently come in. He says, “This morning, between five and six o’clock, I prayed again, among other points, about the Building Fund, and then had a long season for the reading of the Word of God. In the course of my reading, I came to Mark xi. 24: ‘Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them.’ The importance of the truth contained in this portion I have often felt and

spoken about; but this morning I felt it again most particularly, and, applying it to the new Orphan House, said to the Lord, ‘Lord, I believe that Thou wilt give me all I need for this work: I am sure that I shall have all, because I believe that I receive in answer to my prayer.’ Thus, with the heart full of peace concerning this work, I went on to the other part of the chapter, and to the next chapter. After family prayer, I had again my usual season for prayer, with regard to all the many parts of the work, and the various necessities thereof, asking also blessings upon my fellow labourers, upon the circulation of Bibles and tracts, and upon the precious souls in the Adult school, the Sunday-schools, the six Day schools, and the four Orphan Houses. Amidst all the many things, I again made my requests about means for the Building. And now observe: about five minutes after I had risen from my knees, there was given to me a registered letter, containing a cheque for £300, of which £280 are for the Building Fund, £10 for my own personal expenses, and £10 for Brother Craik. The Lord’s holy name be praised for this precious encouragement, by which the Building Fund is now increased to more than six thousand pounds.”

After receiving an additional thousand pounds in December, Mr. Müller felt that the season of the year was approaching when building work might be begun; with increased earnestness, therefore, he gives himself anew to prayer, confident that the Lord not only could, but would, send the means, and that soon. That his confidence was not exercised in vain, is proved by the fact that about *one hour* after he had thus prayed, there was given to him the sum of two thousand pounds for the Building Fund. He tells us that he could not describe the joy he had in God when he received this donation; that it must be known from experience in order to be felt. We cannot doubt that his joy was very great, for the sum he had prayed for was now nearly realised, as will be seen by the following entry, made on the

day on which he had received the above donation :—

“From Dec. 10th, 1845, to Jan. 25th, 1847, being thirteen months and a half, I have received, solely in answer to prayer, nine thousand two hundred and eighty-five pounds. Add to this what came in during that time for present use, for the various objects of the Institution, and the total is about twelve thousand and five hundred pounds, entirely the fruit of prayer to God. Can it be said, therefore, with good ground, that this way of carrying on the work of God may do very well in a limited and small way, but it would not do on a large scale? The fact brought out here contradicts such statements.”

Five months pass away, when another large donation comes in for the Building Fund. How much is it? It is a donation of one thousand pounds! Here, then, in about one year and a half after offering up his first prayer for ten thousand pounds, Mr. Müller not only receives that sum, but some hundreds over. What a striking answer to believing prayer was this! With this sum in hand the work of the building is forthwith commenced. Having laid it down as a principle that he would not do “a single thing,” in the shape of building, until he had a sufficient amount of means to meet all the sums required for the various contractors, Mr. Müller had, up to this period, resisted all inducements and temptations to make him break his rule. Some had said, “Why not begin with the large amount you have in hand, and trust the Lord to send the rest as it may be required?” His reply was, that the adoption of this system might lead him to run into debt, and that he could not do; and also, that when the Lord’s time was come for commencing the building, He would show it by supplying him with the total sum required, and thus save him from running the risk of going into debt. So far then, when the building is commenced, the fear of running into debt with contractors is removed. But more money is still needed. The Orphan House is intended to be the abode of three

hundred orphans, with all their teachers and overseers, and has to be furnished for that number. Mr. Müller makes his calculations, and finds that to fit it up properly, and furnish it with all things needful, fourteen thousand five hundred pounds will be required, and therefore he must pray to the Lord for the additional four thousand. He does so, and the Report published in 1848 shows upwards of £11,000 in hand. It would be interesting to note after this the various ways in which help was sent to furnish the House completely before the opening. Our limits, however, will not permit us to do this. We can only say, therefore, that on one occasion £887 were given, on another £1,000, on another £600, and finally £2,000. Two things are noted concerning this last donation: 1. The donor of the two thousand pounds especially desired Mr. Müller to keep his name entirely concealed; and in order that no one might know who he was, he gave him, not an order on the Bank, but brought the amount in notes. 2. He had intended to leave Mr. Müller that sum for the benefit of the orphans after his death, and for years it had been on his last will; but he judged it was more according to the will of God to give the money during his life time.

Now let the reader note the conclusion of the whole matter concerning the building of the first Orphan House. On June 23rd, 1849, all the orphans, with their teachers and overseers, 140 in number, are removed into the new Orphan House, and for the first time are lodged beneath one roof. Nearly three years and eight months have passed away since Mr. Müller began to pray for means to erect such a building, and to furnish it for three hundred orphans. Was there any human reason for supposing that when Mr. Müller had not a penny in hand to begin with, in less than four years the thing would be accomplished, and that, too, without asking a single individual personally for a subscription? The money-making world would feel inclined to laugh merrily at such an idea. Yet what the world would laugh at as an absurdity, those

two mighty agencies, Faith in God and Prayer to God, achieved; and even more still. The total amount which came in during this period for the Building Fund was £15,784 18s. 10d. Of this sum £14,914 5s. 8d. was received by donations in money; £60 19s. 11d. came in by the sale of articles given for the purpose; £66 3s. 10d. by the sale of grass and turf from the field on which the new Orphan House was erected; and £743 9s. 5d. came in for interest for the large sums that were invested. And so it came to pass that after all the expenses had been met for the purchase of the land, the conveyance of the same, the enrolment of the trust deeds in Chancery, the building, fitting up, and furnishing of the new Orphan House, there remained a balance on the right side of £776 14s. 3½d. With such a balance in hand at the completion of so great an undertaking, together with the erection of such a noble House, George Müller felt that he had obtained what he had sought for. He had desired to set before the world and the Church some "visible proof" that God was still the Living God, and as willing and powerful as ever to hear and answer the prayers of those who placed an unfaltering trust in Him. That desire was now fulfilled; the visible proof might be observed by any eye; and had no other House been erected afterwards on Ashley Down, this first Orphan House alone would have been a sufficient monument to prove that faith and prayer are as mighty agencies in these modern days to work wonders, as they were in the "brave days of old."

(To be continued.)

## THE BIBLE AT THE RAILWAY STATION.

BY THE REV. W. WALTERS.

I CANNOT but think that the man who first suggested the placing of the Holy Scriptures in the waiting-rooms of our

railway-stations was moved thereto by the Holy Ghost. It is cause for thankfulness that the practice has now become so general that in most parts of the land the traveller, if he suffers detention from any cause, may improve the time, and benefit his heart, by reading a portion of the Word of God. I have often availed myself of the privilege, and rejoiced in it. Sometimes one has only had time to read a verse or two; at other seasons, one has been able to read a psalm or a chapter, with due meditation and prayer. On the most hurried occasions I have been glad to obtain such spiritual refreshment on the journey; and have thanked God for the Christian friends who make such provision.

The other day I was travelling in the North of England; and, having to wait a couple of hours at one of the principal stations on the North-Eastern line, I went into the gentlemen's waiting-room to write some letters, and read a chapter or two in the Bible.

As I looked at the copy which lay on the table, I began to imagine the various purposes it had, perhaps, already served. "Who can tell," said I to myself, "to how many, and in what various ways that book has been a voice from God? Perhaps it has checked the man of commerce in the hot pursuit of wealth, and the impatient desire to become rich. Perhaps it has comforted many an afflicted mourner travelling to the bedside of the dying, or returning from the grave of the dead. Perhaps it has uttered here its solemn warning to some thoughtless wanderer hastening along to ruin. And perhaps it has fed and refreshed many a saint of God, who, compelled to tarry here for a while, has tasted of the bread and water of life, and then gone on his way rejoicing. Who can tell in what opposite lights its presence has been regarded? Some, probably, have looked on it as an intruder, having no business in the place, and stigmatized those who put it here as canting hypocrites, or at best amiable fanatics; while others have welcomed it as a friend, blessed the Christians

through whose instrumentality it lies on the table, and given thanks to God."

With these thoughts passing through my mind, I took it up, and opened it. I soon found that it had been in the hands of both enemies and friends. Some of its leaves were torn, and others were defaced by pencil scrawls—indications these of wanton wickedness, hatred to God, and contempt of His message. A zealous denier of the Divinity of Jesus Christ had adopted a novel plan of propagating his unbelief. He had under-scored all the passages, from Matthew to the Revelation of John, which speak of our Lord's humanity, thereby calling special attention to them; evidently forgetting that the Scriptures, in asserting the humanity of Christ, do not contradict themselves when they assert His Divinity, and that believers who worship Him as "God blessed for ever," also welcome Him as "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The person who had thus sought to pervert the truth must either have spent some hours in the task at one sitting, or returned to it again and again. One could not help wishing that his time and labour had been expended in a nobler employ.

It was pleasant to see that some had regarded the book in another light, and given it other treatment. On one of the fly-leaves were written the following lines:—

"Behold the Book whose leaves display  
Jesus the Truth, the Life, the Way;  
Read it with diligence and prayer,  
Search it, and thou shalt find Him  
there."

Underneath were the words of the Psalmist: "Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart." The fourteenth chapter of John's gospel had evidently been carefully read by one who had appended his mark to the following passages: "If ye shall ask anything in my Name, I will do it. . . . I will not leave you comfortless: I will come to

you. . . . Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." It seemed as if, in these precious sayings of the Divine Redeemer, some sorrowful heart had found strength and comfort. Another reader had, amid the noise and strife and care of worldly things, been refreshing himself with meditations on the heavenly world; and had left his mark appended to Rev. vii. 16, 17. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." One soul appeared to have found a well-spring of consolation in the fifth chapter of Paul's Epistle to the Romans. This was it: "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." The passage was underlined; and written opposite it were the words, "Blessed truth!" Some one had attempted to fulfil the functions of the critic, and had rendered the word "business" in Rom. xii. 11, "soul-work;" thus making the Apostle to say, "By a diligent discharge of Christian duties, animated by a fervent spirit, yield service to the Lord."

No doubt to many others, besides those of whom record has been given, that volume has proved either the savour of death unto death, or the savour of life unto life. To the readers of this paper I would earnestly commend the practice of reading the Bible at the railway-station. If you can devote only a few minutes to it, and are able to read but a few verses, you will find it beneficial. A theme for reflection will be furnished; perhaps, matter for Christian conversation; or, it may be an incitement to prayer; anyhow, spiritual nourishment whereby you may "grow

in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Newcastle.

### THE JOYS OF SALVATION.

"Let the inhabitants of the rock sing"—Isaiah XLVIII. 11.

"My thoughts are not your thoughts, saith the Lord." This is seen not only in the way in which God proposes to save sinners, but also as regards the frame of mind which the saved sinner should seek to realise on his way to heaven. God says to man, you must meet Me in eternity. When a man believes this, and duly ponders the holiness, majesty, and power of God, and contrasts them with his own sinfulness, meanness, and weakness, he is apt to conclude that it would be quite right and proper for him to go on all his life in fear and gloom, performing painful penances and cherishing gloomy forebodings. No, says God, I would have you who have believed to

be constantly sober and watchful, but also "filled with all joy and peace in believing." My salvation is full and free; look unto me and be ye saved. My will is that you should have strong consolation, "Rejoice in the Lord always, and again I say, rejoice." You are on the rock—sing "the new song." You are in Christ Jesus, glory in the Lord in whom ye are safe and blessed. "As I have glorified myself in your salvation, so I would be honoured by your praises." This is God's way. Alas! how little do we enter into it. We have little strength and devotedness because we have so little joy. Our joys are few because our faith in God's word is feeble. "Lord, increase our faith."

"A bleeding Saviour seen by faith,  
A sense of pardoning love;  
A hope that triumphs over death,  
Gives joy like those above.

"These are the joys that satisfy  
And sanctify the the mind;  
Which bid the spirit mount on high,  
And leave the world behind."

*St. Mary's Cray.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

NO. XXXI.—ONE-WORD TEXTS.

"Barabbas."—John xviii. 40.

THE bitter hate of the ecclesiastical authorities and the reckless enmity of the people to Jesus culminated when Pilate, wishing to save Him, was met with the loud and infuriated cry, "Not this man, but Barabbas." They preferred the release of a worthless robber and outcast to Jesus, whose active life had been one of holiness and benevolent self-devotion to the temporal and spiritual interests of the people. Let us glance at this deed of wanton folly and baseness. Notice—

#### I. THE PERSON.

"Barabbas." One of the lowest and

most infamous of the people. An enemy to law and order. A dangerous member of society. A robber. A murderer (Luke xxiii. 19). No doubt, one of a "brigand band," living by open lawlessness and reckless crime. Observe and behold—

#### II. BARABBAS PREFERRED.

They select him as the one to be set at liberty and freed from the just punishment of his crimes. And here look at Him who stands in this competition with Barabbas. One of unblemished reputation. One of holy life. One of the most exalted religious character. One who had taught the most sublime doctrines. One who had wrought the most stupen-



dous miracles. Hear Nicodemus' testimony (John iii. 2). One who had exhibited the loftiest self-sacrifice. One whose gracious fame had resounded through the whole land. And yet the murderer "Barabbas" is chosen before Him. Then notice—

III. THE CONCURRING TESTIMONY IN FAVOUR OF JESUS, WHICH THEY UTTERLY REJECTED IN THEIR PREFERENCE OF "BARABBAS."

1. There were the general statements of many of the people.

2. There was the affecting and bitter confession of the recreant Judas—"I have sinned in that I have betrayed innocent blood" (Matt. xxvii. 4).

3. There was the monition of Pilate's wife (Matt. xxvii. 19).

4. There was the reiterated testimony of Pilate himself, and his washing his hands of the blood-guiltiness of this deed (Matt. xxvii. 18 and 24; Luke xxiii. 14; John xix. 12).

In spite of all this, they cried out for the release of "Barabbas." Then notice—

IV. WHAT THIS PREFERENCE OF BARABBAS INVOLVED IN REFERENCE TO JESUS.

It involved Christ's criminality as a blasphemer and stirrer-up of sedition. It involved Christ's condemnation. It involved Christ's cruel and ignominious death, by crucifixion. The loud demand for Barabbas was followed by the infuriated cry, as to Jesus, "Crucify Him! Crucify Him!" And more, they volunteered to take the guilt of Pilate to themselves and their children: "His blood" (if he be innocent, or otherwise) "be

upon us and our children." And the result was Barabbas was freed and a murderer given up to them, and Jesus, the Holy One of God, was crucified.

The lessons arising from the subject are many and important.

In this preference of Barabbas and crucifying of Christ, we see—

1st. How wicked men were the free agents of God's great purpose (Acts ii. 23).

2ndly. We see how men, and even professing religious men, may be utterly blinded and maddened by prejudice and bigotry.

3rdly. We see the horrible fruit of human hatred and envy.

4thly. We see how Divine mercy triumphed, in spite of hell's malignity and man's opposition to the Saviour. All our blessings come to us through Christ's rejection, and griefs, and abasement, and anguish, and condemnation, and death. It thus behoved Christ to suffer (Luke xxiv. 46).

5thly. We see the power of Divine grace in saving thousands of those who had been guilty of the blood of Jesus (Acts ii. 37).

Finally. All unbelievers follow the Jews who rejected Jesus and preferred Barabbas.

Some clamour for mammon, others for pleasure, and all for their self-will, in refusing to accept Jesus as the unspeakable gift of God to our perishing world. All sins are robbers and murderers of souls, and to prefer evil to Jesus is to re-utter the cry, "Not this man, but Barabbas."

## Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

### JOY IN SAVING SOULS.

AFTER John Angell James had laboured for forty-two years in the ministry, he gives us the result of his life's experience, and thus speaks:—

"And now while his shadow lengthens on the plain, and his eye is fixed on the declining sun, he feels, in the review of life, that the thought of having done anything to save souls from death is more precious to him than could have

been the consciousness of having made the largest acquirements of learning and science, or gained a reputation for genius and taste. There is a time coming in every man's history when the knowledge of having been the instrument of plucking a single brand from the eternal burning will yield more real satisfaction than the certainty of having accomplished the loftiest objects of literary ambition."

## A PRAYING MINISTRY.

It has been well said, "A ministry of prayer must be a ministry of power." Luther used to say, in some of his busiest seasons, "I have so much to do that I cannot get on without three hours a day praying."

## THORN PLANTING IN CHURCHES.

If ministers plant thorns in the Church, they must not expect to gather grapes. If we add one of our own, that one may be a curse to us; if God adds ten, they will be ten blessings.

## TWO KINDS OF CHURCHES.

THERE are some Churches that are not dead, but yet the life that is in them is so stunted, it is like the sparse vegetation which you find on the summit of hills; whereas there are other Churches where life is so luxuriant and abundant, so beautiful and rich, that you are reminded of the valleys that are full of tropical vegetation. Brethren, we should all of us lift up our hearts to God, and pray that the Churches to which we belong may not only have life, but that they may have it more abundantly; and that through the copious outpouring of the Spirit symbolised by the dew.—  
JOHN STOUGHTON.

## Poetry.

## THE RENOWNED PLANT.

"I will raise up for them a plant of renown."  
(Ezek. xxxiv. 29.)

BENIGNANT Jesus, wondrous plant,  
Of truly priceless worth!  
On Thee choice fruit is never scant,  
Thy like is not on earth.

The choicest earthly plants are set  
And trained by human will;  
But love to nurture Thee did get  
Our God to use His skill.

For fruit-trees choice and flowers rare  
The finest spots are found;  
And Thou, the best, and needing care,  
Wast put in chosen ground.

The seedling, slip, and sprit are each,  
In every earthly clime,  
To foes exposed before they reach  
Their lovely, useful prime.

Yet all among the plantal kinds,  
Compared to Thee, are free;  
For adverse times and shrewdest minds  
Combined to ruin Thee.

To find and kill Thy deepened root  
Designing fiends did strive;  
But even schemes to spoil thy shoot  
The Lord defied to thrive.

The blighting taunts of biassed sage,  
The scorching bolts of hell,  
The woeful storms of human rage  
On Thee with power fell.

The hardest, dullest winter, death,  
Its gloom on Thee did shed;  
Desponding ones with bated breath  
Surveyed Thy earthly bed.

At spring-time Heaven's balmy air  
Made Thee again to rise,  
With verdure, form, and vigour fair,  
And fruits the needy prize.

Thy rise to new, unlooked-for life,  
Betimes thy friends engaged  
To meet and bear the cruel strife  
Of men with Thee enraged.

Though many plants do live, and leaf,  
And bloom and fruit for years,  
Their time compared to Thine is brief,  
Thy leafage nothing sears.

Earth's products, rich in taste and smell,  
Decay will eat away;  
But Thou above shalt flourish well  
Throughout an endless day.

Thy matchless love a fragrance yields,  
Surpassing scents, the best,  
From blooming gardens, trees, and fields,  
Wherewith our world is blest.

So potent is Thy love below,  
It draws to Thee the bad;  
Induces them in grace to grow,  
And makes their spirits glad.

Thy holy beauty, free from change,  
And having no defect,  
Surpasses earth's and heaven's range  
Of blooms, the most select.

It does Jehovah greatly please,  
 It charms angelic hearts,  
 It makes the devils ill at ease,  
 It sin and sinners parts.

The balm Thy bruises yield excels  
 The best the world can name ;  
 For drug, the finest, but compels  
 Disease to quit our frame.

But that Thy wounds alone afford  
 Removes the vilest stains,  
 Destroys the soul's complaints deplored,  
 And saves from lasting pains.

It healed the trusting, humble thief  
 Upon the shameful cross,

Assuaged his bitter, dying grief,  
 And saved his soul from loss.

So now it renders wholly hail  
 Great numbers hurt by crimes ;  
 To cure it never once will fail,  
 If used by faith betimes.

Thy gracious words, example, pleas,  
 And all-atoning gore,  
 Are fruits excelling all that trees  
 Or corn-fields ever bore.

Sublunar fruits support awhile ;  
 For ever Thine sustain.

The Giver thank with naught of guile,  
 And in the highest strain.

*Witheridge, Devon.* J. S.

## Tales and Sketches.

### LORA STANDISH'S SAMPLER.

A MEMORIAL OF THE PILGRIM FATHERS,  
 BY  
 THE AUTHOR OF "TROUBLOUS TIMES."

#### CHAPTER IV.

"Thine, Captain," broke in Master Sayers, "is a true soldier's heart—as tender and compassionate as 'tis brave and fearless." "Then," pursued our Elder, "in that time of drought ye wot of, when our corn having withered blade and stalk, our beans scorched as before a fire, our hopes of harvest all overthrown, mind ye not how with one accord we all (our young children clasping their innocent hands) kneeled down together in prayer to Him who was the only helper we could flee to, and our interpreter, Hobomok, knowing the purport of our prayer, stood aloof, intently watching us. But before that prayer was ended, did not the heavens, instead of appearing as molten brass, grow overcast with clouds, and, dear friends, heard we ever before or since a sound in air or upon earth comparable in sweetness to the first falling drops of that most blessed rain, which our very souls did seem to drink as we listened—the rain that bid the parched herbs and the fruits of our fields revive—whilst Hobomok, turning his dark face towards the so late burning sky, said

that 'the white man's God was indeed a God to be worshipped, seeing He made of the clouds themselves swift messengers to answer His children's prayers?' Oh, my brethren, after deliverances like these, never should we again let fear, mistrust, or doubt arise in our minds concerning the faithfulness of Him who in the wisdom of His providence has thus far preserved and protected us, and if aught therein may appear mysterious to our weak, mortal sense, believe me it will be made clear to us as yonder moon now pouring down a flood of silver light upon the forest and the sea."

"Our bay looks wondrous bright," said Governor Bradford, turning in absent mood toward the casement, "yet how soon may a grave be found beneath its waters! Ye mind, friends, that when I left England a young bride went with me to Leyden, and afterward the finger of the Lord directing me hither, thy now sainted father, Isaac (inclining his head as he spoke to Master Robinson), to whom my soul clave as a brother, even whilst I revered him as an apostle, approved of the resolve, and as he commended us with the rest of our fellow-voyagers to God in prayer the heavens bowed down to listen to, our tears fell fast upon the deck of the vessel aboard which we knelt, and the separation from the Pastor I loved did seem so grievous that

I cried aloud, 'What earthly parting ere can pierce my heart like this again?' Then I heard a low, deep sigh, and I knew it came from my wife, who stood beside me, and our eyes meeting at the moment, I saw in hers a look of such meek sadness, mingled with soft, sorrowful reproach, that once, only *once* since have I beheld its fellow. But when our *Mayflower* came to anchor in the bay serving now to glass the moon, I said, 'Sweet wife, behold our land of promise, the land where we shall be free to worship God, and live and die in peace,' the same hopeful smile was on her lips as when she left her English home and all she loved there to become my wife—as when upon the wild, fierce, northern sea she said, 'I fear not death with thee;' and none of ye set forth more stout of heart or confident in spirit than myself upon that early exploration we made into the unknown country here around us, leaving our wives and children safe sheltered, as we thought, aboard the vessel to wait for our return. It might be on the third night after our departure that, wearied sore, I laid me down in the shallop and slept till the day was well advanced. But in my sleep I dreamed I was again in England, again near the place of my birth, and amid the smiles of the young and the blessings of the aged kneeling before the altar rail of our village church, the yew-tree near whose porch was planted by the hand of Saint Augustine, and Dorothy was by my side, with her dark hair banded under its white coif, a blush upon her cheek. Yea, I even saw the drooping of her modest eyelids, and the posy placed in lieu of breast-knot in her bosom by the hand of the maiden who loved her as a sister. And then, loud and solemn as if a bell for a funeral had been tolled in my ear, I heard the grey-haired priest say, 'Till death ye part,' and shuddering even in my dream, I felt the fingers of the hand I held in mine slide through my grasp, and bride, altar, priest, friends, were gone, whilst the spot where I and they had stood was straightway covered by the waves of the moaning sea, in the midst of which

the voice of Dorothy faintly calling upon my name made me start up from my slumber.\* Say, was it a dream still, or a spirit before me, that shape of woman I saw standing at my feet, with the dark hair falling heavy and unbound, and face whiter than face in life could be, but in the eyes informing it, again mine met *that look* which hers had in them when I said to him my soul clave to as a brother, 'What earthly parting ere can pierce my heart like this again?' But before my frozen tongue could utter syllable of speech the semblance of my wife had resolved itself into the air of which it did seem fashioned, and vanished from my sight. Ye know the rest."

"Thy brain, dear friend," said Elder Brewster very gravely, "was doubtless overwrought, and the uneasy rocking of the shallop might in part suggest the later images of thy dream." "Yet our brother," observed father, "beheld this vision (for such I count it) about as near as we could reckon the time that Mistress Dorothy, by a slip of her slender foot in stepping down the side of the vessel to the boat below, fell into the sea, and ere human arm could interpose to save her, that dear mortal life was taken back by Him who gave it." "Let us pray," replied our Elder, and with that we fell upon our knees whilst he poured forth his soul before the Lord, and I remember how solemn was his thanksgiving for the chastening of the rod of affliction, for *the rod* as well as the staff was designed to comfort His people, and one there present did say afterward, "He believed the presence of God to be overshadowing us, and, as our Elder declared, even so did he feel, that 'There is no shadow like the shadow of God's wings.'"

\* Richard Baxter and Governor Bradford lived in the same century. They might almost be called contemporaries. The "History of Spirits and Apparitions," by the saintly author of "The Saints' Everlasting Rest," shows how a sincerely devout but imaginative mind upwards of two hundred years ago regarded those phantoms of an excited, perhaps unhealthy brain, which modern science would satisfactorily explain to be mere spectral illusions. The coincidence of a "vivid dream," a "waking portraiture," with the event it might be supposed to announce, may also very properly be considered one of those fortuitous occurrences quite as likely to happen then as at any other time.

## Reviews.

*Sermons preached at Auckland, New Zealand.* By SAMUEL EDGAR, B.A. London: Yates and Alexander.

FEW volumes of sermons have met with so hearty a reception by nearly all classes of reviewers for many years; and the testimony from nearly every standpoint is clear and distinct as to their freshness, spiritual vigour, and adaptation both to arrest and retain the attention of the Christian reader. We rejoice to add that our conviction is entirely one with those to which we have referred, and we hope that the people who heard them so far away, and those now privileged to read them in our own country, will be very greatly edified by such an intelligent ministration of the Word of Life.

*Consider Jesus; or, Thoughts for Daily Duty, Service, and Suffering.* By O. WINSLOW, D.D. London: J. F. Shaw.

THIS exquisite little gem is worthy of a place in every Christian family in our land, and breathes the same spiritual truths for which Dr. Winslow is so justly and widely distinguished. Jesus is the theme of the thirty-one chapters, and so it supplies evangelical reading for an entire month.

*Jesus Christ the Centre, &c. A Manual for Bible Students.* Elliot Stock.

THIS work, without author's name, must not be confounded with Dr. Gotch's excellent Baptist Union Address, the only difference in the leading title being "Jesus"—Christ the Centre—and to which is added, "Christ in the Purpose and Prophecy: the Fulfilment and Fruits of Redemption." We have been very greatly delighted with this highly learned and nobly evangelical work. In it we have the Christian philosopher at the feet of the Great Teacher, and the rich ore with which the volume of under a hundred pages abounds might have been easily beaten out to fill a magnificent octavo. The foundation truths of our holy religion are here presented in so striking and eloquent a manner that, to our mind, they appear absolutely irresistible. It has our heartiest wishes for its most extensive circulation.

*The Life of Samuel Bradburn, the Methodist Demosthenes.* By THOMAS W. BLANSHARD. Elliot Stock.

WE have often regretted that we did not know more of this extraordinary Wesleyan minister. His brief life, by his daughter, and a few sermons, together with some anecdotes and facts in magazines and other biographies, have whetted our appetite to obtain, if possible, a great deal more. Well, here at length, fifty-four years after his death, we have a handsome volume of upwards of 300 pages, in which all available materials have been collected and arranged concerning that prince of Methodist pulpit orators. Mr. Blanshard has done his work well, and we can conceive very few treats that can equal what this "Life" will supply. Of course, every reading Methodist will at once possess it, but we shall be greatly mistaken if it is not one of the most popular books of the season, and if it does not find its way into every Christian minister's library in the kingdom. It is well got up, not too large, and within the reach of the reading religious masses of our times. We could fill our number with delightful quotations, but our limited space precludes.

*A Rhymed Harmony of the Gospels.* By FRANCIS BARHAM and ISAAC PITMAN. London: Frederick Pitman, 20, Paternoster-row.

THIS is a most curious volume—not as to giving the Gospel narratives in rhyme, for that has been often done—but side by side with this version is the same in phonetic spelling. To the eye this gives a very singular aspect; but if our orthography is ever to be remodelled, then this volume will be considered one of the pioneers in this department of phonetic progress. The rhyme is clear and simple, and this effort of the worthy authors is deserving of general support.

MAGAZINES, &c.

*The Sword and Trowel*, as usual, adapted for building up the Church or

fighting in its defence. *Our Own Fireside* for variety, excellency, and fulness, for type, paper, and illustrations, has certainly no superior, and few, if any, equals. *The Baptist Magazine* contains several papers of superior value. *The Gospel Magazine*, from its higher altitude, provides a rich feast for evangelical readers. *The Scattered Nation* may fairly be designated "the true friend of Israel." *The Hive* is a rich and spiritual depository for Sunday-school teachers. *The Appeal*, worthy of its great and wide mission. So also may we say of the *Ragged School Union Magazine* and the *Sunday-School World*. *The Christian*, Parts III. and IV., overflows with articles alike adapted for the conversion of sinners and the edification of Christian believers. Spiritual, evangelical, and catholic, it ought to be widely distributed. *The Gardener's Magazine* is, as ever, full of all that can be required by every order of naturalists, botanists, bee-keepers, florists, &c. *The Congregational Miscellany*, replete with sound papers and religious information from our northern kingdom. *Old Jonathan* has a portrait of the late estimable Judge Payne, and a brief memoir of his devoted and useful life. *The Medium* (James Burns) is the weekly exponent and record of the wondrous phenomena in psychology, &c. *Methodist Family*, fresh and invigorating, it cannot fail of success.

#### SMALL BOOKS, PAMPHLETS, &c.

*Baptist History*, Part VII., maintains the interest the previous parts have presented. *Secret of Power*: Sermon of Rev. A. Maclaren, on behalf of the London Missionary Society (John Snow), exhibits every feature of spiritual excellency, and

is a model of effective pulpit eloquence. *The Pastor's Farewell and Watch!* Two Sermons by Rev. Jus. Jack, Pastor of Regent-street Baptist Church, Leeds. (Passmore and Co.) Two interesting, good sermons. A series of very nicely got up small books, 32mo. with printed covers, are worthy of very general distribution. The titles, too, are taking, and the material good—"Lighted Lamps for Little Travellers," "My Way to Jesus," "My First and Second Step to Jesus." (Elliot Stock.) *The Father of Railways*, &c. By Rev. John Stokoe, Belfast, is a good lecture on George Stephenson and his wondrous career. (Elliot Stock.) We have received several very well got up and telling tracts from the Baptist Tract Society, and have much pleasure in commending them to our readers—"A School-boy's Inquiries upon Baptism Answered;" "Thomas Wilson, or the Bud of Promise Blighted" (401); "The Hearer on his Trial" (400); "Gambling" (399); "A Picture that may Save a Soul" (398); "Little Means and Large Results" (396); "Darkness Fleeing before Light" (397); "Greatness at the Feet of Jesus" (395); "The Rich made Low" (394); "The Prey taken from the Mighty" (393). (Elliot Stock.) *Best of Everything* (Kent and Co.) is an excellent monthly, of which four numbers have appeared. It professes to convey the most new and reliable information on every conceivable household matter, and is a perfect family adviser, which relieves wives and house-keepers and others from a thousand difficulties and anxieties which arise in everyday life. And the husband as well as the wife, and the man-servant as well as the maid, will be all the better for having the "Best of Everything" at hand. It is published at 2d. monthly.

## Denominational Intelligence.

#### CHANGES IN THE PASTORATE.

Rev. J. W. Genders has resigned the pastorate of the church meeting in the Baptist chapel, East-hill, Wandsworth, after a ministry of eleven years—having

accepted the oversight of the church at Park-street, Luton, Beds.

The church at Cutsdean, Worcestershire, has given a unanimous invitation to the Rev. R. Bray, of Brixham, South Devon, to the pastoral office.

Rev. John Bloomfield, of Westgate church, Bradford, Yorkshire, has accepted the unanimous invitation of the church, Brunswick-road, Gloucester, to become its pastor.

Rev. H. Beddow has named his intention to resign the pastorate of the Baptist church, Woodborough, Nottinghamshire. The church has more than doubled its number since Mr. Beddow's pastorate. He leaves much to the regret of the people. We trust he will soon meet with a suitable sphere of labour. Letters may be addressed to him as above.

Rev. John Bell, formerly of the United Methodist Free Church Mission in Jamaica, has been publicly recognised as pastor of the Baptist church, Woodstreet, Bilston.

Rev. T. Marriott, who has ministered to the Baptist church, Milton, near Northampton, for nearly half a century, having resigned, a cordial and unanimous invitation has been given and accepted by the Rev. W. Ward Willis, late of Carlton-le-Moorland.

Rev. G. H. Malins, of King's-heath, Worcestershire, has accepted a unanimous invitation to the pastorate of the Yates-street Baptist church, Birmingham.

Mr. Richard Thomas, of Pontypool College, has received a unanimous invitation to the pastorate of the Baptist church, Holyhead, Anglesea. He succeeds the Rev. W. Morgan, D.D.

### RECOGNITIONS.

ASHFORD, KENT.—Recognition services in connection with the settlement of Mr. William Clark, of the Pastors' College, were held in the Assembly Rooms, on the 15th and 16th of June. On the Sunday two discourses were preached to large congregations by the Rev. George Rogers. On the following day about 140 friends sat down to tea, after which a public meeting was held. Rev. W. Sampson, of Folkestone, presided. Prayer was offered by Mr. Fagg. The charge to the pastor was given by the Rev. George Rogers. The ordination prayer was offered by the Rev. D. Pledge, of Rams-gate. Addresses of encouragement and congratulation were delivered by Revs. R. Shindler, of Eythorne; G. Wright, of Brabourne; and Mr. W. M'Kinney, a fellow student of the pastor. Statements

on behalf of the church were made by T. Pledge, Esq., and J. Clark, Esq.

ABERDARE.—The recognition services in connection with the settlement of the Rev. D. R. Jenkins as pastor of the English Baptist church, have been held. There was a succession of sermons by the Revs. N. Thomas, D. Davies, D. M. Jenkins, Dr. Price, of Aberdare; D. Saunders, Davies, and other ministers.

WEST MALLING, KENT.—On Tuesday, June 14th, a meeting was held in connection with the settlement of the Rev. R. J. Beechiff as pastor of the Baptist church. The Rev. S. Constable presided at the public meeting. The devotions were conducted by the Revs. W. V. Young, of Maidstone, and J. R. Hadler, of Sheerness. Addresses were delivered by the Revs. R. R. Finch, of London; P. Storey, of Snodland; A. McKinley, of Chatham; H. K. Brown, of Shooter's-hill-road; W. G. Pascoe, of East Malling, and Mr. J. Fullagar.

NEATH.—Recognition services, in connection with the settlement of Mr. A. F. Mills, of Pontypool College, were held at the English Baptist chapel on the 2nd June. A social tea-meeting was held in the afternoon. At seven o'clock the ordination of Mr. Mills began. The chair was ably occupied by A. Curtis, Esq., and addresses were delivered by Revs. Dr. Thomas, President of Pontypool College; G. P. Evans, Swansea; J. Matthews and L. Thomas, Neath; and T. E. Williams, Cardiff. The meeting throughout was very interesting.

MONTACUTE, SOMERSET.—A tea and public meeting, to welcome the Rev. H. Hardin to the pastorate of the Baptist church, was held on Monday, June 6th, when the chair was taken by Mr. Staple, of Stoke, and addresses delivered by the Revs. R. James, of Yeovil; G. Taylor, Independent, of Lambrook; H. Hardin, E. Curtis, of Hatch; and B. W. Osler, of North Curry.

### PRESENTATIONS.

The members and congregation of the Baptist church, Glascoed, near Pontypool, have presented their late minister, the Rev. W. Morgan—who is removed to Monmouth—with an elegant purse containing twenty sovereigns.

## SERVICES TO BE HOLDEN.

ESHER.—The anniversary will be held, D.V., on Tuesday, July 5th. The Rev. W. Brock, D.D., will preach at 3.30 p.m., and the Rev. J. Macfarlane, LL.D., at 7 p.m. A sale of useful and fancy articles will be held in the school-room between the services. Tea at the Friends' Meeting House, kindly lent. Collections for the building debt.

## NEW CHAPELS.

ELMSTED, KENT.—On Sunday, May 22nd, the new Baptist chapel was opened for divine worship, the Rev. G. Wright, of Brabourne, preaching morning and evening, and the Rev. P. J. Ward, of the Metropolitan Tabernacle College, in the afternoon. In the afternoon of the following day, Mr. P. J. Ward again preached to a crowded audience. The financial report showed that the greater part of the entire cost of the chapel had already been met, and that about £40 only remained to be raised.

PETERBOROUGH.—The Baptist chapel, Queen-street, was opened on Tuesday, May 24th, when two sermons were preached in the morning and afternoon by the Rev. J. P. Chown, of Bradford. At five o'clock more than 1,500 persons sat down to tea. At seven a public meeting was held. Mr. Roberts presided, and addresses were delivered by Revs. S. S. Allsop, Whittlesea; H. Watts, Stanningley; J. H. Millard, B.A., Huntingdon; J. P. Chown, F. Chamberlain, Fleet; E. Bolt, Sutterton; W. Orton, Bourne; T. Barrass, Peterborough (the pastor); and R. Johnson, Esq., Hitchin. On the following Lord's-day two sermons were preached by the Rev. T. Goadby, B.A., of Derby. Congregations at all the services were large. The handsome sum of £150, clear of all expenses, was realised by the opening services. The chapel and site have cost more than £4,000. Architect, F. W. Chapman, Esq., London. Contractors, Messrs. Bell & Son, Nottingham.

HALWILL, DEVON.—The foundation-stone of the new chapel has been laid by Peter Adams, Esq., of Plymouth. The Rev. J. Aldis preached, and there was a tea and public meeting. The proceeds of the day were over £20.

DARLINGTON.—On Thursday, June 9th, the foundation-stone of a new chapel, in

connection with the Baptist denomination, was laid. The Rev. P. F. Peares gave out a hymn and read an appropriate portion of Scripture. The Rev. W. Hanson offered prayer; after which the Rev. T. W. Grant gave a short history of the church, and presented J. B. Pease, Esq., with a mallet and silver trowel, with which to lay the stone. After the laying of the stone, addresses were delivered by Mr. Pease and the Rev. W. Walter, of Newcastle. The chapel, which will be a handsome structure, is to seat about 700 persons.

BERKLEY-ROAD, REGENT'S-PARK-ROAD.—On Monday, June 13th, the foundation-stone of the new Baptist chapel in course of erection, adjoining to Primrose-hill, for the church and congregation assembling at Peniel Tabernacle, Chalk-farm-road, was laid by Michael Angelo Garvey, Esq., LL.B. The pastor, the Rev. S. T. Edgley, stated the reasons which induced them to build a new chapel. Mr. Edgley was followed by the Rev. Dr. Landels, who bore high and loving testimony to the merits and to the preaching of the Gospel by Mr. Edgley. The Chairman addressed the congregation on the principles they held dear as Dissenters. A collection was made, amounting to £8 15s., and promises of large amounts were made by various friends. The Revs. S. H. Booth, J. O. Fellowes, and J. Clifford took part in the services. The company re-assembled for tea in the school-room at Chalk-farm-road, after which a public-meeting was held in the chapel, the pastor in the chair.

RICHMOND, SURREY.—The opening services of the New Baptist Congregational Church were held on Wednesday, May 25th, when sermons were preached in the morning by the Rev. W. Brock, D.D., and in the evening by the Rev. W. G. Lewis. In the afternoon the members and friends partook of a substantial collation, in a marquee near the church. The Rev. Jesse Hobson occupied the chair. Addresses were delivered by the Rev. R. Colman, Mr. E. Colman, the Revs. Dr. Brock, Dr. Angus, Dr. Davies, J. M. Soule, Dr. Kessen, D. Sanderson, J. Sugden, E. Medley, and W. G. Lewis. In the evening about 170 sat down to tea. The new building was much admired for its comfort, commodiousness, and beauty. The entire cost, including the freehold



ground, will be about £1,800, towards which £700 had been collected, and about £320 additional was subscribed during the day.

YORK TOWN, BLACKWATER.—Services have been held in connection with the laying of the foundation-stone of the new Baptist chapel there. Mr. Sale, of Wokingham (who has long acted as pastor of the church, which is a part of the Wokingham church), gave out a hymn. Rev. G. Moss, of Ash, offered prayer. A document was then read by Mr. James Weeks, of Wokingham, containing a history of the labours of the Baptists at Blackwater. A copy of this, and some other papers in a sealed bottle, were afterwards placed beneath the stone, which was laid by Philip Davies, Esq., of Reading. Addresses were delivered by the Revs. T. C. Page, of Reading; P. G. Scorey, of Wokingham; and H. Cawley, Esq.; and in the evening a sermon was preached by Rev. T. C. Page, from the words, "The Word of the Lord endureth for ever." Up to the day of laying the stone, £128 16s. 4½d. had been actually paid in, and £195 9s. 6d. promised. The proceeds of the collections, &c., on that day, including a donation of £10 from Mr. Davies, amounted to £55 4s. 1½d., which sums, with £145 lent by friends without interest, make a total of £524 10s. The estimated outlay is something over £600.

#### MISCELLANEOUS.

ON Wednesday, June 1st, the anniversary sermons, in connection with the old Baptist Chapel, Markgate-street, Herts, were preached by the Rev. G. M. Murphy, of London. A public tea was provided by the ladies of the congregation. The Revs. N. Kelynack (Wesleyan), and William Crick (pastor), took part in the services of the day.

LEEDS.—REGENT-STREET BAPTIST SUNDAY-SCHOOL.—This school, which was established five months ago, held its first festival on Whit-Monday. The children assembled, with their teachers and friends, in the chapel yard at one o'clock, and after singing, they marched in procession to a meadow, where they enjoyed themselves in various games. After tea a public meeting was held in the chapel, presided over by Rev. James Jack, pastor. A number of the children recited pieces,

which they had learned in the school, in a clear and impressive manner, and the choir, under the leadership of Mr. Barrett, sang several anthems. The meeting was very interesting, and well attended by the people of the district.

THE Old Welsh Baptist Association held its annual meetings at Talywern, Montgomeryshire, on Wednesday and Thursday, the 1st and 2nd June. The Rev. T. T. Davis, of Talywern, was chosen chairman. At eleven a.m. and two p.m. conferences were held, and several resolutions adopted, and amongst others the following:—"That while this conference approves of the Education Bill in its chief objects as introduced to Parliament, and rejoices in the promised amendments, yet that it cannot approve of any scheme of national education which will not be unsectarian and compulsory." Sermons were preached at Talywern Chapel, and at several other places in the neighbourhood. The ministers were—Revs. Thomas, Llanvair; Edwards, Llanidloes; Jones, Swansea; Roberts, Llwynhendy; Davies, Nantgwyn; Nicholas, Caersws; Davies, Dolan; Parry, Liverpool; Morgan, Llanelli; Thomas, Bala; Jones, Newchapel; Nicholas, Newbridge; Llywellyn, Erwood; and Evans, Stowhill, Newport. The congregations were large.

PADDINGTON.—The church at Praed-street Chapel, Paddington, of which Rev. J. Clifford is pastor, has at length procured a piece of freehold land, measuring 64 by 120 feet, in Westbourne-park-place, Harrow-road, as the site for a new chapel, just over the Lord Hill bridge. The position chosen is in a populous neighbourhood. The site costs £2,560. Towards this sum the church has raised £1,850, almost exclusively from its own members. It now appeals for sympathy and help. The application is urged with greater confidence of success, because it is intended not only to erect a place of worship suited to the requirements of Westbourne-park, but also to retain Praed-street Chapel (which is in a capital position), and to keep up its present useful agencies.

PERTH, TASMANIA.—On Wednesday, the 16th March last, a meeting was held to commemorate the anniversary of the building of the chapel and other purposes. The school-room was twice

crowded at the tea, and the chapel was filled to overflowing at the public meeting. The chair was occupied by W. Gibson, Esq., and able addresses were delivered by several of the neighbouring ministers. A hearty welcome was given to Mr. W. Gibson, jun., who had lately returned from England, whither he had been on the search for a minister, and also to the Rev. A. W. Grant, late of Ryde, Isle of Wight, who is here as the result of his mission to the old country. During the evening the pastor, in the name of the church and congregation, presented to Mr. and Mrs. Gibson a handsome timepiece as a token of esteem and gratitude; Mr. and Mrs. Gibson having erected the chapel and parsonage, and being also extremely liberal in their support of the cause. The church is in a flourishing condition; the Lord is with us; souls are being saved; and the pastor is greatly encouraged by seeing the fruits of his labours.

MIDDLESBOROUGH, PARK-STREET.—The anniversary services of this chapel were celebrated on Sunday, May 15th, by two sermons from the pastor, the Rev. W. H. Prier, and on Monday the 16th, by a tea and public meeting. Over 200 persons partook of the tea. The evening meeting was very enjoyable and enthusiastic. R. Stephenson, Esq., presided, and addresses were given by the Revs. P. W. Grant, Percy F. Pearce, T. J. Malyon, J. Packett, and T. Trelvar. The proceeds, amounting to £21, were devoted to the new chapel building fund.

DEVONSHIRE-SQUARE CHAPEL.—On Monday evening, June 13th, a farewell meeting was held. The Metropolitan Railway Company having purchased the building, the trustees have secured a new site at the corner of Walford-road, nearly opposite West Hackney Church. They have about £11,000 to expend upon the ground and the new structure, which will be of the Gothic order, with a spire 110 feet high. The accommodation for sittings will be nearly 1,000, with a lecture-hall beneath capable of holding 800 persons. The Sunday-schools will be for rather more than 600 children. In addition to this there will be a minister's house attached. Devonshire-square Chapel was founded in the reign of Charles I., prior to 1638, and is, therefore, with one exception, the oldest Baptist church in

England, the oldest being Eythorne, in Kent. The names of William Kiffin, John Macgowan (the author of "Dialogues of Devils"), and John Howard Hinton, are associated with this chapel. The present minister is Rev. W. T. Henderson, who has held the office about six years. The farewell meeting was of a social character.

DARLINGTON.—The seventy-sixth annual session of the Northern Association was held on Whit Monday and Tuesday, and was well attended by ministers, delegates, and friends from the two counties of Durham and Northumberland. On Monday a prayer-meeting was held at 11 a.m. In the afternoon, at two, the letters from the churches were read. The statistics showed a clear increase on 23 reporting churches of 161. The recently formed churches at Wooler and Consett were admitted into the Association, making the present number 27. At six p.m. the Association sermon was preached by the Rev. W. H. Prier, of Middlesborough, from 2 Tim. iii. 5. On Tuesday, at seven a.m., the brethren met again for prayer. At ten the Rev. W. L. Green, of Middleton-in-Teesdale, preached from 1 Peter iv. 10. After which the Rev. W. Walters, of Newcastle, read the Circular Letter on "Evangelistic Work within the Association." The ministers and delegates met at 2.30 p.m. for business. The Rev. P. F. Pearce was appointed Moderator. Thanks were accorded to the Rev. W. Walters for his services as secretary, accompanied by a request to continue in office. The Rev. W. Hanson, of South Shields, was requested to write the Circular Letter next year on "Church Discipline." It was resolved to hold the next Association at Marlborough-crescent, Newcastle. A resolution was passed, based on Mr. Walters's letter, pledging the Association to engage as soon as possible two evangelists, one for Durham and one for Northumberland. A committee was chosen to carry out the object, and subscriptions to the amount of nearly £70 were promised at once. Resolutions were also adopted on the Education Question.

SEMLEY, WILTS.—The Baptist Chapel at Semley, having been enlarged, was reopened on Thursday, May 26th, when two sermons were preached by the Rev. T. W. Medhurst, of Lake-road Chapel,

Landport, Portsmouth. At night the congregation was so large that it was found necessary to hold the service in the open air. No fewer than twenty-five of the neighbouring ministers were present at the services. Tea was served on the green in front of the chapel. The collections, which were on behalf of the expenses incurred in the enlargement of the chapel and organ, were very liberal.

The annual meetings of the Hunts Association were held at Bluntisham on Wednesday, May 25th. A sermon was preached in the morning by the Rev. N. Haycroft, D.D., of Leicester. A public dinner was provided in a tent erected in the grounds of C. P. Tebbutt, Esq., when upwards of 100 sat down. In the afternoon the business meeting of the Association was held, and a public tea took place, when more than of 500 were present. In the evening a public meeting was held, under the presidency of Mr. Tebbutt, when addresses were given by the Chairman, on "The Objects of the Association;" the Rev. L. Llewellyn and H. Goodman, Esq., on "The County Work;" the Rev. W. H. Vivian on "Faith and Prayer, two great sources of power in the Christian Church;" the Rev. F. W. Goodby, M.A., on "The Religious Prospects of the Free Churches;" and the Rev. I. Watts on "Attendance at Public Worship." The meetings were exceedingly well attended, making this one of the most successful annual meetings that the Association has held.

TAUNTON, SOMERSET.—On Wednesday, June 1st, services were held in connection with the re-opening of the Baptist chapel, Silver-street, after undergoing restoration and enlargement. The first service was at eleven o'clock, when, after devotional exercises, the Rev. W. Page, B.A., of Chard, gave an address. In the afternoon a second service was held, when the Rev. W. Brock, D.D., was the preacher. In the evening a tea meeting was held in the schoolroom, attended by over 250. After this a public meeting was held in the chapel. The attendance was numerous, the building being well filled. J. W. Sully, Esq., of Bridgwater, presided, and introduced the business of the meeting in a very practical address, and then called on the pastor (the Rev. J. Wilshire) to make a statement of matters in relation to the enlargement and alteration of the

chapel, who stated that the estimate accepted, and the work done beyond the estimate, would amount to about £750. They had determined not to commence until half the money had been raised, and they had raised to that day £410 before any collection had been made.

PARK ROAD CHAPEL, NORTH BAR, VICTORIA PARK.—A tea and social meeting was held on the 6th of June for working men and their wives, the special object being to gather those of this class who attend no place of worship. After tea the pastor, Rev. R. R. Finch, took the chair, and, commencing the meeting as a large family gathering, called upon the senior deacon, Mr. Hume, who read a suitable Psalm, followed by prayer. The pastor gave utterance to a few words of earnest welcome, and introduced the topic of the evening, "How to Make the Best of Both Worlds." The Revs. Edward Schnadhorst, of North Bar; Wm. Le Pla, of George-street, Bromley; J. Billington, J. Heizig, of the German Mission; and Josiah Finch, superintendent of the Sunday-school, gave very earnest, practical addresses. The young friends of the Band of Hope Choir gave very efficient aid to the pleasant engagements of the evening by performing several pieces of music.

FORTON, GOSPORT, HANTS.—Three sermons were preached at the Baptist Chapel at Forton, on Sunday, May 29th. In the forenoon by the Rev. J. H. Cooke, of Southsea; afternoon by the Rev. T. W. Medhurst, of Landport; and in the evening by the Rev. W. Jones (Congregationalist), of Portsmouth. The little church at Fort is at present without a pastor, and is struggling on against difficulties. It is hoped that the sympathy evinced by the neighbouring churches and ministers will encourage the little band to cling together, continuing earnest in prayer.

The Southern Association of Baptist churches met this year at Salisbury, on Wednesday and Thursday, May 9th and 10th. On Wednesday the delegates' meeting began at eleven o'clock; T. C. Haydon, Esq., Moderator. In the evening, at seven o'clock, the Home Mission meeting was held in Brown-street Chapel; A. Pegler, Esq., presided. Revs. J. G. Gregson, of Portsea; W. Jones, of Salisbury; G. Williams, of Lymington,

T. W. Medhurst, of Landport; G. Boulshor, of Soberton; and G. Short, of Salisbury, gave earnest addresses. On Thursday morning, at seven, a prayer-meeting, presided over by Rev. S. B. Brown, of Romsey, was held in Brown-street chapel. At 9.30 a public meeting of the Sunday-school Union, connected with the association, was held; J. Keynes, Esq., presided. Mr. A. Scrivener, of Southampton, read a paper on "Sunday-schools and National Education," which was afterwards ably discussed. At eleven, Rev. W. Heaton, of Shirley, preached the Association sermon. At three, summary of letters from churches was read by Rev. J. Collings, of Southampton. The circular letter, on "Foreign Missions," was read; by Rev. J. G. Gregson, of Portsea. At seven, Rev. C. Stovel, of London, preached, after which a united communion was held, presided over by Rev. Dr. Wills. The ministers and delegates were entertained at dinner each day in Brown-street Schoolroom, and the whole proceedings were most encouraging.

**BESSELS-GREEN, KENT.**—The Sunday-school anniversary services, in connection with this place, were held on June 12th, when the Rev. J. Bigwood, of Harrow-on-the-Hill, preached two sermons. On the following day the children's annual treat was held in the park of Chipstead-place (kindly granted for the occasion), when sundry games of cricket, foot-ball, &c., were much enjoyed by the children—teachers and friends—until one of the teachers interrupted the sports by announcing tea ready on the village-green, and the young folks there grouped together in large circles, did ample justice to the treat provided by the teachers, and the lessening trays of cake, &c., clearly proved the healthy condition of the juveniles of this beautiful locality. The friends filled the schoolroom to tea. The kindness of the ladies in the floral decorations of the table very much contributing to the enjoyment of the good things prepared. The public meeting was held in the chapel at seven o'clock, Silas Corke, Esq., presiding. After the reading of the annual report, presented by the earnest superintendent, Mr. Godbold, and from which it appeared that the finance of the school was in a very satisfactory condition, the meeting was ad-

dressed by the Revs. J. Jackson and J. Constable, of Sevenoaks; the Rev. J. Bigwood, of Harrow; the Rev. R. R. Finch, of North Bar; the Rev. F. Ben-skin, of the Metropolitan Tabernacle College; and J. Baynes, Esq., of the Baptist Mission-house.

**ZION CHAPEL, WOLLASTON, NORTH.**—Interesting anniversary services were held at the above place on May 25th and 26th. The sermons were preached by Mr. H. Varley, of London. The place was filled with an attentive audience, who seemed thoroughly to appreciate the earnest addresses delivered. His kind services will be long remembered with gratitude by the Wollaston people. A collection was made for the Stockwell Orphanage.

## BAPTISMS.

*Aberdeen.* Crown-terrace.—Feb. 27, Three; Mar. 20, Five; May 11, Eight, by C. Chambers.

*Boston.* Salem Chapel.—April 21, One; May 22, Three; May 30, One, the pastor's wife, by J. K. Chappelle.

*Cullingworth,* near Bingley.—Three, by H. D. Brown, of Rawdon College, on Sunday, June 5.

*Carrickfargas.*—April 22, Two; May 14, One, by W. Gilkes, for the second church at Belfast.

*Esher.*—June 5, Three, by J. E. Perrin.

*Freshwater,* Isle of Wight.—June 12, Three, in the Solent Sea, by W. W. Martin.

*Galcar.*—May 1, Two; June 5, Five, by T. Bury.

*Honiton.*—June 13, Thirteen, by W. E. Foote.

*Huntingdon,* Trinity Church.—May 10, Eleven, by J. H. Millard, B.A.

*London District.*  
*Park-road Chapel,* Victoria-park.—May 29, Four, by R. R. Finch.

*Trinity Chapel,* John-street.—May 12, One; May 29, Sixteen; June 2, One, by J. O. Fellowes.

*Sylvan-grove,* Old Kent-road.—June 2, Three, by F. G. Buckingham.

*Wandswoth,* East-hill.—May 22, Twelve, by J. W. Genders.

*Metropolitan Tabernacle.*—May 26, Twenty; June 2, Eighteen; June 9, Four, by J. A. Spurgeon.

*Lincoln,* Mint-lane.—May 22, Six, by R. L. McDougall. These were the last baptized in the old chapel previous to its being pulled down, and a new one erected.

*Leeds* (York-road).—May 29, Four; June 2, One, by J. Compston.

*Middlesborough.*—May 29, Five, by W. H. Priter.  
*Herts,* Markgate-street.—May 30, Two, by W. Crick.

*Peterborough.*—March 27, Three; April 24, Two; June 5, Six, by T. Barrass.

*Portsmouth,* Landport, Lake-road.—June 1, Five, by T. W. Medhurst.

*Ridgmount,* Beds.—March 9, Five; April 20, Six; May 18, Eleven, by W. Julian.

*Southampton,* Carlton Chapel.—May 29, Three, by J. Collins.

*Thurleigh,* Beds.—May 22, One, by G. Chandler.



## A TIMELY EXPOSTULATION.\*

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

“Why seek ye the living among the dead.”—LUKE xxiv. 5.

THIS question was addressed to certain holy women who came early to the sepulchre, bringing with them the spices which they had prepared for embalming the body of our Lord. They were met by angels, who reminded them that their Lord had promised to rise again, that he had so risen, and that it was in vain for them to seek in the sepulchre the living, the immortal Christ. “Why seek ye the living among the dead?”

The mistake they made was that of seeking for the living Saviour where he could not be found. We have all of us made the same mistake. Some of us are making it now. We are seeking good things in the midst of evil; hoping to find satisfaction where it was never yet discovered, and never will be; seeking, but seeking in the wrong place; seeking for the living among the dead.

To illustrate this, I shall first address myself to the people of God, who sometimes fall into this error; and then I shall have to expostulate with the unconverted, as well as with those who are somewhat awakened to spiritual truth.

Say now, ye children of God, called out from the world, do you not sometimes set your affections upon things on the earth, and seek for satisfaction here below? Have I not observed how some of you have tried to find comfort in your wealth, and how others, in the midst of your successful efforts to extend your business, have thought to find solace on that bed of thorns, the cares of this world, and the merchandise thereof? Ah! how grievous it is when the Christian becomes an idolator. Yet just as the Israelites of old—who, though they knew the true God, were found, on an emergency, setting up the golden calf, and saying, “These be thy gods, O Israel”—so, in one form or another, we may be making some created good the object of our search, setting our heart upon it, and indulging expectations of solace from it, unmindful that comfort can only be found in our Lord Jesus Christ. “Why seek ye?”—why do ye who know so much better—“why seek ye the living among the dead?” Wherefore do you come to the broken cistern, which can hold no water, when the well springing up with crystal streams is always at your foot? Why will ye go to drink of the muddy river, the Sihor, when the clear sparkling rill of the water of life is always accessible to you? You did once try to fill your belly with the husks which the swine do eat, but you failed to appease the hunger that consumed you. Why return to that unprofitable employment? Oh, Christian, you have sometimes said to your fellow-man, “Wherefore do you spend your money for that which is not bread, and your labour for that which satisfieth not?” I may say the same to you, if you think an immortal mind can be satisfied with mortal joys, or imagine that one who has been born from on high can ever find contentment in this poor wilderness world. The pursuit itself is a folly which is sure to bring you a strong rebuke whenever you thus fall into the error of seeking the living among the dead. Your solid comfort, your real happiness, and the only joy worth having, you must find in Christ Jesus, by the power of the Spirit, and not in the things of time.

It is sadder still, and this sometimes occurs, when the professor tries to cheer his heart by the silly vanities of worldly amusement. There are a thousand inlets to happiness which you may look upon as free to your use: you are as welcome to enjoy them as other men. Whatsoever it be that is pure and lovely, and uncorrupted with sin, is as much yours as it is the portion of any other people under the sun. Yours are the beauties of nature, the wonders of God’s handiwork, and the

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vast domain of creation, wherein are things innumerable to please the eye, to charm the ear, and make the heart to heave with joy. Learn to use without abusing the bounties which Providence has placed within your reach, and pray that the delights they are capable of yielding may be sanctified to your good. But there are sundry amusements, so frivolous and trifling, that if they are not in themselves sinful, they verge upon that border-land where diversion is separated from dissipation by only a faint line; and as the border-land is always the most infested by thieves and robbers, it is well to beware of it. If the Christian wants to be clear from open transgression, let him eschew the place of temptation, and avoid the appearance of evil; for whatsoever is not of faith is sin. What you cannot do with a clear conscience that it is right, let that alone, with a wholesome fear of offence. You can peril no mistake by leaving it; you may cause yourself a thousand sorrows by entering upon it. Oh! shall you that have once leaned your heads upon the bosom of Christ profane your hearts with this wanton wicked world? Shall you that have once eaten angels' food hanker after the diet of fools, and drink the intoxicating wine-cup of their pleasures? Shall you be seen in the assembly where none congregate but the lightest of the light and the gayest of the gay? Shame upon you, Christian! You have disgraced your profession; you have disgraced yourself; you are seeking the living not only amongst the dead, but among the rotten and corrupt. Do you expect cheer for your passions? you shall find a scourge for your soul. If you are a child of God, you shall be driven back to the way you have strayed from, with many a smarting sore, and many a broken bone. If you are not a child of God, likely enough you will go from bad to worse, give up the profession, which was but a vapour, and turn as a dog to his own vomit, and the sow that was washed, to her wallowing in the mire. Thus, Christian, while I say to you, do not seek lasting comfort in earthly things, I am compelled to say to some who bear the name and wear the profession of Christians, do not seek your joy at all among the unprofitable sports and gambols in which some men delight. It is seeking the living among the dead.

Further, my dear brethren and sisters in Christ, there is an evil very common to the most conscientious of those who avoid all forms of outward sin. It is the insidious evil of seeking comfort, when they are full of doubts and fears, by looking within yourselves. I should think that experience might have cured us of this; for when we look into our own hearts—although I trust the grace of God is there—so much of imperfection, of infirmity, aye, and what is worse, of real iniquity is apparent, that a sight of the inner man is anything but likely to inspire us with consolation. What a fool is he who tries to fetch fire out of ice! But he is not much more foolish than those who try to soothe their anxieties by parleying with their feelings. Brethren, the Christian's comfort is on the Cross. There hangs his hope. His hope must not be based or bottomed on anything he feels. It is pleasant to know that grace reigns in one's breast. Be thankful for it. But, alas! if that be your confidence, the next day you may doubt whether there is any grace within; and where then is your confidence? It is gone; it fleeth as a shadow. If, however, you live depending upon the Cross of Jesus, you can walk with equable comfort at all times; for the Cross never shifts its place, the Atonement never fluctuates, it never rises or falls in value. Our union with Christ is not subject to degrees. We are always in Him accepted in the Beloved. Happy is the man who builds on that solid rock, and not upon the treacherous quicksands of his own personal emotions. If you endeavour to draw comfort from your fickle, changeable feelings, you seek for the living among the dead. You are looking for joy where it never can be found. You will gather the thorn, but not the rose. You will endure the labour, but not receive the reward. You will suffer the burning of the fire, but not be enlivened by its cheerful warmth. "Why seek ye the living among the dead?"

When the believer feels that grace is at a very low ebb with him, let him take care that he does not resort to Sinai for the refreshment of his evidences. Have ye not heard of some believers whose mournful sonnet has been—

“’Tis a point I long to know,  
Oft it causes anxious thought :  
Do I love the Lord or no,  
Am I His, or am I not?”

And in order to get out of that state they have said, “Now I will make a covenant with God I will chasten myself with fasting and much prayer;” or they have had recourse to vows of their own devising, instead of going straight away to Christ as sinners, with some such language on their lips as our hymn suggests :—

“Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings within, and fears without,  
Oh, Lamb of God, I come!”

Instead of thus going to Christ, they set to work to be their own Saviour. If Paul were here, he would say to them, “O, foolish Galatians, who hath bewitched you, that ye should not obey the truth? Having begun in the Spirit, are ye now made perfect in the flesh?” Beloved brethren, make your covenant if you like, and fast if you please, and pray if you can without ceasing, the more you pray the better. But when a soul is hungry it will not recover itself by bodily exercises, but by feeding. So what you want is not so much to give out something from yourselves as to get something into yourselves through Christ; and therefore turn your eye, as you did at the first, to the wounds, the glorious wounds, of your Substitute, and say to Him, “My Lord, if I be not a saint, I am a sinner; if I be not saved yet will I trust in Thee now even though I never did before. I now cast myself on Thee.” This will revive you, this will comfort you. You may set to work as you please after that; but do not seek for the living among the dead. Do not go to Moses, who is dead and was buried years ago; do not bring yourself under the spirit of bondage; but come as a child who is not under the law but under grace, and rest at the foot of the Cross. So shall you have your spiritual vigour restored, and rejoice in the Lord your God.

Once more to the believer. I do think, dear friends, we seek for the living among the dead when we look to our fellow men to find in them some succour or support to depend upon, or when, as the case may vary, we look to our dear children or relatives, and think to find a perpetuity of comfort there. Ah! and it is very easy for some of you to think too highly of the minister. It is possible when you have received spiritual quickening, and have come to be fed under some godly pastor, that you may look no higher than the man instead of looking to his Master; if so, if your faith standeth in the wisdom of man, or in man’s earnestness, you are looking for the living among the dead. Oh, beware of anything like that! Let us be held in respect by you for our office’s sake, but nothing beyond this do we crave or counsel. To the Lord Jesus we bid you look; for we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Christ’s sake. A more common evil, however, is for the wife to feel as if her husband could never be taken from her side. But he is mortal. I would not distress you with dreary forebodings, but I would have you remember that the living God is the only living one on whom your trust can be staid. And thou, mother, dost thou think that thy child can never be removed? know then that thou art in the land of the dying, and who art thou and what are thine that they should be beyond the reach of the arrows that fly abroad, and the diseases that work insidiously any more than the children and the friends of others? Oh! if thou beginnest to build thy nest on



these trees which have every one of them been marked by the woodman's axe and must all come down, thou art a silly bird and thy nest will be lost, and thyself suffer grievous damage. There is one Immortal Lover who shall never die; there is one Eternal Friend who shall never depart; there is a Father who ever lives; there is a Brother who sticks close for ever. Earthly kinships—value them, but hold them loosely. Thank God for them, but think not that they are your freeholds. Your tenure is but on lease, and a word shall suffice to terminate it. Walking through the fields you might see most of them still yellow with the king-cups and blushing with all the flowers of this sweet summer month of June, but do not think these flowers shall long abide, for already I hear the sound of the sharpening scythe, and I know the mowers will be soon at their task, the flowers will be cut down and the green grass shall be dry. Set not, then, thy love on the fleeting bounties of kindly Providence as though thou couldst embalm them and make them last for aye. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever." Fix your love on that which is constant, and not on these transient things. I leave you, my brethren, with the general maxim,—having applied it in various ways, you can apply it to many more in your meditations,—take heed lest you seek for the living among the dead, and so spend your strength for nought and reap the bitter fruits of weariness and disappointment.

Are there not, however, among you, my hearers, full many who are not the children of God; for, as the Apostle said in that tenth chapter of Romans which we just now read to you, "they have not all obeyed the Gospel." I do not know whether the reading of that chapter touched any of your hearts. It did mine. I could scarcely help weeping as I thought of some of you. "They have not all obeyed the Gospel;" I mean not all those who sit in these seats regularly, to whom we preach that Gospel so frequently. Those who come into our classes are earnestly taught, but they have not all obeyed the Gospel. Nay, there is a very large proportion who have not. Oh, grievous fact—fact which some of you will have to grieve over with terrible remorse in the day of judgment unless the mercy of God prevent it. It is with you I want to expostulate. Some of you are seeking for joy in sin, and you are seeking for the living among the dead indeed. Be thoughtful, men, for a moment. God who made you has made certain laws the observance of which is essential to your wellbeing. Suppose God had ordained that the violation of His law should make men happy, would that be wise? It is too unwise a thought for us to entertain, much less for God to design. Thou art disobeying God's command, then depend upon it that is the way of unhappiness. It must be so. "Oh," say you, "but it gives me present gratification." That may be; it is quite consistent with what I have said, because the enchantment that allures you is the very snare that beguiles you, and then for every drachm of joy which sin can yield to a sinful spirit there will be a ton of sorrow inflicted. I forbear in this place to mention the sins of the flesh, but who does not know that for every filipp of pleasure derived from indulgence of the passions there are racks, and tortures, and agonies which the physician could better explain than myself. Such a measure of retribution is common in this life, but as for the life to come, could you lift for a moment the thick veil that hides the unseen world from our gaze, or could a sound pierce through the partition that infinite mercy has made too stout for the wailing and gnashing of teeth to penetrate, methinks the groans, the execrations, the shrieks of madness of those who lived as votaries and died as victims of the so-called pleasure of sin, would fill you with horror and wild amazement. The transgressor who eats the fruit of his own ways, fruit that once tempted his appetite, and drinks the dregs of that wine-cup the first sip of which was so sweet to his taste, is an appalling spectacle. And this is merely the awakening of a man's conscience

to his folly. The punishment of avenging justice is in reserve. Disobedience of God must be punished by God with indignation that does not relent, and pain that knows no abatement. Why seek ye, then, the living among the dead? A moment's reflection might convince a man that this final scene inevitably awaits the profligate. Who would think of making his child happy in the way of constant disobedience, or of encouraging his waywardness by rewarding it? You take care, as judicious parents, that your children shall know you govern the house, and if your laws are constantly broken, you exact the penalty, and the rod is put into use, or at least the chastisement is not spared; and shall not God stand up for His sovereign prerogative, enforce His own law, and make men feel that they cannot violate that law without suffering the retribution He has threatened. You shall find it so to your cost if you will not credit it to your escape. I tell you that if you seek your pleasure in the theatre or in the saloon of gaiety, or in what is infinitely worse, though too often in close association, in the house of shame; if you go to the chamber of the strange woman or spend your evenings in the tavern inflaming yourselves with strong drink, you court misery while you try to avoid melancholy; you render yourselves incapable of happiness while you strive to be merry! but ah! you might as well deliberately make a pilgrimage to the depths of hell in quest of the joys of heaven as to seek true enjoyment in the haunts of vice. The Lord, the Lord of Hosts, will make men see that beneath the fair skin of the world's pleasures there is a loathsome leprosy that would make them heart-sick were the latent corruption exposed. Oh, go not after such pleasures. Remember that God will require these things at your hands. Seek true pleasure, mental pleasure that never cloy; seek pure joy which will retain its fragrance, refresh others besides yourself, haunt you with no hideous ghosts, but bear sweet reflection when you come to die. Cheer your hearts with draughts from that goblet which will invigorate you when your soul's pulse is beating, the cup which flows clear to the last whereof you may be grateful to sip when your immortal spirit is about to wing its flight to worlds unknown. Seek not for living pleasure amidst the graves and charnel-houses of sin.

Let me change my tone again; for now I come to address a part of this company of people anxiously concerned to be found right with God. Some of you, dear friends, have known the evil of sin, and have turned from its evil ways; but though you are desirous of being saved from the wrath to come, you are very likely seeking salvation where it is not to be obtained. A few counsels and cautions may therefore be welcome to you.

Do not seek salvation by rites and ceremonies; for if you do you are seeking for the living among the dead. The old Jewish religion was full of types, hence the forms and ceremonials that abounded in its observance, but it did not save multitudes who in the wilderness perished in their sins; and hundreds of thousands more, who had seen it all their lifetime, but never seen through its externals the realities it prefigured, died rejecting the Lord Jesus to whose mediation it bears witness. Outward pomp and ceremony are of no avail to save the soul. Would those who are so fond of vestments and rituals try the experiment of endeavouring to heal a man who was sick by such means, they would find their medicine have no effect upon the body to restore its health; and were they to bring in a man who was sick in soul, they would soon find that all their gaudy trappings and rhythmical intonations were incapable of supplying balm to a wounded conscience. They are dead, sirs; they are dead every one of them! The whole thing is death! It is nothing in all its beauty but the festering fungus that grows upon corruption. The whole system is trickery; a gewgaw to deceive. It is nothing but imposture, an artifice of Satan to lead the world astray. Were you baptized with water from the river Jordan; confirmed with never so much pomp; and took the sacrament, or, as they say, "went to celebration" on every holy day and every unholy day

likewise; and were you to expire with unction on your face and with the priest's lying absolution in your ears, you would go down to hell despite of it all, if you had no truer faith, no brighter hope than these things could inspire; for other salvation is there none but that which you can find in Christ without any priest to mediate or any minister to intervene between you and Him. You are a priest yourself if you believe in Jesus. Christ is the one only Priest, the great High Priest of our profession; get pardon from Him, and let other men trouble about their priesthood and vaunt their succession as they may. Beware of them. To resort to these men for help is to seek the living among the dead.

Or, perhaps, you will go about to work out your own salvation apart from Christ. You have got the idea that you must pass through so much experience, weep so many tears, get into such and such a state of heart, and then that you must reform this habit and perform that service, and after awhile you will be saved and obtain peace. The top and bottom of it is, you think you can save yourself; you would fain be your own Saviour. Do you not know that every man, according to God's own Word, every man is accursed who does not keep the whole law, "Cursed is every one who continueth not in all things that are written in the Book of the Law to do them." Now, as you have not kept all things you must be accursed: and as long as you abide under the law you are accursed in all that you do. If you can be delivered from the law through Christ, then, and then only, may you escape from the curse, for Christ was made a curse for us by hanging upon the tree for us, and so the curse is put away and so we are redeemed therefrom. But so long as you are trying to be saved by your own works, you are under the law; and so long as you are under the law, you are under the curse. To try to find a blessing where everything is under God's Law, is just seeking for the living among the dead.

I know not to whom these remarks may pointedly apply; but I dare say I am speaking to some of you who pant for salvation, and you would give anything to be assured of your soul's acceptance. You have been praying it may be night and day for mercy, till your knees seem as though they would grow to the floor. In your earnest pleadings your heart has been vehement till the flesh has grown faint. I am glad that you are pleading and agonising in prayer, but there is no necessity for these long delays and for these protracted prayers. Trust Christ who hangs on yonder cross, and you are saved. The moment you depend upon Jesus past sin is blotted out, you are a new man as in the sight of God, your iniquity is forgiven, your transgression is covered, and you are accepted in the Beloved. Hundreds of times have I tried to bring forward this theme till I sometimes fear lest it should sound flat and fail to rouse you. You have not believed it or received it joyfully some of you yet! Yet I bear you witness that if you receive not this cardinal truth you must perish in your sin. Our Lord did not mince matters. He offered no three courses, but He said, "He that believeth and is baptized shall be saved." What about those that believe not? He said, "He that believeth not shall be damned." What, if the man always goes to church, or always comes to meeting? There is no exemption, if he believe not he shall be damned. But what if he always pays twenty shillings in the pound, and is scrupulously honest? "He that believeth not shall be damned." The gentle lips of the Saviour spoke these words. They are not of my coining, they are not my construction. He said it, and will prove it true. Oh, that you might trust Him, for if you trust Him you cannot be condemned; but if you go about anywhere else to find hope and comfort for your soul, you are seeking for the living among the dead. Why continue this foolish search? Why persevere in this bootless toil?

Yet it is very possible you are seeking for some good thing in yourself, by way of feeling and emotion. "If I felt a more broken heart," says one, "I could trust Christ." "If," says another, "I felt the terrors of the Law, I could trust Christ." If! ay, indeed! Why multiply your useless "ifs?" They are vain excuses.

Do you mean you cannot trust Christ? That is a sad, though, peradventure, it is an honest confession. Do you not believe Him to be true? "Ah," says one, "I do believe that." Is it difficult, then, to trust an honest man? But you do not believe in the integrity and faithfulness of Christ. "Oh," you say, "but I do." Well, then, trust Him as the necessary consequence. Jesus Christ says that He came into the world to save sinners; and God's witness is, that if we trust Christ we shall be saved. If you believe that to be true, trust Him. Commit your soul and your soul's salvation to Him. "Oh, but I am not fit." Is there a word about fitness in the whole Gospel? As you may have come fresh from the commission of some new sin, the Gospel does not say to you, "Stand by a while, till you are prepared;" but it says, "Now is the accepted time; now is the day of salvation." I do not find the Gospel telling you that you must be better first; but it is said that you are now to turn to Him. "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." Oh, I wish thou couldst take my Master at His word! I wish, poor guilty one, thou wouldst have done with disputings, cling to the promises, and just drop into the arms of the Promiser. Canst thou venture thus? Thou shalt never chide thyself for temerity, or repent of thy courage. It may seem a daring thing to do; but come, and welcome. Jesus casts out none that come. When I came—and it seems fresh in my memory to-night, as I mention it to you—I came all trembling in my sin. I knew I had not one good thing that could recommend me to Christ. I thought He would have said, "Go your way, I have not loved you, nor given myself for you." But I did look to Him. I knew I had no other confidence. I did cast myself upon Him, and He has not cast me away. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." I cannot lead you to Christ; oh, that I could! There is one far mightier who can, and I hope that He will do it to-night. We spoke this morning about the Holy Spirit. Oh, that the Holy Spirit might prove His own power to you now! At any rate, this I can say, and this I do say—Give up that seeking your own righteousness; give up that struggling after emotions and feeling; it is all seeking the living among the dead. The idea of your helping Christ to save you is preposterous. What could you do? As well yoke a snail with a race-horse, that they might win a prize, as for you to help Christ. You help Christ! You, with your rags, and Christ with His white linen; you, with your pollution, and Christ with His holiness; you, with your deep condemnation, and Christ with His free forgiveness! He wants no help from you. He wants your emptiness, not your fulness; your weakness, not your power; your death, not your life. When a tree is loaded, it wants baskets, but it does not want full baskets; it wants empty baskets, to hold the fruit. And Jesus Christ wants sinners; not sinners having merits—a foolish pretence—but sinners who are destitute. There is a full Christ for empty sinners; an all-bountiful Christ for thee, famished sinner now. Ah! some of you poor people drop in here sometimes of an evening, and I am glad to see you. Never be ashamed to come in your working clothes. I know you think I am not talking to you, but you are the very people I am speaking to. Jesus Christ always had a kind word for the labouring man: "Come unto me all ye that labour and are heavy laden, and I will give you rest." Now it is likely enough some of you are no better than you should be, though you have stepped in here in the crowd to hear a word. Well, it is such as you are Christ came to save; "not the righteous, sinners Jesus came to save." Oh, ye chief of sinners! come ye to Jesus Christ. This night He will receive every soul that comes to Him. Eternal Spirit draw them! Eternal Father, do Thou now call them by Thy power, and let us meet at Thy right hand, every one of us, to see Thy face, and rejoice in Thy mighty love!

## Essays and Papers on Religious Subjects.

### GEORGE MULLER AND THE BRISTOL ORPHAN HOUSES.

ONE year and a half have scarcely passed away after opening the first Orphan House for the reception of three hundred orphans, before Mr. Müller begins to entertain the thought of building a second Orphan House, to accommodate *seven hundred* orphans. The reasons that led him to entertain the idea of so greatly enlarging the work may be thus briefly stated:—

1. The number of applications he received continually for the admission of fresh orphans, without having vacancies for any. 2. The difficulties attendant on getting orphans into most charitable institutions without patronage. 3. The confidence with which thousands of God's children entrusted him with their means by making him their almoner. 4. The experience which he had had in the service for fifteen years, which rendered the work easier to him than it would be to those who had not so much practical experience. 5. The profit that would accrue to 700 more young souls, and to the kingdom of Christ, by bringing them under godly training. And, lastly and chiefly, that it might be further illustrated to the Church and the world that "there is verily a God in heaven who hears prayer;" the assumption being that the larger the work the more this would be seen and felt, provided that "help in obtaining the means came simply through prayer and faith."

One thing, however, should be specially noted: the thought of building this new Orphan House did not arise from having more money than he wanted coming in, and not knowing what to do with it. So far from this being the case. Mr. Müller tells us that at this time he had to wait for about seven weeks upon God whilst comparatively little came in; in fact, about four times as much was going out as came in,

and if the Lord had not previously sent large sums, there would have been distress indeed. In addition to this, the fear of undertaking too much for his bodily strength and mental powers, as well as of going beyond the measure of his faith in doubling or trebling the work, made him pause and pray long before he took any steps in the matter. Seven weeks of daily private prayer are engaged in without the project being mentioned to a single human being, not even excepting "his own dear wife." Then, "for the sake of clearness and definiteness," he writes down eight reasons *against* establishing another Orphan House for 700 orphans, and eight reasons *for* establishing it. As in the case of the first Orphan House, the reasons for establishing a second Orphan House largely preponderate over those that are against it; so in a peaceful state of mind he comes to the conclusion that it is the will of the blessed God that he, poor and unworthy as he is, should serve Him by engaging in this great work, "which he was quite willing to do." Many weeks, however, pass on, and still the matter is kept private, being brought only before the Lord day by day in prayer. Then the first step is taken, and, as the reader may anticipate, it is a very humble and cautious one. Mr. Müller thus notes it:—

"Before I brought before the public what I purposed to do, I gave the record of the exercises of my mind on this subject to a valued Christian friend to read—the only one who, besides my own family, knew anything of this my intention before it came before the public. I did this particularly in order that, after I had been waiting for several months in secret upon God for guidance and direction concerning it, I might also have the counsel of a prayerful, judicious, and cautious man of God. When this brother returned the manuscript, he spoke to me words of encouragement

concerning this purpose, and gave me a half-sovereign towards the Building Fund for this House for 700 destitute orphans. This was the *first* donation, which I received on May 13th, 1851, and which I confess was a great refreshment and encouragement to me; the more so as it came from so cautious a brother, and after I had been for several months, through secret prayer, assured that I should go forward."

In the meanwhile, the applications for the admission of fresh orphans became more pressing, as will be seen from the following extract:—

"May 24th. From the time that I began to write down the exercises of my mind, on Dec. 5th, 1850, till this day, ninety-two more orphans have been applied for, and seventy-eight were already waiting for admission before. But this number increases rapidly as the work becomes more and more known."

Judging, therefore, that the time had come when the project should be made public, in the "Twelfth Report of the Scriptural Knowledge Institution" Mr. Müller brings it to the light. In this Report he states that six months had elapsed since he began to be exercised about the matter, and that he had never once been led to ask the Lord for means for the work, but had only continued day by day to seek guidance from Him as to whether he should undertake it or not. He also states that THIRTY-FIVE THOUSAND POUNDS would be required to complete the undertaking, and that he would not begin to build until, as in the case of the first House, he had the requisite means in hand. We can now imagine the reader exclaiming—Thirty-five thousand pounds! Not commence the building until he has received such an immense sum as that! When is it likely that he will begin to build? In fact, will he ever begin at all? But this immense sum was no difficulty in the way of Mr. Müller. Mark how he puts it:—

"The greatness of the sum required affords me a kind of secret joy; for the greater the difficulty to be overcome, the more will it be seen, to the glory of

God, how much can be done by prayer and faith; and also because when God Himself overcomes our difficulties for us, we have in this very fact the assurance that we are engaged in His work, and not in our own."

Donations from the first begin to come in, but on a very limited scale. A large sum is needed to carry out a great enterprise, but, as in nearly all great enterprises, the beginning is small. A characteristic, however, of Mr. Müller is this: *he receives small donations with as much thankfulness as he does large ones.* The donation of a single penny he regards as being as much his Heavenly Father's gift as the donation of a thousand pounds. This very thought sweetens every gift, and makes even the smallest precious. The following extracts will serve as an illustration of this interesting fact:—

"On May 28th, 1851, my intention became publicly known, and in the evening of May 29th, I received from a Christian lady a sovereign towards the Building Fund."

"May 30. One of the orphans in the New Orphan House gave 6d. for the Building Fund, and one engaged in the work gave an old silver watch for sale, and 5s."

"June 1. A brother in the Lord, who gives his donations with the letter 'P,' gave me 10s. I also received a sovereign. This evening I received still further, four half-crowns, with very encouraging words, and expressions of joy that I have been led to this purpose of building another Orphan House for 700 more orphans. There came to hand also anonymously, 3s. Ditto an old shilling, a small American coin, and 2s. Also from a Christian servant in Clifton, 2s. 6d."

"June 3. From one of the orphans in the New Orphan House, 6d., and from another, 6d."

"June 4th. From another orphan in the new Orphan House, 6d. I received also 8s. 0½d. which the orphans in the Girls' School of the new Orphan House gave between them for the Building Fund.

“ June 5th. Through one of the boxes at the New Orphan House, *twopence, and likewise one halfpenny.* These two small donations are very sweet to me. I take them as a further earnest out of the hands of my Heavenly Father that He, in His own time, will give me the whole sum requisite. *Evening.* From a sister from Norwich, 2s. 6d. From a sister in the Lord in Bristol, 1s.”

These small donations, precious as they are, do not amount to much. In twenty-four days they make only a little above £28. But Mr. Müller is not discouraged. He tells us: “ The less there comes in the more earnestly I pray; the more I look out for answers, and the more assured I am that the Lord in His own time, after He has tried my faith, will send me larger sums, and at last all I need.” Two months and a half pass away after the matter has been brought before the public, but only £127 19s. 9d. have come in. How far off the thirty-five thousand pounds seem to be! Who can wonder at Satan trying in the most subtle way to shake the confidence of God’s servant, and lead him to question whether, after all, he had not been mistaken concerning the whole matter? Mr. Müller records that he did so, but adds: “ Yet though he has aimed after this, to the praise of God I have to confess that he has not been allowed to triumph.” It only leads him to pray to God to be pleased to refresh his spirit by sending in some large donation for this part of the work. And now let the reader mark how this special prayer was answered at this critical time. Mr. Müller writes:—

“ Aug. 12th. Under these circumstances I received this morning the following letter, with £500 :

“ \* \* \* August 8th.

“ My dear Brother,—Trusting that God has indeed called you to this work, viz., caring for poor orphans, and will not allow you to be deceived as to His will regarding the increasing it, but will greatly use you for His own glory, and for blessing to many poor destitute children, it is my desire, and I humbly

thank our most gracious God and Father for the ability, to have fellowship with you in this work, as far as He permits. Will you, therefore, use the enclosed cheque for £500 for the orphans towards the present establishment, or the proposed new one, as you may judge best, or taking any part for one or the other. The Lord Jesus be your counsellor, your joy, your strength, your all.—Affectionately yours,

“ \* \* \* ”

The reader need scarcely be told that the whole of this seasonable donation was joyfully applied to the Building Fund. For the reasons already assigned, it is not our intention to trace minutely every step of this great movement. The extracts therefore that we give, and the remarks we feel called upon to make, must only be considered by the reader as an attempt to give him, in a condensed form, the story of the undertaking from its commencement to the present date. We pass by, therefore, many interesting donations, noting those only that are very peculiar, and that will lead the reader to see the marvellous ways in which God sends His servant means for carrying out so great a work.

Another month rolls on, and by this time Mr. Müller has received only the *fortieth* part of what is needed, namely, £882 18s. 7½d. A donation of £170 is then given; after which we have the following entry :

“ Sept. 20th. About two months since I received a letter, of which I give as much as refers to the subject in hand.

“ \* \* \* 16th July, 1851.

“ My dear Sir,—I was once a book collector, and turned my attention to our old English Bibles, and among other editions perfected, almost sheet by sheet, our first English Coverdale Bible of 1535. It is a sad specimen of time, attention, and money mis-spent and misapplied, and as I look upon you as the receiver of cast off idols, whether watch chains, trinkets, or old Bibles, I have purposed for some time sending it to you. \* \* \* Do with the proceeds as

you see fit. I should be glad if a portion were converted into *large* printed Testaments for the aged, and should be thankful if that, which has been cause of humbling to me, should be converted into the means, through your instrumentality, of raising others. . . .—  
Ever yours,

\* \* \*

“A day or two after the receipt of this letter, a parcel arrived containing the said Coverdale Bible of A.D. 1535, and another book; the latter to be sold for the benefit of the orphans. It was only to-day that I had an opportunity of disposing of the old Bible, which fetched £60, together with other books, which had been given for the benefit of the orphans, which brought £10. Of the £60, I took £10 for New Testaments printed with large type for aged poor persons, and £50 for the Building Fund.”

About this time Mr. Müller meets with a singular trial, which was calculated to try his faith to the utmost. When but little was coming in, and he was making a calculation that if matters went on at that rate it would be fully ten years before he realised the needful sum, in some way or other the report got afloat that he had *already* thirty thousand pounds in hand. So far from this being the fact, the amount received was only a little over one thousand one hundred pounds. Again and again this report is brought to his ears, therefore he argues that were he to look at things *naturally*, he would have much reason to be cast down, on the ground that even liberal-minded Christians, not to speak of others, believing that he had such a large sum, would not be likely to contribute towards the object, thinking it useless. Knowing, however, that God could even overrule this matter, he is not discouraged, but still prays and looks out for large sums. Soon after he receives the following suggestive letter:

\* \* \* Oct. 27th, 1851.

“Dear Mr. Müller.—I enclose you 10s. worth of postage, as a token of

gratitude to the Lord. I had £2 due to me, and the party told me he would not pay it except I summoned him. I consulted the Scripture, and found, as a Christian, I must not do that; so I put the case into the hand of the “Wonderful Counsellor,” and told the Lord, if he would be pleased to give me the £2, I would give him back half of it. Not long after I had a message from the party to say, if I would fetch it, I should have the £2, so I went, and he paid me without an unpleasant word. I have sent you one half of the pound (the other half I have designed for another purpose). If you need it you will please to take it for your own personal use; if it is not needed any other way, I should like the privilege of having a stone in the intended Orphan House, &c.”

This donation proves to be from a *poor working man*, and Mr. Müller takes the 10s. for the Building Fund. We have called this a suggestive letter, in the hope that it will teach creditors the way to get in their “bad debts” without taking out a summons: and also how to apply them should they in this manner come into their possession.

On the same day Mr. Müller records that his spirit was refreshed by a donation of *six pairs of new shoes*, received from a young man who, about twelve years before, had been received as a very destitute orphan. Five years previously he had been apprenticed to a shoemaker, and had just finished his apprenticeship. These shoes he had made himself, after purchasing the leather with the little sums which he had earned in working overtime for his master; and he now brought them, as he said, “as a small token of his gratitude for the orphans.” This gift causes Mr. Müller to pen the following remarks, which, we are sure, will gratify those who look for something more than great pecuniary results, or even the temporal benefit of the orphans, as the result of believing prayer:—

“Such instances occur often. I see now, again and again, fruit resulting from my labours in this service. It is



not at all a rare thing that I meet with respectable young women, or respectable young men, who, many years ago, were placed as very destitute orphans under my care, and who now are a comfort and help to society, instead of being a pest, which otherwise they might have been. But, valuable and pleasant as this is, I frequently meet with far more in them: I find them to be children of the living God, through faith in our Lord Jesus Christ, and see or hear of them walking according to their profession. Thus, in the midst of many difficulties, and with much that for the present moment is discouraging, I see *abundant fruit*. Yet, if even only one soul were won from among these orphans, how abundantly would all labours, trials, difficulties, and expenditure of money be made up: but what if I know of scores of them already in heaven, and scores of them now on the road to heaven, how can I but go on labouring, esteeming it a privilege to be allowed of God to seek to win more and more of them for Him? Considerations like these are a mighty impulse to me to go forward with regard to the intended Orphan House.

(To be continued.)

### A FEW THOUGHTS ON THE PERPETUITY OF BAPTISM.

BY REV. F. W. GOADBY, M.A.

"Buried with Him by baptism."—ROMANS VI. 4.

It is now widely conceded by even the advocates of sprinkling that the first disciples of Christ immersed new converts on receiving them into fellowship. But the argument against Believers' Baptism is thought to lose nothing by the surrender of this point; for it is frequently maintained that the adoption of this form of the rite was intended to be local and temporary, that Christ merely employed it as the common mode of expressing a change of religion in His day, that the essence and spirit of this ordinance is a confession of Christ,

and that if such confession be made in any way suitable to a people's habits and tastes, His commands are sufficiently obeyed.

In respect to this increasing view I venture a few suggestions.

1. We all admit truth to be unchangeable. Though men may vary in their conceptions of truth, yet Divine truth is eternally the same, and cannot alter with the circumstances of men's lives, or with the progressive changes of the human race.

2. Everything which represents Divine truth, or embodies it, must be as unalterable as the truth it sets forth. Suppose the map of any country be an accurate diagram of the outline and other peculiarities of the country at any one time, it can only be altered as the coast-lines, or the other distinctive features of the land it represents, are changed.

3. Now the ordinances of religion are not mere conveniences caught up from the circumstances of the Founder's age and time; they represent truths—great truths, unchangeable truths; and their propriety and perpetuity must not be looked upon as any more variable than the unseen verities which they symbolise are variable. They are, at least, as much for all time as the truths they show forth are for all time.

Having said so much, observe whither we are led.

The Lord's Supper symbolises beautifully the sacrifice of Christ. "We show forth His death" by emblems of His own selecting, the broken bread which tells of the bread of life, the out-poured wine which speaks of "the blood shed for many for the remission of sins." But we do this "till He come," because there is the same deep meaning and sweet power in these symbols now as eighteen centuries ago. We cannot discontinue the Lord's Supper so long as we believe in the Cross of Christ.

Now baptism "shows forth" most important truth. It represents the believer's death unto sin through Christ and his rising to newness of life. It is also the avowal before men that that

change has taken place. It is the symbol of a truth and the declaration that it has become a fact, and as such baptism is at least as perpetual as the reception and profession of Christ are to be perpetual.

I. Believers' baptism as a SYMBOL. "Buried with Christ—risen to newness of life."

As I am merely glancing at one point, I need not dwell on the wondrous and blessed fact depicted by these words. The old man crucified, old habits abandoned, old ties rent asunder, old feelings checked, old thoughts eschewed, the old self disappearing, and in its place new joys, hopes, blessings, "a new creation." "Old things passed away, all things become new, and all things of God!"

The teaching of Scripture in relation to the regeneration of the soul is unqualified. "Ye *must* be born again" is spoken for all time. "If *any* man be in Christ Jesus he is a new creature." is a statement of the widest reference. Whoever he be, whatever he may have been before, however kindly or upright, however near to the kingdom of God, if a man is translated unto the kingdom of God's dear Son, he has become a new creature.

Now there exists in our times and country a state of things which renders the change of conversion less marked than in former days. The Gospel light is diffused, and gleams on the face of many who do not walk by it. The outward garments of righteousness are worn by many who are not mailed with Christian armour. Brought up in Christian households, and blessed by manifold Christian influences, it is not to be wondered at that their inward and spiritual renewal should be accompanied by no very striking external evidences. And the danger consequent upon this feature is that we shall timidly hold this doctrine of the new birth, or allow it to pass away from our creed altogether. We may hold it timidly, and then it will avail us no more than a warrior's sword that is not steadily and firmly grasped—injuring ourselves as well as

failing to defeat our opponents; or we may let it dwindle away until, before we are fully aware of it, our churches are verging on the baptismal regeneration of infants.

Christ's selected symbol means a total renovation, or it means nothing. We need now, if ever, to assert that in every way. We cannot—if we dare—dispense with this full expressive rite of His own choosing. So long as we immerse believers on profession of their faith, we shall preserve the natural and beautiful emblematic character of the ordinance, and we shall present vividly to the minds of the people, and keep fresh in our own minds, the all-important truth it embodies, for the symbol can never assuredly be stronger than the fact.

II. Baptism as a CONFESSION. "And were baptized of him in Jordan, confessing their sins."

The same blending of the Church and the world, the same identity of outward conduct we have just referred to, creates a necessity for the open avowal of believers that they have passed from death unto life. If it was necessary for the first disciples to come out from the world, is there not equal necessity for modern followers of the Lord Jesus to do so? Our indebtedness to Christ is the same. Our duty to witness before the world is the same. The passages which brought baptism alongside the most fundamental statements of our faith—as "He that believeth and is baptized," &c.—are on record still. The passages which are linked in baptism with the most momentous commands of our faith, as, "Go ye into all the world, make disciples of every creature—baptizing them," are on record still. And the great truths which teach us that we are stewards and not proprietors, subjects and not legislators, learners and not professors in God's kingdom, remain as the basis of our religion.

But is there not more than equal necessity for our open acknowledgment of faith? Do not our times demand greater pronouncedness—if I may use the word—on the part of the people of God? Do we not sadly need that the

line between the Church and the world should be drawn more sharply? Do we not observe with regret that when men say your profession of Christ may be done in any way you like, it is frequently overlooked altogether? The first Jews who became Christians had that marked separation from the unbelievers of their time which a different religion always lends. But we need to insist on the separation where it is less obvious. Baptism as a public avowal of discipleship we cannot afford to lay aside now, for it is a convenient, impressive, and Christ-like way of proclaiming our separation unto God.

These thoughts are simply confined to the argument many "pædo-baptists" (they hardly deserve the title) are using. I maintain, in reply, that we might as properly discontinue to use the bread and wine, or to eat it at the communion, as give up immersion. Christ is the Bread of Life still—and as such is the personal life of a believer only as He is appropriated by *faith*. Therefore we use the bread, and are not contented with adoring it; we partake each for himself. So also Christ's disciples are born into His family by regeneration still, and are still bound to confess Him before men that He may confess them before His Father and the holy angels. Baptism, which symbolises a new creation, and is at the same time the declaration that it has taken place, has therefore as much meaning and propriety and authority in these times as it had eighteen centuries ago.

*Bluntisham.*

## A RIGHT ESTIMATE.

BY REV. JOHN COX.

"Thy word is a lamp unto my feet and a light unto my path."—Ps. CXIX. 105.

THERE are three things which a Christian should have his eye especially fixed upon, his *course*, his *conduct*, and his *rule*; that is, where God has placed him, what he should do there, and the directions which God's Word gives him how to act. It is true wisdom to study these three things in connection, and to bring the last constantly to bear upon the other. He who only considers his way or course will either despond or presume, not finding a guide in perplexity or a comforter in distress. He who studies his conduct without considering God's Word and what it says about various relations and duties, will make many mistakes; but he who brings the light of truth to bear on his *course*, will be cheered on his journey: and he who makes it his rule in all things, will have his way made plain, and his goings held up in God's paths. That Word is as adapted thus to cheer and direct the believer as the natural sun is to direct by day, or a friendly lamp at night. But we must, in order to be benefited, take the lamp in our hands and carry it with us; so shall we be preserved from straying or stumbling and from leading others astray.

"The starry firmament on high,  
And all the glories of the sky,  
Yet shine not to Thy praise, Oh Lord,  
So brightly as Thy written Word.  
The hopes that Holy Word supplies,  
The truths divine and precepts wise—  
In each a heavenly beam I see,  
And every beam conducts to Thee."

*St. Mary's Cray.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XXXII.—ONE-WORD TEXTS.

"Gethsemane."—Matt. xxvi. 36.

IN our last we noticed the preference given to Barabbas, we seek now to return to the evening preceding this wicked and infuriated cry. After the Sacred Supper, Jesus retired with His disciples to the solitude of one of those places He so frequently visited—Gethsemane, and here it was that Christ endured that awful and inexplicable agony, which is so graphically described by the Evangelists. Let us glance—

##### I. AT GETHSEMANE.

It is a place at the foot of the hill on which Jerusalem is built, and at the foot of the Mount of Olives. It is one of the places held especially sacred. At present there are a number of old gnarled Olive trees, but the monk in care of it and his friends have very much spoiled it by enclosing a part of it with a modern fence. The tree of agony is pointed out, and so the precise spot where the disciples slept, where Jesus was arrested, and where Judas gave the perfidious kiss. Of course these things must be taken for what they are worth, and as visitors possess aptitude for the marvellous, or otherwise, the signification of Gethsemane is "Olive press or fat vale." Let us

##### II. VISIT GETHSEMANE WITH JESUS AND HIS DISCIPLES.

It is now night, and they retire in silence after the institution of the Sacred Supper, and the Eucharistic hymn (Matt xxvi., 26—36). On entering the garden, Jesus took Peter, James, and John to be with him in this awful hour, leaving the other disciples at a little distance. Now the Saviour began to be heavy and weighed down with spiritual depression (v. 37). And now follows His bitter exclamation of His inward crushing sorrow (v. 38). This is followed by most intense fervid prayer (v. 39), seeking, if it were possible, that the cup might pass from Him; then again He reiterates the prayer—how affecting His

words: "O my Father, if this cup may not pass away from me, except I drink it, Thy will be done" (v. 42).

##### III. NOTICE HIS AGONY AND ITS EFFECTS.

Observe it was mental and spiritual. No hand touched Him. No pain was inflicted on His body. But in the depths of His moral sensibility, He was racked with torture, "So that His sweat was as it were great drops of blood falling down to the ground. I Luke xxii. 42.

##### IV. HIS SLUMBERING DISCIPLES.

It seems all His disciples were overcome with sleep; for to Peter the most vigilant and earnest, He said, "What could ye not watch with Me one hour." Matthew xxvi. 40. And again returning from after His agonising prayer, He found "them asleep again" (v. 43, 44), and so also a third time. It seems unaccountable how it could be, that they should sleep, but He, ever tender and merciful, presented for them this plea, "The spirit indeed is willing, but the flesh is weak. Observe

##### V. THE ENTRANCE OF THE OFFICERS AND MULTITUDE TO ARREST HIM.

Matthew xxvi. 47. This vile rabble was headed by the recreant Judas, who led the officials to Christ, gave the perfidious kiss, saying, "Hail Master" (v. 49). Now Jesus is rudely seized. Peter drew his sword, and cut off the ear of the servant of the High Priest, which Jesus at once heals and restores. Now the mournful cavalcade proceeds from Gethsemane to the Ecclesiastical Court of Caiaphas, where His mock examination and trial commences, and now the last visit has been paid to Gethsemane, and the rest of that dolorous night is spent in cruel scourging, until early in the morning. The sentence is passed, and He is led to Calvary, to die the ignominious death of the Cross. We remark, in conclusion,

1. That Gethsemane's sufferings seem to contribute the essence of that soul-

suffering that constituted the atonement for our sins.

2. That Christ's fears and cries to be delivered from His bloody baptism, were the throes of His humanity in this darkest hour of His wondrous life.

3. That His prayer was heard, for He

was delivered from these fears and went on then to trial and to death.

4. An Angel from His Heavenly Father came and strengthened Him for the last conflict. Luke ii. 43.

5. We see how Gethsemane is linked with the Cross in our redemption.

## Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

### THE CALVINIST AND METHODIST.

DOCTOR HAMILTON, of Leeds, was once in conversation with a Wesleyan minister, and they were talking about their sectarian differences. Said the Methodist, "Oh yes! we might come very near to each other, but there is an expression in one of your hymns which seems to me to show the difference between us. The hymn I refer to says—

'Twas the same love that spread the feast,  
That sweetly forced us in.'

Now," said he, "I do not believe in forcing." "Ah!" said Doctor Hamilton, "then what do you believe in? I take up Wesley's hymn-book, and I read—

'Yes, but I yield, I yield,  
I can hold out no more;  
I sink, by sovereign love compelled,  
And own Thee conqueror.'

Now," said Dr. Hamilton, "the only difference between you and us seems to be summed up in the difference between forcing and compulsion." Where the difference lies, we leave the reader, be he Calvinist or Methodist, to judge.

### MEMORY IN OLD AGE.

NOT long ago I read of an old woman in St. Mary's Workhouse, Reading, who had an extraordinary memory. She was nearly ninety years of age, and yet was able to repeat the whole of the Second Book of Milton's *Paradise Lost*. When asked how it was that she could remember so many lines, she gave the

reply that she was induced by her mother to learn them when she was a child of nine years of age, and that she learnt them so well then as not to have forgotten them since. In all fairness it should be added that she was a person of more than ordinary intelligence. But what an argument is this for teaching the young the Word of God and Gospel hymns! In old age many things will be forgotten, but blessed verses learnt in youth will remain to cheer and bless the soul when heart and flesh fails. Store well the mind in youth, and old age will reap the harvest.—H. W.

### SAINTS BURIED WITH THEIR FACES DOWNWARDS.

GURNALL, in his *Christians' Complete Armour* tells us that in ancient times the saints were buried by their persecutors with their faces downwards. They martyred them, and then, to put them to further shame, thus buried them. But what of that? The day will come when God shall raise them from their graves, and those faces which for centuries have looked downwards shall then look upwards; and while their owners stand up in all the glory and might of Christian manhood, looking forward to an eternal heaven, their mean and cowardly grave-diggers shall be calling upon the rocks and mountains to hide them from the glory of God's majesty. God never intends His people to look down for ever, bury them or their reputations as men may.—H. W.

## Tales and Sketches.

### LORA STANDISH'S SAMPLER.

A MEMORIAL OF THE PILGRIM FATHERS,  
BY  
THE AUTHOR OF "TROUBLOUS TIMES."

#### CHAPTER V.

AND I WILL GIVE THE GLORY TO THY  
NAME.

In a more particular manner than almost any other people, our Elder says did we ought to give glory to God; and when the day of the year returns upon which certain of them kept their *first* Sabbath on this shore. In what a solemn manner does he bid us with devout thanksgiving, compare the present with the past. That little company, to which our Elder refers (and he made one of them) leaving their good ship, rowed for half a league to land, and there found scanty shelter in the poor store-house they had wrought so hard, and with such cheerful courage to build up, unmindful of the arrows which unseen foes might send among them, through its open roof and rough-piled logs. But now what blessed change for us the pilgrim settlers in this place, when we assemble in our meeting-house, with its good stone walls and solid doors; and there is a new pulpit set up made of oak, fronting a brave window, the little panes of shining glass in which were brought out hither as a present to our Governor; but he said, "Nay, my lattices shall remain as they are, till the house of the Lord be first beautified." And he considers the language of the hundred and seventh psalm to express, in a wonderful true manner, the feelings which do fill his heart, as doubtless that of many others upon the sacred day I am a thinking of. And young Master Cushman (whom Governor Bradford regards as a son) with Wrestling Brewster, both being very expert in music, have set some of its verses to so noble an English

tune, that the trees of the forest, the waves of the sea, the wind that comes from no man listeth where, do seem at times to join their voices gloriously with ours whilst singing it.

Being rather short-sighted, Elder Brewster carrieth his barnacles in a leather purse at his girdle; he has been known to forget them; but his Bible never: that is his closest, most constant companion, and, therefore, always about him; and in the fields, or woods, or forest-track, he may be seen reading in it meditatively as he walks along. If silver-haired, our Elder is ruddy of countenance, and very healthful and strong, which, by God's blessing, he mainly attributeth to the drinking of nought save *water* from his boyhood. And happily our village here of Plymouth abounds with fresh fountains. But Lucretia knowing her father to be nice in this particular, fetches him a pitcher for his daily rise from a distant spring, the purest and most delicate of any here about. In the sharpest time of our people's suffering, his thanksgivings were as fervent over a few clams, oysters, and ground-nuts, as if in his own words, the Lord had vouch-saved to give him and his famishing children and flock, "to suck of the abundance of the sea, and the treasures of the land." Moreover, though our Elder and Pastor, he can say as St. Paul did, "These hands have ministered to my necessities;" for at our last wheat harvest his sons were scarce lustier in the field than he, and to see him busy binding up the sheaves was a sight which, though pleasant, brought tears into the eyes of some folk who were thinking of the time when he too would be gathered by the Lord of the harvest. but, quoth they, like "As a shock of corn cometh in his season." Never the value of a groat has Elder Brewster taken for his preaching. Yet, faithful as he is in his oak pulpit, we find him

to the full as diligent *out* of it. For he counteth that day ill-spent in which he has not been able to do good to some one, and 'tis thought near as many souls have been won by his own most godly example as by his sermons. But, then, as Mistress Hephzilah says, "His life itself is a sermon." "For our Elder," observed Governor Bradford, "is a faithful shepherd. He delighteth to watch over and feed his heavenly Master's flock; but the false hirelings think of nought save how to fleace 'em." And in his discoursing, he striveth to make the meaning of his words so clear and plain that a child of tender years can understand them. Yet, as Mistress Hopkinson, two or three Sundays since, said to Mistress Warren (for I was close behind 'em), "He leaves not the text he has chosen till the marrow is all drawn out of it." And my Father declares that, as the words of the wise in the Bible are likened to goads and nails, so with regard to Elder Brewster, he not only hits the nail truly, but well hammers it down into the consciences of they who are a-hearing him. Then his wonderful gift in prayer is such, that our elder folk call it nothing less than a "*ripping up the heart before God* in the humble confession of sin, and begging His mercy through Christ for pardon thereof." In his deportment our Elder has so admirable a gravity, without the least austereness, and showeth upon all occasions so much government over himself that the Sachems are greatly taken up with him. But this sedate gracefulness of mien and carriage is not to be marvelled at, considering that in his youth, after studying under the first school-men, he was next employed in the service of Master Davidson, Queen Elizabeth's secretary, and thus became familiar with courtly ways and manners. I mind his telling father how the majesty of that great Queen's presence struck him with a kind of awe, for he said she was one who would front a foe royally, even as a lioness; and though then advanced in age, holding herself wondrous erect and stately, and with the

aspect of a princess who would have scrupled not to set her jewelled shoes upon the necks of they in her council-chamber that bowed themselves in the dust at her feet. Our elder also knew certain of those blessed martyrs for the truth, that with the hangman's cord about their necks, prayed God to preserve her and her noble realm in peace and prosperity, and he calleth them true fathers of Christ's Church here in *New* England. And at the day when all must give account of the deeds done in the flesh, how will those of the poor, devout women, who tended Master Barrow and Greenwood in prison, yea followed them to the gallows with fair winding-sheets, ready to wrap their bodies in after their souls had entered heaven, show against this proud Queen's, who, with her evil counsellor's, could doom such righteous men to death. Elder Brewster soon saw enough of the wickedness and craft of they in high places to determine on freeing himself from the meshes of his court-employ. And after the downfall, and 'tis thought undeserved abasement of him he served, knew what trust was to be placed in the smiles of princes, or this world's highest, but most deceitful favours. "Master Davidson," quoth he, "loved and trusted me in such degree, that when we were once travelling honourably together through divers foreign states, I had to sleep with the keys of the strong fortress of Flushing beneath my down pillow, in a palace-chamber. But my sleep was neither so sweet nor untroubled as 'tis now, when at night I lay my grey head upon a bolster stuffed with leaves, under a roof of my own thatching."

The Sachems, as I have before now said to myself, deeply as they respect my father, yet is there an admixture of fear with it in their hearts which we still find somewhat needful. For in time past a watch was obliged to be set, and loaded pieces were kept ready, lest unfriendly tribes should unawares send a shower of poisoned arrows among us whilst we were at our devotion.

But I must say it over again, What a blessed change is wrought! For now when we are seated, the men and women folk, upon their several benches, 'tis no rare sight to see a Sachem with some of his head people, who may have come upon an errand to our Governor, or to traffic, sitting in our meeting-house, their plumes, and bracelets, and chains of metal and ivory, not forgetting Hobomok, our chief interpreter, in his mantle of spotted skins, showing gay, but pretty enow beside the plain, sober clothing, of ourselves. Mistress Hephzibah has a place, where the children old enough to be brought out can see her, and when she turns her eyes toward them, straight they fix their own arch ones upon our Elder in his pulpit, and try to look as grave as the Indians, who sit so still, that they more resemble dark images of men, carved by a marvellous hand, than living, breathing creatures of flesh and blood, like ourselves. But as the stillest water often proves the deepest, we forget not, nor for that matter do the Sachems either, how years ago, Governor Bradford had to lay before his friends in council the message just then received of a great plotting among the Indians. Indeed, not very long after our settling here, they gathered themselves together in that great, darksome, fearful swamp, which lieth scarce a dozen miles from this place, and all the "pawaws" were assembled likewise, to curse, after their heathen fashion, us, the new comers. But our dear friend, King Massasoit, refused, and forbid his people also to have aught to do with this evil plot. Moreover, he spoke in private to Hobomok, who interpreted the King's warning thus:—"If the English regard their own safety, let them strike the first blow, otherwise they may find it too late to withstand so many enemies. Therefore it was resolved that my father, whose courage nothing earthly can daunt, should depart with as many men as he chose. Yet, though he had to encounter a gathering of Indians, whose numbers were unknown, whose design

was our slaughter, he took only eight, not caring as he said to excite suspicion. But then, save fear of God, he knoweth none, and is beside a host in himself.

For it was decided in council that the head of Wattawawmat, the boldest and bloodiest of warriors, should be brought back, if possible, as a token *how* this matter had been conducted. But no sooner did my father appear before those Indians, than one of them who could read a white man's face as readily as Governor Bradford can a Hebrew Psalter, told his fellows that he saw by the Captain's eyes he was angry in his heart, and their plot must be known to him; and with this, up steps Pecksnott, wearing his plume of eagle's feathers, which, being very tall of stature, added to the natural nobleness of his appearance, and tells Hobomok "that if the Captain had come to kill him and the rest, they feared him not: let him begin when he dare." And then the Indians 'gan to use insulting speech, and whet their knives, which they wore as King Massasoit does his, in sheaths tied about their necks. Wattawawmat himself next appeared—the craftiest, cruellest, and most determined Sachem of all the tribes. He began with boasting of the superior excellency of *his* knife, which had on its handle the rude semblance of a woman's face, and uttered a strange gibberish about another in his wigwam with a man's face carved on it, with which he had done fearful deeds, and how these two knives must marry. Then the braggart villain Pecksnott, drawing himself up to his full height—for he was stately in growth as the pine-trees of his native forest—told my father that if a great captain, he saw also he was a man little of stature. But my father, high-mettled as his temper is, spake never a word in reply. And these Indians knew not that there may be a silence as terrible in its meaning as the clangour of a trumpet when it calleth men to battle; for when the fitting moment came, even as the mighty captains of old smote the enemies of the Lord's people, so were the chiefs of



these plotting heathen smitten,—ay, even with their own weapons. And after it was all over, Hobomok, who, without the least change of features, had seen the whole, observed calmly to my father, “Pecksnott did yesterday brag of the greatness of his own stature and strength, saying if you were a great captain, beside a giant like him you were a little man, but to-day I see you are big enough to lay him on the ground.” So my father returned, and the head of Wattawawmat was set upon the roof of our fort builded on the high mount, where now we have also a fair watch-house as well.

At that time there was an Indian suspected of having concern with the plotters, chained to its floor, and when he saw the grim head, he knew it directly to be that of Wattawawmat,

and made instant confession of his guilt, but he prayed for life so hard that his prayer was granted, and he was sent back to his people with a caution, which, since the fall of the traitors, Wattawawmat and Pecksnott, they have not failed to remember.

But when holy Master Robinson, who was then alive and well in Leyden, heard of these things, he (doubtless without clear understanding that the whole of our lives and settlement had been in extreme jeopardy) spoke of my brave soldier father as of one being by nature warm, hoping “the Lord had sent him among the people for good, if they used him right,” and further added (but in this particular matter it was ordained otherwise) that he thought “It would have been happy if they had converted some, before they had killed any.”

## Reviews.

WE very heartily recommend to the readers of the *Baptist Messenger* three small books at 4d. and 6d. each, published by Morgan and Chase:—*Faith's First Conflict*. A True Narrative by ANNA SHIPTON; *Alice, or the Family Crown*, by REV. HENRY BURTON, M.A.; *The Angel Guest; a Word to him that is Weary*, by ANNA SHIPTON. Would the world were flooded with such telling publications.

*The Keepsake Scripture Text-Book*. With Preface by REV. J. C. RYLE. Simpkin, Marshall, and Co.

THE plan of this gem is excellent. Texts and verses for every day, and ruled spaces for memoranda, and elegantly and thoroughly got up. We wish it every success.

*Book of Praise for Home and School*. By S. D. MAJOR.

Is varied, cheap, and thoroughly adapted for use. Containing 315 hymns. 20th thousand.

WE give our kindest commendation to the following cheap and most excellent

little penny books, published by Nisbet and Co.:—*The Two Death Beds; or, Which will be Yours?* By Rev. J. DUNCAN CRAIG, D.D. *The Crew of the "Florence Barton."* By same Author. And also, *The Evangelist of the Place Dominique*. An incident in the Italian Reformation.

With the above, we connect *The Voice of God in Relation to the Welfare of Children*. By the Rev. J. J. HILLOCKS. J. F. Shaw.

WE also give our unqualified testimony to the admirable *Centenary Survey* of DR. UNDERWOOD, an Address read at the General Baptist Annual Association at Leicester, June 21st. And also to a good Sermon by W. HEATON, entitled, *The Dwelling-place of the Master*, published by request of the Southern Association of Baptist Churches. Elliot Stock.

*Your Child's Baptism*, by Rev. GEO. VENABLES, is a clergyman's letter in defence of infant baptism. W. Macintosh.

BABU K. CHUNDER SEN and his Mission is entitled *An Expostulation*, and is

worthy of careful reading. It is written by a Missionary from India. We look upon Mr. Sen as a great moral reformer, but we have no fear of Brahmism in competition with Jesus. Morgan and Chase.

*A Brief Record of One Year's Voluntary Christian Work amongst the poor of St. Giles*, under the superintendence of Mr. GEO. HATTON, should be read by all our readers.

*The Eternal Duration of Man's Existence*, a Lecture by Rev. J. D. WILLIAMS, (G. J. Stevenson), is worthy of a careful reading, when so many unsettling notions are abroad. It was published by request of the Upton Chapel Young Men's Association.

*Hindrances in the Churches to the Work of God*, is the Circular Letter of the Yorkshire Baptist Association, 1870, and written by Rev. S. G. GREEN, B.A., President of Rawdon College. It is enough to say it is eminently worthy of the deservedly esteemed writer, and of the occasion for which it was written.

A GOODLY number of excellent tracts are before us published by the Baptist Tract Society, and sold by Elliot Stock. We have only space to mention, *Flowers without Fruit*, by JOHN COX (No. 97); *A Summons to Surrender* by same Author (403); *The Design of the Bible*, by DR. EVANS (99); *A Baptismal Service according to the Primitive Mode* (No. 405); *There is a God: a Forcible Appeal to Atheists and Secularists* (No. 407); *Dancing and Dancing Parties*. Most seasonable (No. 402); *The Evangelical Witness, and Kilburn and Bayswater Sentinel; Tracts for the Times*. No. I. One penny. (Elliot Stock.) Designed to meet the assumptions, rise, and progress of the Papacy.

*Harvest Hymns for Harvest Homes, &c.* Selected by Rev. CHARLES BULLOCK, from "Our Own Fireside." (W. Hunt and Co.) Most admirable, and just adapted for harvest rejoicings.

*The Story of a Hundred Years*. By THOMAS GOADBY, B.A. (Part I.) Simpkin and Co. This is designed to be the Centenary Volume, giving the History of the General Baptists' New Connexion for the last hundred years. It is to be completed in six parts at 4d. No one is more fitted for this work, than Mr. Thomas

Goadby, whose father, grandfather, and brethren have been identified with this branch of the Baptist denomination in England. We shall notice it more fully when the work is concluded.

#### PERIODICALS, SERIALS, &c.

*Our Own Fireside*. Faithful and true to its title and professions; one of the best large monthlies issued. *The Sword and Trowel*. Never better, and that is saying much indeed. *Ragged School Union Magazine*. Got up with care and skill. *Old Jonathan* still occupies one of the foremost places in our penny monthlies. *The Sacred Melodist*. A collection of Hymns, Sacred Songs, Anthems, &c. By Dr. A. S. HOLLOWAY. (Farrar, 282, Strand). This is a marvellously cheap serial—sixteen octavo pages of interesting pieces for one penny. We hope a hundred thousand will be sold monthly. *The Appeal, Church, and Home*, are really excellent. *The Scattered Nation* is full of articles adapted to Israel, and ably conducted. *The Gospel Magazine and Protestant Beacon*. A month's good reading for those of the old Calvinistic school. *The Baptist Magazine* exhibits variety, learning, and several papers of peculiar interest. *The Sunday-School World* (No. VIII.) is just the monthly for the wide world of Sunday-School teachers. *The Congregational Miscellany* is full of spirit, life, and power. We want more of these well-conducted cheap monthlies. *The Christian*, as it should, holds on its way, exhibiting great earnestness in religious progress and revival work. *The Gardeners' Magazine* meets every demand of those labouring in the wide domain it embraces. *The Christian Sentinel and British Flag for Soldiers, &c.* was never better conducted. *Onward*, a first-class monthly penny, is adapted to all abstainers, but especially our Bands-of-Hope. *Biblical Notes and Queries* we have not seen for several months. This No. 14 is of first-rate character, and is worthy of the attention of all ministers, students, and Sunday School teachers.

*The Guide to Holiness, and Class-Leaders Magazine*. James Clarke and Co.—This Monthly is published at 2d., and is edited by Rev. JOHN BATE, and is well up as to the sacred mission it has un-

dertaken. There is great need of higher holiness in every department of the Church of God.

*The Lay Preacher, &c.* Edited by Rev. JOHN BATE. James Clarke and Co. —It is now many months since this serial was received by us. No. 6 of Vol. II. contains a number of excellent

adapted papers for our lay brethren, and we would suggest, if possible, every part should have a sketch by some distinguished local preacher from the various bodies of Methodism, and then would be exhibited the lay-preaching ability and power Methodism is wielding for the extension of the kingdom of Christ.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

Rev. Thomas Jones, of Chepstow, has resigned his stated ministry there after a pastorate of thirty-seven years. Mr. Jones will, however, remain in the town, and continue his membership with the church.

The church and congregation at Braintree have forwarded an invitation to the Rev. James Parker, of Salendine Nork, Yorkshire, to accept the pastorate on the retirement of the Rev. John Mostyn, the present pastor, who purposes sailing to the United States of America the last week in August.

Rev. T. G. Atkinson has accepted a cordial invitation from the church and congregation to withdraw his resignation, and continue his services as minister of Colney Hatch Chapel.

Rev. R. H. Bayly, of Scarborough, has accepted an invitation to the pastorate of the church at King-street, Oldham.

Rev. T. A. Wheeler, of Bristol, has, at the earnest request of his old friends, returned to his former pastorate, St. Clement's, Norwich.

Rev. F. Timmis, late of Halifax, has accepted a cordial invitation to the pastorate of the Baptist Church, Rugby, and commenced his public labours on the second Sabbath in July.

Mr. J. B. Warren, having laboured for three years at Westmancote, in Worcestershire, has just received an invitation from the church in Bridgnorth, and has commenced his labours with signs of usefulness.

Mr. J. T. Hagen, late of Bury College, has accepted an invitation to the pastorate of the church worshipping in Soho-street, Liverpool.

Mr. F. H. Newton, late of the College, Bury, Lancashire, has accepted invitation to the pastorate of the church, Dartmouth-street, West Bromwich.

Mr. W. J. Smith, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the church and congregation at Westmancote, Worcestershire. On Tuesday evening, June 21st, a meeting was held at Providence Chapel, Hounslow, to present Mr. Smith with a token of respect on his removal to Westmancote, Worcestershire.

### NEW CHAPELS.

**DALSTON BAPTIST CHAPEL.**—The memorial-stone was laid of a new place of worship for the congregation of the Rev. Alfred Bird on June 29th. The ceremony was performed by Mr. Walter Brown. There was a large attendance, and the occasion was one of peculiar interest to all. The building is to cost £4,500. The subscriptions of the day amounted to over £200. The Rev. C. H. Spurgeon promises £100. Rev. J. T. Wigner, Rev. J. Hobson, Rev. F. Tymms, Rev. B. Davis, and others, took part in the service.

In Lausanne-road, Hatcham, an iron chapel with sittings for 320 persons has been erected for the Rev. Thomas J. Cole, late of Park-road, Peckham, and was opened on Lord's-day, June 12th, when sermons were preached in the morning by the Rev. T. J. Cole, and in the evening by Rev. H. Platten, of Mazepond. The congregations at both services were very encouraging. On the following Tuesday more than 150 friends assembled to tea, and in the evening a public meeting

was held, when addresses were delivered by Revs. C. Stanford, A. Buzacott, J. Scars, R. R. Finch, T. Ray, J. W. Munns, and other ministers. The deacons, and many of the members of Mr. Cole's former church in Park-road, were present to testify their sympathy in this movement.

The memorial stone of a new chapel at Battersea was laid by Field Marshal Sir George Pollock on the 8th of June. The Hon. and Rev. Baptist W. Noel, M.A., preached on behalf of the building fund at the Wesleyan church on St. John's-hill. At these services the pastor was assisted by the Revs. A. E. Lord, D. Kattersn, J. Mayers, J. E. Giles, W. Anderson, and R. Ashton; W. Evill, Esq., J. Herbert Tritton, Esq., and H. M. Soule, Esq. (sec. of the building committee). The collections and donations after the services amounted to £200. The style of the new chapel is the Romanesque. It will seat over 900 persons, ample provision being made for free sittings. The estimated cost is £4,000, more than one half of which has yet to be raised.

The ceremony of laying the memorial-stone of a new chapel at Gold-hill, Chalfont St. Peter, Bucks, was performed on the 14th of June, under circumstances of an exceedingly gratifying character. The fact that N. G. Lambert, Esq., M.P. for the county, was to perform the ceremony, attracted a large concourse of persons. The pastor, Rev. W. B. Hobling, gave a brief history of the old chapel, and stated that it had become so dilapidated that its taking down became a stern necessity. The architect, Mr. J. Harris, of St. Alban's, presented Mr. Lambert with a mallet and silver trowel, and, on the stone being declared well and truly laid, the Divine blessing upon the undertaking was invoked by the Rev. J. Cave, of Chesham. The Rev. E. Schnadhorst gave an address on Nonconformity, after which the free-will offerings of the people were laid upon the stone. Tea was provided in a spacious marquée (of which upwards of 400 persons partook), and was followed by a public meeting. J. J. Smith, Esq., of Watford, treasurer of the Baptist Fund, presided, and the Revs. R. Bayne, jun., R. Bayne, J. Cave, E. Schnadhorst, J. B. Marriott, G. Phillips, G. W. Bannister, and W. B. Hobling delivered addresses. The chapel is intended to seat over 400 persons, with good school accommodation, and the esti-

mated cost will be about £1,000. The gifts and promises of the day amounted to £100, and about £300 has already been contributed.

### RECOGNITIONS.

OAKENGATES, SALOP. — On Tuesday, July 13th, services were held in the New Chapel, in connection with the settlement of the Rev. S. Couling, late of Scarborough. In the afternoon, the Rev. F. Robinson commenced the service by reading and prayer, and the Rev. Charles Vince gave an excellent charge to the minister and church. One hundred and twenty persons afterwards sat down to tea. In the evening a public meeting was held, presided over by the pastor. Addresses were delivered on "Christian Liberty," by the Rev. George Wyard, jun., and on "Christian Zeal," by the Rev. Josephus Judson. Addresses were also delivered by the Revs. F. Robinson, E. Jenkins, J. E. Sargent, F. Collaway, M. A., G. H. Driver, and F. R. Andrews.

On Tuesday, July 12th, a tea and recognition service was held in connection with the settlement of the Rev. W. Le Pla, as pastor of Ebenezer Chapel, Bromley-by-Bow, when upwards of one hundred friends sat down to tea. The chair was taken by the Rev. Charles Stovel, who stated the purpose of the meeting, and gave good practical advice to pastor and people, which will not soon be forgotten. Addresses were also delivered by the Revs. J. Atkinson, R. E. Finch, F. C. Hughes, and B. Preece.

### PRESENTATIONS.

On Wednesday evening, the 29th of June, a very interesting meeting was held at Pandyr Chapel, Merionethshire, to present the Rev. Daniel Davies with a token of respect on his removal to Bethesda. The chair was taken by the Rev. D. Jones, who, after making some cogent remarks, called upon Mr. Edwards to present Mr. Davies with a purse full of money, which had been freely subscribed by the members of the two congregations under his charge. After this the Revs. Evan Jones, of Ruthin; H. Cernyw Williams, of Corwen; and T. Evans, of Pontypool, delivered interesting speeches on the relation of pastor and people, the influence of the true ministry

upon the world. They also referred to the good character which Mr. Davies had attained as Christian, minister, and man.

The friends and brethren of Providence Chapel, High-street, Broadstairs, presented their pastor, Mr. J. J. Kiddle, on Wednesday evening, 22nd ult., with a valuable testimonial of their esteem and appreciation of his ministry.

**FAREWELL MEETING AT SHACKLEWELL CHAPEL.**—Testimonial to the Rev. J. S. Stanion.—On Tuesday, the 5th of July, a farewell meeting was held at Shacklewell Chapel, Wellington-road, Stoke Newington. The Rev. J. S. Stanion, who has been labouring there for over thirteen years, has thought it well to relinquish the pastorate. The chair was occupied by the Rev. T. W. Aveling, and amongst those present were the Revs. Frank Soden, W. Spenseley, Clement Dukes, W. A. Blake, J. H. Blake, Cave, and C. Bailhache. The chairman having opened the proceedings, Mr. Arkell read an address to the Rev. J. S. Stanion, expressing the regret of the church that the ministry which he had so faithfully exercised amongst them for the last thirteen years should now be brought to a close, not, however, through any wish on their part. The address also bore witness to the variety and intelligence of his pulpit ministrations, and in conclusion begged his acceptance of a purse of money as a farewell token of esteem. Mr. Stanion, in returning thanks, said he had been greatly encouraged in his labours there by the fact that he had the confidence of the brethren in the neighbourhood. He had been there thirteen years. It was perfectly true, as was stated in the address, that he did not leave because of any root of bitterness, but he resigned because he thought it right to himself and to his friends there. Some suitable pieces were sung by the Kingsland Choral Society. Several addresses were delivered, and the proceedings were brought to a close in the usual way.

#### MISCELLANEOUS.

**GENERAL BAPTIST CENTENARY ASSOCIATION.**—The New Connexion of General Baptists commenced their annual move-

able conference in Leicester on Monday, June 22d. Additional zest was given to the proceedings this year in consequence of the present being the centenary of the Association. At three o'clock on Monday afternoon, a meeting of the College Committee took place in Dover-street Chapel, and in the evening, at half-past six o'clock, a devotional service was held in Friar-lane Chapel, and a sermon preached by the Rev. J. C. Jones, M.A. The real business of the session commenced on Tuesday. At seven o'clock in the morning a sermon was preached in Archdeacon-lane Chapel by the Rev. T. R. Stevenson, of Luton, and at ten o'clock the first meeting for business took place in Friar-lane Chapel, under the presidency of the Rev. Dr. W. Underwood. The attendance was numerous, there being a large number of delegates from many distant churches. After the chairman's address, the secretary read the annual report. Eleven churches had not reported, but they now numbered 20,977 members. The number received into the church by baptism, 1,144, by letter 372, by restoration 172. There were two new churches whose members reached ninety-two. They had lost, by dismissal to other churches, 395, by exclusion 219, by death 343, by other causes 747. One church was extinct which last year returned nineteen members. The total addition was 1,780, and the total reduction 183, which gave them a clear increase of ninety-seven, or 109 less than the clear increase of last year. Some of the churches had had unusual prosperity during the past year. Coventry had added fifty-five by baptism, Lincoln fifty-one, Nottingham (Broad-street) thirty-five, Halifax twenty-nine, and London (New Church-street) thirty-six. Seventy-one churches reported an increase, and of these thirty-four were village churches. Sixty-six churches reported a decrease, and of these thirty-four were village churches. Seventeen churches told them they were in the same state as they were last year, and of these fourteen were village churches. The ministerial changes had been somewhat extensive. Three ministers were deceased—the Revs. Geo. Cheatle (Birmingham), Thos. Smith (formerly of Hinckley and Staleybridge), and Mr. Wood, for many years at Mansfield. New chapels had been erected at

Peterborough, Halifax (West Vale), and Spalding, while six others had been improved. One chapel had cleared off its debt, and six chapels had reduced their debts. They had got over the period of decay, and had started on the period of progress. Mr. B. Baldwin (Loughborough) read a paper on "The History of Sunday-schools in connection with the denomination," in which he showed the good that had been achieved by their establishment. Their Sunday-schools were more closely banded together in connection with the denomination of General Baptists in the counties of Yorkshire, Derby, Nottingham, and Leicestershire. Yorkshire had a population of between 2,000,000 and 3,000,000, but only eighteen General Baptist Sunday-schools, representing 4,667 scholars, or an average of 259 to each school. Nottingham (population 293,000) had twenty-three Sunday-schools, 4,040 scholars, or an average of 175 to each; Derbyshire (population 339,000) had thirteen schools, 3,900 scholars, the average for each being 300—the largest in the districts; Leicestershire (population 237,000) had twenty-eight schools, 5,889 scholars, or an average of 210. The Rev. J. Clifford, the secretary, followed with a paper on "The Future of Sunday-schools." He considered that the best days of the Sunday-school had to come. The agitation of the present Education question could not subside until we had reached a just and satisfactory arrangement. Different theories were in fierce conflict, and difficulties were sufficiently numerous to tell us that the end was not yet. It required no prophetic eyes to see what that end would be when it did come. Religion and arithmetic must be severed. He advocated a children's Sunday-school church, a special service for children on week-days, an increase in the company of teachers, and an augmentation of their efficiency, and also an improvement in the character of their school-rooms; likewise visiting by teachers or paid officers.

On Wednesday morning Friar's-lane Chapel was crowded in every part, to hear a sermon from Dr. Burns. The Doctor's text was, "Christ is all in all." The sermon was followed by a united communion service. In the evening of the same day the annual meeting of the

Foreign Mission was held in Belvoir-street Chapel, kindly lent, G. Stevenson, Esq. Mayor of Leicester, presiding.

WHITEHAVEN, CUMBERLAND.—The anniversary services of the Baptist Chapel were held on Sunday, July 17th, when two sermons were preached by Rev. H. W. Taylor, of the Metropolitan Tabernacle College. On the following Tuesday a public meeting was held, presided over by Rev. E. E. Walter, pastor. Addresses were delivered by Revs. D. Kirkbright, A. Galbraith, T. Cannel, J. Wilson, and H. Taylor. The meeting was enthusiastic throughout in the retrospect of the past year, which has been one of great success.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—The Autumnal Session will be held in St. Andrew's-street Chapel, Cambridge, on Wednesday and Thursday, September 21st and 22nd. Rev. William Robinson, Chairman. Applications for accommodation to be made to either of the local secretaries not later than September 7th. Mr. W. S. Aldis, M.A., St. Andrew's-street; Rev. J. P. Campbell, Zion House; Mr. Jno. E. Foster, B.A., Scrope-terrace; Mr. James Nutter, Beech House; Local Secretaries.

GREAT GRIMSBY.—UPPER BURGESS-STREET BAPTIST CHAPEL.—The Third Anniversary (Rev. E. Lauderdale's) was held on Sunday, Monday, and Tuesday, May 29th, 30th, and 31st, when the Rev. C. B. Sawday, of London, delivered the sermons. On Tuesday tea was provided in the Town Hall by the ladies of the church and congregation, when over 500 partook of tea. The services exceeded expectation, and the proceeds were in considerable advance of any previous year.

MONKWEARMOUTH.—The Baptist chapel at Monkwearmouth, after having been closed a month for alterations and repairs, has just been re-opened. Sermons in connection with the re-opening services were preached by the Revs. J. Spanswick and W. Walters, of Newcastle, when collections were made towards the expenses of alteration. The prospects of the Rev. E. S. Neale, the newly settled pastor, are highly encouraging.

SEER GREEN, BUCKS.—The anniversary services in connection with the Baptist chapel were held on Tuesday, the 24th June, in the afternoon; the Rev. P. Gast

preached. After the service, 130 sat down to tea. At six o'clock the public meeting commenced, Mr. Harris presiding. Addresses were delivered by Revs. J. Duthie, T. Chivers, A. G. Free, G. West, P. Gast, R. Stone.

WICKWAR.—BAPTIST CHAPEL ANNIVERSARY.—Some three years since, our *Baptist Messenger* readers were given a history of the rise and progress, and opening services of the above place. It is now with pleasure we record the following anniversary services:—On Sunday, June 19th, two earnest sermons were preached in this place of worship by the Rev. J. Brown, of Sodbury. On Monday afternoon a sermon was delivered by the Rev. J. R. Wood, Bristol, to a numerous congregation. A tea was provided at five o'clock, to which a goodly number sat down. After tea, a public meeting was held, under the presidency of William Pearce, Esq., Bristol. The services of the day were rendered unusually interesting, it being commemorative of the extinction of the debt. Arrangements had been made with the Midland Railway Company, so that a number of friends from Bristol were enabled to be present on the occasion. Amongst these were—Mrs. J. R. Wood, Mrs. Whitmore, Miss Harmer, Miss Foxwell, &c. The chairman was supported by the Revs. J. R. Wood, J. Penny, Clifton; J. Brown, Sodbury; W. Buller; Messrs. Robinson, Heatford, Parker, Foxwell, Isaac, &c. After the usual preliminaries, Mr. Pearce said he must first tell them that the Rev. R. P. Macmaster, of Counterslip, was prevented attending, as announced, owing to indisposition. They were met that evening under very encouraging circumstances. That was not a meeting for soliciting charity; he had not to speak of that. It could not fail to be a very joyous day to his dear brother, their pastor, and he was sure they would all rejoice with him on that happy and interesting occasion. The Rev. R. Shipway (minister), presented the financial statement most cheerfully, remarking that during his collecting expeditions he had met with discouragements, but much more to encourage. He had oftentimes travelled many a league in winter's cold and summer's heat, and had returned home with less money than when he had started. He considered

himself initiated in the art of begging. However, by earnest prayer, great effort, and the aid of the benevolent public, he had the unspeakable pleasure of pronouncing that building free from debt. Vigorous addresses were afterwards given by the Revs. J. R. Wood and Penny, and the meeting dispersed, highly gratified with the day's proceedings. Several vases were presented for the occasion, from the conservatory of Mrs. S. W. Arnold, ex-mayress of the place.

LONDON BAPTIST ASSOCIATION.—The quarterly meeting was held on Tuesday, the 12th of June, at Brockley-road Chapel, New Cross. At the morning meeting the Rev. A. J. Towell read a paper on "Does the Bible exhibit a complete system of Revealed Truth?" and the Rev. A. Sturge on "Christian Nonconformity; or, the Relation of the Church to the World." In the afternoon, the quarterly meeting of the pastors and delegates was held. After an address by the secretary, the customary business of the association was transacted. In the evening addresses were delivered by Revs. T. V. Tymms and G. W. McCree.

BAPTIST CHURCHES OF WORCESTERSHIRE AT ASTWOOD BANK.—On Tuesday and Wednesday, the 7th and 8th of June, was held at this place the thirty-second annual meeting of the Worcestershire Association of Baptist Churches, the Rev. John Phillips, of Astwood, being chosen president. At no place in Worcestershire could the Association have found a locality more interesting or picturesque—a church more thriving—a congregation, compared with entire population, more numerous or of more rapid growth. Astwood Bank and Astwood Chapel grow as one—together—like a little seed which, although it have two cotyledons, grows into one tree. "Thriving" may fairly be said—from among other instances we give this one: When Astwood Chapel was renovated, a few months since, in anticipation of the honour of entertaining the county, the cost thereof was paid ere worship recommenced therein. On Tuesday, the services commenced with a public prayer meeting. James Smith, Esq., J. P., generously invited all the ministers and delegates to dine with him this day at Doe Bank House. About thirty partook of his kind hospitality. At 3 p.m., a

business meeting for ministers and delegates, at which the *business of the Association* was transacted. Tea was provided by the pastor, Rev. John Phillips; after which, at 6.30 p.m., a public meeting was held, when some most interesting and very eloquent addresses were delivered; the subjects as follows:—"The principles of Nonconformity," by Rev. T. Fisk, of Kidderminster; "Hindrances to Spiritual Progress," by Rev. E. Von Sturmer, of Worcester; "Helps to Spiritual Progress," by Rev. H. Phillips, B.A., of Evesham. On Wednesday, the services commenced by a public prayer meeting at 7 a.m. Address by Rev. S. Dunn, of Atch Lench. 11 a.m., sermon in the chapel. The Association sermon was preached by Rev. M. Philpin, of Alcester. The text was Rom. viii. 28: "*And we know that all things work together for good to them that love God, to them who are the called according to His purpose.*" Dinner was served in the school-rooms. About 200 sat down. At about 2.30 p.m., the letters from the churches were read, the Welcoming Letter of the Astwood Church, by Rev. J. Phillips. Nett increase of members in the year, 72; number of members, 1,385; scholars, 2,526; teachers, 314. The Circular Association Letter was read by Rev. J. Dunckley, of Upton-on-Severn. The question of National Education was introduced by Rev. H. Phillips, Evesham. Evening service, at 6 p.m., concluded the proceedings. The Rev. C. Vince, of Birmingham, preached from Ps. cxxxix. 2, "Thou understandest my thought afar off."

ERWOOD.—HEPHZIBAH BAPTIST CHAPEL.—The friends at the above place held their Sunday-school anniversary on Lord's-day, June 26th, when two appropriate discourses were delivered by the Rev. L. Jones, Llanfrynach. Collections were made at the close of each service.

PAINSCASTLE.—ADULAM BAPTIST CHAPEL.—On Friday evening, July 1st, the usual treat was given to the scholars and teachers of the Sunday-school belonging to the above place. At the same time, the friends belonging to the Independent Chapel gave a treat of the same kind to the scholars and teachers of their Sunday-school. When the tea was over, and the tables cleared, the teachers and scholars of both schools retired into an adjoining

field, where they spent an hour or so in innocent amusements. At 8 p.m., the two schools, together with a goodly number of other friends, assembled in the Baptist chapel, and a very interesting meeting was then commenced by singing. The Rev. — Griffiths, Portway, having been elected to the chair, several of the teachers belonging to the respective schools gave interesting addresses; also the Revs. G. H. Llewellyn, Erwood, T. T. Phillips, Snailbeach, and the chairman.

BAPTIST CHURCH, PORT ELIZABETH, SOUTH AFRICA.—This church has just completed its third anniversary since the settlement of the Rev. W. Stokes. The anniversary sermons were preached on Sunday, May 15th, in the morning by the Rev. R. B. Taylor, of Craefock, and in the evening by Rev. E. Solomon, of Bedford. There were crowded congregations both times. The sermon to the young people of the Sunday-school was preached in the afternoon by the Rev. C. Williams, of Krui Fontein. On Wednesday, the 18th, the annual picnic, in connection with the school, was held in the valley adjoining Bankens River. The children marched from the chapel in procession about nine o'clock in the morning. A large marquée was erected on the spot, and a liberal supply was provided for their entertainment, and a very pleasant time was spent by all present—about 200. The Annual Soirée was held on Thursday evening, when about 200 persons sat down to tea. The public meeting was afterwards held in the chapel, when addresses were delivered by the pastor and several ministers and missionaries from the country. Among these were the Revs. T. D. Philip, C. Williams, W. B. Philip, E. Solomon, J. C. Macintosh, D. M. Walker, and R. Edwards. During the evening, several interesting and pleasing pieces were sung by the choir. On the whole, this church has much cause to be encouraged. The Lord has blessed it with a very pleasing amount of prosperity since the arrival of Mr. Stokes. It was then in a very low state. The chapel is now quite full at every service; so much so, that the friends are commencing, in a week or two, to enlarge it, by adding to it about one-half its present size. They have *already* made several very useful and much needed alterations, at a cost of





## A GROSS INDIGNITY.

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

"And they spit upon him."—Matt. xxvii. 30.

THE night before He had "sweat, as it were, great drops of blood falling to the ground," that fair visage, which was "fairer than that of any of the sons of men," had been marred by agony and grief without a parallel. During that night He had no rest; He was dragged away from one tribunal to another. First, He was brought before a council of priests; anon He stood before Pilate, and now, after the mockery of a trial, He is given up to the soldiers, that they may mock Him before His execution. 'Tis He—the world's Redeemer, the long expected Messiah; He is led out as a condemned criminal—condemned as a traitor, and given up for blasphemy, that He may die the death! Do you see Him? They bring forth an old stool; they call that a throne; the Monarch who sways the sceptre of the universe, is placed thereon. They thrust into His hand a reed to mock that golden sceptre, the touch of which has so often given mercy to rebels: and now they play the worshipper before Him. But what is their worship? It consists of ribaldry and jeer. Having made sport of His kingship, they must need turn to ridicule His character as a prophet. They blindfold Him, and smite Him in the face, some on one cheek and some on the other, buffetting Him with the palms of their hands; they pluck His hair; and then they say, making fools of themselves, rather than of Him they thought to make a fool of, "Prophecy, who is he that smote Thee?" "Who is this that just now plucked Thine hair?" "Who is it that smote Thee on the cheek?" Not content with this, they loose the bandage, and He sees. What a sight is before Him! Faces in every conceivable shape mocking Him—thrusting out the tongue, or screwing it into the cheek, calling Him all the names that their low-lived dictionary could summon up; not content with heaping common scorn upon Him, but counting Him to be "the very offscouring of all things." Names with which they would not degrade a dog, they use to defile Him. Then, to consummate all, they spit into His face. Those eyes, which make heaven glad, and cause the angels to rejoice, are covered with the thick clotted spittle of these varlet soldiers. Down His cheek it trickles. That awful brow, the nod or shake of which reveals the everlasting decrees of God, is stained with spittle from the lips of wretches whom His own hands had made, whom He could have dashed into eternal torment had He willed!

When I muse on this, my soul is filled with sorrow. The very idea that Jesus Christ should ever have been spit upon by one in human shape appals me. Do you remember what sort of face it was that these soldiers spit into? Shall I read you a description of it? One that loved Him, and knew Him well, speaks of Him thus: "My beloved is white. . . His countenance is lovely." (Solomon's Song, v. 10, &c.). It was into this dear face a coarse, brutal soldiery must void their vile spittle! O Church of Christ! was ever grief like Thine, that Thy husband should thus be defiled, and that, too, for Thy sake? Was ever love like His that He should suffer these indignities for thee! The angels crowd around His throne to catch a glimpse of that fair countenance. When He was born they came to Bethlehem's manger, that they might gaze upon that face, while He was yet an

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infant; and all through His devious path of sorrow He was "seen of angels." They never turned away their eyes from Him, for never had they seen a visage so enchanting. What must they have thought when gathering round their Lord. Surely they would have gladly stretched their wings to have shielded that dear face! What anger must have filled their holy souls, what grief, if grief can be known by beings like themselves, when they saw these wretches, these inhuman creatures, spitting on Perfection! Oh, how they must have grieved when they saw the nasty spittle about that mouth which is "most sweet," trickling down from those eyes which are "like the eyes of doves by rivers of waters," staining the cheeks which are "as a bed of spices, as sweet flowers," and falling on those lips which are "like lilies, dropping sweet-smelling myrrh." This is a subject upon which I must meditate even though I cannot preach. I cannot describe it to you unless your soul can now draw near to your buffeted Master, unless the Holy Spirit shall give you a near and dear, an intimate, quiet soul-satisfying view and vision of Him. I cannot give it to you. As well might I attempt to hold a candle to show you the sun as to hope by anything that I can say to touch your passions or move your hearts towards my dear Lord and Master, if the vision of Him does not move you to grieve for sin, and to love Him because He suffered thus for you. All I propose to-night is to offer just a few thoughts on this startling fact in the history of our redemption.

"They spit upon Him." Let us learn here the deep depravity of the human race. When I see Adam in the midst of comfort putting forth his hand to take that one fruit which his Master had reserved for Himself, I see, indeed, sin and arrogance, daring assumption and heinous crime. But I do not see so much of levity and lawlessness there as I do in this, that creatures should spit on the Creator. As I look through the annals of human guilt, I see strange stories of man in reckless defiant rebellion against his Divine sovereign. From that first evil hour until now what strange monsters of guilt has the earth seen! We have heard of rapine and murder; crimes for which new names have been coined to meet the new atrocities which have been committed; homicide, fratricide, patricide, and metricide, in which every sanctity of kin has been outraged. We have read of fornication, and of adultery, and of lusts worse than bestial. Good God! what is not man capable of? Take but the bit from his mouth, and the bridle from his jaws, to what depth of iniquity will he not descend? There is not a filthy dream that Satan ever had in the dark watches of his midnight reverie which man will not embody in act, and carry out in all its grim and dread reality. Strange are those tales that have come from a far-off land, where the heathen worship in their darkness. They not merely bow down to blocks of wood and stone, but degrade themselves with vices into which we never could have imagined humanity could plunge. O God! my heart is heavy as a stone, and smitten with very grief, when I think of what an evil thing man is. Why didst Thou not sweep him from the world! How canst Thou permit a viper so obnoxious to nestle in the bosom of Thy providence? Oh! why dost Thy permit such a den of thieves to wander abroad, such a cage of unclean birds to swing in ether and to be carried by Thy power round the sun? Why dost Thou not blast it, smite its mountains with desolation, and fill its valleys with ashes of fire? Why dost Thou not sweep the race clean away, and let their very name become a hissing and a scorn? But, my brethren, bad as man is, methinks he never was so bad,—or rather, his badness never came out to the full so much,—as when, gathering all his spite, his pride, his lust, his desperate defiance, his abominable wickedness into one mouthful, he spat into the face of the Son of God Himself. Oh! this is an act that transcends every other. There are other deeds connected with the crucifixion quite as malignant, but could there be any so vile? Surely we may say of the men that drove the nails into the Saviour's hands that they did but that which they were ordered

to do. They were soldiers, and because they were commanded by their military superiors, therefore, they did it. But this was a gratuitous act; this was done without command, without any pressure. It was the base wickedness of their own hearts. Sin saw Perfection in its power, and it must needs spit on Perfection's cheeks. The creature, the erring creature, saw its Creator, in the mightiness of His condescension, putting Himself into His creature's power, and the creature spit upon Him to show how much he hated, how much he loathed, despised, abhorred, detested the very thought of Godhead, even when it was Godhead veiled in human flesh, and come into the world to redeem.

And now, while you blush with me for human nature, thus foaming out its own reeking depravity, do pray recollect that such is your nature, and such is mine. Let us not talk of things in the general, but bring them home in particular. Just such a base wretch am I, and such a base wretch art thou, my dear hearer, by nature, as were those who thus insulted our Lord. I need not go far for proofs; for if we have not spit into the Saviour's face literally—that dear sorrow-scarred visage—we have, as opportunity offered, been rude and wanton as they. Dost not remember the poor saint of God who talked to us of the things of the kingdom, and we laughed him out of countenance? Do we not remember that servant of ours, who anxiously longed to serve her God, but we threw every obstacle in her way, and never missed an opportunity of venting some jest or sneer upon her? And O, most precious book of God, thou legacy of my Redeemer, how often in the days of my unregeneracy have I spit on thee, and thrust thee into a corner, that the novel of the day might have my attention! I have bidden Thee lie still, that I might read the newspaper, or that something more trivial, and it may be less innocent, might occupy my mind. O, ye ministers of Christ! how have our hearts despised you! And you, ye lovely ones, the lowly in heart, who follow Christ in the midst of an evil generation, how often have we said hard things of you, mocked your piety, despised your humility, laughed at your prayers, and made jokes at those very expressions which showed the sincerity of your hearts! In all this what have we done? Have we not really spit into the face of Christ? Come, let us weep together; let us sorrow as those who mourn over a first-born son, whose corpse lies unburied before them. I have spit into my Saviour's face; but, mercy of mercies, He who stands before you to-night self-convicted, can also add, "But He has not spit in mine; nay, He has kissed me with the kisses of His love," and He has said, "Go thy way, thy sins, which are many, are all forgiven; I have blotted out thine iniquities like a cloud, and like a thick cloud thy transgressions." Melt, then, ye eyes, and stream down these cheeks ye briny tears, when I remember that He whom I once despised has not despised me; that He whom I abhorred has not abhorred me, and that though we hid, as it were, our faces from Him, He has not hidden His face from us; but here we are, forgiven sinners, though once we assailed Him with indignity as gross as those who spat into His face.

Having propounded that melancholy fact, I pass on. May God the Holy Spirit impress each of these truths upon our minds, while I merely glance at them.

Why was our Master's face full of spitting? Sweet thought! Our faces were full of spots, and if the Master would save us, His face must be full of spots too; He had none of His own, therefore, those spots shall be given Him from the lips of scoffers. You know it became Him who saved us, that in everything He should be made like unto us. We were wounded. What then? "He was wounded for our transgressions." We were sick, and He Himself "bare our sicknesses, and carried our sorrows." Since we were worms, He must say, "I am a worm, and no man." And we being sinful, He must needs bear our sin, and be numbered with the transgressors, and led away to die. In all things He must become a true substitute for those whom He came into the world to redeem.

And now, my soul, come here and look at this wondrous spectacle again. The

face of thy Lord Jesus Christ is filled with spitting! Was ever sight so loathsome and so disgusting as this? But mark, this is thy case. Down thy cheeks something worse than spittle ran; from thine eyes there flowed something worse than came from the lips of soldiers, and from thy mouth there has gushed forth a stream which is worse than that which came upon the Saviour's face. Come, look at this glass to-night, my dear brethren and sisters in Christ, for the face of Christ is the glass of your souls. What He endured mirrors forth what you were by nature. Oh, what spots there were in you! What hellish spots that streams of water could not wash away! What evils of every kind!—pride, and anger, and lust, and defiance of God! Spots, did I say? Why, sure the sun has looked upon your face, and you have become black all over as the tents of Kedar. 'Tis no more with you now a matter of spots; by nature you are as the Ethiop, black, thoroughly black: but, glory be unto His name, these spots have taken away your spots; this spittle has made you clean; you are black no longer; by faith you may feel to-night that that spittle on the Saviour's face has washed away the sin from yours. His shame has taken away your sin; that spitting has taken away your guilt. And now what saith your Lord of you? You know what sort of face *He* has. Just hear Him while He describes yours. You would scarce think that He could mean it; but certainly He doth, for He hath seen you often, and, therefore, He should know. He says of *you*, O prince's daughter—"Thine head (Song vii. 5, 6) upon thee is like Carmel, and the hair of thine head like purple: the king is held in the galleries." And again he says, "Thou art all fair, my love; there is no spot in thee." When I first had that text laid home to my soul, well do I recollect how it ravished my heart; I could not understand that my Lord and Master should actually look me in the face, and say, "Lo, thou art fair; there is no spot in thee." Oh! it is a grand and noble truth. Faith grasps it; love doats on it; our hearts treasure it. There is no spot left in a believer now.

"Covered is my unrighteousness,  
From condemnation I am free."

One bath in the precious blood takes away all spot, makes us whiter than the driven snow, and we stand before God fairest among the fair, accepted in the beloved. Learn, then, O Church of Christ, this great truth, that the spittle and the shame of the Saviour's face have delivered you from the odious corruption that disfigured you, and you may, therefore, rejoice in His meekness who bare your reproach.

What Christ suffered by way of shame, we must remember, is a picture of what we must have suffered for ever, if He had not become our substitute and daysman. Ah! my soul, when thou seest thy Lord mocked, remember that shame and everlasting contempt must otherwise have been for ever and ever thy portion. One of the ingredients of hell will be shame: to be laughed at for our folly, to be called madmen for our sin, to feel that angels despise us, that God scorns us, that the righteous themselves abhor us; this will be one of the flames of the pit that shall burn the spirits of men. To have no honour anywhere, not even among their base companions, is a bitter prospect, but there is no rank in hell, no being honoured in the pit that yawns for the souls of men. "Shame shall be the promotion of fools, and everlasting contempt shall be their perpetual inheritance." And think, my soul! this had been thy portion, but thy Master bore it for thee, and *now* thou shalt never be ashamed, because thy Master was ashamed for thee; thou shalt not be confounded, neither shalt thou be put to shame, for He hath taken away thy reproach, and borne it on His own visage; and as for thy rebuke, it has entered into His own heart, and He hath taken it away for ever—it shall never be brought to thy remembrance.

Think, dear friends, of the honour which awaits the Christian by-and-by—

“It doth not yet appear  
How great we must be made;  
But when we see our Saviour here,  
We shall be like our Head.”

We shall judge the angels. The fallen spirits shall be dragged up from their infernal dens, and we shall sit as assessors with the Son of God, to say “Amen” to that solemn sentence which shall perpetuate their fiery doom. We shall reign upon this earth a thousand years with Him, and then, clothed in white robes, our joyous spirits in our risen bodies shall enter into heaven’s gates triumphant. There shall we be crowned, and treated as princes of the blood; there shall angels be our waiting servants, and principalities and powers shall assist us in our service of song. Before the mighty throne of blazing light, where God Himself doth reign, we shall stand, and sing, and bow, and worship; and we, too, shall have our thrones, and our kingdoms, and our crowns, and we shall reign for ever and ever and ever. Then we shall look back to that face that was covered with spittle, and we shall say, “We owe all this to that dear disfigured face; all this glory is the result of His shame, because He hid not His face from shame and spitting,” therefore we have “washed our robes, and made them white in the blood of the Lamb;” therefore stand we in the full blaze of heaven’s own glory, and therefore we serve Jehovah day and night in His temple. Let this sweet thought, then, dwell on your mind. Christ’s shame has taken away your shame; His endurance of the spitting has secured your everlasting honour.

To draw another practical truth from this short but thrilling sentence—“They spit upon *Him*.” Blessed Master! “if I be like Thee, they will spit on *me*.” The less I am like Thee, the more the world will love me; but if perchance these wayfarers should see something in me that shows I have been with Thee, they will give me the remnants of that spittle which they did not spit into Thy face. Oh, my Lord and Master! one prayer I offer, “Give me grace to bear that spittle, thankfully to receive it, and to rejoice because I am counted worthy not only to believe on Thee, but to suffer for Thy sake.” There are many of you, I know, who meet the quiz and hear the laughter of your old companions, when you forsake them to follow Christ. In the associations you have formed, and in your family connections, you often encounter a treatment which is not pleasant to flesh and blood. Does not the evil one sometimes whisper to you, “Follow not with Christ, for this is a sect everywhere spoken against.” “Leave Him, and be honoured; go not with Him, when He goes through Vanity Fair. Oh! do not suffer with Him this trial of cruel mocking.” Ah! that is the song of Satan. Stop thine ear to it, and listen not for a moment, but hearken thou to this true note from heaven: “Rejoice ye in that day, and leap for joy, when they shall say all manner of evil against you falsely for My name’s sake, for so persecuted they the prophets that were before you.” Take joyfully not only the spoiling of your goods, but the spoiling of your character. Sing, as our sweet hymnster puts it—

“Jesus, I my cross have taken,  
All to leave, and follow Thee;  
Naked, poor, despised, forsaken,  
Thou my all from hence shall be.”

If the world thrust thee out run thou to Him; or if it thrust thee not out, go out of thine own accord. Go forth without the camp, bearing the reproach. When at any time thy heart sinks within thee, I would have thee consider Him who “endured such contradiction of sinners against Himself, lest thou be weary and faint in thy mind.” If at any time thou would’st hide thy face from the shame and spitting, think thou seest Him enduring it, and then thou wilt trust out

thy face and say, "Let me be a sharer with my Master; treat me like my Lord. If ye spit on Him, spit on me; and rather than spit in His face, spit in mine. I will be glad enough if I can but shelter Him. It is my pride to suffer, my boast to be despised for His sake."

"I nail my glory to His Cross,  
And pour contempt on all my shame."

Oh! this is a glory which an archangel can never know—the glory of being trampled on by the world for Jesus' sake; the honour of fellowship in suffering with Christ; and it shall be followed by a greater glory still, when we shall reign with Him above, because we have suffered with Him below.

To conclude, let me draw one more lesson from the fact that "They spit on Him." Christian brothers and sisters, you that love your Master, praise Him and extol Him. How the early Church used to talk of its martyrs! After those good men, who were stretched on the rack, had their flesh torn from their bones with red-hot pincers, were exposed to the gaze of the multitude naked, and had their limbs cut away joint by joint, and then were burned in the fire, but stood calm, and dared without a sigh to declare that though they were cut into a thousand pieces, they would never forsake their Lord and Master, how did the Church ring with their praises—every Christian pulpit talked of them, every believer had an anecdote concerning them. And shall not our conversation ring with the honour of this Martyr, this glorious Witness, this Redeemer, who thus suffered shame, and spitting, and death on the Cross for us? Honour Him! Honour Him! Honour Him! ye blood-bought ones. Be not content to sing—

"Bring forth the royal diadem,  
And crown Him Lord of all;"

but bring it out; make it not a matter of song, but of deed. Bring it out, and put it on His head. Ye daughters of Jerusalem! go forth to meet King Solomon, and crown Him, crown Him with heart and hand. Take ye the palm-branches of your praises, and go forth to meet Him; spread your garments in the way, and cry, "Hosannah! Hosannah! blessed is He that cometh in the name of the Lord," leading captivity captive, and scattering gifts for men. Talk of Him in your houses, laud Him in your conversation, praise Him in your songs, waft ye awhile your melodies on earth, till ye shall lay aside this clay, and enter into heaven, there to give Him the fiery songs of flaming tongues; then emulate the seraphs, and surround His throne with everlasting hallelujahs, crying, "Unto Him that loved us, and that washed us from our sins in His blood, unto Him be glory for ever and ever." Methinks I see Him now. He stands before me. I see that very face that once endured the spitting. Oh, ye angels! bring forth the crown, bring forth the crown, and let it be put upon His head this day! I see the piercings, where thorns penetrated His temple. Bring forth the diadem, I say, and put it on His head! 'Tis done. A shout rises up to heaven, louder than the voice of many waters. And what now? Bring forth another, and another, and another crown, and yet another, and anon another yet. And now I see Him. There He stands; and "on His head are many crowns." It is not enough. Ye saints redeemed, bring forth more. Ye blood-bought ones, as ye stream into heaven's gates, each one of you offer Him a new diadem; and thou, my soul, though "less than the least of all saints," and the very chief of sinners, put thy crown upon His head! By faith, I do it now. "Unto Him that loved me, and that washed me from my sins in His blood, unto Him be glory for ever and ever." From pole to pole let the echoes sound; yea, let the whole earth, and all that dwell therein, say "Amen!"

## Essays and Papers on Religious Subjects.

### GEORGE MULLER AND THE BRISTOL ORPHAN HOUSES.

By the evening of May 26th, 1852, being one year after Mr. Müller had made it public that Thirty-five thousand pounds would be required to build and furnish the second Orphan House for 700 orphans, we find that the sum received for that purpose amounts only to £3,530 9s. 0½d., including £776 14s. 3¼d., the balance that remained in hand from the former Building Fund, upon the completion of the first House. But Mr. Müller is not discouraged at this. He calls to mind that when he was led to build the first New Orphan House, and waited upon the Lord for means to enable him to do it, it took two years and three months of daily prayer before he received the full answer; and, therefore, he takes courage to believe that in this case also the full blessing will be granted in the end. Some large and encouraging donations soon arrive; when on Jan. 4th, 1853, he receives a donation so munificent as to exceed by far any that he had as yet received. It was the promise that, as *the joint donation of several Christians*, there should be paid to him the sum of EIGHT THOUSAND and ONE HUNDRED POUNDS for the work of the Lord in his hands. This joint donation is paid in four instalments during the first four months in the year, £6,000 being taken for the Building Fund, £600 for the current expenses of the orphans, and £1,500 for the other objects of the Scriptural Knowledge Institution for Home and Abroad. The reader may be inclined to ask, "And how did Mr. Müller feel when he received such a large donation? Was it not calculated to make his heart overflow with joy, and lead him more than ever to trust in the Lord?" We will let the reader receive the answer in Mr. Müller's own words. He writes:—

"It is impossible to describe the

spiritual refreshment which my heart received through this donation. Day by day, for nineteen months, I had been looking out for more abundant help than I had had. I was fully assured that God would help me with larger sums; yet the delay was long. See how precious it is to wait upon God. See how those who do so are not confounded. Their faith and patience may long and sharply be tried; but in the end it will, most assuredly, be seen that those who honour God, He will honour, and will not suffer them to be put to shame. The largeness of the donation, whilst it exceedingly refreshed my spirit, did not in the least surprise me: *for I expect GREAT things from God*. I quote a paragraph from the Twelfth Report, page 27, where, under Jan. 4th, 1851, this will be found written, 'I received this evening the sum of Three Thousand Pounds, being the largest donation which I have had as yet. I have had very many donations of £100 and of £200, several of £300, one of £400, several of £500, some of from £600 to £900, four of £1,000, two of £2,000, and one of £2,050; but I never had more than this given to me at one time; yet I have expected more than £2,050 in one donation, and, accordingly, it has pleased the Lord to give me £3,000 this evening. I now write again that I expect far larger sums still, in order that it may be yet more and more manifest that there is no happier, no easier, and no better way for obtaining pecuniary means for the work of the Lord than the one in which I have been led.' This, you perceive, dear reader, was written more than two years ago. Since then, I have again received many considerable donations, besides thousands of pounds in smaller sums. And now the largest donation of £3,000, which I had had before, was surpassed by the one of £8,100. Have I, then, been boasting in God in vain? Is



it not manifest that it is most precious in every way to depend upon God? Do I serve God for nought? Is it not obvious that the principles on which I labour are not only applicable to the work of God on a *small scale*, but also, as I have so many times affirmed during the past nineteen years, *for the most extensive operations for God?* I delight to dwell upon this, if by any means some of my beloved fellow believers might be allured to put their *whole* trust in God for everything; and if, by any means, some unbelievers thereby might be made to see that God is verily the living God now as ever, and might be stirred up to seek to be reconciled to Him by putting their trust in the Atonement of the Lord Jesus Christ, and thus find in God a friend for time and eternity."

On Feb. 19th, Mr. Müller records that he longed to be able to commence the building, inasmuch as there were 438 orphans waiting for admission. He is, however, content to "let patience have her perfect work." At last the 26th of May comes, the expiration of the second year. How stand matters now? The Report states that during the year £9,001 3s. had been received for the Building Fund, swelling the total amount to £12,531 12s. 0½d. Two years, then, have terminated, and about one-third of the estimated amount required is received. But in January, 1854, another large donation comes to hand, amounting to £5,207, of which £3,000 is applied to the Building Fund, the remainder going to the other objects. The third year closes, and then the amount received for the Building Fund is £17,816 19s. 5½d.; and at this period there are 602 orphans waiting for admission. On January 8th, of the following year, the promise is given that £5,700 should be paid for the work of the Lord; and out of that sum £3,400 are taken for the Building Fund. Now Mr. Müller rejoices to think that "The Lord is hastening on the time when the building may be commenced," and magnifies His name.

On the receipt of this sum, the Orphan

House founder judges, that although he had not such an amount of means in hand as he considered necessary, before being warranted to begin to build, yet that he might make inquiries respecting land. These are made, but he finds that two fields on which he had had his eye for years were not *then* to be sold. Though *naturally* tried by the disappointment, he says, by God's grace, to himself, "The Lord has something better to give me instead of these two fields," and his heart is kept in peace. This leads him to examine afresh the vacant ground on which the New Orphan House is built; and finding that, although there would not be sufficient room to build *so large* an Orphan House as he had contemplated, yet that one could be built capable of accommodating 400 orphans on one side of the New Orphan House, and another capable of accommodating 300 orphans on the other side. He decides, without any further delay than was necessary for preparing the plans, to build at the south side of the New Orphan House, the house that would accommodate 400 female orphans. He calculates that he has enough money in hand to build, fit up, and furnish this house; expects that when that is done something will be left in hand, and believes that the Lord will then help him to build the other, on the north side, to accommodate 300 male orphans. By this time 715 orphans are waiting for admission; and, on their account, Mr. Müller recognises the Lord's hand in depriving him of the two fields on which his heart had been set, that thereby he might be saved the expense of purchasing new land, and might commence the work of building at once.

We pass by many donations, large and small, received after this date, to note one which, though very small, cannot fail but be perused with interest by the reader. It shall speak for itself.

"March 28th. From one of the orphans formerly for many years under our care, but now in service, 10s., with the following letter:—

“Dear Sir,—Will you graciously accept this mite from one who thinks of you and yours with gratitude. It is, indeed, a very small sum. I regret that I have not more to bestow upon such a noble work. It will, perhaps, put a corner stone in the wall of the intended Orphan House. I think I should like to labour for the Lord in that blessed house, if it is His own will, and be the means, in the Lord's hands, of bringing many of the dear orphans to know the truth as it is in Jesus. It was in the Orphan House, in Wilson-street, 1846, that first the light of life dawned upon my benighted soul. It was there that I first learned to call God my Father. I have need, therefore, to love the Orphan House, not only as concerns temporal things, but especially as its being my spiritual birth-place. May the Lord reward you, dear sir, for all you have done for me. I am sure He will.—I am, dear sir, yours most respectfully,

• • • •

“I have at full length inserted this one letter out of very many of that kind which I have received during the past twenty years that I have been engaged in the orphan work, for many of the orphans, who have been with us since April 11th, 1836, have not only been fitted for this life, through being under our care, but have been manifestly brought to the knowledge of the Lord.”

May 26th, 1855 arrives, the expiration of the fourth year, and then Mr. Müller has in hand £23,059 17s. 8½d. for the Building Fund. The building, meanwhile, progresses, and we note a few remarkable gifts:—

“June 20th. A silver medal ‘given to the donor for being engaged in the taking of Java; but he desires to lay down his honour at the feet of the Lord Jesus, and to have this medal used to lay a stone in the new building.’”

“Nov. 21st. From Ipswich £2. ‘The property of a dear child now in heaven.’”

“Dec. 5th. This evening I had the kind offer unsolicited, that all the glass

required for about 300 large windows in the new house, which is now being built, should be gratuitously supplied. It is worthy of notice, that the glass was not contracted for this time as in the case of the house already built. This, no doubt, was under the ordering of our heavenly Father, who knew before-hand that this offer would be made.”

On Feb. 19th, the sum of £3,000 is received, £1,700 of which is applied to the Building Fund; and on March 18th, the further sum of £4,000, which enables the receiver to apply £3,000 more to the same purpose. Now the end of the fifth year has come, and Mr. Müller records that “the total income for the Building Fund is £29,297 18s. 11½d, so that only about £5,700 more will be required,” as far as he is able to see, in order to accomplish, to the full, his purpose respecting the accommodation of 700 more orphans.

Among other curious donations that come in during the ensuing year, Mr. Müller notes the following:—

“Feb. 5th, 1857. The proceeds from the sale of a pig, £4 3s. 6d.; together with 6s. 6d. for the orphans; and 10s. for Reports and Narratives. Observe, esteemed reader, in what a variety of ways the Lord helps me! In Devonshire the Lord puts it into the heart of two of His children to buy a little pig, to fatten it, and to send the proceeds for the benefit of the Building Fund.

“Feb. 9th. From Brighton 16s. for the Building Fund; and from a variety of donors, the following articles for the support of the orphans: two swan's-down tippets, seven patchwork quilts, three boys' caps, six babies' caps, a bonnet, three pairs of sleeves, a stomacher, some dolls' clothes, a shoe bag, three balls, thirteen chemises, forty-eight iron-holders, some patchwork, some music and pamphlets, four habit shirts, twenty-six frocks, a dress, six skirts, fourteen pairs of garters, five cords and tassels, some gimp, a lead cushion, an eye-glass, a spectacle case, some feathers and artificial flowers, twelve pin-cushions, thirteen pen-wipers,

two needle-books, some floss silk, two silk bags, twenty-nine cotton ditto, two anti-macassars, six pairs of babies' shoes, a pair of watch-pockets, six mats, three ladies' caps, a night-cap, nine book-marks, thirteen aprons, eighteen pinafores, two necklaces, six bracelets, a broken brooch, three old silver thimbles, a silver guard, two pairs of spectacles, an ink-case, five collars, a tippet and cuffs, twenty-seven neckerchiefs, two pairs of cuffs, a pair of stays, a little under waistcoat, a gutta-percha tube, two pairs of socks, seven other neckerchiefs, twenty-three neck-ties, a little bag, and a few other little things. Here is a specimen, dear reader, of the variety of articles which are sent for the support of the orphans, sometimes also for missionary work, the circulation of the Holy Scriptures, and the Building Fund.

"Feb. 21st. Received the following letter:—

" \* \* \* Feb. 20th, 1857.

"Beloved Sir,—I enclose you £10 as "*The fruit from seed sown.*" I wish it appropriated for the support of the orphans, unless the Building Fund still needs it, in which case half to each. In my deep humiliation last year I consecrated a certain portion of my year's income to the Lord's service, and sent you £10 in anticipation of it, and the result is, that I have nearly £100 to devote to Him during the present year. I have other objects dear to Him in view; but if He so directs me, you will probably hear from me again. I rejoice in being able to sympathise with you in the happiness resulting from trusting in and working for the Lord.—I am, affectionately yours,

" \* \* \* \* \*"

Mr. Müller gives this as an appropriate comment on 2 Cor. ix. 6., "But this I say, He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully;" and affirms that he had moved among the children of God for thirty-one years, and had known very

many who sowed and sowed bountifully; and he had *not yet met with one single instance* in which *even as to this life* the Lord had not acted according to His word, so that as the sowing was, so was the reaping. As the donor desired, half of the donation was taken for the Building Fund, and half for the support of the orphans.

The following case is a brief one, but it speaks volumes. We do not often hear of such an instance of self-sacrifice.

"Feb. 21st. One engaged in the work having received £100 as a *present*, gave of this £98 for the Building Fund." Mark this, reader, £98 given to the Lord, and only £2 retained for self. Is not this "giving?"

By May 26th, 1857, the total income for the Building Fund has amounted to £31,817 1s. 11d. On Nov. 12th, "the long looked-for and long prayed-for day" arrives, when the desire of Mr. Müller's heart was granted to him, to be able to open the second house for the accommodation of four hundred female orphans. On Jan. 19th, £3,000 are received, of which £600 are applied to the Building Fund; and on Feb. 15th, Mr. Müller records with joy that, as far as he is able to judge, he has now all that he requires, in the way of pecuniary means, for the *third* house also, so that he was able to accomplish the full enlargement of the orphan work to one thousand orphans. On May 26th, 1857, the total income received for the Building Fund is given as £35,335 9s. 3d. being actually £335 9s. 3d. more than Mr. Müller had been from the commencement praying for. About seven years had elapsed since the first prayer was offered up for thirty-five thousand pounds to complete this second undertaking for the benefit of 700 additional orphans; and not a day had passed without prayer being offered to the Lord for that object. When he began this request, Mr. Müller tells us, he knew well what difficulty there was in the way of obtaining this sum, looking at it naturally; and he adds, "I am too calm, too calculating a person, too much looking at the matter fully, too much in the habit of

weighing all the difficulties of a case as to be carried away by excitement or imagination. I knew I had no ground *naturally* to expect this large sum. It might at that time have been naturally said to me, *and, indeed, was said to me*, "How will you be likely to obtain this large sum of Thirty-five thousand pounds for the Building Fund, and, at the same time, be able to meet the current expenses of the work already in existence?" The reply of faith was, "I know not whence the money is to come; but I know that God, on whom I depend, is able to provide me with all I need for the current expenses, and also to give me money for the Building Fund." How marvellously God honoured His servant's faith and dependence on Himself, the answers given to the prayer for Thirty-five thousand pounds show, when at the expiration of seven years' patient and prayerful waiting, not only is that sum given, and more than three hundred pounds over; but when the New House was opened for the 400 orphans on Nov. 12th, 1857, Mr. Müller *had in hand* £2,292 Os. 11 $\frac{3}{4}$ d. for the current expenses of the orphans. In this way we see unbelief put to shame, natural reason confounded, faith honoured, and God glorified. Will you not, dear reader, after this recital, trust more than ever in that faithful Lord who is "able to do exceeding abundantly above all that we ask or think?"

(To be continued.)

### THE FATAL WORD.

BY REV. T. R. STEVENSON.

"Lord, I will follow Thee; BUT"—LUKE ix. 61.

"THE last state of that" utterance "is worse than the first." The sentence begins well and ends ill. It is like the Pharisee's prayer: "God, I thank Thee," was a right start. Adoration should always precede supplication. "Or even as this Publican,"—that supercilious, self-righteous close spoilt

the whole petition. So with the words before us. Had the speaker been content with the first part of his declaration, "Lord, I will follow Thee," happy had he been. The "but" entirely destroyed its value. And yet how many there are like him. They resolve to serve Christ, and then allow something to hinder them. Let us listen to their pleas.

1. "Lord, I will follow Thee; *BUT I fear that I shall not hold out to the end.* I am afraid that, after a time, I shall fall. Better never set sail than make a spiritual shipwreck. Better never begin to fight the fight of faith than be vanquished by the foe. How sad if, eventually, I backslided. What disgrace should I bring on religion, the Church, and myself."

But let such as reason thus remember two things: first, *you have nothing to do with the future.* Your only business is with the present and its duties. Leave to-morrow with God. Wise are the words of Gottold: "Several sailors stepped into a boat to cross the river. Two took the oars and turned their backs upon the shore which they intended to reach; a third stood and kept his face towards land, guiding the helm. Life is a mighty river, flowing into the ocean of eternity. On this river we are all afloat in the barque of our vocation, which we must urge forwards with the oars of wisdom and industry. We ought to turn our backs on the future, and leave it with Him at the helm—our God and Guide. We shall not row so well if we keep trying to look back at the shore." To use a homelier illustration. A good man who had had many troubles, and borne them manfully for twenty years, when asked how his patience held out, replied, "I said to my afflicted wife the other day, when the coals came in, 'It takes several strong fellows to carry them into the house in sacks, yet our little kitchen-maid, Mary, has brought the whole ton up from the cellar into the parlour. How? Little by little.'" Thus is it with the troubles of life. Take them one by one. Do not attempt to bear

the burden of the future. Be content with to-day's. This will render life tolerable and comparatively easy.

Again: *God has promised to give you strength equal to your day.* When boys go to boarding-school, they know that they have a good father, to whom, in due time, they will return, and a good home to which they will go back. But that is not all. Ever and anon the post brings them remittances of money to supply various present needs. It is so with us. Many mansions are in store for us, and the best of Fathers awaits us; but He sends us, if we may so phrase it, remittances of grace and help in our time of need. Travellers over wide spaces that are unpopulous hide their food in what are called *caches*, that, returning, they may have it at fit and appropriate points for their necessities. God fills the world with such spirituality.

Children are good theologians. We may often get comfort and instruction from them. An instance of this is afforded in one of an American author's characters. What says the little maid: "I know I'm nothing but a poor, silly little bird; but He knows it too, and He's taking care of ever so many such as I am, so that I'm not afraid. You know when the bird got shut in the house the other day, how much time you and I spent in trying to keep it from breaking its foolish head against the glass, and flying into the fire, and how glad we all were when we got it out safe into the air. I'm sure we are not half as good as God is; and if we take so much care about a little bird that we didn't make, and have nothing to do with, He must take a good deal more about us when we are His children." Precisely so. "Doth God take care for oxen," and shall He not minister to our higher needs? Are "the very hairs of our heads all numbered," and can our souls perish, if we commit them to Him? Do not be kept from beginning to serve the Saviour by the fear of falling. "I can do all things through Christ, who strengtheneth me." "My grace is sufficient." "He is able to

save to the uttermost them that come to God by Him."

2. "Lord, I will follow Thee; *BUT I cannot give up all that I ought to do.*"

This is the rock on which many have split. Some pleasant sin keeps them back from the Gospel. They are prevented from devoting themselves to Christ by a favourite transgression. Years ago a curious occurrence took place. Two men crossed the Frith of Forth in a little boat. They fastened it to the shore, and, having landed, spent the day in carousing. When they returned, it was dark, and they were intoxicated. They seated themselves, seized the oars, pulled with all their might, but could not find the opposite side. This continued for hours. When day dawned, and the fumes of drink had left them, the mystery was made plain: they had forgotten to unfasten the boat! They had been working at the oars while it was attached to the shore. Thus is it with many spiritually. They have deep convictions; they make many resolves; they even pray earnestly at times, but they never get away from the shore of ruin, because some sin binds them to it. To quote from Henry Ward Beecher: "Ah! these men that do not believe are like casks when they leak. They are placed in the cellar, and there, drop by drop, unheard and unobserved, the wine is leaking away. A month passes, and still it is leaking; a year passes, and no one knows where the level of the wine is. And when, by-and-by, the owner comes for his ripened wine, behold the cask is empty!"

My brother, are you being withheld from the Saviour by some sin? Hear His solemn words: "If thy hand or thy foot offend thee, cut it off, and cast it from thee; it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Kind and wise advice; kind and wise as is the conduct of the surgeon who seeks to perform a painful operation in order that he may save his patient's life. No depraved enjoyment can compensate for eternal ruin. Do you think

it can? Then do not run the risk. The odds against you are too great; the interests at stake are far too precious thus to imperil. Ask God for strength to overcome the accursed sin that interposes between the Saviour and you. He will give it. We pray you, with His help, make a desperate, determined effort to fling the easily-besetting iniquity overboard, and have no more to do with it. Oh, fools that men are to sacrifice their soul's bliss, purity and dignity, for the sake of a little brief, forbidden, and debasing gratification!

3. "Lord, I will follow Thee; BUT I will not let others know. I will be a secret disciple. I will serve Thee in disguise."

But is this right? Is it manly? Is it worthy of you? In Bristol, a number of boys may be seen clad in uniform, and wearing a medal which bears upon it the representation of a dolphin. The origin of this custom is as follows. A ship, out on a voyage, sprung a leak; she began to fill rapidly. Suddenly the water ceased to rise within her, and she reached home safely. Arrived there, it was found that a dolphin had thrust itself into the hole in the bottom of the vessel, and thus she was rescued from wreck. So grateful to God was the merchant who owned her that he instituted a school and refuge for boys. He did well. But if he was glad publicly to acknowledge the Divine goodness in a case of temporal deliverance, how much more should we do it when spiritual redemption has been ours. If you were sick, and your case had been given up by all the physicians, and a stranger should come to your town, and should examine into your difficulty, and should say, "It is a struggle with death itself, but I am in possession of knowledge by which I think I can heal you;" and he should never leave you, day nor night, but should cling to you through weeks and weeks, and at last raise you to health, would it not be contemptibly mean if you should be ashamed to acknowledge him to be your physician, and testify to what he had done to you? If I was that physician, should I not

have a right to have my name and my skill made known by you? Everywhere there are thousands of men who seem ashamed of nothing so much as to mention the name that is their hope; that name that hovered over them, though they did not know it, in all the days of their wickedness; that name in which they secretly trust, but which they dare not avow; that name which is to save them from death; that name before which all eternity shall thunder praises; and that name which, above all others, they should speak.

Mr. Arthur Helps, in that suggestive book *Realms*, complains of the English people as very defective as regards distinct speaking. How many times in the course of ordinary conversation do you hear the question: "What did you say?" Would that this were all. Indistinct speaking is not confined to ordinary matters. It attains in reference to things spiritual. There are too many who fear to speak out boldly and say that they are on the Lord's side. A mute, inglorious concealment marks their religion. Let them know that they are acting in opposition to the Master's will. Solemn is the Saviour's assertion: "He that is ashamed of Me, and of My words, of him will I be ashamed in My Father's Kingdom." The priests of old had to have "Holiness unto the Lord" written—where? Not upon the skirts of their robes; not upon the girdles around their waists; not upon the breast-plates; but upon the mitred crown, where all could see it. Be it ours to learn and act upon this noble lesson.

4. "Lord, I will follow Thee; BUT not yet. By-and-by I will do so. At some future period Thou shalt find me among Thy servants. When I have a convenient season I will call for thee."

Alas, how many have been deluded by this error. George MacDonald tells us of an old sexton, named Coombs, who had carved on his spade-handle the names of all the people whom he had buried. A curious whim, surely. But oh! if all whose bliss and salvation has been buried with the spade of procrasti-

nation had their names written thereon, what a long list there would be. God forbid, my friend, that yours should be in it. It is most dangerous to trifle with convictions. We cannot do it and not suffer. Wind up an alarm before you go to bed; it awakens you. If, instead of getting up, you lie still, and doze off again, what will follow? The next morning it will hardly rouse you; the following day you will but just hear it; soon it will not disturb you at all. Thus is it with an aroused conscience. Obey its call and flee to Jesus, and all will then be well. Tamper with it and it will soon cease to trouble you. You will grow hardened, and, to no small extent, "past feeling."

It need not be so. Avail yourself of the present opportunity of obtaining pardon, and you will be safe and blessed. To-day the kind, merciful Father calls you, inviting you to return to Him, assuring you of a hearty welcome home. To-day the Saviour, who died for you, waits to receive you and be your faithful Mediator. To-day the good Spirit is striving with you and ready to quicken you.

"Then stay the present instant;  
Imprint the mark of wisdom on its  
wings;  
Oh! let it not elude thy grasp, but like  
The good old patriarch upon record,  
Hold the fleet angel fast until he bless  
thee."

LUTON.

### THE MORNING VOICE.

BY REV. W. ABBOTT.

"Cause me to hear Thy loving kindness in the  
morning."—PSALM clliii. 8.

THIS is a short and sweet morning prayer. God hears early prayer, and lovingly responds to it. The smiles of His face, the sweetness of His voice, the gifts of His hand, bless the morning, bless all the day. Do we write and read experimentally? Then we know the blessedness.

The subject is truly pleasant and pre-

vious. Loving-kindness is a favourite expression, is a choice theme of David's. It is used more in the Book of Psalms than in any other book in the Scriptures. Loving-kindness is love showing kindness; it is the sun of love shining with rays of kindness; the river of love sending forth streams of kindness; it is the heart of love uttering itself by words of kindness, doing deeds and giving gifts of kindness.

Here it is the *voice* of the loving-kindness of the Lord that David desires to hear. This voice is the music of heaven, the joyful sound of the Gospel, and makes a jubilee in the Christian's heart. To him there is beauty, sweetness, fulness in the theme; it is his joy and rejoicing. This is the voice that speaks *pardon*. Pardon is through Jesus the medium of this kindness. Apart from this there is no hope of forgiveness. We plead this, and realise pardon. "Have mercy upon me, O God, according to Thy loving-kindness; according unto the multitude of Thy tender mercies blot out my transgressions." (Ps. l. 1.) It is the Lord's loving-kindness that pardons me. This voice speaks *peace*: "The Lord will speak peace unto His people." Peace is the sure accompaniment of pardon. The pardon of sin will produce a peaceful conscience. Peace is reconciliation with God and tranquillity of soul. Precious peace is the result of pardoning kindness. The voice speaks joy. This is the alone and all-sufficient source of joy. It is sought elsewhere, but found only here. Such a source must communicate very precious joy. It sweetens every bitter, and makes sweeter every sweet. It is a balsam for every wound, a cordial for every fear. The present is but a taste, but a drop of the future fulness of joy. How sweetly refreshing is the joy of the Lord's loving-kindness. It speaks *hope*. With the sweet music of this voice falling upon our ears, the night of hopelessness passes away, and the morning of expectation opens upon us. It assures us of supplies for our wants, of safety in danger, of endurance to the end, and of a glorious portion in eternity.

The *morning* is the season in which David desires to hear the voice of the loving-kindness of the Lord. The morning is a season often mentioned by him, and as a time of devotion is much prized by him. "My voice shalt Thou hear in the morning, O Lord; I will direct my prayer to Thee, and will look up." (Ps. l. 3.) "My soul waiteth for the Lord, more than they that watch for the morning." (Ps. cxxx. 6.) "Weeping may endure for a night, but joy cometh in the morning." (Ps. xxx. 5.) "Cause me to hear Thy loving-kindness in the morning." Let it engage my thoughts and affections. It is well to have a subject like this to occupy our waking thoughts, and to take hold of our first desires. If other thoughts get into our hearts in the morning, we may not be able to turn them out all the day. It will influence our devotions. Prayer and praise, reading and meditation, will be

sweet with such a subject occupying and influencing our minds. They will be exercises of cheerfulness, freedom, and blessedness. It will help us in the business of the day. Many are the anxious thoughts and cares springing up amidst the labours and circumstances of life, and here will be found the ever-suited antidote. It will make the hours of the day happy—happy hearts and happy homes.

"Cause me to hear" this voice. It speaks every morning, but many ears are deaf to it. But while others are indifferent to it, cause me to hear it; let me not lose the opportunity; waken my ear morning by morning, so that I may hail the season and enjoy the privilege. And when the morning of eternity shall come, "cause me to hear the voice of Thy loving-kindness," welcoming me to its joys.

*Blunham, Beds.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XXXIII.—ONE-WORD TEXTS.

"Cross."—John xix. 17.

THE text relates to the "Cross" which Christ was compelled to bear, on His way to Calvary. This bearing of the Cross was designed to express the guilt of the person, and the justness of his death. So Jesus had to descend to this lowest round of the ladder of shame and infamy. He, however, sank beneath its weight, and then it was transferred to Simon the Cyrenean, who carried it to the place where Christ was crucified.

Let us, however, look at the "Cross" in its various lessons of instruction. Observe,

I. THE "CROSS" IN ITS LITERALITY. This was formed of two pieces of wood, the upright beam and the transverse smaller one. It was the instrument used by the Romans in the execution of the vilest of criminals, such as robbers, bri-

gands, and degraded slaves. No honourable citizen was crucified; he, for any offence, however heinous, was usually beheaded, or placed in the amphitheatre to be slain by wild beasts. So that the literal Cross was the symbol of lowest degradation. Besides, it was a very slow and cruel mode of execution. The body, suspended by rude nails driven through the delicate hands and feet, was often lingering in keen agony for days before life was extinct; so that often, by breaking the legs with iron bars, or other violence, death was frequently accelerated. It was so with the two thieves crucified with Christ. But look,

II. AT THE CROSS SYMBOLICAL. It was the sign and shadowing forth of the vicarious sacrifice of the Lord Jesus Christ. Observe it exhibited,

1. *The shame our iniquity had incurred.* Hence Jesus was put to an "open shame" (Heb. vi. 6).



2. *The public condemnation we justly deserve.* He had no cause of shame, nor was there any evil in Him, but He was "wounded for our iniquities." (Isaiah liii.) This is the key to the mysteries of the Cross. He took our place, as though He were guilty, and died for our sins.

3. *His Cross exhibited the righteous punishment of sin.* No sin, no shame, no penalty, no death. Sin, shame, condemnation, and death all links of one holy chain of righteous law, the just punishment of transgression. He, being the just One, suffered for "us," the unjust. Died for us. Bore the Cross for us. Shed His blood for us.

4. *His Cross exhibited heaven's altar for the Great Sacrifice.* The multitudinous sacrifices of the Law morally availed nothing. They typically taught and pointed to the great offering of the Lamb of God slain from the foundation of the world. Hence God in reality reared the Cross, and "spared not His own Son" (Acts ii. 23; Rom. viii. 32).

5. *The Cross vividly expressed the extent of redeeming mercy.* Its form and position very expressive.

(1) Sunk into the earth. It taught that the Sacrifice was for man, for this world, for sinners of the human race.

(2) Lifted high toward heaven. It presented to us the design of God's grace to lift men up heavenward, to bring back the fallen and lost to God.

(3) With its wide transverse beam it exhibited Jesus as the willing and sufficient Saviour of all, going back to the

first sinner, and onward to the last fallen son of Adam that should be born, thus taking in all ages and generations of mankind.

(4) Reared without the gates, it looked with hope on all the Gentile lands and outcasts, and broke down the barriers that separate the Jew and Greek, the circumcised and the uncircumcised.

(5) As one Cross, it led to the conclusion that the Mediator was one, and the Sacrifice one, and one only for the whole world. No other offering for sin.

(6) Its prominence was to exhibit that Divine influence it was to exert in bringing men to God, as Christ had said: "And I, if I be lifted up," &c.

And now in application:—

1. What is the use we are to make of the "Cross?" Not to mimic it by absurd crucifixes. The crucifix is Antichrist's device. It is the shadow and the make-believe.

Not to trust to any traditions about it, or make it the sign of devotion; but

2. As sinners to feel its need and to fly to by faith, looking to Jesus alone for pardon, acceptance, and eternal life.

And, 3. By Divine grace to glory in Christ's Cross; and, Simon like, to bear it, and thus follow Jesus in the regeneration in the hope of the crown of life that He shall give to all His true disciples.

"When beneath the Cross adoring  
Sin doth like itself appear;  
When the wounds of Christ exploring,  
I can read my pardon there."

## Poetry.

### AMONG THE TREES.

'Tis pleasant in the summer-time to tread  
The woodland still and green,  
Where leafy boughs lace thickly overhead,  
And sun-rays glance between.

All things around proclaim the skill and  
power,  
And providence of God,  
From the bright orb above us to the flower  
That blossoms on the sod.

As on we walk, fanned by the murmuring  
breeze,

We think how in God's Word  
His children dear are oft compared to  
trees—

The planting of the Lord.

Planted by Him, His name to glorify,  
They live and bring forth fruit;

Unlike our trees, they neither fade nor  
die,

For heavenly is their root.

Like a fair fruit-tree 'midst these trees  
 around,  
 So 'midst the sons of men  
 The Church saw Christ of old, and He is  
 found  
 As precious now as then.  
 Shelter and foot divine each soul receives  
 That comes beneath His shade,  
 And more than this, finds healing in His  
 leaves  
 For wounds that sin has made.

In Paradise above, the Scriptures tell,  
 This Tree of Life doth stand,  
 No sword before it—free to all who dwell  
 Within that glorious land.  
 May it be ours while here on earth to come  
 By faith beneath this tree,  
 And then enjoy its fruits in yon blest  
 home,  
 Throughout eternity!

THEODORA.

*Wellingborough.*

## Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

### HOW TO RULE A CHURCH.

PROFESSOR ROGERS has said, "Any pastor may rule his church as he pleases if he will only rule on the right principle—the principle of love." It is possible that some pastors who may consider themselves to have been ill-treated may demur to this statement, and say it is not correct. Granting, then, that something may be said on their side, still it must be admitted that, if a pastor cannot rule his church by love, he cannot, in a Scriptural sense, rule it at all. Love must be the ruling principle, or sooner or later there will be disastrous failure.

### A GOOD MAN'S CHARACTER.

SOME persons are dreadfully afraid of their character being taken away; and, therefore, at every little assault they are ready to fight for it, and defend it. They would save themselves a great deal of trouble if they would remember

that wise saying, "The character of a good man is like a life-boat; if left to itself it will right itself."

### BEVERIDGE'S GOLDEN RULE.

"I RESOLVE," said Bishop Beveridge, "never to speak of a man's virtues to his face, nor of his faults behind his back." A golden rule, the observing of which would at once banish flattery and defamation from the world.

### HOW TO TREAT YOUR ENEMIES.

Go straight on and do not mind your enemies. A man who has no enemy is seldom good for anything; he is made of that kind of material which is so easily worked, that every one has a hand in it. A celebrated character, who was surrounded by enemies, used to remark, "They are sparks which, if you do not blow, will go out themselves." If you stop to notice your enemies, they will only give you more abuse.

## Tales and Sketches.

### LORA STANDISH'S SAMPLER.

A MEMORIAL OF THE PILGRIM FATHERS,  
 BY  
 THE AUTHOR OF "TROUBLOUS TIMES."

#### CHAPTER V.

OH, NEVER shall I forget the day when tidings were brought hither by my father

of this beloved Leyden Pastor's death. Well do I mind the grey, cold, leaden sky, spread low that morning over earth and sea, and the signal made that a foreign ship had cast anchor in our bay. From the ensign flying at her mast, we at once conjectured that my father, who was known to be returning from Eng-

land (after great and perilous escape from the Turks on his outward voyage), might be aboard. So off runs my step-mother, mindless of her hood, leaving our breakfast porridge untasted, and I flew after her to the beach, and there the gusty wind, catching my cap, carried it far away, and the last look I had of it 'twas fluttering like a little white scafowl high over the yeasty waves, whilst mother, seeing my lost cap, and also my hair blowing wild about my ears, said kindly, "I doubt not, Lora, ye would have your own silken locks shorn to make a wig for your dear father, and he needed one." "Ay, gladly, good madam," quoth I. Then all eager we watched with the rest of the people till the ship's boat was pushed off; and among us was our Governor and Elder, their sons, Master Winslow, likewise notable Mistress Dotey, counting upon parcels of spice, a cheese, and other goods, and in her impatience waxing clamorous. She got a rebuke from Elder Brewster for being too much like a cumbered Martha. At last we spied the boat, and, oh, joy! there was my father sitting in the stern, a-signing to us with his hand. As it came nearer out stepped Governor Bradford, till he was mid-leg in water, with young Master Cushman by his side, anxious for news of his dear father in England; and as they caught the rope, our Governor, seeming forgetful of aught else, shouted to my father, "Have ye brought the glad tidings we expect and hope for, Master Robinson's speedy coming?" But my father, answering never a word, leaped upon shore, and taking off his hat, kissed my step-mother, and his face was so grave that she, in returning his salute, inquired the reason, whilst I, throwing my arms around him, cried, "What ails thee, father—dearest father?" "Little daughter," answered he, gathering up my locks, and holding them a moment in his hand, "I bring that with me which will wring tears from all," glancing sorrowfully upon the folk. "Miles Standish," said our Governor, and his voice was changed, "prithee let us know what thou hast to tell as quickly as thou canst." My father

had by this time drawn forth from his doublet a letter, tied and sealed with black, which in silence he handed to him. But our Governor, who trembled as he cut it open, had no sooner cast his eyes over the first lines, than he broke forth into the grievous cry of "He we looked for; he whose coming we watched and waited for; yea, as they who are aweary watch, and long for the morning, is numbered with the dead." Elder Brewster, being more master of himself, taking the letter quietly from his friend, said, with a pale distressed countenance, "It is the will of the Lord; forget not, my brother, this stroke is from Him," and then, as well as he was able, proceeded to read it to us standing around. But as he read now the older folk wept, and I saw the tears slowly trickle down his own cheek, and drop upon the letter, which, before he came to the end of, had set us all a-weeping together. It was written by a very godly person in Leyden, who declared that if either prayers, tears, or means would have sufficed to save Master Robinson, he had been preserved alive, but after a very short sickness, God saw fit to order his end; and as a goodly fruit when at its fullest and fairest falleth ripe from a tree, even so had he fallen. Master Robinson was buried with sincere regret, and the profoundest respect from all parties, in the stateliest church in Leyden, where in his life he had received the highest honour and observance from the most learned scholars in Europe. Moreover, the magistrates of the place thought fit to notify, that whereas the strifes and quarrels of other foreigners in their city were perpetual, they never had any ground of complaint against Master Robinson's people, and considered it somewhat hard to tell whether he had most joy in the having such a flock or they in having such a Pastor. But he who upon occasion could argue with the most famous doctors and professors, in a manner they were unable to confute, loved, as Mistress Hephzilah delights to remember, to take young children by the hand—ay, in talking with them—as if he were a sweet and gracious child himself,

taking opportunity to write upon the spotless tablets of their little hearts many a lovely thought and golden truth they will, perhaps, be better for all the days of their after life. And she describeth him as so happy in his reproofs, when difference arose or spirit of contention, as on earth will be (for they parted even Paul and Barnabas), showing himself, in his own humility and forbearance, to be so filled with the blessed wisdom which cometh from above, that concord, by the grace of God, was restored, and the answer to his prayers and the fruit of his labours appeared in the communion of saintly fellowship remaining so perfect and unbroken. For even as brooding doves spread their soft wings over their young, so did holy love and peace spread theirs over that fair Christian Church (of which ours here made part), thus blessed to have him for a pastor, father, brother—yea, it did seem all these dear relationships in one.

But Master Robinson's was not the only death my father brought tidings of; there was also another, which naught save the great mourning and lamentation caused by Master Robinson's made appear of somewhat less import. But its announcement pierced one young heart to the core, for excellent Master Cushman (who preached that famous first sermon) had likewise joined the "saints in light." He brought out with him in the ship *Fortune*, which followed our *Mayflower*, his young son Thomas, and upon his return to England left the lad behind till he should come back to this place again; and in the very last letter our Governor received from him were these words: "I must entreat you to have a care of my son as your own, and I shall rest bound unto you." And truly in Governor Bradford Master Thomas finds a second good father, and from Mistress Bradford and their children so much loving friendship that 'tis no wonder he determines to remain where he is, and cast in his lot with our people. And since dear Mistress Robinson with her family have arrived, and been settled here, young Master Cushman and her

eldest son, Master Isaac, have become the closest of friends and intimates. The loss which each had met seemed at once to knit their souls together; and now these good youths strive to show their love and reverence of their honoured fathers, by walking in their steps, and doing what they believe would be most approved of by them if they were still among the living; and our Elder saith he knoweth of no better way *than this* to mark our value for the beloved dead. Thus Isaac Robinson is a very pattern of obedience to his widowed mother, with whom he liveth, yet taking the head-ship over his half-orphaned brothers and sisters, as it becometh him to do, but ever to her will most dutiful. The best of our new houses was set apart for them, with a fitting allotment of land; and from Governor Bradford downward, all the folk strive to serve this family, from the great affection they had for their beloved Leyden Pastor, so heavenly fragrant to their souls is the remembrance of his virtues.

Dear Mistress Robinson has a very pensive countenance, and soft, subdued deportment. There are none, in her gentle way, she showeth more preferable regard for than Fear and Patience, Elder Brewster's married daughters, for they were of her blessed husband's church in Leyden; and when they left, he sent a precious letter by them, in the which, I mind, he trusted that their mother, Mistress Brewster, who was sick, would "get some repairing in health" by the coming of her children, for they were fellow-voyagers with Mistress Bradford and my stepmother in the good ship *Ann*. But how Master Robinson's soul did yearn after the companionship of such friends as Governor Bradford, Elder Brewster, my father, and others, might be gathered from the letters he wrote; letters which, they said, divinely refreshed, and made them long for more of that living water beside whose stream he was wont to lead and pasture their souls. Mistress Robinson every Sunday (no adverse weather hinders her) may be seen in her black hood and cloak passing from her own dwelling to the meeting-house, leaning,

as if she loved to feel her weakness so propt, upon the arm of her duteous, serious Isaac; and Governor Bradford, whilst regarding them, has said, "Our sister Robinson is one of they who are 'widows indeed.'" But Elder Brewster, if grave of aspect, is of so cheerful and unclouded a spirit, that he is ever ready—yea, believeth it more acceptable to the Lord—to give Him thanks for His mercies with gladness rather than sighing, and a joyful instead of a sad heart; therefore is he a dear lover of music, which he calleth a heavenly gift to man, so we, the younger folk, do often assemble to sing our songs of praise to God. In summer-time we meet, perhaps, in some opening of the woods, and Master Howland blows the bassoon, and Love Brewster plays on the viol, his sister Lucretia and I sing from the same book; and Love says *I* sing sweetest, though I know *she* sings best, for a partial boy is Love. But sweeter, sweeter far, than her or anybody else, when he's so minded, does that prankish youth, Jack Billing. Why, the very last time he presented himself unbidden among us for this purpose, the stilly air did seem to hush itself, and be a listening to his voice, in the long lovely trills and marvellous notes whereof I know not what strange beauty lieth, for sometimes it did seem to me as if I heard my mother calling as an angel might from heaven, calling for her Lora to haste and join her *there*. Again, I could think of no other sound to liken it to but the first, first falling drops of that most gracious rain our Elder spake of, when the grass was withered, and the earth scorched and dry as ashes. At last Master Howland became so affected that he dropped his bassoon, and though he loves not Jack, caught him, brother-like, by the hand, whilst Love Brewster, in a kind of despair, cast his viol on the grass, and solemn Master Eaton lifted up his eyes to the sky, as if to him 'twas mysterious that so perverse a creature should be endowed with such rare powers of melody. For this same good man, who himself sings a trifle through his nose, and Mistress Dotey, with her shrill pipe, will

Jack so exactly counterfeit, that we might protest there were two Master Eatons, and next, two Miss Doteys, a-singing in our meeting-house, which, whenever *he* is spied there, causeth some uneasiness; and 'tis little wonder the sparkle of his quick eye and the shimmer of his white teeth draw many a stern and watchful look toward him; for even our most worthy Governor's and my own father's noble bass voices, which make the rafters sound again, has this antic dared presume to give the echo to.

Ah, well a-day, and can it be, that whilst I thus have been a-babbling softly to myself, the hour of noon is come already, and by the same token, our dame's sand-glass will, I see, be run down, and the last grain fall, just as my needle finishes *the last* stitch in this my sampler; and if glad, methinks I yet do feel a little sorry, now that my pretty task is all but ended. With my best skill I've wrought and broidered it, sparing upon it neither care nor time. TIME—ah, but time, is he not the surest, subtlest of all thieves? for so does thoughtful Master Sayers call him; and the fanci-fullest, too, of all destroyers—one who while he crumbleth down cities and towers, that did seem built on purpose to defy him, has yet been known to leave untouched a little soft silken ring of a child's hair dead for ages. And something whispers me that *thus*,—ay, *thus* gently,—perhaps, he'll deal with my fair sampler, o'er the which, whilst busy broidering it, I've liked to muse on they who never can be forgotten, as long as godly and true men and faithful women are held in reverence on earth. But after this our village has become (what some do think it will) a noble town, and the trees of the great forest have been felled, and our "forest neighbours" and we ourselves shall all be long, long passed away, even then the future daughters of this land, where my sweet mother found so soon a grave, and my brave father proved himself so valiant and true-hearted, may look with loving eyes upon the name of LORA STANDISH.

THE END.

*A Gallery of Distinguished Men.* By Rev. E. BARRASS. Wesleyan Book-room, Toronto.

THIS volume of some three hundred and forty octavo pages, gives vivid life-like sketches of nineteen public characters. Many of them Christian ministers, all of them Temperance reformers. The first name is that of Dr. L. Beecher, one of the founders of the first American Temperance Societies, and whose excellent sermons were eminently useful. The second is Rev. B. Parsons, the talented and noble-minded author of *Anti-Bacchus*. The third is Rev. Dr. Burns, the Baptist Minister of Paddington, and then follow Drs. Guthrie, Pye Smith, W. Cooke, Tabraham, S. R. Hall, C. Garrett, &c. The work is written in a free-gossiping style, and is full of incidents, anecdotes, &c. No doubt any of our London publishers can supply those of our readers who wish to possess it.

*He is Mine.* By E. KENNEDY. London: Elliot Stock.

IN this very excellent work is an exhibition of the Saviour, as received and realised by the Christian as the "Desire of all Nations," "The Truth," "The Life," "The Way," as "My Foundation," "Refuge," "Friend," &c. Evangelical, spiritual, and experimental, it cannot fail to edify all real believers, and is admirably adapted to promote alike their fruitfulness and joy. It has our earnest wishes for a very wide circulation.

*Franklin's Way to Wealth.* A broad sheet most handsomely printed in colours, is worthy of a place in every cottage, hall, and counting-house in the country. It should be hung up also in all our schools and workshops, for social economy is lamentably neglected in our day to the misery of both persons and families. It is sold by Morrell, 13, Frances-street, Bedford-square.

\* PERIODICALS, SERIALS, &c.

*Country Words of the West Riding* is a well printed country magazine of original and select literature. The articles are both clever and amusing. A great por-

tion of the poetry has been written by J. R. Robinson, LL.D., many of whose productions are very interesting and refreshing, and much above mediocrity. His likeness, well engraved, is given in No. 3, with an interesting account of his life and benevolent labours. We regret there is no London publisher on the title, but it is printed by Baines and Son, Leeds. *The British Flag and Christian Sentinel* was never more interesting, or more ably conducted. *Old Jonathan* is a charming number. Archbishop Cranmer's portrait is first-rate. *Sword and Trowel* never flags. John Ploughman's letter on the war exquisitely keen and telling. *The Scattered Nation.* Abreast of the times. *Baptist Magazine*, really good. Mr. Stanford's biographies are deeply interesting. *Quarterly Record of the Trinitarian Bible Society.* We wish this institution every success. *Ragged-school Union Magazine.* A capital number, especially in a statistical point of view. *The Hive*, full of the best honey. *Methodist Family*, ever welcome, and never disappointing. *Sunday-School World.* A treasury of the best things for our Sunday-school teachers. *The Church*, ably conducted. *The Gospel Magazine* is a strong arsenal of evangelical truths and Protestant invincible weapons. SHIRLEY HIBBERD'S *Gardeners' Magazine* is as fresh, varied, and abundant as ever. *The Appeal* should be circulated as an evangelical tract of a highly useful order. *The Annual Report of the Ragged Church and Chapel Union* will well repay a careful perusal.

We commend to our readers several excellent poems on slips, by M. ROBINSON. *Captains' Death Bed; The Two Death Beds, &c.; The Hardships of Provincial Letter Carriers.* (13, Bedford-row.)

*What is the Use of Infant Baptism?* By the Rev. J. R. PRETTYMAN, M.A., formerly vicar of Aylesbury. The answer is, *None.*

*Rome's Claim to Infallibility.* By Rev. JOHN VERNON, M.A. (Hunt and Co.)

Two halfpenny books. *The Young Mother, &c.* and *A Strange Bargain.* (Partridge and Co.)

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

THE Rev. J. Fleming-Houstoun, of Trinity Chapel, Southwark, has succeeded the Rev. James Woodward in the pastorate of the Old Church at Ilford. Mr. Houstoun's address is Ilford, Essex, E., near London.

Rev. C. T. Johnson having resigned the pastorate of the church at Alford, has accepted an invitation to the pastorate of the church worshipping in Westgate Chapel, Peterborough.

Rev. T. H. Holyoak has resigned the pastorate of the Baptist church in Olney, Bucks.

Rev. D. Cork, of Fleet, Hants, has accepted a cordial and unanimous invitation from the church at Calstock and Metherill, Cornwall.

Rev. Joseph Harrison, of the church in Burdett-road, Stepney, has intimated to his people his intention of resigning the pastorate of the church.

Mr. W. Norris, of the Metropolitan Tabernacle College, has accepted a unanimous call to the pastorate of the church, Philip-street, Bedminster, Bristol.

Mr. George H. Weatherley, of Regent's-park College, has accepted a unanimous invitation from the church at Forton, Gosport, to become the minister.

Rev. J. Marmaduke Bergin has intimated his intention of resigning the pastorate of the second Baptist church, Chippenham, Wilts, having accepted an invitation to become the pastor of the church assembling in the Bristol-road Baptist chapel, Weston - super - Mare, Somerset.

Rev. W. Turner has resigned the pastorate of the church at Malton.

### NEW CHAPELS.

KENSAL NEW TOWN OPENING SERVICES.—On Sunday, June 19th, a commodious chapel was opened here, when three sermons were preached, that in the morning and evening by the pastor, Mr. H. W. Meadow, that in the afternoon by the Rev. W. G. Lewis. On the following Monday there was a tea and public meet-

ing. The chair was taken by the Rev. W. G. Lewis, and addresses delivered by Revs. W. Roberts, B.A. ; H. C. Davis, T. Hall, B. May, J. Browne, and H. W. Meadow.

WEST-STREET HALL, READING.—The foundation-stone of a new chapel for the use of the church and congregation, under the pastorate of Rev. C. M. Longhurst, was laid on Thursday, July 28th, by P. Spokes, Esq., Mayor. This church was established by Rev. J. H. Hinton, M.A., in the year 1867. The estimated cost of the building is £2,249, independent of the purchase of the land. A portion of Scripture was read, and prayer offered by Rev. T. Penrose, and addresses delivered by Revs. C. M. Longhurst and T. C. Page. Mr. P. Davies presented a silver trowel to the mayor, who expressed the pleasure he felt at taking such a prominent part in the undertaking, and congratulated the town upon participating in the labours of the Baptists since the year 1640, twenty-two years before that of any other Nonconformist society. He also considered it was a noteworthy feature in connection with this off-shoot from the parent church that it was founded on the principle of open membership. After the laying of the stone, contributions were deposited thereon. A tea was held in West-street Hall, and a public meeting in the evening. Over £200 were realised.

### NEW CHURCHES.

BEXLEY HEATH TRINITY CHAPEL.—The original strict church having seceded to the old chapel, the remaining members being the majority, were formed into an Open Communion Church on Lord's-day, July 3rd. The Rev. James Lee, M.A., addressed the church, and the pastor, the Rev. W. Frith. The Rev. W. Skelt, of Brimpton, offered prayer, after which the Lord's Supper was administered, the Rev. W. Frith presiding; and the Revs. James Lee and W. Skelt officiating. Rev. T. W. Medhurst, of Landport, also preached sermons on Wednesday, the 20th of July, in connection with the formation of the Open Communion Church.

## RECOGNITIONS.

**REDBOURNE.**—The recognition services in connection with the settlement of Mr. H. Dunnington, from Rev. C. H. Spurgeon's College, were held on August 1st. The charge to the pastor was given by the Rev. G. Rogers, and that to the church by the Rev. B. Davies. The following ministers also took part in these services—the Revs. H. C. Leonard, M.A., T. Foster, T. Watts, and J. W. Genders, and T. R. Stevenson.

**GLASGOW.**—Recognition services were held on 31st July, on the occasion of the Rev. Samuel Chapman, late of Rochdale, entering on the pastorate of Hope-street Church. Rev. J. Watson preached in the morning. Mr. Chapman preached in the afternoon, and Rev. Henry Batchelor in the evening. Hope-street Church was formed upwards of forty years ago by the personal exertions and persevering labours of the Rev. James Paterson, D.D., has also ministered to and presided over it until recently laid aside by indisposition; and Mr. Chapman, in being associated with him and entering on the more active duties of the office, has the cordial support and kindly confidence of the brethren. In the afternoon Mr. Watson, who presided at the Lord's Supper, gave Mr. Chapman the right-hand of fellowship as chairman of the Baptist Union of Scotland; and the members of the church in the same way testified their cordial reception of him as a Christian brother and their future pastor.

**STIRLING.**—Mr. Yule has been ordained to the pastorate of the church. The Rev. Jonathan Watson presided, and the ordination sermon was preached by the Rev. Mr. Flett, Paisley. Rev. Dr. Culross addressed the newly-ordained pastor, and the Rev. Mr. Watson the congregation. On retiring, the members of the church welcomed their new pastor. In the evening a *soirée* was held, the Rev. Mr. Yule occupying the chair.

**KETTERING.**—On Wednesday, July 27, a recognition service was held in Fuller Chapel, in connection with the settlement of the Rev. John Brown Myers, late of Wolverhampton, as pastor. Tea was provided, of which about 400 partook. At the evening meeting James Hobson, Esq., presided. The Revs. James Mursell (formerly minister of the church),

F. W. Gotch, LL.D., J. P. Campbell, T. Toller, T. H. Holyoak, G. J. Jarman, J. Cave, J. Jenkinson, T. Lea, W. Clarkson, B.A., and other ministers from the neighbourhood, were present.

**MARKET HARBOUROUGH.**—Recognition services were held in the Baptist Church on Wednesday, July 13, in connection with the settlement of J. S. Colville. The Rev. G. Rogers gave the charge to the pastor; Rev. T. R. Stevenson gave the charge to the church; and most of the neighbouring ministers took part in the services. The statement on behalf of the church showed that the church had increased from fifteen to sixty members under Mr. Colville's ministrations. A tea-meeting was held in the Corn Exchange at which more than 200 sat down.

**MIDDLETON CHENEY.**—On Tuesday, July 12th, services were held at the Baptist Chapel, in connection with the settlement of Mr. Jabez Dodwell as pastor of the church. In the afternoon, Scripture was read by the Rev. E. Dyson, who also offered the ordination prayer after addresses had been delivered by Mr. Dodwell and one of his deacons. After this a very impressive charge was delivered by the Rev. G. Rogers. The closing prayer was offered by the Rev. G. Walker. In the evening, a public meeting was held, presided over by the Rev. G. Rogers, when addresses were delivered on appropriate subjects by the Revs. A. Dyson, G. Walker, L. C. Carter, E. Dyson, J. Lea, and G. Allen.

**MAIDSTONE.**—Rev. Wm. V. Young, of the Metropolitan Tabernacle College, was ordained as pastor of the church, Union-street, on Wednesday, July 20. Rev. J. T. Wigner, of New Cross, presided over the afternoon meeting; the Rev. R. Laver read the Scriptures; Rev. Mr. Greener offered prayer; Mr. E. Stanger, one of the deacons, stated the circumstances which led to the choice of the minister; Rev. W. V. Young gave reasons for accepting the invitation given to him by the church; Rev. J. T. Wigner offered the ordination prayer; after which the Rev. G. Rogers delivered the charge to the minister; Rev. H. H. Dobney offered the concluding prayer. Tea was provided in the schoolroom adjoining, when about 250 persons sat down. Rev. G. Rogers presided over



the evening meeting; Rev. J. T. Wigner gave an address to the church upon the "Duties of a Christian Church to its Minister;" the Rev. H. H. Dobney followed upon the "Duties of Church Members to each other and the World."

**HACKNEY-ROAD.**—On Sunday, the 10th inst., sermons were preached in Providence Chapel, by Rev. D. Katterns in the morning, and by Rev. J. Angus, D.D., in the evening, recognising the Rev. William Jones, late of Lymington, as pastor. On Monday evening following, a very full and cheering meeting was held, when, after prayer by the Rev. G. D. Evans, addresses were given by the Rev. W. Grigsby, C. Stovel, C. Bailhache, T. Sissons, J. Ellis, G. Stevens, and T. Kay. The senior deacon stated the manner in which Mr. Jones became their pastor, and the unanimity with which he was chosen. Mr. Jones replied, thanking his friends for the many kind things they had said of him, hoping that in his future conduct he should not falsify what they had said.

**NEATH.**—Recognition services in connection with the settlement of Rev. A. F. Mills, of Pontypool College, as pastor of the English Baptist Church, were held on Thursday, June 2d., in the Tabernacle Chapel. A tea-meeting was held in the British Schools in the afternoon; after which the company adjourned to the chapel, where a large gathering assembled. Mr. Alfred Curtis, Town Clerk, was called to the chair. Dr. Thomas, President of the above College, gave the charge to the pastor. The Rev. G. P. Evans gave the charge to the Church. Addresses were also delivered by Revs. J. Matthews, L. Thomas, D.D., Neath; J. Williams, Cardiff; and the Chairman. The proceedings were enlivened with the singing of pieces from "Musical Leaves."

**HOLYHEAD.**—Services in connection with the ordination of Mr. Richard Thomas, of Pontypool College, were held August 9th and 10th, at Bethel Baptist Church. Rev. J. Williams delivered an address on the nature of a Christian Church. Dr. Morgan, the former pastor, offered the ordination prayer. The Rev. E. Ellis gave the charge to the pastor; and the Rev. A. J. Parry to the Church. Tuesday and Wednesday evening sermons were preached by the Revs. Isaac Thomas, R. Ellis, and A. J. Parry. The

following ministers also took part in the services:—Revs. J. Parrish, J. R. Davies, W. Jones, R. Morris, &c. Several other ministers were present.

### PRESENTATIONS.

An elegant purse, containing the sum of £25, has been presented to the Rev. D. R. Davies (Doon), as a mark of the high esteem in which he is held by the Welsh Baptist congregation at Caersalem, Newydd, near Swansea. Very interesting speeches were delivered on the occasion by the Revs. Titus Jones, Neath; R. A. Jones, Swansea; H. C. Howells, Clydach; and H. G. weryfyl James, Morriston. They all spoke highly of Mr. Davies as a man, a friend, and a Christian. By his indefatigable labours he has shown himself a "workman that needeth not to be ashamed" in the vineyard of his Divine Master. May his life be long and devoted, as hitherto, in labouring for the best and noblest of causes.

### SERVICES TO BE HOLDEN.

**BAPTIST UNION OF GREAT BRITAIN AND IRELAND.**—The Autumnal Session will be held in St. Andrew's-street Chapel, Cambridge, on Wednesday and Thursday, September 21st and 22nd. Rev. William Robinson, Chairman. Applications for accommodation to be made to either of the local Secretaries not later than September 7th. Mr. W. S. Aldis, M.A., St. Andrew's-street; Rev. J. P. Campbell, Zion House; Mr. Jno. E. Forster, B.A., Serope-terrace; Mr. James Nutter, Beech House; Local Secretaries.

Rev. G. Wyard, of Boro Green, Kent, will preach at the Old Baptist Chapel, Bexley Heath, September 25th, morning and evening.

**BEXLEY HEATH TRINITY CHAPEL.**—On Wednesday evening, November 3rd, the Rev. C. H. Spurgeon will deliver his Lecture on "Candles," on behalf of the Chapel Funds.

### MISCELLANEOUS.

**HACKNEY.**—On Wednesday, July 27th, a new Sunday and day-school was opened in the rear of Grove-street Chapel. In the afternoon the memorial-stone was placed, and an address, delivered by Samuel Gurney Sheppard, Esq. Three hundred persons took tea in the new schoolroom, and subsequently a public

meeting was held in the chapel, Wm. Fowler, Esq., M.P. for Cambridge, in the chair, by whom, and by several neighbouring and other ministers, the audience was addressed. Rev. T. Phillips stated the general facts, and the honorary secretary (Mr. J. R. Scott) read the cash account. The new schoolroom, with the class-rooms, accommodate upwards of 300 scholars, and has been erected and fitted up for 500*l.*, towards which nearly 280*l.* has been contributed, and about 40*l.* promised. Votes of thanks were carried to the contributors, especially to J. J. Briscoe, Esq., M.P., for his gift of 100*l.*, to the architects, Messrs. C. G. Searle and Son, and to the builder, Mr. John Dean. Just on 70*l.* of the above amount was given or promised in connection with the opening services, which were held on Sunday, July 24, when three sermons were preached by Rev. James Smith, of Delhi.

**HANLEY, STAFFS.**—The chapel having been closed for the last three months for extensive alterations and repairs, has just been re-opened with a series of special services in which the Revs. H. S. Brown, of Liverpool; W. B. Davies, of Coventry; and Arthur Mursell, of London, have taken part. The alterations and improvements effected have a pleasing and tasteful effect. The amount thus expended will be nearly 400*l.*, the greater portion of which has been already secured. The opening services realised 37*l.* 7*s.* 6*d.*

**HATCH BRACHAMP.**—The Baptist Chapel has undergone considerable alterations and improvements. The interior has been completely remodelled. On Thursday, the 14th July, public services in celebration of the re-opening were held. In the afternoon a sermon was preached by the Rev. J. R. Wood. The devotional exercises were conducted by the Rev. J. Wilshire. At five o'clock upwards of 220 friends took tea in a marquée erected in a field. In the evening a public meeting was convened, J. W. Sully, Esq., of Bridgwater, in the chair. After singing and prayer, the Rev. E. Curtis, pastor of the church, made the financial statement. Total cost of the alterations, 150*l.*; amount raised by subscriptions, collection cards, and profits of the tea—trays for which had been provided by ladies of the congregation—134*l.* The balance of

15*l.* was immediately made up by collection and donations. At the call of the chairman the large assembly then rose and heartily sang, "Praise God from whom all blessings flow," and practical addresses were delivered by the Revs. B. W. Osler, H. Hardin, W. Laws, J. Young, J. Wilshire, and J. R. Wood.

**NEWTOWN, MONTGOMERYSHIRE.**—The Baptist Chapel having undergone extensive improvements at an outlay of over 200*l.*, was re-opened for Divine worship on Sunday, 10th July, when the Rev. T. W. Thomason, pastor, preached both morning and evening; and in the afternoon two addresses were delivered by the Rev. J. P. Jones (Congregationalist) and Mr. Thomason. The congregations throughout the day were very large, and the collections amounted to 39*l.* 11*s.* 6*d.*

**OAKHAM.**—The Baptist chapel was re-opened on Thursday, July 23rd. The Rev. C. Vince, of Birmingham, preached. A public meeting was held under the presidency of R. Harris, Esq. The Revs. N. Haycroft, D.D.; C. Vince, J. J. Irving, J. Cave, E. S. Jackson, E. Ault, were the principal speakers. From the financial statement read by the pastor, the Rev. W. Cope, the restoration of the building, which had been so thoroughly effected, that hardly a vestige of the old uncomfortable structure remained, had cost—builder's contract, £445; gas contract, £20; furniture, &c., £10. Towards this sum the friends had raised, principally among themselves, £406, including the amounts of several collecting-books, that had still to come in. The proceeds of the day's meetings, including the profits of a public tea, to which 300 sat down, amounted to £23, leaving a balance of £46 to be made up by the time the contractor's claim became due. The pastor having expressed a very strong desire to see this sum raised at once, so as to leave no debt upon the building, the meeting, stimulated by the liberality of the chairman, who promised £5 if the whole sum were raised on the spot, at once made up the required amount. The services were continued on the following Lord's-day, when the Rev. A. Murray, of Peterborough, preached to a crowded congregation.

**MOULTON, NEAR NORTHAMPTON.**—The re-opening services of Carey Chapel, after enlargement and restoration, were held

on Thursday, July 14th, when two sermons were preached to crowded congregations by the Rev. H. S. Brown. Between the services nearly 400 friends took tea in a large orchard kindly lent by T. Ratcliff, Esq. The Revs. J. T. Brown, J. Brown, J. R. Parker, T. E. Noyes, W. Symonds, and other ministers, took part in the services. On Lord's-day, July 17th, the services were continued, when the Rev. John R. Parker preached in the morning, and Rev. John T. Brown, of Northampton, in the evening. The chapel was well filled in the morning, but crowded in every part, and so also was the schoolroom, in the evening. The alterations and enlargements were done at a cost of rather more than £300; and from sums received by gentlemen in different parts, with about £100 raised at the re-opening services, there remains but a small sum to be met. The chapel was built by the late William Carey, in the year 1787, and cost £800, which sum he was the means of raising. The restoration is complete, and the chapel is now a commodious and sightly-looking building.

**NORTH WALES BAPTIST COLLEGE.**—On Wednesday and Thursday, the 20th and 21st July, the seventh anniversary was held at Llangollen. The Rev. N. Thomas, of Cardiff, preached (in Welsh) to the students on "Christian Fortitude," and the Rev. Dr. Brock delivered a discourse on the right method of preaching, counselling his young friends to be "audible and intelligible." The students were examined in theology, the classics, mental philosophy, &c., by Dr. Brock, W. Thomas, C. M. Birrell, and T. Burditt, M.A., who expressed their thorough satisfaction at the result. In the conference, which was held immediately after, more than the usual interest was felt, inasmuch as a new assistant-tutor to Mr. Jones, the President of the College, was to be chosen. There were four candidates at first, but two had withdrawn before the day of the conference, so only two were put before the meeting, and after a vote by ballot was taken, it was ascertained that Mr. Gethyn Davies, of the Bristol College (who had passed his first B. A. examination in the London University), had received a majority.

**FOXHOLE.**—An anniversary meeting

was held at the Baptist Chapel, in this place, on Sunday and Monday, July 17th and 18th. Sunday morning, at ten o'clock, the Rev. Levi Thomas, D.D., Neath, and Rev. C. Griffiths, Merthyr, preached. At two the Rev. C. Griffiths, and Rev. R. A. Jones, Swansea, preached. At six, the Rev. C. Griffiths, and Rev. Levi Thomas, D.D., preached. Monday evening, at seven o'clock, the Rev. T. Francis Morrison, Rev. Levi Thomas, D.D., and Rev. C. Griffiths, preached.

**Vauxhall Chapel, Upper Kennington-lane.**—The seventh anniversary of the Sunday-school was commemorated on Sunday the 10th, and on Tuesday the 12th, July last. Dr. Bell preached an excellent sermon on Sunday evening. The children sang some pieces. The collection was much larger than any former one. There are upwards of 300 children in regular attendance. The annual excursion to Bushy-park took place on Tuesday. The pastor, G. Hearson, and about ninety of his friends, accompanied the children. The day was fine. The provisions abundant. The arrangements and tent accommodation complete. All returned quite safe highly gratified.

**PYLE.**—An anniversary meeting was held at the Baptist Chapel in this place on Monday and Tuesday, July 18th and 19th, when the following ministers officiated:—Revs. W. Harris, Aberdare; R. D. Roberts, Llwynhendy; D. Griffiths, Aberavon; and Dr. Levi Thomas, Neath.

**Lochee, Scotland.**—The chapel here has been repaired and ornamented, and, with other improvements, has been made both cheerful and comfortable. The re-opening services were held on Sabbath, 10th July, when sermons were preached by the Rev. J. C. Brown, of Perth, and Mr. George Easton, Glasgow, to large and attentive congregations.

**Waterloo, Hants.**—Anniversary services were held on Tuesday, July 26th. Rev. T. W. Medhurst preached in the afternoon. In a spacious tent erected, a goodly number of friends partook of tea. At the public meeting, W. Garnett, Esq., presided, and addresses were delivered by Revs. W. Pearce, pastor of the church, J. H. Cooke, T. W. Medhurst, and Harrison Ord, Esq. A large number of friends were present from Portsmouth, and the villages around.

On Thursday evening, August 11th, the

church and congregation connected with the chapel at Andover, invited the Rev. Francis Wills and Mrs. Wills to a public tea, held in the chapel. After tea, Joseph Parsons, Esq., of Abbott's Ann, took the chair, prayer having been offered by the Rev. J. T. Duncan (Wesleyan). The Chairman presented the retiring pastor with an illuminated testimonial on vellum and a purse of gold. The Chairman referred to the fact that Mr. Wills had been in the ministry thirty-five years. The last six years he had spent in Andover, and during that time he had won the esteem and affection of all who came in contact with him. The church and congregation had been largely increased, and uninterrupted harmony and peace had continued amongst them. Mr. Wills retired not only from the pastorate of that church, but from the more active work of the ministry, to the deep regret of his charge, in consequence of his own failing health, and likewise the severe relative afflictions experienced for the past two years, and still continuing. Mr. Wills responded to the address in a most affecting and appropriate manner, expressing his warmest thanks to all friends for their kindness, sympathy, and generosity, specially referring to the present testimonial as an expression of their esteem. The Rev. J. T. Duncan paid a high tribute to the worth of Mr. Wills from personal experience and intimate friendship.

**ADULAM BAPTIST CHAPEL, PAYN'S CASTLE.**—On Lord's-day, August 14th, the friends at the above place held their Sabbath-school anniversary. At 10 a.m. the teachers and scholars, together with other friends, met in the chapel, when several appropriate pieces of poetry, dialogues, &c., were repeated; and at 2.30 and 6.30 p.m. two very appropriate sermons were delivered by Rev. G. H. Llewellyn, Erwood.

**A CHAPEL IN WHICH BAPTISTS WORSHIP SOLD TO THE ROMAN CATHOLICS.**—Ann Carr's Chapel, in Regent-street, Leylands, Leeds, has been sold to the Roman Catholics. In consequence of this, the congregation, at present worshipping there, have been placed under the necessity of either hiring or erecting another building. For the purpose of appealing for aid, a public meeting was held on Tuesday evening, August 2nd,

and was presided over by Mr. J. Andrew, deacon of South Parade Church. Amongst those present were the Revs. J. P. Chown, W. Best, B.A., J. Jack, pastor of the church, J. C. Forth, H. Dunn, R. Green, and A. Ashworth. The Chairman referred to the identification of the chapel with the Temperance movement, and expressed regret that it was passing over to the Roman Catholics. The Rev. J. Jack said that eight months ago the place was hired by the Baptists from the Temperance Committee, with the view of forming a church, and doing everything that was possible for the evangelisation of the neighbourhood. The Rev. J. P. Chown delivered a forcible address in support of the movement, and proposed a resolution as follows:—"That as this district stands in great need of evangelistic work, such as that in which the church here has been engaged, this meeting would urge the brethren, although having to quit this building, to continue their labours for the moral and spiritual welfare of the people." Mr. D. Wilkinson seconded, the Rev. J. C. Forth spoke in support, and the resolution was adopted unanimously. The second resolution was proposed by the Rev. A. Ashworth, seconded by the Rev. R. Green, and supported by Brother Raphael, an ex-monk. It pledged the meeting to help the brethren to erect a place of worship within a reasonable distance of the present one. A third resolution, approving of an appeal, which was read, and which the church intends to send forth to the Christian public for funds, was also carried upon the proposal of the Rev. W. Best, B.A., seconded by the Rev. W. T. Adey, and supported by Mr. J. Stocks, deacon of the church, South Parade.

### BAPTISMS.

*Appledore*, North Devon.—July 16, Seven, by W. G. Hailstone.  
*Berley Heath*, Trinity Chapel.—August 2, Eight, by W. Frith.  
*Bugbrook*, Northamptonshire.—July 31, Two, by E. M. C. Botterill.  
*Burnham*, Essex.—August 3, Five, by J. Cole.  
*Caerleon*, Monm.—July 17, Two, by D. Bevan Jones.  
*Carrickfergus*.—July 20, Two, for the second Baptist Church in Belfast, by Wm. Gilkes.  
*Eye*, Suffolk.—August 7, Two, by J. Clark.  
*Grantham*, Wharf-road.—June 29, Seven, by C. B. Bowler.  
*Great Grimbsby*, Upper Burgess-street.—June 28, Four, by E. Leauderdale.

*Kirton Lindsey*.—August 15, Two, by G. A. Richardson.  
*Leads, York-road*.—June 26, One; July 31, Two, by J. Compton.  
*Mepal, near Chatteris*.—July 29, Nine, by H. B. Robinson.  
*Metropolitan District*.—  
*Barnsbury Hall, Islington*.—August 1, Three, by F. M. Smith.  
*Bow*.—July 29, Nine, by J. H. Blake.  
*Iford, Old Baptist Chapel*.—July 21, Six, by J. Fleming-Houston.  
*Metropolitan Tabernacle*.—August 1st, Five; 4th, Thirteen, by J. A. Spurgeon.  
*Montaine*.—July 31, Three, by H. Hardin.  
*Neath*.—June 12, Four; July 10, Three, by A. F. Mills.  
*Oakenates, Salop*.—July 31, Two, by the pastor, S. Couling.  
*Peterchurch, Hereford*.—January 30, One; July 31, Three, by J. Beard.  
*Portigenone, Ireland*.—July 12, Five; July 23, Five, by Mr. P. Gallaher.  
*Portsmouth, Landport, Lake-road*.—August 3, Fourteen, by T. W. Medhurst.  
*Ramah, Breconshire*.—August 7, Two, by G. H. Llewellyn.  
*Redbourne*.—August 10, at New Chapel, Three, by H. Dunnington.  
*Stratford-on-Avon*.—May 18, One; July 27, Two, by Edmund Morley.  
*Studey, Warwickshire*.—July 28, Six, by W. Fuller.  
*Torguay, Upton Vale*.—August 4, Two, by E. Edwards.  
*Trowbridge, Bethesda Chapel*.—August 7, Eleven, by T. H. Jones.

## RECENT DEATHS.

On the 16th of July, at Bolton, Lancashire, Rev. E. F. Quant, aged 58. Our departed brother was related by the mother's side to the late Rev. Andrew Fuller, of Kettering. His parents were both of them consistent members of the Baptist Church, Bury St. Edmunds, Suffolk, for many years; his father being deacon for several years before his death. Our brother was baptized, with four of his sisters, by the Rev. C. Elven, at Bury, in 1832. In 1834 he went as missionary to the Bahama Islands in the West Indies. He returned to England in 1845; a few years ago he was for a time pastor of a Baptist church at Bacup, Lancashire. For some years past he has been the secretary of the British Temperance League, and preached occasionally. His last illness was only about one week. His widow, his children, and other relatives and friends, bury him with the comforting assurance that he has joined the ransomed throng in heaven. May the writer and the readers of these lines join the same glorious Church when they die.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from July 20th to August 19th, 1870.*

			£	s.	d.				£	s.	d.
Mr. W. McArthur, M.P.	50	0	0	Omega	...	...	0	10	0	Part of Collection at	
Mr. J. Innocent	...	0	2	0	Mr. J. Willson	...	1	1	0	Weymouth, per Mr.	
An Ex-Student	...	1	0	0	Mr. Dransfield	...	2	2	0	Griffin	...
R. P.	...	10	0	0	Tilly B.	...	0	2	0	Church in 55th Regt.	5 0
Mr. N. Blair	...	1	0	0	H. A.	...	0	2	6		
Mr. & Mrs. T.	...	250	0	0	Friends at Maryport	...	1	0	0		
Mrs. Dawson	...	2	6	6	Profit of Excursion,						
Mr. D. Macpherson	...	0	5	0	Mr. Bowker's Class	...	3	6	0		
Mr. F. Cockrell	...	3	0	0	A Thankoffering	...	3	15	0	Weekly Offerings at	
Mr. H. Speight	...	2	0	0	Mr. Simpson	...	2	2	0	Metropolitan Ta-	
C. B., Norwich	...	0	2	0	Captain Brakenridgo	...	5	0	0	bernacle, July 17	47 13 6
Mrs. Agnes Dick	...	1	0	0	S. A.	...	2	0	0	" " "	24 33 1 6
A Friend, Galashiels	...	0	8	0	Rev. S. F. Bridge	...	0	10	0	" " "	31 33 5 8
H. M.	...	20	0	0	Part of the Tenth	...	3	0	0	" " Aug. 7	31 8 5
Mrs. Arnold	...	0	1	0	W. T. B. W. T.	...	0	10	0	" " "	14 35 7 0
Mav	...	0	5	0	Collection at Hen-						
A Friend from D.	...	0	2	0	rietta-st, per Mr.						
Sigma	...	5	0	0	Starling	...	3	0	0		
											<u>£568 13 1</u>

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

CHARLES BLACKSHAW.

## WOES TO COME!\*

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

“One woe is past; and, behold, there come two woes more hereafter.”—Rev. ix. 12.

WITH the particular context of this small sentence I have no intention to meddle this evening. I am not an interpreter of unfulfilled prophecy; I leave that for those who have time and talent for such researches. Doubtless these words were spoken of old by the Angel that appeared to John the Divine. After he had lifted the curtain of futurity and shown the terrible things that God would do in the earth, he explained to John: “One woe is past; and, behold, there come two woes more hereafter.” To my own apprehension, while reading this in private, it seemed just such an utterance the Angel of God might address to the soul of the ungodly when He leaves the body. “Death is over,” saith the Angel. “One woe is past; and, behold, there come two woes more hereafter.” Thou hast passed through the Jordan, but thou art to pass through two streams deeper still; thou hast past through the woes of death, but behold there comes a second death: “One woe is past; and, behold, there come two woes more hereafter.”

Very solemnly and earnestly, then, let me make a few observations concerning the woe which is supposed to be past after the sinner is dead; after which I will briefly notice the two woes which are to come hereafter. The woe which is supposed to be past is the woe of death. Death to the righteous has lost its sting, but to the wicked death hath all its terrors. Its horrors are not diminished by anything that Christ hath done; yea, rather, death gathers more cause of dismay; for the very Cross itself may fill the obdurate heart with consternation. When the sinner dies impenitent, having rejected the mercy of Christ, death is woe indeed. Let me show you in what respect death is a woe to the ungodly. On the eve of dissolution the wicked man often has fierce temptations. Lying upon his dying bed, he casts his eye back over the panorama of life, and remembers what he has been; he hears the church bell of every Sabbath ringing again; he thinks of the many times he has broken the Lord's-day. Laying there he remembers the many sermons he has heard, the many warnings he has had, and how they have all been forgotten. In these hours memory is very strong,—it has great power of vision, as with a lightning flash it brings before the dying man the starting point of his childhood; the earnest exhortations of a pious father in full many an instance ring their clear notes afresh in his ears; or he may remember how he was then carried in his arms up to the sanctuary, and how he was admonished not in riper age to forsake its hallowed floor. Anon turning upon his sick bed, he seems to hear the sobbings of a fond mother as she was wont in days of yore to kneel by his bedside imploring God in earnest prayer, bedewed with tears, that her child might be saved. Memory keeps back nothing, but to him it is no bosom-spring of joy; far otherwise is it, for

“Remembrance wakes with all her busy train,  
Swells at his breast, and turns the past to pain.”

It tells him of all the sins he has committed; it reminds him of things which he had hoped were forgotten; it brings back sins of revelry, concerning which he

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had said, "Let these be forgotten and blotted out of the book of my remembrance for ever." He thinks of those moments when he had rebelled against his Maker, or even blasphemed His name; oh, God, what a woe this must be to a dying sinner simply to look back on all his sins. Memory is no liar. Glancing at the black catalogue, it seems to say: Look there, man, look at the mercy you have slighted, at the solemn warnings you have trampled under foot, at the opportunities you have recklessly wasted. As the wretched man lies there writhing in his pain, this is one of the worst woes that he feels. Memory sticks daggers into his conscience, crying all the while, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for thee." Death to the sinner is a woe again in another sense,—it warns him now that he has to leave all his earthly joys *for ever*. Sinner, I see thee lying on thy bed, and thou art panting for thy breath; thy heaving lungs are struggling for air so that thou canst scarcely breathe. Come, take a last look of all thy joys, for thou shalt never know another; kiss thy harlot on the cheek, for all thy sins thou must now forsake for ever; thou wouldst not give them up at the warning of the minister, and canst not shake them off with all the convulsions of thy conscience. Come, rich man, lean upon thy *bony* arm, and look out of thy window upon thy broad acres, for thou shalt never see them again. Come, drunkard, drink, drink—for this is thy last draught; take a last farewell of all thy joys, thy festive pleasures, thy garish lusts, thy bewitching vanities, thy deceitful hopes; bid a last farewell, "a long farewell to all thy greatness," for now thou goest into the land of contempt and misery, agony, and death—yea, into a place of unutterable depths of agony. Well may it be said that death is a woe to the sinner. Death, again, is a woe to the ungodly man, if he be really awakened at the last hour,—and many such there be,—conscience comes and tells the dying sinner that now it is all over with him for ever; it is too late for him to be saved. One of my predecessors, Mr. Benjamin Keach, has left on record an account of a man that had been a trouble to his church, for he had backslidden, and his cries, shrieks, and tears, at the very prospect of death, were enough to make one's hair turn white and stand upon end. That poor wretched man seemed to have had a foretaste of perdition before he entered into its fire; and so it is oftentimes with the wicked: thou hast had thy harvest and thy summer, but thou art not saved; thou hast been warned, but thou shalt not be warned again; the lips that said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," shall say, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels;" and all the while conscience says this is just—I knew my duty and I did it not; I knew it was my duty to repent, but I steeled my heart against God, and I would not forsake my sins; I turned my back upon the Cross to dance in a merry circle downward to the pit. This shall make death woeful indeed, when it shall be hurled into the mind; thou knewest thy duty, but thou didst it not. "Woe unto you, Capernaum, thou hast been exalted to heaven, but thou shalt be cast down to hell, for if the mighty works that had been done in thee had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Death is a woe indeed. I never wish to stand by the deathbed of many who die in their sins; this is a dreadful woe, indeed, to be wrapped in the black winding-sheet of guilt. I have seen the eyes starting from their sockets; I have seen the throat dried up like a potsherd. I heard the cries of one man in death whom I visited; the scene comes up before me at the present moment. I saw him rise from his bed and shriek, "O God, I will not die, there is no mercy for me." He begged of us to pray for him, and yet he knew that our prayers were of no avail. "I have had my seasons," said he, "but I can't repent; I shall die in a short time, and I shall soon be in hell." "Water," said he, "give me water." Yet again he cried, "O God, I cannot die, I will not die," and this was a prelude to his departure, for he shortly afterwards expired in desperate agony. Death is indeed a woe to such a man as that. And you, my

hearers, if you die without faith in Christ, your death must be a woe as terrible as ever filled the heart or blanched the cheek with terror. Yet this is only a small part of the sufferings. The man is dead; there lies his corpse; his friends say that it was a happy release for him from his pains; the spirit leaves the body, hoping, perhaps, that its pains are over, till coming into the confines of another world, it meets a commissioned Angel with brandished sword who cries, "One woe is past; and, behold, there come two woes more hereafter." Oh, how those dismal auguries must appal the hapless spirit, unclothed, bewildered! So does the Angel proclaim it, as with a voice of thunder, "One woe is past; and, behold, there come two woes more hereafter." Of these two woes that loom in the future, I would briefly but solemnly speak. The first woe of the man who dies in his sins is the woe of judgment; that is terrible indeed. What a day shall that be—a day of wrath, a day of fire—when the last great assize shall be held. When a man is to be tried for his life, there must be a solemnity about every preparation—the seat of the judge, the muster of the jurors, the formalities of the court, and the opening of the books, must be full of gloomy interest. Scarce can a prisoner stand in the dock to be tried for his life by his fellow-man without trembling; at least, it is a wonder if it should be so. But conceive the great assize—the graves are opened! What horrors shall seize hold upon the wicked at that moment. Men and women start up from their tombs wrapped in their winding-sheets. The long buried dead stand upon the hillocks that were heaped over their graves; the sea gives up her mariners, the earth is filled with sinners; there is scarce a spot without a foot to tread upon it! What a solemn awe will rest upon every heart at that moment, "When every eye shall look up for His coming, who shall judge the world in righteousness, and His people with equity." Sinner, I see thee there. Is this the judgment? I see you standing by the side of the righteous. I hear you imploringly call, "Hide me, cover me, embrace me, let me be seated with you." But I hear the righteous answer, "It is too late; now your state is fixed;" and there you stand trembling with unutterable dismay. At last a piercing cry is heard, and, lo, a great white cloud, and on it is seated a throne! He is come—He whose head is white like snow, and His hair like pure wool—He comes, He comes,

"A sudden trembling shakes the ground;"

the earth shakes, the heavens are on fire, and the moon becomes a clot of blood, and there He sits; and now, poor sinner, I hear your cry, as you watch the face of Him who sits upon the throne. Yes, 'tis He, the crucified man of Nazareth. What means that shriek? There is the Christ whom I rejected; there is Jesus who was preached to me so earnestly on earth; there is the Saviour whom my mother loved; there is the Son of God in whom my father trusted; there is the King Eternal; He is come.

"He comes, He comes to judge the world!

Aloud the archangel cries;

And thunders roll from pole to pole,

And lightnings cleave the skies."

Oh, what confused howling there will be, or rather what a chorus of anguish, when the wicked shall cry, "Rocks hide us, mountains on us fall! hide us from the face of Him who sitteth upon the throne, for the great day of His wrath is come, and who shall be able to stand!" And now your turn is come! You have stood there while one after another has received his doom. The book is opened, and oh, what will you say, when He shall begin to read your sins! Says He, on such a day thou didst break My laws. "Sinner," saith He, "I have wooed you with love divine, and sent My minister to thee, and now



I read thy sentence—Depart from Me. Your minister exhorted you to believe in Christ. Do you not remember that on a Sunday night My Spirit was upon your minister? He prayed you in My stead to be reconciled to God, but ye would have none of it. I called, and you refused; I stretched out My hand, and no man regarded; I will laugh at your calamity, and mock when your fear cometh." I think I see your horror—no tongue can tell it forth; thy ribs are creaking; thy brain is reeling; thy heart is melting like wax in the midst of thy bowels, as He uttereth the sentence, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels." There is no appeal. You go away, you must sink into the pit which is bottomless for ever and ever. If any of you, my dear friends, suppose that I like to preach upon this subject, I assure you that you misunderstand me. I love to speak of the everlasting love of God. I never feel so much at home as when I am speaking of the covenant of grace. Painful, however, as the heavy tidings are, to deliver them to you is a part of my ministry. When they are laid upon my heart, I cannot be so unfaithful to your souls as to withhold them. I know that in the last great day I must give an account; and if I warn you not, and ye perish, your blood will be required at my hands. My eyes overflow with tears when considering the manner in which I should address you, and when I stand face to face with you forewarning each unconverted man of his impending danger, I cannot hide my emotion. Baxter preached—

"As though he ne'er might preach again,  
A dying man to dying men."

My hearers, you read your Bibles, you are not infidels; I am telling you facts which you yourselves believe. I beseech you think of them: you don't despise the Bible, but you neglect it. Oh, do not put these things away. I conjure you, by the living God, the righteous Judge; not by the feeble words I speak, but by the Word of God. It is but a little while—a very little while with some of us—and this life must be over, and then shall the realities of eternity begin. Oh, my hearer, bethink thee thou must die, and that thou must stand before the Judge. Thou must be in heaven or hell before many more years have run their rounds, and can you be angry with a fellow-creature for warning you—for speaking of these terrible things in love. Oh, I beseech you to flee from the wrath to come! Who can tell the terrors of the day of judgment? Who can describe the two woes to come when this life's fitful fever is o'er; yet certain it is that after the woe of judgment there comes the woe of hell. Oh, what a woe is that in which all the woes of the lost are condensed! Can you bear to see a fellow-creature in pain? The faceache or the toothache draws forth my sympathies. We cannot bear to see a fellow-creature in agony. But how shall I attempt to describe the pains of hell? You cannot feel them here, bless God for it. There is no pain on earth strong enough to be compared with the pains of hell. Napoleon—a man who had perhaps the hardest of all hearts—one day rode across the battle-field; his horse trod upon a poor wounded man just ready to die, and the poor man rose up, and cried, "Oh!" at which Napoleon shrieked too, and cried, "Oh, God, what pains a man may suffer." Could you and I put our ear to the grating of the world of spirits for a moment, we should say, "Oh, God, what pains a man may suffer!" You cannot compare the pains of this life with the agonies to be endured hereafter. Could all the misery that ever startled the keepers of our hospitals be conceived, it could not convey the least idea of the pains of the spirits that are doomed to dwell in eternal fire and everlasting burning. The woe, however, will act its terrible part on the soul. The memory, and hope, and fear, and thought, and imaginations, conscience, and judgment—all will be racked, every one stretched

on a bed of fire, every nerve strained to its utmost, every vein made a road for the hot feet of pain to travel on. Jesus Christ, the most loving of all preachers, preached most terribly on hell. He calls it the pit without a bottom. He spoke of it as the place "Where their worm dieth not, and their fire is not quenched." Imagine not, therefore, that I can speak too seriously, or pourtray too vividly, the doom of the ungodly; but I dread the subject, and I feel it a relief to leave it.

Oh, sinners! in a little while, unless ye repent, ye will know more of hell than the strongest imagination could paint, or the most powerful orator could describe. There is but a little between you and death, and then there shall be but a little between you and that place of torment. Many of you are hanging over the mouth of hell by a solitary plank, and that plank is rotten! O think, when you come into the place of torment, what will you say then as you lie in the mighty heat. You will cry, "Oh, God, was I foolish enough for a little merriment, or a little worldly gain, or a little praise of wicked men, to be lost for ever? Was I fool enough to bring myself here for ever and ever?" Do, I beseech you, stop and think of it. Picture yourself in it, and what you will think of it when you are cast there. Before the "one woe" comes upon thee stop, so that the "two woes" may never be thine, if peradventure thou mayest be saved from the wrath to come. Could I speak with more tender thrilling persuasiveness I would. But the text itself rings with shriller notes than any words of comment I can utter; "One woe is past; and, behold, there come two woes more hereafter." Will not an angel's voice persuade and urge you to seek the Lord with all your hearts? What arguments, then, shall I use? The argument of love! Sinner, my heart yearns over thee. What would I give to see you saved? I have sometimes felt as if I could be cut in pieces, if you might be saved by my martyrdom. Oh, souls, you little know how the godly pray over you! There are some of us who cannot sleep by night for thinking of you. We should be praying for mercy for ourselves, but our voice is checked, and we begin to pray for you; and shall our voice be heard in vain? Think again, I beseech you, of One who feels for you more than we do,—Jesus, He who wept over Jerusalem. When He beheld the city, wherefore did He weep? Because He knew that they would not be saved. Thank God there are not many in this chapel who are not converted, if you are what you profess to be; and yet there are some, I think. I hear Him lift up His sweet voice, and say, "Why will ye die, oh, house of Israel?" Sinner, will you reject your mercies? Will you shut the gates of mercy on yourselves, and unbolt the bars of despair that you may enter into the dungeon of woe, and be fastened there for ever? I think I hear Him take that solemn oath over again, "As I live, saith the Lord, I have no pleasure in the death of a sinner, but rather that he turn unto Me." Then I see Him stretch out His arms, and I hear Him cry, with the tears running down His blessed cheeks, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Whosoever cometh unto Me, I will in no wise cast out." And as you turn away, and reject Him, I see Him coming to you, and crying, "Sinner, come!" and even to-night, though He is not visible to your mortal eyes, you may hear Him crying, come—

"From the Mount of Calvary,  
Where the Saviour deigned to die,  
What melodious sounds I hear,  
Bursting on my ravished ear:  
Love's redeeming work is done,  
Come and welcome, sinner, come."

If that argument of love does not move you, what response will you give to the argument of fear?

“If your hearts refuse  
 The language of His grace,  
 Your hearts grow hard like stubborn Jews,  
 That unbelieving race,  
 The Lord in vengeance dressed,  
 Shall lift His hand and swear,  
 Ye that despise My promised rest  
 Shall have no portion there.”

Reject Christ, and your damnation is doubly sure; refuse the Gospel, and destruction is your certain and most righteous doom.

“How they deserve the deepest hell  
 That slight the joys above;  
 What chains of vengeance must they feel  
 Who slight the bands of love.”

Oh, if you reject Christ, when He comes to you in love, then you will find that He knows how to smite as well as to woo. His love is great, but spurn Him and His jealousy is as cruel as the grave. Should you set your love on the Prince of this world, and reject the Prince of Life, He will say; *They despised Me when I courted them with my kindness; now shall they see the resentment of incensed love, and feel the pangs of outraged mercy.* Oh, what a dreadful thing is the wrath of the Lamb! My hearer, if thou hast one desire towards Christ, do not be cast down; Christ never was behind hand with thee. Thou art saved, if thou art willing to be saved. Oh, do not think hard thoughts of my loving Master; believe that He is able to save thee; believe more than that, believe that He has saved thee.

My dear brethren and sisters, cast yourselves at the foot of the Cross; have done with questionings and complainings, though you do feel so vile and wicked. Fall down at the foot of the Cross, and say—

“A guilty, weak, and helpless worm,  
 On Thy kind arms I fall;  
 Be Thou my strength and righteousness,  
 My Jesus and my all.”

May many of you now smite on your breasts and pray, “God be merciful to me a sinner.” May many, very many hearts seek the Lord, and so shall you find Him and be found of Him, for none shall ever seek Him in vain.

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#### “O YE OF LITTLE FAITH.”

If we have a faithful servant, who we believe will look to our business as carefully as ourselves, this makes us go forth with a quiet spirit, and not trouble ourselves with what is done at home. Oh, then, let us be ashamed if our faith on God's providence be not much more able to ease us of the burden of distracting cares.

## Essays and Papers on Religious Subjects.

### GEORGE MULLER AND THE BRISTOL ORPHAN HOUSES.

THE prayer for £35,000 having been more than answered, and the second Orphan House completed with part of the money, George Müller turns his attention to the building of the third Orphan House. The result of mature deliberation now enables him to draw to the conclusion, that it would be better to purchase fresh land for the third house, instead of building it on the north side of the first house as originally designed, thus leaving the vacant space free for other purposes. After an unsuccessful attempt to complete the purchase of a desirable field, and several months of patient waiting, in answer to prayer, he obtains  $11\frac{1}{2}$  acres of land, on which a house was built, quite close to the New Orphan Houses, and separated from them only by the road. For the house and land he is called upon to pay £3,631 15s., being more money than he should have seen it right to expend on the site, had it not been of the utmost importance that the third house should be quite near the other two, in order to facilitate the superintendence and direction of the establishment. Being extremely desirous of making the best use of this land, he purposes building for 400 orphans instead of 300, but finding, after a conference with the architects, that it was possible to accommodate with comparatively little more expense 450 orphans instead of 400, he finally determines on that number, so as to have eventually 1,150 orphans under his care instead of 1,000, as for several years previously had been contemplated. He adds—

“To this determination of a still further enlargement I came solely in dependence upon the living God for help, though the increase of expense for the Building Fund, on account of the purchase of the land, and accommoda-

tion to be built for the additional 150 orphans, more than had been from the beginning contemplated, would not be less than from £6,000 to £7,500 more than I had originally expected the total of the premises which were to be erected would cost; and though, in addition to this, the yearly additional expenditure for the maintenance of these 150 orphans beyond the intended number of 1,000 could not be less than £1,800 a year. But none of these difficulties discouraged me.”

He then goes on to give an account of the various ways in which the Lord sent help after he had come to the decision. We take the three following extracts:—

“Dec. 26th, 1858. Received information that a glass manufacturer and a glass merchant will kindly supply gratuitously all the glass required for the New Orphan House, No. 3, which is expected to contain about 350 large windows.

“Jan. 4th, 1859. Received £7,000, which being entirely left at my disposal as the work of God in which I am engaged might more especially require it, I took £4,000 for the Building Fund, £1,000 for the support of the orphans, £1,500 for missions, £400 for the circulation of the Holy Scriptures and tracts, and £100 for the various schools. When I decided, at the end of October, 1858, to build for 450 orphans instead of 300, I needed several thousand pounds more, and was fully assured that God would give me the required means, because in reliance upon Him and for the honour of His name, I had determined on this enlargement; and now see, esteemed reader, how the Lord honoured this my faith in Him.

“Jan. 6th. From Brixton £2, as ‘a thank-offering to God for an unbroken family at the beginning of the year.’”

On Feb. 1st, £2,700 are received in two donations; in Jan., 1860, £3,000; and in March, £2,700, portions of each

donation being as usual applied to the Building Fund. With other donations, including also £2,288 17s. 7d., the interest of the money invested, the total amount received for the Building Fund, for erecting two Orphan Houses to accommodate eight hundred and fifty poor orphans, is on May 26th, 1860, £45,113 14s. 4½d. As far as Mr. Müller can foresee, he judges that he has now the full sum required to complete the two Orphan Houses. We cannot, however, conclude this part of our narrative without inserting two entries, which we place together for the readers' edification. Like one of a similar kind already recorded, these entries speak volumes.

"Feb. 8th, 1859. One engaged in the work, having received presents of £150 and of £100, gave of these sums for the Building Fund, £245. April 17th, 1861, a servant of the Lord Jesus, who had received two presents of £150 each, gave £270 out of it for the Building Fund, being constrained by the love of Christ to lay up treasure in heaven."

We have now brought the reader to May 26th, 1861. By this time the total sum received for the Building Fund amounts to £46,660 17s. 3d. Will not George Müller now rest content with his sphere of labour? Are not three Orphan Houses, with 1,150 orphans, sufficient to look after, not to speak of the other Institutions, and the work of the ministry? Most people would think so, but strange to relate, *even before* the third Orphan House is opened for the reception of 450 girls, from eight years old and upwards, George Müller again contemplates "the further enlargement of the orphan work." Ten years had elapsed since, "as by an unseen hand," he had been led to undertake this enlargement, and now, day by day, his spirit is again exercised in a similar way to go "further still." What now, then, does he contemplate? Nothing less than the building of two more houses for the accommodation of 850 more orphans. The reasons that determine him to go

on with this new undertaking are the same as those that influenced him on the former occasion, with two or three additional ones, that may be thus summarized. In the first place, his great care hitherto had been chiefly to obtain accommodation for female orphans. For the adoption of this course he gives the following judicious reasons: "Girls are the weaker sex, and therefore call more particularly for Christian sympathy. If neglected, they are still more exposed to the danger of being utterly ruined. Girls we have employment for, and can keep them without difficulty till they are eighteen or nineteen years of age, whilst boys need to be apprenticed when fourteen or fifteen. But I have generally found that the age from fourteen to eighteen or nineteen, is the most important in young persons, with regard to their spiritual state. They are, if cared for, at that age, generally speaking, more in earnest about the things of God than when younger. This has been my experience during the past twenty-seven years, though God has made numberless exceptions during the last three years, while His Holy Spirit has been so mightily at work; and we ourselves have had very many children brought to the knowledge of the Lord, before they were fourteen years old." Now, however, he deems it desirable to do something more for boys. At this time about 400 were waiting for admission, while hundreds of applications for boys had been declined, as there was no prospect of being able to admit them. To give male orphans then more accommodation as well as girls, and thus prevent, if possible, the necessity of refusing the boys of a family when the girls could be received, was that which, in the first instance, particularly led Mr. Müller to think of this further enlargement. In the second place, the physical, mental, and spiritual benefit, which many orphans had derived during a quarter of a century from being under their care, weighed especially with him. The very fact of young children being bereaved of both

parents by death, except through casualty, was a proof, humanly speaking, that they were the offspring of parents with bad constitutions, and that, therefore, ordinarily they themselves were unhealthy; and thus they found it with rare exceptions. Yet, notwithstanding that fact, through God's blessing on the means employed to promote health in the shape of a healthy locality, thorough cleanliness, perfectly regular habits, plain but nourishing food, exercise, &c., a few months after their reception a marked difference for the better would, unless they were already sunk too low, be perceived in their countenances, and the mortality among them proved surprisingly small. "In all this," says Mr. Müller, "we own in our inmost soul the hand of God, without whose blessing all these means would avail nothing; yet we cannot hide it from ourselves that He is pleased to use these means, and that for want of them, humanly speaking, perhaps one-half of the children of the poor who die very young would not have died had they been similarly situated as the children under our care." Then, as to their mental improvement, many of the children received, though thirteen years old or older, could not even read, their minds being utterly uncultivated; these, who otherwise might have had no mental cultivation, had been educated by hundreds, besides being taught a great variety of other things which are profitable for this life, in order to make them useful members of society. Their spiritual benefit, however, was the chief concern. All physical and mental improvement would be estimated but lightly, if they were not spiritually benefited. Through the means employed for their spiritual welfare, hundreds of the orphans had been brought to know the Lord, and in answer to believing prayer, he "expected but very few of the orphans to be wanting in heaven." In the third place, stood the fact that the Lord had been pleased to give him a gift for this work, which gift had become further and further developed in proportion to the gradual

enlargement of the work. On this ground, while taking no honour to himself, but giving all to the Lord, he felt the responsibility that was laid on him to make still further use of this gift. "The longer he lived, the more he was enabled to realise that he had but one life to live on earth, and that this one life was but a *brief* life for sowing, in comparison with *eternity* for reaping." Finally, he was further encouraged to enlarge the work, by the help which the Lord had given him regarding assistants. When he was led in 1851, to the enlargement of the orphan work, the chief and almost only real difficulty he had in his own mind was his inability to undertake personally any more work, as his hands were already filled to the utmost. Up to that time he had been without secretary, or immediate assistant, except his dear wife, who aided him in keeping the accounts. In answer to prayer, however, the Lord had sent him three assistants, who entirely relieved him of several branches of the correspondence, saw to the issue of Bibles and tracts, kept the accounts, and aided in the superintendence of other matters. Thus, though the Institution was now three times as large as it was when he was led to its enlargement, he could go with the same ease and quietness of mind through his engagements as he could then, though the work certainly required his attention every day, and all the day, with the exception of the time taken for spiritual exercises. The great help then, which the Lord had given him in this particular, in answering prayer when he had waited on Him for assistants, encouraged him to believe that He would be pleased to give him yet further suitable assistants, to enable him to accomplish the work."

To complete these two houses, Mr. Müller estimates that FIFTY THOUSAND POUNDS would be required. Believing that he should not be confounded in asking the Lord for this large sum, he sets himself as usual, day by day, to pray for it. The matter having been made known, donations soon begin to

pour in, but at first on a small scale. The first donation is thus entered:—

“June 6th, 1861. Have received the first donation towards the needed Fifty thousand pounds, which consists of five rupees, six annas, three senams, three Spanish coins, and three other silver coins.”

The second donation is very appropriate.

“June 10th. From Clifton £2, with Eph. iii. 20, 21. ‘Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.’ Esteemed reader, consider those words, ‘Unto Him that is able to do exceeding abundantly above all that we ask or think.’”

Another gift bestowed shortly after is thus entered:—

“Through Bethesda Chapel boxes 10s., with the words, ‘One drop of a coming shower.’ For the coming shower I prayed and looked; but patience, faith, and continuance in expecting prayer, are needed to see the shower actually descend from heaven. Remember this, dear reader.”

The following remarkable donations are also sent during the course of the first year:—

“July 14th. From Hampton Court Palace, £1.”

“Aug. 14th. From the Earl of——, £52 10s., with £52 10s. for missions.”

“Oct. 3rd. From one of the earliest orphans, brought about twenty-six years since under my care, with four other orphans, all five of the same family, 5s. 2d.”

“Oct. 29th. From Yorkshire, from a Christian in business, £2 6s., being the fifth part of a week’s profit in his business, with the kind promise to send me week by week for the Lord’s work in my hands, the fifth part of all the profit God should be pleased to give him. He has since then accordingly sent me, week by week, a donation, amounting up to May 26th, 1862, altogether to £21 16s. 6d.”

“Dec. 4th. From Scotland, 10s., with 10s. for the orphans, accompanied by the following letter:—‘DEAR SIR, I am glad to say that I am able to continue to give account of prosperity since I began to give a stated proportion of my income to the work of Christ throughout the earth. It is a few years since I began that plan of which I now testify that I have found it so profitable, particularly to my soul, and also to the increase of my gains. The Lord is now enabling me to give away as much as I used to earn a few years ago altogether. At that time my income was small, and the work hard, but the Lord opened the way for me to begin business on my own account; and, although I have to work hard, yet I am well remunerated, and have been able to give away 24 per cent. of my free income during the last year. I enclose you a Post-office order for 10s. for the benefit of the orphans, and 10s. for the new building. I would like to have a stone or a few bricks in that house. I remain yours respectfully, . . .’”

Consider this, a hard-working man to be able to give away £1 4s. out of every £5, and £24 out of every £100. If this principle were carried out, and universally acted on in the Church of Christ, how different it would be as to the amount of means with which the children of God would find themselves intrusted by Him.”

“Dec. 17th. From Norwich, £2 4s. 6½d. with these words, ‘We enclose towards the £50,000, for which you pray, £2 4s. 6½d., being the amount taken in our little shop last Saturday; and we purpose, if the Lord will, to devote the proceeds of the first business day in each month in furtherance of our dear Lord’s work in your hands.’”

“On Jan. 11th, 1862, Mr. Müller, after a long season of prayer, receives a crossed cheque for £2,000; on Jan. 14th, another £2,000; and on Jan. 28th, £2,500 more, the first donation being wholly applied to the Building Fund, and the others in part. On March 12th, the New Orphan House, No. 3, is opened with £10,309 1s. 10d. *in hand*

for the current expenses for the orphans. Mr. Müller might well call this a "further triumph of faith."

We have soon after the following affecting entry:—

"April 8th, £3 3s. 'from a dying-bed,' sent with the following letter:—'MY DEAR SIR,—My dear wife felt a very strong desire to send something more than the few stamps she sent you, and the Lord has met her wish in a remarkable manner. She has been disowned by several of her rich relatives, because of her attachment to the Cross of her Lord. An uncle, who at one time promised large things, turned against her. He is recently deceased, and left her £3 3s. This has just come to hand. She sends it to you. Please to use it for the New Orphan Houses. This comes, as far as we can judge, with almost her last breath, and that breath is prayer for you, and the work of God in your hands. In much sorrow, I am, dear Mr. Müller, faithfully and devotedly, yours in Jesus, . . .'"

(To be concluded in our next.)

#### "ACCESS UNTO THE FATHER."

Notes of Sermon preached on Sabbath afternoon, 17th Oct., 1841, by the late Rev. R. M. M'CHEYNE, St. Peter's Church, Dundee.

(Never before published.)

"For through Him we both have access by one Spirit unto the Father."—EPHES. ii. 18.

THERE are some verses of the Bible that are peculiarly sustaining on the death-bed. When a man comes to die there is no verse that peculiarly sustains him more than this. There are verses that will be sweet in heaven, and there are verses that will be tormenting in hell, and this is one of them. Such verses as this will be like the worm that shall never die. I believe, dear friends, shall a verse as this will be either an arrow of mercy or an arrow of misery, to each of you to-day.

Observe four things in this verse:—

I. THE GUIDE, "*one Spirit.*"

II. THE PEOPLE WHO ARE GUIDED, "*we both.*"

III. THE WAY, "*Through Him.*"

IV. OBSERVE THE END, "*unto the Father.*"

I. First of all, "*ONE SPIRIT.*"

"Through Him we both have access by one Spirit unto the Father." There is no man that goes to the Father of his own natural will; you are naturally lost sheep that do not know the way back to the fold. You are naturally dead in sins and averse to come, therefore we need a guide. There is one guide that brings dead sinners to the Father; this guide is the Holy Spirit, the third person of the blessed Trinity. There is nothing in the heart of God but what is in the Holy Spirit, therefore the Spirit is the guide. He guides them through Christ to the Father. He does this first of all by *opening the eyes*. He convinces the sinner of sin, of righteousness, and of judgment; by nature you do not see Christ as He is, God as He is, heaven as it is, hell as it is, therefore you need a guide. But not only does the Holy Spirit enlighten the eyes, but He *softens the heart*. You remember, when Paul preached at Athens, it is said that the Lord opened the heart of Lydia to attend unto the things that were spoken—it was the Holy Spirit that touched her heart; it needs the same Spirit still, if your hearts are to be broken. The Spirit must also *decide the will*—our wills naturally are for the world, therefore the Spirit must change the will; it is the Holy Spirit that decides the will. I have observed some people that are at an even balance, they neither decide for the world or for Christ. Now what is to be done? it is the Holy Spirit that must decide it. When the people said, "Let us join ourselves to the Lord in a perpetual covenant that shall never be broken," who made them to decide? it was the Holy Spirit. Observe it is said that by "*one Spirit, we have access to the Father,*" that is the guide, by one Spirit; there is not one Spirit for the Jews and another for the Gentiles; there



is not one Spirit to convert a Churchman and another Spirit to convert a Dissenter; there is but one Spirit.

Dear friends, have you received the one Spirit? Has the Spirit that enlightens the minds of men enlightened your minds? Oh, brethren, notice, that if there were two Spirits or three Spirits in the world there would not be so much guilt in resisting the Spirit; but there is but one, therefore by resisting the one Spirit you resist the only way of being saved—you resist the Spirit that would decide your will. You resist the Spirit by your want of decision, by your worldly companions, by your unbelief. Oh, sinners, resist any one but the Spirit; resist me, I am nothing, but do not resist the Spirit. You may not listen to this now, but there is a time coming when you will be forced to listen. I come now

II. To enquire, WHO THE PEOPLE ARE THAT ARE GUIDED? "We both." "For through Him we both have access by one Spirit to the Father." By looking over the preceding part of this chapter, you will see who the "both" are; you will notice it in the 1st verse. "And you hath He quickened, who were dead in trespasses and sins," that is, those who were dead in sins; and then, verse 3, "Among whom also we all had our conversation in times past," &c. Now the "ye" and "we" are the both, both ye Gentiles and ye Jews. The same you will notice in the 11th and 12th verses, so the one part were Gentiles who lived as if there were no God, no heaven, no hell. You will notice more about them in 13th verse, "Brought nigh by the death of Christ." The people that are led by the Spirit to the Father are both the Jews and the Gentiles. The Jews, though they had a name to live, were dead; the Gentiles, on the other hand, were living as if there were no God, no Bible; they had no thought of Christ; therefore, says Paul, ye both are brought nigh. There are some amongst you that have been well brought up; you have been brought up to learn your Catechism, you were taught to pray. If you are not con-

verted, you are like those Jews I have been speaking of. Again, there are some of you that are like the publicans—you have been brought up without a Bible, without being taught to pray, yet both of you may by the Spirit be brought nigh this day to the Father; there is not a sinner within these walls but you need to be brought this way.

I would speak a word to those of you who are formalists. You have a form of godliness; you perform many duties, you would not give up your half hour of prayer for the world; you are like a formalist Jew; now you may be brought this day to the Father through Christ, by the Spirit.

I would speak a word to those of you who live in open sin; you are just what is described here, "without God." Now the Holy Spirit is willing to bring you to the Father by Jesus. You may be on the brink of hell, and before another Sabbath you may be in it, but you may be brought nigh by the blood of Jesus.

III. THE WAY TO GOD. We have seen the guide, "one Spirit," and who the people are that are guided; and now, thirdly, the way—"through Him we both have access by one Spirit to the Father." "I am the door, by Me if any man enter in he shall be saved." "I am the way, no man cometh unto the Father but by Me." "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction," &c. Oh, brethren, there is but one way to the Father. There are many ways of sin; there is but one way to the Father. There are many ways of hypocrisy, but there is but one way to the Father. You cannot come in yourself, for you are all sin—every word you have spoken, every action you have committed, every duty you have performed, all is mixed with sin. Oh that God would show you this, that you cannot appear before Him in yourself. Observe that the Holy Spirit cannot bring you to the Father but through Jesus; you cannot appear before God with a wrought holiness, you must have one put upon you.

IV. Last of all—HE LEADS TO THE FATHER. I have shown you the guide,

and the people who are guided, and the way, and I now come to show you where they are led, "to the Father." Brethren, you may easily discern between a hypocrite and a believer, by this, Where is it that you find rest? Do you find rest in your prayers? in your tears? in your duties? or do you find rest in the Father? This is the distinction—a hypocrite may have enlargement in prayer, he may have experiences, but here they fail, they have not been brought to the Father. A hypocrite loves the Bible, but not the God of the Bible; sermons, but not the God of sermons; ministers, but not the God of ministers; but you who know what it is to know God, you feel you could not live without Him. The Spirit leads us into the presence of God as well as into the love of God. When God is present in any place, hypocrites hate it; but you who have known Him, you feel that His presence makes your dwellings palaces.

Dear friends, I have thus opened up to you this verse, say, will it be a drop from heaven or a drop from hell? It is not always that you will sit and hear me preach; you are dropping, one by one, into eternity, and I fear an undone eternity to many of you. Some of you, I fear, will wish that you had never come into this place, that your mother's milk had never nourished you. Oh, brethren, if you believe not, I will wash my hands of your blood; I have done it of many of you in this place already; I fear some will have to say, "The harvest is past, the summer is ended, and I am not saved."

May the Lord bless the preaching of His Word. Amen.

"Holy Spirit, all divine,  
Dwell within this heart of mine;  
Cast down every idol throne;  
Reign supreme, and reign alone."

## THE POWER OF CONSCIENCE.

BY REV. JOHN STOCK, LL.D.

A PROFESSED Christian once had dealings with a neighbour, in the course of

which he defrauded him of two or three dollars. The neighbour was a member of the same congregation, but was an impenitent man.

Two years after this transaction, the Spirit of God was poured out upon the town. The hearts of many Christians were revived, and some who had wandered far from God mourned and confessed their backslidings.

Among the latter was the gentleman I have mentioned. God came to him in the still hours of the night, and the Spirit set his sins in order before him. Two years backward his thoughts travelled, to that wicked dealing with his neighbour. "It cannot be that I am a Christian," he said again and again, "I have knowingly, wilfully broken God's holy laws. Christ says: 'If ye love Me, keep My commandments.' Oh, I am a vile sinner! the very chief, for I have made religion a cloak for my many misdeeds."

He arose from his couch, walked his room in agony of mind, determined, as soon as it was dawn, to go to his neighbour and confess his sin. Eagerly he watched for any appearance of life in his neighbour's house. At length he saw a little smoke curling up toward the heavens. In a few minutes he was at the opposite door. The bell was answered by the neighbour himself.

"You are probably surprised to see me here at this time," said he, "but I have not slept all night, and I came thus early to rid myself of a terrible burden. Do you remember the business I did with you two years ago?"

"Certainly, I remember it well."

"I came to tell you that I cheated you of nearly three dollars, and not only that, I lied to you in order to get the money. Can you forgive me?"

The neighbour was taken entirely by surprise; but presently said,—

"Why, yes, you have confessed it so frankly, I cannot refuse."

"Thank you," said the gentleman, cordially grasping his hand. "Now," he added, taking out his wallet, "let me pay what I owe you. Will that satisfy you?" presenting him six dollars.

"Certainly, I am much obliged to you. Still, I don't know but I ought to tell you, that every time I've heard you pray since that transaction, I've thought of the lies you told me. I've said to myself, 'If that is religion, I want none of it.'"

The professing Christian was too much distressed to reply, and presently took his leave.

Weeks passed, when one evening the gentleman was informed that his neighbour wished to see him.

"I've come," said he, greatly agitated, "to return you the balance of the money you left me. Only three dollars belong to me, and it would be wrong for me to keep the rest."

"Not at all," said the other, "I owed it to you for the injury I did you. I cannot take it."

"I came for another reason, too," said the neighbour, laying the money on the table, "and that is to ask you to pray for me; I disbelieved in religion once, because, to use your own expression, you cheated and lied. But when a man, naturally proud and fond of money as you are, comes voluntarily to make confession and restitution, and does it as sincerely as you did, I think there must be some motive more powerful than any I possess. If that is religion, I wish to obtain it."

They knelt and prayed together; nor did they cease their supplications until they had obtained a blessing.

Take another picture from the history of France.

Charles IX., the twelfth king of the House of Valois, ascended the throne at the age of ten, under the regency of his mother, that terrible woman, Catherine de Medici. His reign is one of the darkest in the annals of France. He married Mary Stuart, afterward Queen of the Scots. The uxorious king, although naturally susceptible, allowed his crafty and cruel mother to control the affairs of state, and to lead him into many enormous crimes, among the most conspicuous of which is the Massacre of St. Bartholomew. He indeed protested against that terrible measure; but,

according to Brantome, he became so excited by the bells, the tumult, and the sight of human blood, that he himself joined in the slaughter, firing from the Palace of the Louvre on some wretched fugitives, who were trying to escape by crossing the Seine.

Would you know how the king that permitted the Massacre of St. Bartholomew died?

His unnatural mother, having filled France with terror and blood to gratify her lust for power, and finding her ambition yet unappeased, undoubtedly desired his removal, and is supposed to have been accessory to his death. He had reproached her as the author of the crimes that had blackened his reign, and his conscience had been a rack of torture since the dreadful eve on which the bell of St. Germain tolled the signal for the massacre of Protestant France. According to report, a book was left in his way with poisoned leaves. He wet his fingers in turning the leaves, and thus conveyed the poison to his system. He died in the most poignant, corporeal, and mental sufferings. His agony was so extreme that he sweat drops of blood. Looking back from his bed of death on the dreadful scenes of St. Bartholomew's Eve, he frantically exclaimed, "Ah! nurse, my good nurse, what blood, what murders! Oh! what bad councils I have followed! Lord God, pardon me, have mercy on me!" His frightful exit was accounted by the Huguenots as a direct retribution from God.

"*Excidat dies illa ævo,*" exclaimed a pious Catholic, dying of a broken heart at the scenes of St. Bartholomew's Massacre; and poor Charles IX. would fain have cut that day from the ages.

This terrible faculty conscience exists even in the heathen (Rom. i. 18-20; ii. 14, 15). A follower of Pythagoras once bought a pair of shoes of a cobbler, for which he promised to pay him on a future day. On that day he took the money, but, finding the cobbler had died in the interim, returned, secretly rejoicing that he could retain the money and get a pair of shoes for nothing. "His conscience, however," says Se-

neea, "would not allow him to rest, till, taking up the money, he went back to the cobbler's shop, and casting in the money, said, "Go thy way, for though he is dead to all the world besides, yet *he is alive to me.*"

Conscience acts, too, in the bosoms of the young, and God only knows at how early an age. Two little boys were quarrelling and their mother came to settle the difficulty. She could not find out which was the most to blame. At last she said, "Well, I shall find out in the last day who told the lie." A few nights after there was a dreadful storm, which blew off the roof of the house. The little boys were frightened, and began to pray. When the mother opened the chamber door, the boy that told the lie, cried out, "Mother, if it's the judgment day, it was I that told the lie."

The simplest means are sufficient in God's hands to set conscience to work, but the most awful feature of conscience is that *it is immortal*. Like the soul of which it is a faculty, it will never die. In the lost, its accusations will be the gnawings of the worm that dieth not, and the scorings of the flame that is never quenched. For the saved, it will be an eternal witness of past mercy.

Reader, thy conscience is defiled, and needs cleansing from guilt, and nothing can purify it but the blood which cleanseth from all sin,—the blood of God's own Son! Come to this fountain, that thou mayest wash and be clean for ever!

There are many kinds of pigeons or doves, some of which are noted for their sweetness of voice and their plaintive notes.

There was once a young man who had been piously brought up by religious parents, but who had broken through the restraints of his early years, and given himself up to every kind of vice and folly. At last he joined himself to a company of pirates. The young man plunged into crime, and there seemed none to remind him of an all-seeing God and of a reckoning to come.

Yes! there was one voice, soft and gentle as a mother's, which seemed to be always pleading with him—it was the cooing of a dove. Night after night he heard it; night after night it seemed to speak of piety, of penitence, and of love. He tried to shake off the effect, but again and again the sound threw his soul into a turmoil. One night in particular, when all was still around him, the tender, reproachful murmur seemed to pierce his very heart. He could stand it no longer, but throwing himself on his knees in an agony of contrition, he vowed before God to forsake his evil ways. By God's help he did so. He went back to his home, became an altered man, and lived henceforward a pious and useful life.

So we see how God can make even a bird the messenger of His love to man.

*Devonport.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XXXIV.—ONE-WORD TEXTS.

"Sepulchre."—Luke xxiii. 53.

JESUS died and was buried, so we see how closely the Cross and the Sepulchre are connected. Taken down from the one, and laid in the other. Singularly,

the first abode of the Infant Jesus and His transient resting-place, did not belong of earthly right to Him or to His kindred; the first was borrowed from the beasts, for it was their manger that was His only cradle, and the last was a tomb, kindly given for His use by one of His

honoured disciples. The Sepulchre of Jesus is thus noticeable:—

I. IT WAS EVIDENTLY OF PROVIDENTIAL ARRANGEMENT. If the family had a household burial-place, it was not in or near Jerusalem, so that God put it into the heart of the good Joseph of Arimathea to place his own sepulchre for the Saviour's use. Persons executed, especially those who were crucified, were often left unburied, and Golgotha was celebrated for the bones strewed about of criminals who had been put to death there. But Jesus' body was not broken on the Cross nor debased by neglected burial.

II. CHRIST'S SEPULCHRE WAS THE GIFT OF GENEROUS LOVE. How many had ministered to Christ during His mission of mercy! How the family of Bethany had often done so, and how the noble Magdalene did so continually! But Joseph generously gave his Lord and Master a tomb, a sepulchre for His mortal remains. And surely no other sepulchre was ever so honoured as this one. No other gift will ever be more spoken of than this.

III. IT WAS A NEW SEPULCHRE. No other corpse had ever been laid in it (ver. 53). No corruption had ever tainted it. It was sweet and fragrant, as most befitting it should be for the Holy Jesus. It was considered as linking together the two grand facts of redemption—the death and resurrection of the Saviour. It was the starting point of the new Christian economy. It was for the Second Adam, the Lord from heaven. Observe,

IV. IT WAS A SAFELY GUARDED SEPULCHRE. The Jews were right in having the stone rolled to the opening, and the stone sealed, and the Sepulchre guarded by the Roman soldiery. But for these precautions the idle story of His being stolen might have been plausibly maintained; but now it was impossible that any unauthorised person could have access to it; so that Jesus, being, as His enemies said, an impostor, then His escape was absolutely impossible. Yes, look at that huge stone rolled to the

entrance, look at that large Roman seal placed on it. Observe the soldiers on guard, strictly watching it. But notice also,

V. IT WAS ONLY A VERY TEMPORARY SEPULCHRE FOR THE SAVIOUR'S BODY.

He was laid in it beyond doubt, and all was left in order and security. But after a part of three short days, it was empty. The body of Christ was no longer there. The burial clothes were there, but Christ was absent. His disciples came to that Sepulchre, but the Master was gone. Stolen by those disciples, say the bribed soldiers. Risen, says the Angel! Which will you believe? The Jewish subterfuge, or the angelic declaration? The one had been predicted, and was verified by numerous witnesses; the other is so senseless a statement that only infatuated minds could possibly receive it. But this Sepulchre,

VI. HAD BEEN HONOURED AND SANCTIFIED BY THE SAVIOUR'S PRESENCE IN IT.

Sin had opened the door of the tomb, Grace had now opened a door of escape out of it. The first Adam had bequeathed death and the sepulchre to his descendants, the Second Adam had brought a resurrection life out of it, as His gift to His people. We may say that Christ hallowed it, illumined it, made a glorious passage through it, and wrote on it, "I am the Resurrection and the Life."

Application:—

1. To some earthly tomb or grave we are all hastening.

2. To all who sleep in the death of sin, Jesus proclaims a new and heavenly life.

3. His people who die with Him, shall also live with Him.

4. The once sepulchred Christ, is now manifestly the living Saviour, and Lord both of the dead and the living.

5. Beyond the region of death is the glorious city with its gates ajar, for heaven is now opened to all believers.

6. The Manger, the Cross, and Sepulchre, are all as so many rounds in the ladder of glory.

## Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

### HOW TO ENLARGE FAITH.

WHETHER it be in sorrow, or whether it be in joy, he who would enlarge his faith must feed upon promises. To dwell on a promise, to take that promise to God, to pray over it, to wait, and then to see an answer; to do this again and again—sometimes to do it about temporal things, and sometimes about spiritual; to go about all the day long picking up the returns of your own petitions everywhere—such promises become histories; and desires become facts; and that makes faith rock-like.—REV. JAS. VAUGHAN.

### A HAPPY CHRISTIAN.

JAMES HARRINGTON EVANS used to give this beautiful description of a happy Christian—"A simple believer and a close walker."

### AN AGED MEMBER.

I READ some little time ago, in the Reports of the General Baptist Churches, of a good old lady who died at the ripe age of eighty-four; and she had been a member of the Church for seventy-one years. She joined the Church when she was but thirteen years of age, and, through grace, held out seventy-one years. What an example for the young who dedicate themselves to God.—H. W.

### DRONES IN THE HIVE.

In a bee-hive there are three kinds of bees. First there is the queen, who receives the homage of all; then there are the working bees, who make the

cells and gather the wax and honey—and these may be numbered by thousands; and then there are the drones: two or three hundred large, fat, lazy fellows, who never work, make wax, or gather honey, but who think that they do enough if they hang about the queen like courtiers, and are civil and attentive to her. Now what is to be done with these drones? Well, the hard-working bees labour at first for them cheerfully, but they pay them out at last. When the winter is coming, and food is likely to be scarce, and it is too cold to go abroad to seek honey, if, indeed, there were flowers from which it could be obtained, then they recognise the law that he that will not work has no right to eat; so they actually set to work, and murder the drones wholesale; they bite them and sting them to death, and so clear the hive of the whole lot; and for all they have been like courtiers to the queen, she doesn't interfere to save the life of one of them, but is content to see them all swept away. So there are drones in our churches: they hang about the church hive, they feed on the fat of the labour of others, and do nothing else. What shall be done with them? Well, I don't say that they ought to be stung to death, that would be too cruel, but it would be a good thing for the church hive if they could be cleared out, for they only set a bad example to those who are in. Never be a church drone; if you belong to the church, be a worker; gather honey *for* it, and you will get honey *from* it.—H. W.

## Tales and Sketches.

### YEDDIE:

AN INCIDENT AND A POEM.

A POOR idiot, who was supported by his parish in the Highlands of Scotland,

passed his time in wandering from house to house. He was silent and peaceable, and won the pity of all kind hearts. He had little power to converse with his fellow-men, but seemed often in

loving communion with Him who, while He is the High and Holy One, condescends to men of low estate. Yeddie, as he was called, was in the habit of whispering and muttering to himself as he trudged along the highway, or performed the simple tasks which any neighbour felt at liberty to demand of him. The boys, while they were never cruel to him, often got a little fun out of his odd ways. He believed every word they said to him; and because he had been told in sport that, if he once rode over the hills to Kirk in a donkey-cart, he would never be heir to the Earl of Glen-Allen, he refused all the kind offers of farmers and cottagers, and replied always in the same words: "Na, na; ill luck falls on me the day I mount a cart; so I'll aye gang on my ain feet up to the courts of the Lord's house, and be talking to Himsel' as I gang."

Once, when a merry boy heard him pleading earnestly with some unseen one, he asked, "What ghost or goblin are you begging favours of now, Yeddie?" "Neither the one nor the tither, laddie," he replied, "I was just having a few words wi' Him that neither yersel' nor I can see, and yet wi' Him that sees the baith o' us!" The poor fellow was talking to God, while the careless wise ones laughingly said, "He is talking to himself."

One day Yeddie presented himself in his coarse frock and his hob-nailed shoes before the minister, and making a bow, much like that of a wooden toy when pulled by a string, he said, "Please, minister, let poor Yeddie eat supper on the coming day wi' the Lord Jesus." The good man was preparing for the observance of the Lord's Supper, which came quarterly in that thinly settled region, and was celebrated by several churches together; so that the concourse of people made it necessary to hold the services in the open air.

He was too busy to be disturbed by the simple youth, and so strove to put him off as gently as possible. But Yeddie pleaded, "Oh, minister, *if ye but kenned how I love Him*, ye wud let

me go where He's to sit at table!" This so touched his heart that permission was given for Yeddie to take his seat with the rest. And although he had many miles to trudge over hill and moor, he was on the ground long before those who lived near and drove good horses.

As the service proceeded, tears flowed freely from the eyes of the poor "innocent," and at the name of Jesus he would shake his head mournfully and whisper, "But I dinna see Him." At length, however, after partaking of the hallowed elements, he raised his head, wiped away the traces of his tears, and, looking in the minister's face, nodded and smiled. Then he covered his face with his hands, and buried it between his knees, and remained in that posture till the parting blessing was given, and the people began to scatter. He then rose, and with a face lighted with joy, and yet marked with solemnity, he followed the rest.

One after another from his own parish spoke to him, but he made no reply until pressed by some of the boys. Then he said, "Ah, lads, dinna bid Yeddie talk to-day! He's seen the face o' the Lord Jesus among His ain ones. He got a smile fro' His eye and a word fro' His tongue; and he's afear'd to speak lest he lose memory o't; for it's but a bad memory he has at the best. Ah! lads, lads, I ha' seen Him this day that I never seed before. I ha' seen wi' these dull eyes *yon lovely Man*. Dinna ye speak, but just leave poor Yeddie to His company."

The boys looked on in wonder, and one whispered to another, "Sure he's na longer daft! The senses ha' come into his head, and he looks and speaks like a wise one."

When Yeddie reached the poor cot he called "home," he dared not speak to the "granny" who sheltered him, lest he might, as he said, "lose the bonny face." He left his "porritch and treacle untasted; and after smiling on and patting the faded cheek of the old woman, to show her that he was not out of humour, he climbed the ladder to the

poor loft where his pallet of straw was, to get another look and another word "fro' yon lovely Man." And his voice was heard below, in low tones: "Aye, Lord, it's just poor me that has been sae long seeking ye; and now we'll bide together and never part more! Oh, aye! but this is a bonny loft, all goold and precious stones. The hall o' the castle is a poor place to my loft this bonny night!" And then his voice grew softer and softer till it died away.

Granny sat over the smouldering peat below, with her elbows on her knees, relating in loud whispers to a neighbouring crone the stories of the boys who had preceded Yeddie from the service, and also his own strange words and appearance. "And besides all this," she said in a hoarse whisper, "he refused to taste his supper—a thing he had never done before since the parish paid his keeping. More than that, he often ate his own portion and mine too, and then cried for more; such a fearful appetite he had! But to-night, when he cam' in faint wi' the long road he had come, he cried, 'Na meat for me, granny; I ha' had a feast which I will feel within me while I live; I supped with the Lord Jesus, and noo I must e'en gang up the loft and sleep with Him.'"

"Noo, Molly," replied granny's guest, "does na' that remind ye o' the words o' our Lord Himsel' when He tell'd them that bid Him eat, 'I ha' meat to eat that ye knew not of?' Who'll dare to say that the blessed hand that fed the multitude when they were seated upon the grass, has na' been this day feeding the hungry soul o' poor Yeddie as he sat at His table? Ah, Molly, we little know what humble work He will stoop to do for His ain puir ones who cry day and night to Him! We canna tell noo but this daft laddie will be greater in the kingdom of heaven than the Earl himsel'—puir body—that looks very little noo as if he'd be able to crowd in at the pearly gate!"

"And oh, Janet, if ye could ha' seen the face of yon puir lad as he cam' into the cot! It just shone like the light,

and at first, even afore he spoke a word, I thoct he was carrying a candle in his hand! I believe in my soul, good neebor, that Yeddie was in great company to-day, and that the same *shining* was on him as was on Moses and Elias when they talked with Jesus on the Mount. I e'en hope he brocht the blessing home wi' him to 'bide on the widow that was too auld and feeble to walk to the table, but who has bourne with him, and toiled patiently for him, because he was one of the Lord's little and feeble ones."

"Oo, aye, doubtless he did bring home the blessing, and that ye'll get the reward o' these many cups o' cold water ye've given him; for what's the few pence or shillings the parish grants ye, compared wi' the mother's care ye give him!" said Janet.

"Aweel, aweel," replied granny, "if I get the reward, it'll not be because I wrought for *that*. I seemed ne'r to ken, syne the day I took the daft and orphaned lad, that I was minding, and feeding, and clothing one of 'these little ones,' and I ken it better to-night than ever. I ha' strange new feelings mysel' too, neebor, and I'm minded o' the hour when our blessed Master came and stood among His faithful ones, the door being shut, and said, 'Peace be unto you.' Surely this strange heavenly calm can no' be of earth, and who shall say that Himsel' is not here beside us twa, come to this poor place more for the daft lad's sake than oor ain?"

And thus these lowly women talked of Him whom their souls loved, their hearts burning within them as they talked.

When the morrow's sun arose, "granny," unwilling to disturb the weary Yeddie, left her poor pillow to perform his humble tasks. She brought peat from the stack, and water from the spring. She spread her humble table, and made her "porritch;" and then, remembering that he went supperless to bed, she called him from the foot of the ladder. There was no reply. She called again and again, but there was no sound above, but the wind whistling through the openings in the thatch.



She had not ascended the rickety ladder for years; but anxiety gave strength to her limbs, and she soon stood in the poor garret which had long sheltered the half-idiot boy. Before a rude stool, half sitting, half kneeling, with his head resting on his folded arms, she found Yeddie. She laid her hand upon his head, but instantly recoiled in terror. The heavy iron crown had been lifted from his brow, and, while he was sleeping, had been replaced with the crown of the ransomed, which fadeth not away. Yeddie had caught a glimpse of Jesus, and could not live apart from Him. As

he had supped, so he had slept—with Him.

A deep awe fell on the parish and the minister at this evident token that Christ had been among them; and the funeral of the idiot boy was attended from far and wide. A solemnity rarely seen was noticed there, as if a great loss had fallen on the community, instead of the parish having been relieved of a burden. Poor "granny" was not left alone in her cot; for He who had come thither after that last supper with Yeddie, was with her, even to the end.

J. D. C.

She brought peat from the stack, and the porritch was made,  
 And her clean humble table was spread;  
 Then she thought of her lad, her poor idiot boy,  
 Who had gone to his supperless bed;  
 She called at the foot of the loft where he slept,  
 To come their plain meal to enjoy;  
 But never again shall the old granny's voice  
 Cheer the heart of the poor idiot boy.

The silence struck cold on the old woman's heart,  
 As up the steep ladder she crept;  
 And its pulse throbbed so fast that she scarcely could breathe,  
 As she entered the loft where he slept;  
 Before his rude stool, his head bowed on his arms,  
 Like one hiding his face from the light,  
 Cold and silent lay Yeddie! his last night had past,  
 For his spirit had taken its flight.

"*As he supped he had slept,*" the Master's own guest,  
 And from Him he was never to part;  
 But the light which had printed Christ's face on his soul,  
 Had broken the strings of his heart.  
 It was but a beam, but the mirror was frail,  
 And the Master's bright image was fair,  
 So the hand of God's love, took the picture above,  
 To fix it more permanent there.

He had caught but a glimpse, but the beam was too bright,  
 Of that face which makes heaven's own day;  
 Mercy shaded his sight with death's veil from the light,  
 As on her bosom he nestled to pray;  
 "I've seen yon fair Mon, no more I can say,  
 And a smile too I've seen in His e'e;  
 Now dinna ye speak, leave poor Yeddie alone,  
 With His love and His sweet company."

"If ye kened how I love Him!" said the idiot boy,  
 "At His table you'd let my heart rest!"  
 So the Master came down when the night wind was hushed,  
 And took the poor lad to His breast;

Poor weakling! no more thou shalt whisper thy grief,  
 "But I dinna see Him that I love,"  
 Nor bury thy sorrowful face in thy hands,  
 While waiting the light from above.

Poor heart, so forsaken, distracted, forlorn,  
 Yet the home of our Saviour and King;  
 Oh, sweet light of love which could chase such a night,  
 And the day-break of glory could bring!  
 Though the cottage was mean and the windows were closed,  
 Through its refts Thy sweet beauty could shine,  
 And build in the soul of a poor idiot boy  
 A throne and a temple divine.

Oh, sweet is the thought that the morning's pale dew,  
 As it hangs on a half-broken spray,  
 Can reflect by the fingers of light gently touched,  
 The monarch and lord of the day;  
 And an idiot's face, though forsaken and blank,  
 When illumined by the light of God's grace,  
 Can reflect the same beauty as the angels' above,  
 When they gaze on the Saviour's own face.

O loft of poor Yeddie! so rich yet so poor,  
 The birth-place of heaven's own King;  
 O chamber of peace! where such sweet love was born,  
 As is nurtured 'neath mercy's own wing;  
 O palace of beauty! where Christ held His court,  
 And swayed His own sceptre of love,  
 So kingly, that even an idiot's dark soul,  
 Became lustrous with light from above.

O loft of poor Yeddie! the Bridegroom's own face  
 Clothed thy walls with the purest of light,  
 As mercy came forth to robe her own child  
 In raiment all spotless and bright.  
 Oh, how bright Yeddie's face! as he looked at his King;  
 His race ended ere scarcely begun;  
 As love gently kissed him and gave him the ring,  
 By which she declared him her son.

\* \* \* \* \*

Oh, beauty of the lowly heart,  
 May we such beauty seek!  
 Oh, kingly grace which stoops to bless,  
 The humble and the meek!  
 The wisdom of the world here fails,  
 That glory cannot see  
 Which Christ alone reveals to those  
 Who learn to bend the knee.

O come Philosophy, and sit  
 At this poor idiot's feet;  
 And learn how wisdom's purest light  
 The eye of faith can greet;  
 The intellect with eagle eye  
 May proudly soar above;  
 The light of pardon, rest, and peace,  
 Dawns on the eye of LOVE.—W. POOLE BALFERN.

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*The Great War, &c.* A Sermon in Charlotte Chapel, Edinburgh. By Rev. W. C. BUNNING. Deserving of a devout and careful reading by all Christians at this momentous crisis.

*The Church and the Pastorate.* By the Rev. JONATHAN WATSON, of Edinburgh. (Pewtress and Co.) Is just the right little manual to be placed in the hands of all our Church members. Clear, Scriptural, and full of common sense, and written by one whose pastoral experience, talent, and piety, entitles it to the highest respect and confidence.

*Baptist History*, No. 10. (Elliot Stock.) This excellent work is worthy of a place in every Baptist household. We cordially commend *Popery in Disguise*, by Rev. R. MORRIS, and also a lecture by same author, on *Christmas Evans*. Both published by Simpkin and Co. Our magazines for September are as a whole well sustained, *The Baptist* being, however, rather heavy. *The Sword and Trowel* up to the mark. *Ragged School Union* an average number. *Scattered Nation*, the last number its devoted talented editor edited, before his lamented demise. *Sunday-School World* equal to the past. *The Congregational Miscellany* (Glasgow and London), ably edited. *Methodist Family*, varied and excellent. *The Appeal*, as usual satisfactory. *Our Own Fireside* maintaining its high position effectually. *The Christian*, Part VII, well supplied with good sound matter. *Old Jonathan*, good in every respect. *The British Flag*, sound as a bell, and cheering as the chimes. *Evangelical Witness*. A Kilburn fort, reared against Popery. *The Gardeners' Magazine*. All that labour and talent can make it. *The Gospel Magazine*. Full of very rich evangelical papers.

We are glad to see Mr. DENNETT'S lecture on *The Plymouth Brethren* has reached a second edition, with revision and additions. (Elliot Stock.)

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. J. H. HOLYOAK, of Olney, has accepted the invitation of the church at Princes-street, Northampton, to become their pastor.

Rev. J. Green, of Stogumber, Somerset, has been obliged, through severe illness, to resign the pastorate of the church in that place, and leave the ministry, much to the regret of an attached people.

Mr. Thomas Pipe, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the church meeting at Howard-street, North Shields.

Mr. F. J. Benskin, of the Metropolitan Tabernacle College, has accepted the invitation to the pastorate of the church at Princes Risborough, Bucks.

Rev. T. W. Cave, LL.D., late of Turnham Green, has accepted the pastorate of the church at Shackelwell.

Rev. Thomas Burgess has resigned the pastorate of the church, West Drayton.

Rev. J. Field has resigned the pastorate of Bartholomew-street chapel, Exeter, after a six years' ministry there.

Rev. W. C. H. Anson, late of Rawten-stall, has accepted the invitation of the church assembling at the Old Meeting, Cottenham, Cambs., to become their pastor.

Rev. T. Cocker, of Lantwit Major, Glamorganshire, has accepted an invitation to become the pastor of the church, Lydbrook.

Rev. W. Gill, having resigned the pastorate of the church at Rye, is open to invitations with view to settlement. Address, Rye, Sussex.

Rev. Shem Evans has given notice that he will retire in November next from the pastorate of the church at Arnsby, Rugby, feeling not adequate, with the infirmities of age—near 70—for the labours.

Rev. S. Nash, who resigned the pastorate, through failing health, last January, of the church, Neatishead, Norfolk, has sufficiently recovered to enter upon similar duties. He is open to an invitation to a village pastorate or as an evangelist in a south or western

district. Address, Stantonbury, Stony Stratford, Bucks.

Mr. J. Curtis has resigned the pastorate of the church, Brixham, Devon.

On Sunday, September 4th, the Rev. W. Davy, late of Combe Martin, Devonshire, commenced his labours at the church, Wotton-under-Edge.

Rev. J. Jackson Goadby, of Leicester, has accepted a most cordial and unanimous invitation to become the pastor of the church and congregation, Windmill-street, Gravesend.

Rev. J. Chadwick, of Miln's Bridge, has removed to take the oversight of the church at Malton, near Scarborough. Mr. Chadwick goes to labour there at the united request of the church at Malton, and the Committee of the Yorkshire Association of Baptist Churches.

BIDEFORD.—Mr. E. T. Scammell, of the Bristol College, has accepted an invitation to become pastor of this church.

Rev. E. Davies, of Paulton, Somerset, has accepted the pastorate of the church at Presteign.

Rev. I. Lord, in consequence of failing health, has resigned the pastorate of the church at Aston, Birmingham.

On Monday, August 1, Rev. A. T. Osborne resigned the pastorate of the church meeting at Stoke-green, Ipswich. The church spoke in very high terms of the character and ministerial efficiency of their pastor, and by a very large majority declined to accept his resignation. The rev. gentleman, having taken time to consider the decision of the church, stated at a subsequent meeting that while desirous to comply with their wish, he felt it his duty to abide by his determination, and intimated that if convenient to them he would close his labours on the last Sunday in October.

DEVONPORT.—Rev. T. Horton, in consequence of ill-health, has been compelled to resign the pastorate of this church.

We have been asked to state that Mr. R. Coe, of Felthorpe, is open to supply small destitute churches.

Rev. R. J. Mesquitta has resigned the pastorate of the church, Hornton-street, Kensington.

## NEW CHAPELS.

**NEW PROVIDENCE CHAPEL, WEST COSELEY.**—Two memorial stones of a new chapel were laid on Monday, Sept. 12, by Mr. Stephen Thompson and Mr. Thomas Turley. The ceremony was numerously attended, and the donations amounted to £94. From a statement read by the pastor, the Rev. J. G. Greenbough, M.A., it appears that the old chapel, which is near the site of the new one, has become too antiquated and inconvenient for the congregation, and it was determined in consequence to build a new one. The contract for the new chapel, exclusive of heating apparatus, is £1,550. The church and congregation are making great efforts to provide for this outlay, and at present with the following results:—Raised by the chapel, by means of tea meetings, Christmas tree, collecting boxes, &c., £223 Os. 3d; raised by the Sunday-school, £35 4s. 8½d; subscriptions paid in, £389 8s. 4d.; ditto, promised, £374 13s. 6d., making a total of £1,022 6s. 9½d. The friends hope to be able to raise the remainder of the necessary sum before the opening of the new building; but, to meet any deficiency, various members of the congregation have engaged to lend, free of interest, to the extent of £436, if required. In addition to the afternoon ceremony, a public meeting was held in the evening of the same day in the old chapel, at which Mr. Hatton presided, by whom, and by various ministers and gentlemen of the neighbourhood and of Birmingham, the meeting was addressed. The collection made in the course of the evening brought the amount of the day's receipts to £108.

**LINCOLN.**—On Thursday, 18th August, the memorial stones of the new chapel, Mint-lane, were laid. Previous to the ceremony a special service was held in the Corn Exchange, which was largely attended. At the stone-laying the Rev. R. McDougall gave out a hymn, and this was followed by a prayer by the Rev. J. Cookson. Rev. R. McDougall next gave a short history of their church in Lincoln. The Baptists, he said, had existed in the city for upwards of 100 years. The chapel, which had been demolished, in order to make way for a larger one, was opened in June, 1819. On the 24th March, 1870, it was determined to erect a new building on the old site. Several

handsome subscriptions were promised, which greatly stimulated the undertaking. The total cost would be £1,400, exclusive of the old material. They had now 147 members. Addressing Mr. Ald. Doughty, who was to lay the south-east stone, he said that they were greatly indebted to him for his kind assistance. The ceremony could not but be interesting to him when he recollected that his father was a deacon of the church for forty years, and a member for a considerable period longer. It was very gratifying to them to have his assistance on that day, for they were aware that some gentlemen, after rising in the city, forgot the humble chapel in which they were reared, and went over to the Established Church. Mr. McDougall then presented a silver trowel to Mr. Ald. Doughty. After laying the stone, Mr. Ald. Doughty gave an address. The second, or north-east stone, was laid by Mr. Henry Barnes, who also delivered a suitable address. The Rev. Giles Hestor, of Sheffield, gave an eloquent address on the "Principles of Nonconformity," and at its conclusion the party adjourned to the Corn Exchange, where tea was partaken of. In the evening a public meeting was held, when addresses on the progress of the Baptist persuasion were delivered by various friends, and a highly enjoyable evening was spent.

**YARMOUTH.**—On Monday, August 20th, the foundation-stone of a new Baptist chapel in Wellesley-road was laid by the Rev. George Gould, of Norwich, in the presence of a large congregation. In the evening a public tea meeting was held at the Primitive Methodist Chapel, when addresses were delivered by the Revs. George Gould, T. A. Wheeler, W. Tritton, J. Green, &c.

**LIVERPOOL.**—Mr. Spurgeon, on Wednesday, September 7th, laid the foundation-stone of the Toxteth Tabernacle, in Park-road. The chapel is to accommodate 1,500 persons, and the estimated cost is £6,000, of which sum nearly £4,000 has already been collected.

At Audlem, Cheshire, the memorial-stone of a new school and lecture-room was laid on Tuesday, August 30th, by the Rev. R. Kenney, of Wheelock. About four hundred persons assembled to tea in a large marquee, after which addresses were delivered by Revs. R. Kenney; T

Clarke, Market Drayton; H. Hall, Ightford; E. K. Everett, pastor, and other friends.

### RECOGNITIONS.

ILFORD.—The Rev. J. Fleming-Hous-toun, having accepted an invitation to the pastorate of High-street Church, he was recognised as pastor on the 23rd. of August. Revs. Archibald G. Brown, Stepney; T. Kendall, Chadwell Heath; D. Taylor, Barking; R. R. Finch, Bow; Joseph Blake, Dalston; and James Smith, Esq. Hemel Hempstead, took part in the proceedings.

BANGOR.—On Monday, August 22nd, special services were held at the chapel, Bangor, in connection with the settlement of Mr. Charles Davies, from Llangollen College, as the pastor of the church in that place. The Rev. W. Harries, of Aberdare, introduced the morning service. The Rev. R. Ellis, of Carnarvon, delivered a discourse on the "Nature of the Church of Christ." Rev. R. Ellis offered the ordination prayer, accompanied by imposition of hands. Rev. H. Jones, M.A., President of Llangollen College, delivered the charge to the Pastor, and R. D. Roberts, of Llwynhendy, preached on the duty of the Church. The other services were conducted by the Revs. H. Jones, W. Harris, R. D. Roberts, and R. Ellis.

On Wednesday evening, August 31st, the Rev. James Stuart, late of Anstruther, was recognised as pastor of the Waterloo-road Chapel, Wolverhampton. T. Adams, Esq. (ex-Moderator of the Midland Association), presided. There were also present the Rev. J. G. Greenough, M.A., the Revs. T. G. Horton and W. H. Charlesworth, the Rev. G. Hallett, Rev. A. G. Fuller, Messrs. W. M. Fuller, Edmonds, &c. The service was commenced by the Rev. G. Hallett, who read a portion of Scripture and offered up a prayer. Letters were read from various ministers of the neighbourhood, who had expressed their intention of being present, but had been prevented by other engagements. These were the Revs. C. Vince and J. J. Brown, B. C. Young, W. Green, J. Brewster, T. James, W. Hirst, and T. Guttery.

The Rev. J. Manning was duly recognised as the pastor of the church meeting at the Tabernacle, Billingborough, Lincolnshire, on the 30th August, after six months' successful labours in that place.

The meeting was presided over by J. Richards, Esq., of Rippingale. The Revs. J. Bateman, of Leicester; W. Orton, of Bourne; J. Swift, of Moreton; and Mr. Bishop, of Bourne, took part in the meeting.

LUTON.—The recognition services in connection with the settlement of the Rev. J. W. Genders as pastor of the Baptist Chapel, Park-street, were held on Sunday, August 21st. The Rev. G. Rogers preached two sermons. The following Tuesday a tea and public meeting were held. About 360 persons sat down to tea. The public meeting was numerously attended. The chairman, Mr. P. Woolton, having stated the reasons for inviting Mr. Genders, the Revs. J. H. Hitchens and A. C. Gray welcomed him to the town, and gave some seasonable advice to Dissenting churches generally. Mr. Genders, who was warmly received, then spoke, expressing his belief that the hand of God was visible in his removal to Luton. Mr. Price, one of the deacons from Wandsworth, spoke with feelings of regret at parting with a beloved pastor, and was followed by the Revs. Messrs. Edgley and Towell, from London, who testified most strongly to the great respect and affection in which Mr. Genders was held. Speeches were also made by Messrs. Hewitt, of Breachwood-green; Dunnington, of Redbourn; and Waters, of Hockliffe. Since Mr. Genders's settlement at this place the congregations have more than doubled on the Sabbath.

### PRESENTATIONS.

On Thursday evening, August 18th, a pleasant and peculiar meeting was held at the Baptist chapel, Bideford, North Devon. The members of the church and congregation, in order to express their esteem and attachment to their late pastor, the Rev. H. M. Foot, B.A., LL.B., presented him, through Mr. J. C. Tremear, with a beautiful gold watch; at the same time they most heartily welcomed their new pastor, Mr. E. T. Scammell, of the Baptist College, Bristol, who was then about to enter upon his labours. The meeting was most successful in all respect. The attendance was good, and there was every manifestation of cordiality and good feeling. The deacons of the church, Messrs. Tremear, Tucker, and

Greenwood, with Revs. Messrs. Foot, Carey, Whitmarsh, and Scammell, addressed the meeting.

On Wednesday Evening, Sept. 14th, after the usual weekly service, the members of the church and congregation worshipping in Trinity Chapel, Bexley Heath, presented to their pastor, the Rev. W. Frith, a purse of gold, as a token of their esteem and regard for him and his ministry among them. The same was thankfully acknowledged by the pastor.

On Monday, Aug. 22nd, the members and friends of the Rev. E. Lauderdale's Bible-class, Upper Burgess-street Chapel, Great Grimsby, presented their pastor with an English lever gold watch, expressive of their attachment to and high estimation of his labours amongst them.

#### SERVICES TO BE HOLDEN.

**BEXLEY HEATH TRINITY CHAPEL.—ANNIVERSARY AND HARVEST HOME SERVICES.**—Two sermons will be preached on Tuesday, October 4th. In the afternoon the Rev. \_\_\_\_\_ will preach at 3 o'clock. In the evening, Rev. H. Farly will preach. Tea will be provided.

On Wednesday evening, November 3, the Rev. C. H. Spurgeon will deliver his lecture on "Candles," on behalf of the Chapel Funds.

#### MISCELLANEOUS.

THE chapel, Haddenham, Bucks, has just been thoroughly restored, at a cost of nearly £60, the whole of which sum has been raised by friends connected therewith. To commemorate its reopening, and at the same time to express gratitude for the late harvest, services were held on Wednesday, 31st ult. when two sermons were preached by Rev. W. B. Hobling, of Gold-hill. A tea meeting took place in the interval of service, and the proceedings of the day were of a pleasing character.

On Monday and Tuesday, the 5th and 6th, the quarterly meeting of the Associated churches of Denbigh, Flint, and Merioneth, was held at Coedpoeth, Wrexham. In the conferences which were held on Monday, and presided over by the Rev. H. Morgan, several important subjects were discussed, such as our denominational literature, our religious contributions, the missionary society, home missionary work. In the public

services sermons were delivered by the Revs. J. A. Morris, Cefn; H. Morgan, Dolgelly; G. Davies and H. Jones, M.A., of Llangollen College; H. C. Williams, Corwen; E. Jones, Ruthin; W. Williams, Garth; and W. Roberts, Rhos.

**COSHAM, HANTS.**—Special services were held on Tuesday, August 30th. Rev. T. W. Medhurst, of Landport, preached in the afternoon, after which a large number of friends sat down to tea, in a large tent erected for the occasion. In the evening public meeting was held in the open air. Mr. Warn, of Portsea, presided. The Revs. S. Spurgeon, of Havant, T. W. Medhurst, J. Eames, of Southsea, W. Pearce, of Waterloo, and others addressed the meeting on the great need there was for a gospel cause in Cosham, where Ritualism abounds to a frightful extent. A piece of ground for the erection of a Union Chapel has been secured, and efforts are being put forth to collect necessary funds to enable the friends to build.

**HERBERT-STREET CHAPEL, LANDPORT.**—The anniversary of the Sunday-school was held on Sunday, August 28th, when sermons were preached by Revs. J. Hunt Cooke, T. W. Medhurst, and H. E. Arkell.

At the commencement of the Totteridge-road Baptist Chapel, Enfield Highway, the ladies of the church and congregation formed themselves into a committee for the purpose of raising funds for a bazaar, and on August the 10th and 11th the bazaar was held. After the opening ceremony by the Rev. A. Doel, the place was soon crowded with purchasers. The stalls were very tastefully decorated and filled with every kind of fancy needlework done by the ladies of the committee and presents given by friends. As the ladies are going to work for another bazaar, the friends will be glad to receive any contributions in money or articles, which may be forwarded to Mrs. Gossling, 9, Medcalf-road, Enfield Lock, Middlesex. The proceeds are devoted to the new chapel building fund.

**TETSBURY, GLOUCESTERSHIRE.**—On Sunday, September 11th, the Rev. C. F. Cooper, Ph.D., M.A., of Woodchester, preached three sermons on behalf of the Sabbath-school. The children sang suitable pieces, and the collections made were

satisfactory. On the following Monday and Tuesday, services in connection with the anniversary of the pastor's settlement were held: Monday, at 7 p.m., a special prayer-meeting, when Dr. Cooper gave an impressive address; Tuesday, at 5 p.m., a tea-meeting in the school-room, which was numerously attended, after which a public meeting was held in the chapel, when the Rev. T. Williams, pastor, took the chair, and the Revs. S. Stubbings, W. Davey, G. S. Spencer, C. L. Gordon, H. A. James, and G. Slater, gave interesting addresses.

Richmond Chapel, Breck-road, Everton, Liverpool, was erected in 1865, at a total cost of about 7,000, inclusive of school-rooms, the whole of which has been raised. The church, at present numbering 209, having steadily increased, it has been found necessary to close the chapel for the purpose of erecting side galleries. The chapel was re-opened on Sunday, August 28, when sermons were preached by the pastor, Rev. F. H. Robarts. The collections amounted to £70. Various sums have been subscribed, and the remainder of the cost is to be lent by members of the congregation without interest.

### BAPTISMS.

*Bath, Ebenezer.*—Sept. 4, in the river Avon, Nine, by John Huntley.  
*Coleraine, Ireland.*—Aug. 28, One, by Alexander Carson, M.A.  
*Chester.*—July 17, One, by Mr. Jones; Aug. 21, Two, by Mr. P. Price.  
*Derking.*—Sept. 7, Five, by Thomas Wheatley.  
*Fakenham, Norfolk.*—Aug. 29, Three, by C. Stovell, the pastor.  
*Great Grimsby, Upper Burgess-street.*—Sept. 4, Seven, by E. Lauderdale.  
*Horsforth.*—July 30, Four, by J. Harper.  
*Iford, Old Baptist Chapel.*—Aug. 4, Three, by J. Fleming-Houston.  
*Lamonnick, Cornwall.*—May 1, Six, by T. Hanger.  
*Leeds, York-road.*—Aug. 28, Two, by J. Compton, the pastor.  
*Leicester, Harvey-lane Chapel.*—May 24, Nine; Aug. 30, Two, by G. T. Ennals.  
*Leves, Sussex.*—Sept. 7, Six, by W. Miller, the pastor; Five, by W. Serjeant, of Newhaven.  
*Lifton, Devon.*—July 31, Two, by T. Hanger.  
*Luton, Park-street.*—Sept. 8, Thirteen, by J. W. Genders.  
*Metropolitan District—*  
*Battersea Park.*—Aug. 3, Nine; Aug. 31, Three, by Walter J. Mayers.  
*Church Street.*—Sept. 1, Four, by Dr. Burras.  
*Metropolitan Tabernacle.*—Aug. 25, Fourteen; Sept. 1st, Nine, by J. A. Spurgeon.  
*Middlesboro', Park-street.*—June 26, Three; Aug. 4, Two, by W. H. Prier.

*Newton Craven Arms.*—June 26, One; July 31, Three, by Mr. M. Matthews.

*North Curry and Fivehead, Somerset.*—May 1, Six; 15, Four; June 5, Nine; July 31, Five; Aug 7, Four, by B. W. Osler, the pastor.

*Oxford, Commercial-road Church.*—Aug. 4, Five, by George Hill, the pastor.

*Parkend and Yorkley.*—Sept. 18, Six, by Henry Morgau.

*Portsmouth, Landport Lake Road.*—Aug. 13, Three, by T. W. Medhurst.

*Portlengenon, Ireland.*—Aug. 18, Three; Sept. 7 Two, by P. Gallaher.

*Ramah, Breconshire.*—Sept. 4, Two, by G. H. Llewellyn.

*Wolverhampton, Waterloo Road.*—Last Lord's-day in March, Thirteen, by J. B. Myers; Sept. 4, Three, by J. Stuart.

*Worstead.*—Sept. 4, Two, by W. H. Payne.

### RECENT DEATHS.

REV. W. HARDWICK.—The subject of this brief notice was born at Swinton, near Malton, in Yorkshire, March 9th, 1801. His mother was one of the early Methodists, an earnest and devoted Christian. From her example, and from the instructions given in the Sunday-school, he received powerful impressions, which resulted in his union with the Primitive Methodist body at the age of eighteen. When he was twenty years old he became a local preacher, and two years afterwards began his labours as an itinerant minister, labours which continued for fifteen years. During this time he frequently walked from ten to twenty miles, and preached three times on the Sunday, besides preaching and visiting during the week. In the year 1838, after he had been preaching on the sands at Cromer, in Norfolk, a lady presented him with a tract on Baptism, written by the Rev. T. Bane of Aylesham. Induced by the perusal of this tract to search the Scriptures on the matter, he soon identified himself with the Baptist denomination, was baptized by Mr. Bane, and began his work as a Baptist minister at Brooke, near Norwich. After three years' residence there, he removed to Kilham, in Yorkshire, and then to Malton, where he was ordained in 1844, and remained as pastor for six years. He spent three years at Uppingham, and then became pastor of the church at Grettton, in Northamptonshire. Here he laboured usefully for fourteen years, commanding respect by the simplicity of his character, and the consistency of his





"HEREIN IS LOVE."\*

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

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."—1 John iv. 10.

ARE there not scenes and circumstances which now and then transpire before us that prompt an exclamation like that of the Apostle, "Herein is love!" When we have seen the devotedness of a mother to her children, when we have marked the affection of friend for friend, and caught a glimpse in different human relationships of the kindness that exists in human hearts, we have said, "Herein is love!" Yesterday these words seemed to rise up and float upon my tongue, although I did not use them, for they seemed to be consecrated to something higher than creature affection. I had the painful duty of attending the Abney Park Cemetery, to bury a beloved sister in Christ, one of the most useful women we had among us, and the wife of a most honoured brother,—of our beloved Mr. Osmond, the head of the mission work in Golden Lane, in the midst of the darkest and perhaps one of the wickedest localities of this City of London. She was suddenly taken away from her husband by a stroke: and as I stood there to commit her body to the grave, I was pleased,—I cannot tell you how I was beyond measure pleased, on that dark foggy day, at that distance from town,—to find nearly a hundred, mostly poor people, gathered there to show their respect to their friend, who had helped in many cases to feed them and clothe them, and in every instance had tried to point them to Christ. There were thousands of tears shed in the little chapel at Stoke Newington of the sincerest and most heavenly kind. I could not, whilst conducting the service, help feeling not only a sympathy with my beloved brother, but with those who had been the objects of her care,—men and women, who perhaps had given up a day's work, and walked long dreary miles in the unpropitious weather of yesterday, that they might come and mingle their tears together over the dust of one who, as a Christian woman, had served them well. I could not help thinking, and it suggested the text to me, "Herein is love!" Seeing what love had done, and seeing how love comes back in return, I said within myself, when love has learned its way into one bosom, it scatters its seed and fructifies in the hearts of hundreds more. Love begets love; let it once begin, and none can tell its end.

But the words were too sacred for me to use, even at that solemn service, though they came up so suddenly to the surface of my mind. The Apostle has consecrated them to another love, higher, more profound still, more perfect, and more celestial. I shall ask you to-night to look at and consider the wonder which the Apostle discovered, and made him, with uplifted hands, exclaim, "Herein is love!"

The wonder, he tells us, which astonished him was not that we loved God; for suppose, that all men had loved God, what wonder would there have been in it? God created us. We are wonderful specimens of His power and wisdom. The various devices for securing our comfort and maintaining us in life, the devices within the body and without the body, the way in which the whole world is made to be the servant of man, so that, as George Herbert says,—

"Man is one world, and hath another to attend him."

These tokens of benevolence ought to have made all men love God. If every creature that sprang from the loins of Adam had lived a perfect life of obedience,

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and had continually revered the God that made him and supplied his needs, there would not have been anything so very remarkable in the fact, for God deserves the love of all His creatures. Making His sun to shine upon us, and giving us fruitful seasons, keeping us in life, and preserving us from going down into the pit, we ought to love Him; and if we did it would not be anything to excite astonishment.

And, beloved brethren, when the grace of God comes into the human heart, casts Satan out of it, and renders us capable of loving God, there is nothing very surprising in our loving Him. I shall not ask you to think of the ordinary love which there is in common Christians. Indeed the wonder about it is that it should be so ordinary, so little, so faint. It is a great wonder, to be spoken of with tears, that God should do so much for us, and that we should love Him so little in return. Watts did well to pen the verse—

" Dear Lord, and shall we ever lie  
At this poor dying rate,  
Our love so faint, so cold to Thee,  
And Thine to us so great?"

But now, think of the truly earnest missionary; think of such men as Carey, or Moffat, or John Williams—men who give up all the comforts of life, all the hopes of emolument, and go forth amongst a barbarous people, to suffer insult, perhaps to meet with death for Christ's sake. They brave the terrors of fever and pestilence; they pass through jungles; they dare tempestuous seas; no mountains are too high, no weathers are too stern to deter them. They force their way into the centre of Africa, or high up amongst the Esquimaux, if they may but tell of the love of Jesus to dying men. It may seem very wonderful to us, but if you come to think of it, compared with what Christ has done for them, they may, and they usually do, sit down and confess that they have done nothing whereof to glory. They have done only what it was their duty to have done, and they all confess that they fall short of the service which Christ deserves. Though we might say, in a modified sense, "Herein is love," yet, after all, it is but faintly spoken, for it is but comparatively true.

As we have read Foxe's *Book of Martyrs*, or some other history of the saints, and conned the story of their confessing Christ before the Inquisitors, singing joyful hymns when their bones were out of joint upon the rack, or standing boldly up upon the blazing faggots while their flesh was being consumed, still testifying to the preciousness of Christ, have we not said, "Herein is love?" Well we might say so as we contrasted our love with theirs; but after all, if you will but think a minute, it is a little thing for a man to be willing to burn to death for One who saved him from everlasting burning. 'Tis sharp work, but it is soon over, and the reward makes up for it all, while grace sustains the sufferer under the fiery trial. There is nothing, even in the love of martyrs, worthy of praise when compared with the exceeding love of Christ. These are stars; let them hide their heads in the presence of the sun. These are all sweet flowers; compare them not with the Rose of Sharon and the Lily of the Valley, whose fragrance fills both earth and heaven. Those whose spiritual senses are qualified to judge forget all else while they stand entranced before this one gathering up of everything that is lovely, and cry, "Herein is love!"

Oh! this love of Christ; it is beyond all degree, standard, or compass. In comparison with it other love, high and noble as that other love may be, dwindles into insignificance. Then let me ask you now, somewhat more in detail, to think of the love of God in Christ Jesus towards us, as the text sets it forth.

1. The love of God is *love to those who do not love Him*. "Not that we loved God, but that He loved us." When God loves those who love Him, it seems to be

according to the law of nature; but when He loves those who do not love Him, this must be above even all laws,—it is according, certainly, to the extraordinary rule of grace, and grace alone. There was not a man on earth that loved God. There was none that did good,—no, not one; and yet the Lord fixed the eye of His electing love upon sinners in whom there was no thought of loving Him. No more love to God is there in an unrenewed heart than there is of life within a piece of granite. No more of love to God is there within the soul that is unsaved than there is of fire within the depths of the ocean's waves; and here forsooth is the wonder, that when we had no love to God, He should have loved us. This is a mild way of expressing it, for instead of loving God, my brethren, you and I withheld from Him the poorest tribute of homage. We were careless, indifferent. Days and weeks passed over our heads in which we hardly thought of God. If there had not been any God it would not have made much difference to us as to our thoughts, and habits, and conversation. God was not in all our thoughts; and, perhaps, if somebody could have informed us that God was dead, we should have thought it a fine piece of news, for then we could live as we liked, and need not be under any fear of being judged by Him. Instead of loving God, though now we rejoice that He loves us, we rebelled against Him. Which of His laws have we not broken? We cannot put our finger upon one command without being compelled to acknowledge that we have violated its claims, or come short of its demands.

I do not want to dilate upon a general doctrine to night, I rather want to press home to the conscience of every man here that God loves him. You know very well that God did not love you because you loved Him, for there was not—you will confess it painfully—anything like love to God in you, but much, very much, that sprang from natural enmity and aversion to Him. Why then did He love you? Men do not generally love those that hate them, those that spite them, those that give them ill-names! and yet God loved us! Why, there are some of the Lord's people that God loved who, before conversion, used to curse Him to His face. His Sabbath-day was the day they took for sensual pleasure. They were drunkards; they were unclean; they were everything that is vile; and yet He loved them! Oh, the wonder of this! When they were reeking in the kennels of sin,—when there was no sin too black and too vile for them to commit,—God loved them. Oh, never dream that He began to love you when you began to love Him. Oh, no; but it was because He loved you hard and fast, when you were revelling in your sin, that His love put its arms around you, lifted you out of your sin, and made you what you are. Oh, but this is good tidings to some of you. Perhaps you are still, as all God's people once were, living in sin. You hardly know why you have strayed in here, but, perhaps, while you sit and listen you may hear that God has loved you. Oh, that it may come to be true, that you may prove to be one of His chosen people, whom He loves even though in sin, and whom He will love till you come out of sin, and turn to Christ and get pardon for it. Pray, dear Christian people, pray that it may be so. God hears prayer. Put up prayer silently now—"Lord, attract some of Thy chosen people to Christ to-night; let some who never thought of it, but were bent on sinning rather than of being brought to God, see Jesus, and find salvation through Him. "Herein is love;" God loved the unlovely, the hateful, the vile, the depraved, and loved them though they loved not Him.

2. Another part of the wonder lies in this, *that this love should come from such an one as God is.* "Herein is love, not that we loved God, but that *He* loved us." What does God want in loving us? You never saw a fly on the dome of St. Paul's; it would have been too small an object for you to see when walking round the Cathedral. Now, a fly on the dome of St. Paul's is a monstrous being, a marvellous individual, compared with you crawling about this world. Why, it bears a much larger proportion to St. Paul's than you do to this globe. What an insignificant little creature you are! Supposing you could love that fly—it would seem a

strange thing; or that an angel could love that fly—'twere stranger still. But that God should love us is much more a wonder. Lift up your eyes now to the heavens, and count the stars. Listen to the astronomer, as he tells you that those little specks of light are mighty worlds, some of them infinitely superior to this world of ours, and that there are millions upon millions of such worlds glittering in the sky, and that perhaps all these millions that we can see are only like one little corner, one little sand-hill of the worlds that God has made, while throughout boundless space there may be long leagues of worlds, if I may use the expression, innumerable as the sands that belt the shore around the great mighty deep. Now, one man in a world—how little! But one man in myriads of worlds, one man in a universe—how insignificant! And herein is love, that God should love so insignificant a creature. For what is God? as to the greatness of worlds, their number, and their probable extent of space; but God is infinitely greater than all the ideas we suggest by such comparisons. God Himself is greater than all space. No conception of greatness that ever crossed a mind of the most enlarged faculties can enable us to apprehend the grandeur of God as He really is. Yet this great and glorious Being, who filleth all things, and sustaineth all things by the word of His power, condescends to rivet—not His pity, mark you, not His thoughts, but the very love of His soul, which is the essence of Himself, for He is love—upon us. "Herein is love!" An insignificant creature, vile, and filthy, and polluted, loved by the august Creator, and loved with all the infinite affection of Jehovah's heart. Stand still and wonder. You cannot fathom this depth, you cannot scale this height, for imagination's utmost stretch dies away at the effort.

3. And is it not a point of wonder *that this love should be unsought?* "Herein is love, not that we loved God, but that God loved us, and sent His Son." We never sent to Him; He sent to us. Suppose that after we had all sinned we had fallen on our knees and cried importunately, "Oh, Father, forgive us!" Suppose that day after day we had been, with many piteous tears and cries, supplicating and entreating forgiveness of God. It would be great love then that He should devise a way of pardoning us. But no; it was the very reverse. God sent an ambassador of peace to us; we sent no embassy to Him. Man turned his back on God, and went farther and farther from Him, and never thought of turning his face towards his best friend. It is not man that turns beggar to God for salvation. It is, if I may dare to say it, as though the Eternal God Himself did beg of His creatures to be saved. Jesus Christ has not come into the world to be sought for, but to seek that which is lost. It all begins with Him. Unsought, unbidden, by the object of His compassion, Jesus came into the world. Now, I wonder if it may come true to-night that some here shall be found of God, after whom they have never sought? Such things have happened. When John Williams was converted,—I think you know the story,—there had been an agreement made to go out with a little party of youths to commit sin, very foul sin, too, and they sent John Williams into Whitfield's Tabernacle to look at the clock, and the clock happened to be over the door, so that young Williams was obliged to go a little way up the aisle to see it. There was a crowd, and something that was being said by the preacher caught his ear, and he stood and listened. His companions outside began to be vexed with him for keeping them so long, but he kept them longer still, and the deed of darkness that was to have been done that night was never done, for God had found out John Williams, who had never sought after Him. I do not say this to encourage any of you to put off seeking the Lord, for the command is, "Seek ye the Lord while He may be found; call ye upon Him while He is near;" but still, here is the mercy. It is written, "I am found of them that sought me not; I said, Behold me, behold me, to a people who were not a people." The grace of God sometimes comes in like a sheriff's-officer, takes a man by the collar, and says to him, "You must turn to-night." Jesus

Christ comes sometimes to men as He did to Zaccheus, who was up in the sycamore tree; He says, “Come down, for to-day I must abide in thy house.” It is not, “If you will,” but “I must; I must; I must be so.” So, O Lord, make a “must” of it to-night! Oh, make a “must” of it to many here, that Thou must abide in their house, then they must give up their sins, and they must turn unto Thee! But herein is love, the wonderful love of God in condescending thus, not only to wait for us, but to wait upon us, and come to us with His effectual grace, and save us. Though I speak but feebly on these points, I hope that your hearts will not beat feebly. I trust the children of God will be praising and magnifying the Lord, as they say to themselves, “That is just how He dealt with me; that is precisely how He showed His favour to me. ‘Herein is love.’”

4. *How too may the thoughtfulness of Divine love, raise our admiration!* “Not that we loved God, but that God loved us, and sent His son to be the propitiation for our sins.” Now observe the consideration and counsel this implies. We had sinned against God’s law, but His law was not an arbitrary despotism; it was the embodiment of a constitution equitably and benevolently adapted for the government of the universe. It was framed in such wisdom that obedience involved happiness, and violation entailed misery. And punishment for breaking God’s laws was not in any respect irrelative or unconnected with the harmony of reciprocal interests. Not to punish the guilty were to exact the penalty of suffering from the innocent. Think what an injury and injustice would be inflicted upon all the honest men in London if the thieves were never punished for their roguery. It would be making the innocent suffer if you allowed the guilty to escape. God, therefore, not out of arbitrary choice, but from very necessity of rightness, must punish us for having done wrong. How was this to be avoided? His mighty love suggested the plan. Had it not done so, a parliament of angels could not have devised a scheme. The assembled senate of all the intellects that God had ever made could not have sketched a plan by which the eternal laws of right and wrong should stand unshaken, and God’s honour should be untarnished, and yet He should be able to forgive us. But God’s love thought out a plan, a wondrous plan, by which Jesus came to be the substitute, to stand in our place that we might go free. But I will not pause over the design, because there is the open manifestation of that kindness and love for us now to look at.

5. “Herein is love,”—self-denying love, amazing love, unexampled love—language fails me; I know no words by which to set forth the excellence of this love. ’Tis love divine, love beyond degree; *He sent His Son to be the propitiation for our sins.* It was necessary that this only-begotten Son of the Father should suffer in the flesh, that He should be delivered up into the hands of sinners, cruelly illtreated, spit upon, nailed to a tree, and put to death. Who among us would give up his son? Dear, unspeakably dear to us are the children of our loins. Well, we might give them up for our country in the day of battle; we might say, “For our hearths and for our homes let the young men go,” but ’twere hard, as many a widowed mother has known when she has read the list of the killed in battle, and seen that her brave boy has fallen. The blood-stained drapery of war has had but little glory in her eyes henceforth. But who among us would think of giving up his son to die for his enemy, for one who never did him service, but treated him ungratefully, repulsed a thousand overtures of tenderness, and went on perversely hardening his neck? No man could do it. Ah! then think what manner of love it is that the Only-begotten Son should be willing to die, that the Holy One of God should be willing to become a man, willing to take our sins upon Him, willing to suffer for those sins, willing to endure the bloody sweat, willing to bare His shoulders to the lictor’s scourge, willing to give up Himself, body and soul, to the pangs of such a death as was never known before or since. “Herein is love!” If ever I have coveted powers of speech such as God has committed to some men,

powers of thrilling the soul and moving the heart, I covet them to-night, for how can I speak of the wondrous tragedy of the Cross? How can I set forth the death-throes of my blessed Lord and Master? Instead of attempting what I must certainly fail of accomplishing, I do but ask you to let your mental vision look for a minute at the spectacle itself. He who is the Lord of Glory is mocked by rough soldiers. They spit into His face; they pluck His hair; they call Him king, and they bow with mimic homage before Him. He is scourged, and the scourging is no child's play. He is made to carry His Cross upon His shoulders through the streets of Jerusalem. He is brought to a rising knoll outside the city gates—the Old Bailey, the Tyburn of Jerusalem. He is thrown upon His back; the iron is driven through His hands and feet; He is lifted up; the cross is fixed into its place with a jar to dislocate His bones. He cries, "I am poured out like water; all my bones are out of joint!" He suffers fever through the irritation of the nerves of the hands and feet, till His mouth is dried up like an oven and His tongue cleaves to His jaws. He cries, "I thirst!" and they give Him vinegar to drink mingled with gall. Meanwhile His soul is in tortures such as none have ever felt. His spirit, lashed by a hurricane of Divine wrath, is like the sea when it boils as a pot, seething and tossing to and fro. Oh, the unknown depths of Jesu's griefs!—and all this for His enemies; for us who loved Him not; for us who never asked it at His hands; for us who refused to have it; for us who, when we are brought to accept the mercy, do not understand it; for us who, even when we somewhat understand it, do not feel anything like a corresponding gratitude; for us who, even if we feel the gratitude, do not practise it, but go our way and forget it; for us who are utterly unworthy of anything like such affection! "Herein is love!" Oh, stand and wonder! I can do no more than ask you to wonder with me; and God grant that our wandering may end in something reciprocal by way of love to Him and something practical by means of love put into action.

With this I shall conclude, *What ought to be the effect of looking upon this great wonder?*

As the Apostle tells us in the next verse: "Beloved, if God-so loved us, *we ought also to love one another.*" Christian, by the love which God has manifested to you, you are bound to love your fellow Christians. You are to love them though they have many infirmities. You have some yourself; and if you cannot love one because he has a crusty temper, perhaps he may reply that he cannot love you because you have a lethargic spirit. Jesus loved you with all your infirmities; love your infirm brethren. But you tell me you cannot love because you have been offended by such a brother. But you also offended Christ. What, shall Christ forgive you all your myriad offences, and you not forgive your brother? What was it, after all? Well, he did not treat you respectfully. Ah! that is it—a poor worm wants to be treated respectfully! "But he spoke disparagingly of me. Or there is a sister here—she may be a Christian woman, but she said a very unkind thing of me." Well, yes; but what does it matter? I have often thought, when people have spoken ill of me, and they have been very, very false in it, Perhaps if they had known me better, they might have found something true to say, and so I must be like we sometimes say of a boy when he is beaten and does not deserve it, "Well, he did deserve it, some time or other, for something else." Rather than get angry smile over the offence. Who are we, that we should expect everybody to honour us when nobody honoured our Lord? Oh, let us be ready at once to forgive even to seventy times seven. A beautiful spirit worthy of a Christian was that man who found his horse in the pound one day, and the farmer who put it in said, "I found your horse in my field, and I put it in the pound; and if ever I catch it there again, I'll put it in again." "Well," replied the other, "I found six of your cows in my farm-yard the other night eating my hay; I just drove them out, and put them into your farm-yard; I didn't pound them; and if ever I catch

them in my yard again, I'll do the same." "Ah!" the farmer said, "you are a better man than I am;" and forthwith he went and paid the fees, and let his neighbour's horse out of the pound, ashamed of himself. Such a generosity of disposition becomes you, especially to your brother Christians. If God has such wonderful love to us, do let us love those who offend us, and show bowels of compassion towards the Lord's poor people. It is easy to be courteous to those who are better off than ourselves, and show deference to those that wear respectable attire; but the thing is to love the Lord's people who are poor,—ay, and to love them all the more tenderly for their poverty, for they have in some respects more of the image of Christ than we have. Christ was poor, and so are they, and let us cleave close to God's persecuted ones. Some people always run away from a man as soon as anybody flings a handful of dirt at him, but if God so loved us when we were sinners, we ought to love our fellow-Christians when they are under a cloud. Are they persecuted for righteousness' sake, then every brave spirit ought to say, "I am for that man—I am for that man." I was pleased with the remark of a brother I met the other day. Alluding to the love he felt for his minister, he said, "The first reason why I came to hear him and love him was that I saw him abused in all the newspapers, and I said, 'There is something good in that man, I am sure of it, and as he is the weaker one, and all are against him, I am on his side till I find something against him.'" Oh, take care to rally round the persecuted Church. Whenever the child of God is evil spoken of, say: "My place shall be at his side; I will take a share in such an honour as that, that I may have a share in the honour which awaits the saints hereafter."

I have tried to speak to some here who are not converted, and put a few very comforting thoughts before them. If they go home and seek the Lord, He will be found of them; ay, and if they trust Jesus Christ to-night, they shall be saved. A young lady was reading a newspaper, and her mother said: "Have you done with it?" She said, "Yes, I have done with it; I was only looking at it to see the death of Jane ———, poor girl, and she used to be a Sunday-school teacher with me." Well, she said she had done with it, but you may depend upon it she had not, for the fact that one was dead who had been her companion had not done with her; it would speak to her, and impress her, and if she shook it off, the responsibility would not have done with her. You have heard a sermon to-night, and you may think, "now I have done with it." Well, it may be so, but it has not done with you. You will be called to account for every truth it contains, for every reminder to your conscience, and every affectionate invitation that reaches your heart. Very few sermons, alas! ever are done. The most of them are listened to and forgotten, but if they were all done,—that is, if their counsels and admonitions were carried into effect,—what a blessing it would be. No, you have not done with it, and this text has not done with you. I think—nay, I seem to know—that there are some that never will have done with this text, neither in this life nor in the life to come, for the text is saying to you to-night, "Though you love not God now, yet you shall love Him, for He has loved you, loved you with an everlasting love," and the thought of this text will entice you to go and seek Jesus to see if it be so; and when you find it so, you will say to your children, "There is no text in the Bible more beautiful to me than that one—'Herein is love, not that we loved God, but that He loved us;' and you may tell to your children's children that on such an evening that text seemed to get into your soul, and to be set a-ringing there like the old bell on the Inchcape Rock, the higher the storm the louder it rang; and you shall hear it ring, ring, ring till it rings you to Christ, and rings you into heaven, and then in heaven it will make sweet music in your ears, and you will say even there, "Herein is love. Not that I loved God, but that He loved me, and gave His Son to be a propitiation for my sins."



## Essays and Papers on Religious Subjects.

### GEORGE MULLER AND THE BRISTOL ORPHAN HOUSES.

AFTER prayer has been offered daily for one year for the sum of £50,000, we find that the total amount received is £6,598 11s. 5¼d., while, in addition to this, Mr. Müller has the pleasing prospect of possessing a balance of about £2,500 available out of the Building Fund of the New Orphan Houses, Nos. 2 and 3. In the former part of our narrative we have given in detail the total of the sums received year by year for the three Houses; the reader, however, will not now think it necessary that we should pursue the same course with the remaining two Houses; we will therefore content ourselves with taking, out of much interesting matter, some of the most remarkable facts, to show how the Lord helped His servant to complete this, the greatest of all his undertakings.

“Aug. 15th, 1862. From a poor working-man in Herefordshire, 2s. 6d., ‘being a part of the produce from the sale of celery plants raised in his garden.’”

“Jan. 10th, 1863. From a physician in Scotland, £10, with the following lines:—‘I came to the resolution last year to return to the Lord the *half* of all I could save of my income, and I shall be able to give more than I ever have given before.’”

“Jan. 15th. From Hong Kong, £25. Do you observe, esteemed reader, from what a variety of places the donations come. This is from China; and thus from all parts of the world I have received donations.”

“Aug. 12th. From a shipowner, who, instead of insuring his vessels, gives the amount which he would have to pay to the work of God, £50, with £150 for Missions, £10 for Mr. C., and £10 for myself.”

“Aug. 13th. From Tottenham, 3s. 9d.,

as ‘one penny on each ton of coals sold since commencing business.’”

“Oct. 5th. £1 as ‘a thank-offering from a sailor, for God’s preserving care over him on his recent voyage.’”

“Nov. 9th. Anonymously, with these lines:—‘From one who loves Jesus, and rejoices that, at the time of conversion, he, by the grace of God, resolved to give a stated proportion of his income to God’s cause. £5 towards the Building Fund; £5 at your disposal.’”

“Nov. 14th. £1 from a very poor servant of Christ in Honduras, where he lives, for the purpose of winning souls from among the very poor people by whom he is surrounded. I never saw him. I never had heard of him. God in a remarkable way directed my Narrative into his hands in that far-off land, made it a blessing to him, and has led him, out of his great poverty, to send me £1 a-year or more for several years past.”

“Feb. 29th, 1864. From a dear orphan, who on Feb. 26th died of consumption, as a believer, 5s. 3d., which she gave to her Christian nurse, with these words:—‘Please to give this to Mr. Müller for the Building Fund, with my kind and grateful love, and thank him and Mrs. Müller for all the kindness shown to me.’”

“Sept. 17th. From the estate of the late Miss C. H., through her brother, T. H. Esq. £1,000. ‘T. H. Esq. desires to spend the property of his departed sister as he considers she would approve of were she still living, and therefore sends this £1,000 for the Building Fund.’”

“Oct. 17th. ‘1d. on each sack of flour baked, 19s.’”

“Nov. 3. Received from the neighbourhood of Hythe, 10s. for the Building Fund, with £1 for the Orphans, which amount was made up by putting by during the summer one penny out of every shilling received by the sale of

eggs, a halfpenny for every pound of butter, and threepence for every couple of chickens.”

Received also FIVE THOUSAND POUNDS for the Building Fund from a donor, who desires neither his name nor place where he resides to be known.

This last donation fills Mr. Müller's heart with inexpressible delight, “because it was the fruit of thousands of prayers, and brought him a decided step nearer the time when all prayers would be fully answered with regard to the New Orphan Houses, Nos. 4 and 5.” Having now, after three years and a half of patient waiting, upwards of twenty-seven thousand pounds in hand, he determines at once to see about building the fourth Orphan House, considering that he has all the money that will be necessary for the purchase of the land and the erection of the building. After many difficulties and much prayer, he is enabled to purchase eligible land contiguous to the other Orphan Houses; “land for which he had prayed hundreds of times—yea, as it were, bedewed with his prayers.” This land, about eighteen acres in extent, costs £5,500; but many weeks elapse before he is able to “carry off the deeds.” Then the plans for building the fourth House are considered, when it is found that serious disadvantages and a considerable additional cost would be connected with building only one house at a time. Greatly, therefore, as he longed, “for the sake of the poor orphans waiting for admission,” to commence building operations, it appears to him desirable yet patiently to wait the Lord's time for the remainder of the money which he required to enable him to begin both Houses at the same time. Trusting that the delay would prove but of short duration, he waits upon the Lord for further supplies. Among donations soon afterwards received, we first note this one:—

“June 7th, 1865. From Devonshire, £11 19s. with the following letter:—  
‘DEAR SIR,—Some years since I resolved to set apart every year a fixed proportion of my income, in no case less than a tenth, and the proportion in-

creasing as my income increased. I committed that resolution to writing, that I might not (if my income did increase to a sum which I did not expect) be tempted to give less, for we know how we are apt to give ourselves the benefit of the doubt as to the proportion fixed, in such cases where self-denial is involved. God has blessed my efforts beyond expectation, and I purpose in future to send you a fixed proportion of what I may be enabled to put by for this work, &c.’”

To the two next donations we beg to call the reader's special attention. To the first, not only on account of its being a most striking answer to prayer, but also because it is in itself a forcible illustration of the strictness with which George Müller carries out his first principles to the present day; and to the second, as being one of the most remarkable instances of self-sacrifice probably furnished in modern times.

“July 25th. From the neighbourhood of London, £100, with the following letter:—‘MY DEAR SIR,—I believe that it is through the Lord's actings upon me that I enclose you a cheque on the Bank of England, Western Branch, for £100. I hope that your affairs are going on well. Yours in the Lord. . .’ This Christian gentleman, whom I have never seen, and who is engaged in a very large business in London, had sent me several times before a similar sum. A day or two before I received this last kind donation, I had asked the Lord that He would be pleased to influence the heart of this donor to help me again, which I had never done before regarding him. The reader will now see the meaning in the donor's letter, when he wrote:—‘I believe that it is through the Lord's actings upon me that I enclose you a cheque,’ &c. Verily it was the Lord who acted upon this gentleman to send me this sum. Perhaps the reader may think that in acknowledging the receipt of the donation I wrote to the donor what I have here stated. I did not. My reason for not doing so was lest he should have thought I was in especial need, and might have been thus influ-

enced to send more. In truly knowing the Lord, in really relying upon Him, and upon Him alone, there is no need of giving hints directly or indirectly, whereby individuals might be induced further to help. I might have written to the donor, as was indeed the case, 'I need a considerable sum day by day for the current expenses of the various objects of the institution.' I also might have with truth told him at that time that I yet needed about twenty thousand pounds to enable me to meet all the expenses connected with the contemplated enlargement of the Orphan work; but my practice is never to allude to any of these things in my correspondence with donors. When the *Report* is published, every one can see, who has a desire to see, how matters stand, and thus I leave things in the hands of God to speak for us to the hearts of His stewards; and this He does. Verily, we do not wait upon God in vain."

"Aug. 1. A few days since, from one of the Missionaries among the heathen, whom I have sought for a number of years to assist with pecuniary supplies, as well as by prayer in his service for the Lord, I received the following letter:—'MY DEAR BROTHER IN JESUS,—I just write a line to inform you that I have written to my father by this mail, requesting him to send you £500, being a portion of a legacy left me by an uncle, who departed to be, I hope, with Jesus. Please use it as our dear Lord directs. I feel unworthy of the privilege of contributing to the glorious work in your hands. If you think it right so to do, please do not let it be known who gave it. The other portion of the legacy I have ordered to be sent out here, as there are different objects for which I feel it is greatly required. May the Lord enable me to act as His steward, &c.' To-day I received, accordingly, from the father of this Missionary, £500, of which I took £250 for the Building Fund, and £250 for Missions. Admire, dear Christian reader, the hand of God together with me. Here is a Missionary, labouring for years under many difficulties, trials,

privations, and hardships in order to preach the unsearchable riches of Christ to poor benighted idolators, himself having been repeatedly reduced to the last piece of money. Now, all at once, he is put into the possession of many hundreds of pounds, and instead of spending it on himself, or keeping it laid up in the Bank, or otherwise, on interest, the love of Christ constrains him to spend it, and gladly too, for the Lord. I love to dwell on such cases; for though there is much to sorrow over in these days in connection with the Church of Christ, yet there is the bright side too, and there are many things yet to be found among the children of God to gladden the hearts of those who love the Lord. It has been my own happy lot, during the last thirty-seven years, to become acquainted with hundreds of individuals who were not inferior to apostolic Christians! and why might not all believers act in the spirit of apostolic Christians, seeing that the same blessed Spirit which dwelt in them dwells in all who believe in the Lord Jesus? and seeing that we have the whole revealed will of God in our possession in the Holy Scriptures? and seeing that, like apostolic believers, we are looking for the return of the Lord Jesus, with whom we shall share the glory? Verily, did we more abundantly enter into what God has done for us and will do for us, what manner of persons should we be? Let us, then, encourage one another to live more fully, more habitually,—yea, altogether for God,—while the honour is continued to us to be here on earth as His witnesses."

Commending these remarks to the reader's attention, we will now give a few more extracts which shall speak for themselves.

"Aug. 9th. From a former orphan, then in dying circumstances at her sister's house, 1s. with the following letter:—'DEAR SIR,—I have just been reading to my sister Ruth the last *Report* you so kindly sent me, and she, with deep gratitude and joy, begs me to send her mite towards the New Orphan House about to be built, with many prayers for

you and those connected with the work, fondly remembering the happy time spent in No. 2 under your kind fatherly care, and the happy day she found Jesus to be her Saviour, and the last prayer at the time of parting: all is recalled with tears of joy. All is peace with the prospect of death before her. She fears no evil. Christ is very precious to her soul, and she hopes to meet you and all her loved teachers in heaven, through the blood of Jesus. A friend had given Ruth this shilling to buy her some wine, but she begged me to send it to Mr. Müller. I remain, dear Sir, your humble and grateful servant, . . . The dear orphan referred to in this letter has since peacefully fallen asleep in Jesus. Her illness was consumption."

"Oct. 6th. From Leicestershire £1, as 'a thank-offering to the Lord for mercifully preserving our dear little Rhoda from instant death by a thrashing-machine.'"

"Oct. 19th. From the neighbourhood of Boston, £1 2s. as 'the price I made of a brood of chickens.'"

"Oct. 31. From Monmouthshire £1, with the following *most uncommon* letter:—'MY DEAR SIR,—I have much pleasure in forwarding you a Post-office order for £1, as a thank-offering to God for a severe loss of income, which He will, I hope, sanctify to me. Please apply it as you think fit. Believe me, my dear Sir, yours very faithfully, . . .' Not all Christians look on trials, afflictions, losses, pain, sickness, bereavement, as on dispensations intended by God for their good; and yet they are invariably intended for our good. We should seek habitually to recognise the hand of God in all His dealings with us, and believe that all are intended for our real profit, according to Rom. viii. 28. If we do so, we can give to God a thank-offering for a severe loss; for it is intended for our good. Moreover, the loss might have been greater still in most instances, and therefore, if for no other reason, it becomes us to give a thank-offering that it was not greater."

"Nov. 14th. From a poor widow in London, who suddenly died, 1s. and a

penny stamp, with the following letter, which was, *after her death*, found in her drawer with this money, being the only money she possessed:—'KIND SIR,—With pleasure I take up my pen to return you my sincere thanks for the copy of the *Report* which you so kindly sent. I find it very interesting. I have sent the enclosed trifle towards the Building Fund, and regret exceedingly not having it in my power to send a larger sum, but I feel quite assured that my Divine Master, as well as yourself, will not despise the day of small things. He knows how I have been straightened in my circumstances in consequence of so much illness. I remain, sir, your obedient humble servant, . . .' There are donors who have contributed to this object thousands of pounds, and here is this poor widow, who gives her all which she possesses in money."

"Dec. 11th. From Wales, £22 10s. with £22 10s. for Missions, and £5 for myself, with the following letter:—'MY DEAR SIR,—I have very great pleasure in bearing my testimony to the truth of your remarks on the subject of devoting a certain portion of income or profits to the Lord's work. About elevel years ago I was led to give a tenth, ann later on an eighth, and then a sixth, and I have not had any cause to regret this course; on the contrary, I have proved the truth of God's Word, "There is that scattereth, and yet increaseth," &c. Enclosed I hand you cheque for £50, £5 of which please accept for your own use, and the balance to be devoted as you may deem most desirable. With kind regards, yours sincerely, . . .' The £45 was portioned out as above."

"Jan. 6th, 1866. From a servant of the Lord Jesus, £1 5s. and two artificial teeth set in gold, with the following statement in his letter:—'I beg to acknowledge, with thanks, the last *Report* received a few months back, and to testify again the benefit I have personally derived from reading its contents, and from following the principles it is meant to illustrate. Though my expenses at home are now heavier than they were, I have managed to increase

the proportion of my income which I devote to God, and find that I am better spiritually for sparing a *seventh* of the whole than I used to be in giving a *tenth*. I begin to feel something of the superior blessedness which our Lord attributes so truly to giving over receiving."

"Feb. 14. From Mr. K. two sets of artificial teeth set in gold. During the past year also, as well as during several years previously, a considerable sum has been obtained by the sale of artificial teeth set in gold."

"March 9th. From Monmouthshire £1, with this statement:—"I give a small portion to you as God's servant out of that which I have received from Him. I put by a penny from every pad of bloaters I sell, also two pence on each box of oranges, and three pence on each box of eggs, &c."

On May 7th, 1866, the New Orphan House, No. 4, is commenced, there being in hand towards the Building Fund £34,002 2s. 0½d.; but as £7,000 are required to meet the estimated expenses of the fifth House, in order to avoid getting into debt, Mr. Müller declines on principle to sign the contract for it. How the Lord blessed this caution, is seen in the fact that by the 31st of December in the same year rather more than £7,000 had come in, by which Mr. Müller was enabled to sign the contract for No. 5, the contracts for both Houses being £41,147. On the 15th January, 1867, the building of the fifth House is commenced, and then Mr. Müller waits upon the Lord for means to furnish both. The sum needed, however, proves to be more than Mr. Müller, in the spring of 1861, estimated. In consequence of the rise of wages and materials since that period, combined with the fact that the Houses are found capable of accommodating 900 orphans instead of 850, as originally designed, Mr. Müller finds that the total sum required, instead of being £50,000, will be £58,000. He therefore now sets himself to wait upon the Lord for the large balance yet required to complete the two Houses, and with what result? On

Feb. 1st, 1868, about six years and eight months after he had at first asked the Lord to send him £50,000, we find him recording that on this day the Lord had fully answered all his prayers; that about £58,000 had been received, and that, therefore, as far he could see, he had all that was required for the Building Fund. Now he "praises and magnifies the Lord for putting this enlargement of the work into his heart, for giving him courage and faith for it, and, above all, for sustaining his faith, regarding it day by day without wavering." On Nov. 5th, 1868, the New Orphan House, No. 4, is opened for the reception of the new orphans, and is followed by the opening of No. 5 on Jan. 6th, 1870.

The noble work being thus brought to a completion, we now turn with interest to the balance-sheet. We have seen the Five Orphan Houses built, furnished, and opened for the reception of 2,050 orphanless children, and that the sum of £115,000 has been given in answer to prayer for that purpose. Now, what says the balance-sheet after all this has been accomplished? Is there any lack of funds in connection with the other Institutions? Doth a doleful cry of crippling debt arise from any quarter? Mark this, reader. On May 26th, 1870, the balance in hand in connection with the Building Fund is £4,750 19s. 11¾d.; the balance in hand pertaining to the School, Bible, Missionary, and Tract Fund, is £2,383 9s., and the balance in hand for the support of the orphans is not less than £12,837 8s. 11¾d. Well may George Müller now say, as he does in his last *Report*, "I have trusted in the Living God alone now for more than forty years, and I joyfully record to His praise that He has always helped me, and that I have not been confounded."

Our pleasant task, dear reader, is now done. We have endeavoured to trace the history of this great movement from its commencement to its present stage. We might have written more by far, but we feel persuaded that what we have written will serve to show—to use the language of another—that "as an

exemplar of the efficacy of a living faith, Mr. Müller is doing a work which rises above his work as a philanthropist, his life having in this way become a great sermon, the influence of which must be felt wherever Mr. Müller's history and work have become known." It is probable that we may not see with George Müller in all things; we may be led conscientiously to differ from him in relation to certain doctrines or modes of Church government; we may even feel inclined to adopt measures for the furtherance of the cause of Christ that would not commend themselves to his approval. But putting aside all this, if in our own peculiar spheres of labour we are led through the review of this work to exercise more faith in God, and to pray more to God for the help we need, none will rejoice more than George Müller, whose aim is not to glorify himself, or even to set himself up as "an extraordinary man," but to magnify that faithful Lord and Master, whom for so many years it has been his privilege to serve.

H. WATTS.

*Stanningley, Leeds.*

## THE MERCY SEAT.

BY THE REV. W. H. PAYNE.

It is both interesting and profitable to compare the Jewish and Christian Dispensations. In imagination to take our stand amongst God's ancient people, as they looked forward to Him "who should redeem Israel," and then from our own point of view to look back upon the life and work of Jesus, and thus to be assured that "this is indeed the very Christ." The Old Testament has been called "the picture book of the New," since we have in type and symbol what is now set forth in substance and reality. The Tabernacle, with its sacrifice and service, was "a figure for the time then present," and admirably adapted to the existing necessities of the Jews, as they

journeyed from place to place in the Wilderness. "Our fathers had the tabernacle of witness in the wilderness as He (God) had appointed, speaking unto Moses that he should make it according to the fashion that he had seen." One of the most attractive and impressive of these "figures" is that of the *Mercy seat*. As we turn to the pattern showed in the Mount, we find that after the outer enclosure, called the "Court of the Tabernacle," came the erection itself, oblong in shape, the dimensions fifty feet by eighteen feet. This was divided by the veil into two parts, called respectively the "Sanctuary," or Holy Place, and the "Holiest of All." In this Holy of Holies was an ark or chest made of shittim wood, covered within and without with purest gold. The length was about three and a half feet, the breadth and depth rather more than two and a half feet—this was called the "Ark of the Covenant." Within it (or in front of it) was "the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant." The lid of the Ark was a covering of pure gold, and it is significant that the Hebrew word, translated "Mercy Seat," (הַכַּפֶּרֶת), is derived from the verb (כָּפַר), which signifies to cover. Hence the word indicates a covering over sin. And further, the word (ἱλαστήριον), by which the LXX.\* render it in their translation of the Hebrew Scriptures into the Greek, is the same word St. Paul uses in his Epistle to the Romans (chap. iii. 25), a "propitiation." Hence not only have we set before us that our sins are covered over, as the covering of gold completely hid the wood of the ark, but that this covering is the result of expiation. Further, we are told that the offerings of the people could only be accepted as presented by the High Priest, who went into the Holy Place once every year. "And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself and for his house, and shall

\* Scribes employed to translate the Hebrew into the Greek.

kill the bullock of the sin-offering which is for himself. And he shall take the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then he shall kill the goat of the sin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat and before the mercy seat." So, then, there was no pardon without the blood; no acceptable service save as presented through the High Priest. Two cherubim of gold were placed one at each end of the mercy seat, while over the mercy seat rested the shekinah or bright cloud, symbolising the immediate presence of God. "There," saith the Lord, "I will meet with thee and commune with thee from above the mercy seat from between the two cherubim which are upon the ark of the testimony of all things which I will give thee in commandment unto the children of Israel." Since this scheme was so evidently of Divine appointment, these "figures" contain *lessons for us*, and declare the way by which we have now access to God. The whole plan was not after man, but as the Lord said unto Moses, "according to all that I show thee." Was the ark made of incorruptible wood? He whom God raised from the dead saw no corruption. His throne is for "ever and ever." Was the Ark to be carried before this people wherever they went, thus testifying the Lord is with us, to be with them in their journeying as the abiding symbol of the Divine presence? Jesus is the Mediator of a New Covenant. "I will," said He, "pray the Father, and He shall give you another Comforter, that He may abide with you for ever." He shall lead you into all truth. Was the Law placed within the ark to go wherever the ark went? Then shall not we say, "Thy word have I hid in my heart," and thus, wherever we may go, carry the savour of our holy religion, which shall spread a blessed influence over every duty, pleasure, and engagement

we may be called to perform. Was it said: "The cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one toward another," indicating a free welcome and a gracious reception? Hence the Psalmist's language: "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubim shine forth." And that of Hezekiah, "O Lord God of Israel, which dwellest between the cherubim." Then we too may assuredly adopt the Apostle's language, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." But after all it was not in the mercy seat itself, in what it contained, or in its surroundings, that the glory consisted, but in that mystic light, as God said, "I will appear in the cloud upon the mercy seat." We read that Moses, when he went into the Tabernacle to speak with God, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of the testimony between the cherubim." As the presence of majesty is the charm of the court, the sun the glory of the firmament, so it is that the presence of God at the mercy seat gives to the worshipper there a holy joy, and the assurance that he shall not wait there in vain. To us the joy and satisfaction is, that God says "I will commune with thee from above the mercy seat."

To the worshippers of old, it was doubtless a matter of deep satisfaction that the priest was one of themselves. Although in his official capacity distinct from the people, yet the High Priest was "taken from among men, that he might have compassion on the ignorant and on them that are out of the way; for that he himself also is compassed with infirmity." Hence the law said, "Let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering." "Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself and for his house." So the

High Priest of our profession is thoroughly acquainted with our condition. "He is in all points like unto us, yet without sin." He wept as he beheld impenitent Jerusalem, and He, too, shed tears over the grave of Lazarus. "The foxes had holes, the birds of the air nests, but He had not where to lay His head." Deserted by His followers, denied by one, betrayed by another of His disciples, despised by His brethren, tempted by the devil, we feel assured that

"He knows what sore temptations mean,  
For He hath felt the same."

And since "Jesus Christ is the same yesterday, to-day, and for ever," He therefore knows our trials, feels for us in our wants, and "will supply all our needs out of His riches in glory," granting what we fail to ask, forgiving when we ask amiss. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way, which He hath consecrated for us through the vail,—that is to say, His flesh,—and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Our cause now cannot fail.

"With boldness, therefore, at the throne,  
Let us make all our sorrows known,  
And ask the aids of heavenly power  
To help us in the evil hour."

With what glad hearts did the saints of old come up to worship before the Lord. How much more, then, should we "come boldly unto the throne of grace?" Our privilege is greater than theirs, since now the mercy seat is *ever accessible*. The middle wall of partition is broken down; there is no longer an exclusive sacerdotal class who alone may come before God. "But *ye*" (whoever loves Christ in sincerity and truth) "are a Holy priesthood." Now God is not to be worshipped in one place alone, but "I will that men pray *everywhere*."

And wherever the people of God may be scattered throughout the earth,

"There is a spot where spirits blend,  
Where friend holds fellowship with  
friend.

Tho' sundered far, by faith we meet  
Around our common Mercy seat."

If the Jew prized *his* mercy seat, how much more should we, with our clearer light, with our far superior privileges? Do these lines meet the eye of any in sorrow? Repair to the mercy seat and tell Jesus. If the storms of life threaten to overwhelm, you will find a safe retreat there. Is it calm with you? The poet sings—

"More the treacherous calm I dread,  
Than tempests bursting o'er my head."

That you may be prepared for the quicksands and hidden rocks, neglect not to repair to the mercy seat. For strength to discharge duty, comfort in the hour of sorrow, joy amidst life's griefs, help in every time of need, come to the mercy seat, that you may obtain mercy and find grace to help in time of need—

"Come, ye disconsolate, where ere ye  
languish,  
Come to the Mercy seat, fervently  
kneel;  
Here bring your wounded hearts, here  
tell your anguish,  
Earth hath no sorrows that Heaven  
cannot heal."

Shall not your language then henceforth be—

"Oh, let my hands forget their skill,  
This tongue be silent, cold, and still,  
This bounding heart forget to beat,  
If I forget the Mercy seat."

It may be some reader of these lines is a stranger to the privilege of drawing near the mercy seat. But you need a helper. For life to you will have its trials, its storms, its disappointments, and how will you bear them alone? God of old appointed cities of refuge to protect "the slayer which killeth any person at unawares." The road was clearly indicated by the direction posts. "To the Refuge!" so that if the man-



slayer perished, he was left without excuse. So we cry—To the Refuge! To the Refuge! Flee for refuge to the hope set before you in the Gospel—to Christ who is “a refuge from the storm, a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” Then will

you know that “we have redemption through His blood, even the forgiveness of sins according to the riches of His grace,” and for every time of need you may “go to the *Mercy seat*,” and God will commune with thee from above the *Mercy seat*.

*Worstead.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XXXV.—ONE-WORD TEXTS.

“Resurrection.”—Matt. xxvii. 53.

THE text is found in connection with those who came out of the graves; one of those astounding miracles connected with the Crucifixion and Resurrection of Jesus. But this resurrection of the dead, and their appearance unto many, took place after Christ’s “Resurrection.” But it is the word itself to which we now refer, as forming one of the grand events in the history of the Son of God. We have previously noticed the “Sepulchre”—“new,” then having in it Christ’s crucified remains, and afterwards empty, the body of Jesus gone, and the Angel declaring He was risen. Christ’s resurrection involves His real death and burial, and that from this death and burial He rose and came forth, as He had previously predicted.

Observe, then—

I. CHRIST’S RESURRECTION WAS REAL. Not only true as an event, but real as to its being the resurrection of His true body, the body that was nailed to the Cross, and expired thereon. Not recovering from a swoon, but quickened from death to life; not a new form, but the veritable body of Christ, with all its indicated specialities, and the very signs of crucifixion still on it (John xx. 27). The very physical materialism of the Saviour was that which was raised, and the very soul of Christ, that had gone to Hades, reoccupied it, and that it was the RESURRECTION OF CHRIST’S REAL HUMANITY.

II. YET THE RESURRECTION INDICATED A MOST MARVELLOUS CHANGE IN THE

SAVIOUR’S BODY. It obviously exhibited spiritual properties and powers. He entered the room of the disciples though the doors were shut. He vanished from the sight of the two disciples at Emmaus. He appeared and disappeared as it pleased Him; so that now no longer was He subject to the usual material laws; and we are aided in our reflections by what the Apostle Paul says concerning a spiritual body as contradistinguished from a natural body (1 Cor. xv. 44).

III. CHRIST’S RESURRECTION WAS THE DEMONSTRATION OF HIS DIVINE MISSION. As our surety He was arrested, was tried, condemned, put to death, cast into the prison of the tomb, held there during a portion of three days. His liberation indicated that He was the true Messiah, the real Christ and Son of God; not a deceiver, imposter, fanatic, but the veritable Christ, the sent of the Father, and the Saviour of mankind. Peter’s sermon went to prove all this. See Acts ii. 36; iii. 18, &c.

IV. CHRIST’S RESURRECTION INTRODUCED THE GOSPEL ECONOMY. The Divine kingdom required as its basis two accomplished events—the death and sacrifice of Jesus, and His resurrection from the dead. These are the great vital truths of Christianity; these the essence of the Gospel. So said Paul to the Corinthians xv. 1—4. Now only could grace and peace come to mankind. Now only could the mediation of Christ be presented and pleaded as a reason why men should believe, and thus be reconciled to God.

V. CHRIST'S RESURRECTION WAS THE PLEDGE AND MODEL OF THE RESURRECTION OF HIS SAINTS.

Christ the first-fruits; afterward they who are Christ's at His coming. (1 Cor. xx. 23.) As the head of the body, His Church, He rose, and so of necessity must the members of the body raised to be joined to Him at His coming. But Jesus in His resurrection was the MODEL of His disciples' resurrection; for they, too, shall not be raised to a natural material life, but to a spiritual glorious immortality. Their resurrection bodies will be celestial, glorious, incorruptible, and immortal. Who shall change our vile body, that it may be fashioned like unto "HIS GLORIOUS BODY." (Philip iii. 21.)

VI. CHRIST'S RESURRECTION BODY WAS DISTINCTLY RECOGNISED BY HIS DISCIPLES. They saw Him and knew Him. His identity was manifest. No doubts existed on this subject. His countenance, mien, voice, all evidenced it. May we not also

conclude thus with regard to His saints in the world to come. Doubtless there will be an instantaneous and most obvious recognition of departed ones known in the flesh; so that separated friends and relatives will have a blissful and everlasting reunion at the general resurrection.

Learn:—

1. How sure the foundations of our faith. Christ hath died,—yea, hath risen again.

2. How ennobling the doctrine of a certain and glorious resurrection.

3. How essential the Resurrection of Christ with His kingdom on earth.

4. How connective the Resurrection of His Body the Church, with the kingdom of glory.

5. The inward resurrection of the soul, by the gracious power of the Holy Spirit, is both the assurance and symbol of the resurrection of the whole man at the last day.

## Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

### FIRST IMPRESSIONS ABIDING.

FIRST impressions are often the most abiding; in fact early instruction often gives a shape to the whole of a child's future course. The pebble dropped in the streamlet gives a different course to the river. The dew on the acorn gives a warp to the subsequent oak. A Jesuit once said, "Give me a child for the first twelve years, and I care not who takes him after that." The sentiment is extravagant, but after all there is a great deal of signification in it.—REV. B. RIDSDALE.

### GOOD PRAYERS ALWAYS ANSWERED.

"Good prayers," says an old English Divine, "never come weeping home, I am sure I shall receive either what I ask or what I should ask."

### SATAN A CHEAT.

SATAN promises the best, but pays with the worst; he promises honour, and pays with disgrace; he promises pleasure, and pays with pain; he promises profit, and pays with loss; he promises life, and pays with death.—BROOKS.

### CHRISTIAN POVERTY BEFORE HEATHEN JEWELS.

A POOR woman in India, who had embraced Christianity, was offered back the jewels and money which had been taken from her on condition that she would return to her old religion. What was her reply? It was a noble one: "No, I will not return to my old religion; I would rather be a poor Christian than a rich heathen."

## Tales and Sketches.

"He that loveth father or mother more than Me, is not worthy of Me."—MATTHEW x. 37.

In a comfortable house in one of the quiet squares of London, and in one of its upper rooms,—her own, sate a girl of about eighteen years old. It was late, the midnight hour was near at hand, but she did not care to sleep, but sate motionless, with her Bible open before her, and her hands tightly clasped. "Must I do it," she thought; "must I act contrary to my mother's advice and my father's opinion; perhaps after all it is not necessary. What shall I do? it is well for me that they do not positively say that they forbid me to be baptized, then I should never be able to decide which of God's commands I ought to keep. They said, let her do as she likes, there is no accounting for Mary's whims."

Mary's parents were Christians, but they did not seem to understand what was the force of a conscientious desire to keep *all* God's commands, and why their eldest daughter need be so particular in keeping this one. They forgot that the least of them is as important as the greatest, and that God gives His commands to be obeyed, and not to be admired and passed over. Brought up in the Church of England, Mr. and Mrs. L. had never desired to separate from it, or indeed to inquire very closely why any one had ever separated from it. They did not, certainly, assent to the doctrine of baptismal regeneration, but they had always brought their children to the font as soon as it was possible to do so, though what benefit resulted from doing so they would have been somewhat perplexed to state. They had never seen any special command of God's which had impelled them to do so; indeed they had never troubled themselves to search for one, but brought their infants to receive the rite because it was the custom of the country, and they had a general idea that it was in

some way beneficial. They were not, however, either bigoted or unkind, and resolved to let Mary go her own way,—taking care, however, that the way should not be any more agreeable than they could help.

From the time when Mary began to think for herself, she had occupied some of her leisure time in proving from the Holy Scriptures those doctrines which she had been accustomed to hear, and to which she had always assented. Not that the spirit of scepticism had pervaded her mind, but that she had realised in her own soul that God was willing and able to save her, and she therefore desired to ascertain what more there was in store for her of promises or commands. And she looked carefully for those passages of Scripture which she supposed had influenced her parents to bring her, as an infant, to receive the rite of baptism.

She found, to her surprise, that there was no command to parents on the subject, but that there was to her, as a believer in Christ, a very definite and positive command to be baptized as a profession of faith in Him.

And thus it was that she sate wrestling with herself in the silence of the night. She loved her parents dearly, and to set up her own opinion as superior to theirs seemed undutiful and unloving. "They would no longer love her as before. She could bear to be counted 'a fool for Christ's sake' by all but by them;—*must* she do it? She could not tell how deeply it might offend them. She did love her Saviour, but did He require such a sacrifice at her hands?" She took up her Bible, and her eyes fell on these words, "*Whoso loveth father or mother more than Me, is not worthy of Me.*" "Oh! my Saviour, my Redeemer, I do love Thee the best," she cried; "strengthen me, O my Lord, for without Thee I can do nothing." And she turned to her Bible again, and read

"Fear not, for I will be with you." Mary hesitated no more; she closed the book, and with one thankful look to heaven, she laid her down and slept, and awaked, for the Lord sustained her.

There was a baptism a few weeks after that in the Baptist Chapel near their residence, and among the candidates was Mary L. She went alone, for she knew no one there but the kind minister to whom she had applied for admission, and no one at home cared to take the trouble of going with her. "I shan't go to see any such fooleries," was her brother Arthur's announcement; "if Mary chooses to go and be dipped, I'd rather not be in her company." "She will catch a severe cold," said her mother.

But Mary knew she was obeying her Master's commands, and she went, calmly trusting in Him. She did not feel the water; it seemed to her almost like a dream when she heard the words, "On profession of Thy faith in Christ," &c., but her heart responded, "Yea, I do believe; Lord help Thou me never to be ashamed of Thee and Thy commands." And in the silence of her own chamber that evening, she gave herself anew and unreservedly to Him, to be His then and for ever.

Many years have passed away since that time, but Mary still looks back with a thankful heart to the day when she proved by obedience to her Saviour's commands that she loved Him better than father or mother, or anything else in the whole world beside.—B. T.

## Reviews.

*The Earthquake, in memory of departed Worth, &c. &c.* By M. B. BIRD, Wesleyan Missionary.

THIS poem narrates the horrors of the earthquake that destroyed six thousand persons at the city of Cape Haytien, and from which God preserved the writer, wife, children, and servants. Except to the author's friends, we think that now, after twenty-eight years have elapsed, the poem will not be particularly attractive. It exhibits, however, considerable talent and force.

*Autobiography of an Indian Officer.* By MAJOR H. M. CONRAN. (Morgan and Chase.)

THIS handsome volume by the author of *Life of Colonel Wheeler*, will be read with deep interest by all godly military men, and we rejoice that the British army was never richer in that class, than in our day. But this work is equally deserving of a large circulation among pious civilians.

The style and spirit is excellent throughout, and we bespeak for it a cordial and wide welcome, by Christians of all evangelical denominations. Christian life in the army must ever be full of incident,

for no where does noble and consistent religious conduct stand more prominently out, as evidencing the efficiency of Divine Grace, and commending to those without the Gospel of the Lord Jesus Christ.

*A Letter to the Right Hon. Lord Lyttleton, on Christian Union, and remarks on a Sermon in Defence of Infant Baptism.* By a LAYMAN. (Elliot Stock.)

THIS pamphlet is one exhibiting considerable ability, and both in argument and spirit reflects great credit on the worthy author. The department on Infant Baptism is extremely clever. We hope it will have a large circulation.

*A Sermon.* By the REV. J. G. GREGSON, on the occasion of the loss of the *Captain*. (Portsmouth: Holbrook and Son.)

MR. GREGSON has sought to direct the attention of his congregation to that fearful catastrophe, the loss of the *Captain*, by which five hundred persons instantly perished. The Sermon is published at a penny, and the profits are to be given to the "Captain Relief Fund."

We have received from the Baptist Tract Society the following excellent Tracts: No. (410) "Principles for Peace;"

(412) "The Richmond Calamity;" (413) "A Letter to a Daughter on Baptism, at the age of fourteen;" (414) "Importance of Right Views on Baptism;" (415) "Christianity a Divine Revelation;" (419) "Ritualists and their Deeds;" (416) "The Inspired Word of God and Infallible Authority."

*The Sunday School World.* Edited by J. C. GRAY. (Elliot Stock.)

HIGHLY favoured are the Sunday-school Teachers of this day over their predecessors. The present goodly, wellprinted, and well got-up volume, contains first-class materials for teaching, by which any labourer in the Sunday-school may render his services not only efficient but thoroughly interesting. Mr. J. C. Gray has earned the thanks of every teacher in the land. It has our heartiest best wishes.

*Nuts for Boys to Crack.* By Rev. JOHN TODD, D.D., Pittsfield, Mass. (Bemrose and Son, 21, Paternoster Row.)

THE veteran writer, who has written so much for students, parents, and the young generally, has given us a lively, charming volume that cannot fail to be popular. Its stories and incidents are, as might be expected, graphic, simple, and telling. It is printed with good large type, and nicely got up. We urge all parents and teachers to get these *Nuts* well circulated, especially during the Christmas holidays.

*Hints and Thoughts for Christians.* By the same Author and Publishers.

THIS is a companion volume to the last, but intended for older disciples. It is very suggestive in its topics. For instance, "Turning the Spy Glass," "Cutting Down Expences," "Uncle Jerry," "Giving Made Easy," &c. There are thirty-two of these chapters, short, striking, and all excellent. We are much delighted with the work, and hope it will be widely circulated.

*Joe, the Gardener, and his Pupil.* (Elliot Stock.)

THIS little volume is by the author of *Biddy, the Maid of All Work*, &c. and cannot fail to amuse and instruct its readers, whether old or young, but especially the latter, with whom *Joe* is sure to be a favourite.

*Annual Report of the Army Readers and Soldiers Friend Society*, 4, Trafalgar Square.

ABOUNDING with most satisfactory incidents, showing the thorough efficiency of this Institution for the Evangelization of the British Army.

*Quarterly Record of the Trinitarian Bible Society.* (Macintosh, 24, Paternoster Row.)

A MOST excellent number, worth ten times the penny it sells for. We wish the article "Rome the Home of Forgeries" could be distributed by hundreds of thousands.

#### PERIODICALS, SERIALS, &c.

*The Gospel Magazine* is unusually filled with evangelical good papers. *Baptist Magazine*. A superior number. The reviews always good, are especially so this month. *Ragged School Union Magazine* is true to its mission, but not equal to some of the past. *The Sword and Trowel* never fails in life, variety, and power. *Our Own Fireside*, in all its papers, exhibits rich and varied talent. We trust its circulation is as large as it deserves. *Old Jonathan* is a never-failing messenger of good things. The portrait of T. W. Hill, of Bristol, is that of a large-hearted benign Christian philanthropist. *British Flag and Sentinel* is of solid excellency, and must be a treasure to pious soldiers. *The Weekly Tract Society* have sent us No. 1143, *A Treasure Lost and Found*. No. 1149, *The Secret of Happiness*. No. 1158, *A Scene at the Fox and Geese*. No. 971, *The Railway Accident*; all of which we commend to our readers; and they have issued the following offer:—

THE WEEKLY TRACT SOCIETY. Exceptional advantages in the purchase of tracts. In consequence of the change introduced in the style and appearance of Tracts now issued by the Weekly Tract Society, it has been thought advisable to offer to the Subscribers special advantages in purchasing quantities of the old series for distribution. The following are the rates at which sorted parcels of Tracts will be sold for the next few weeks:—A Packet, containing 250 Sorted Tracts, 1s. 10d.; 500, 3s. 4d.; 750, 4s. 6d.; 1,000, 5s. These Tracts, though not issued during the present year, are suitable for distribution at all times, and are the same

as those issued to Subscribers in the usual manner. As these unusually low prices will speedily reduce the stock of Tracts on hand, and, as a similar opportunity of purchasing at such a low rate will not occur again, Subscribers are recommended to send in applications for the quantities required early, and to accompany their orders with a remittance for the amount to be expended, either in stamps or by P. O. Order, made payable to Elliot Stock, Managing Secretary, 62, Paternoster Row, London, E.C. These advantages are now extended to non-subscribers.

Mr. Shirley Hibberd's *Gardeners' Magazine* is as full and varied as ever, and must supply every want among those whom it is designed to serve. *The Christian*, Part VIII., is an overflowing stream

of gospel truths. For those interested specially in "revival work," it is a treasure, and as a family Christian periodical it must be both interesting and useful. *The Scattered Nation* gives "In Memoriam" of Dr. Schwartz, its late devoted editor, with many other articles bearing on the Evangelization of God's ancient people. We renew our warm recommendations of the *The Church*, *The Hive*, and *The Methodist Family*. *The Believer's Portion* is a very lucid and good Sermon, preached at the Baptist Chapel, Broomsgrove, by the Pastor, Rev. E. P. Barrett. "On the Lord, the portion of His people." No London publisher is on the title page. No. XI. of *Baptist History*, by Dr. CRAMP, is now before us, it is a great boon to those seeking correct information of Ancient and Modern Baptists.

## Poetry.

### THOUGHTS AFTER ILLNESS.

I THANK Thee Thou hast spared me,  
 gracious Lord;  
 That from the bed of weakness and of  
 pain  
 I am raised up, in health to walk abroad,  
 Upon earth's loveliness to look again.  
 Yes, I am spared—oh, may it be for this  
 To be a monument of love Divine,  
 And by the Spirit's power to taste the  
 bliss  
 Of knowing I am Christ's and He is  
 mine.  
 Spared once again to take my wonted  
 place  
 Amidst the busy scenes of life on earth;  
 Help me in daily life, Lord, by Thy grace,  
 To live to Thee, and prove a heavenly  
 birth.

I am restored, while others round me lie  
 Still weak and helpless, bearing suffer-  
 ing sore;  
 And spared, while others have been called  
 to die,  
 The place that knew them knoweth  
 them no more.  
 Musing on this, the searching thoughts  
 will come—  
 How if in this affliction I had died?  
 Where would my soul have been? With  
 God at home,  
 Or down where darkness and despair  
 abide?  
 Prepare me, Lord, for life or death, and  
 deign  
 To give me grace to use the Apostle's  
 words—  
 "For me to live is Christ, to die is  
 gain:  
 Whether I live or die, I am the  
 Lord's."  
 Wellingboro'. THEODORA.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. ROBERT SILBY, of Chilwell College, Notts, has accepted a unanimous invitation to the pastorate of the church, Lineholme, near Todmorden, Yorks.

Mr. Thomas Thomas (Hirwain), of the College, Pontypool, has received a unanimous invitation to the pastorate of the English church, Zion, Pontypool.

Rev. F. G. Marchant, of Birmingham, has accepted a unanimous invitation to the pastorate from the church, East Hill, Wandsworth.

Rev. A. Walker has resigned the pastorate of the church, Winslow, Bucks, having accepted an invitation from the church at Houghton Regis, Bedfordshire.

Mr. T. G. Gathercole, of Peckham, Surrey, has accepted an invitation to the church, Toddington, Beds.

Rev. W. Turner, late of Malton, has accepted the invitation of the church at Wakefield to become their pastor.

Rev. Clement Bailhache, of Islington, has been appointed Association Secretary of the Baptist Missionary Society, on the retirement of the Rev. F. Trestrail.

Mr. J. Jolly, senior student of the Baptist College, Chilwell, Notts, has accepted a most cordial and unanimous invitation to assist the Rev. T. W. Matthews in the pastorate of the church, High-street, Boston.

Rev. T. Phillips, late of Mark, Somerset, has accepted the unanimous invitation of the church at Stogumber to become their pastor.

Mr. Morgan, of the Metropolitan Tabernacle College, has received and accepted an invitation to the church, Grantown, Scotland, and has entered upon his work.

Rev. A. Wylie, M.A., of the church, Leigh, Lancashire, has resigned his connection with the same, having accepted a call from the church in Whitchurch, Salop. A farewell tea-meeting was held in Leigh on the evening of the 17th inst., at which Mr. Wylie was presented with a beautiful copy of the sacred Scriptures and a silver stand, as a token of esteem from his friends there.

### RECOGNITIONS.

ON Monday, Sept. 12th, interesting and numerous attended services were held at the Baptist chapel, Clipstone, to set apart the Rev. J. Nickalls, late of Northampton, to the pastoral office of that church, which had become vacant by the resignation of the Rev. T. T. Gough. In the afternoon an able and appropriate sermon was preached by the Rev. N. Haycroft, D.D. Above 350 persons then partook of tea, after which a public meeting was held under the presidency of the Rev. J. T. Brown. Addresses were given by the Revs. H. Varley, T. Arnold, T. H. Holyoak, — Rose, W. Clarkson, and other ministers.

Mr. F. H. Newton, late of Bury College, was publicly inducted into the pastorate of the Baptist church, West Bromwich, on Monday, September 26th. J. S. Wright, Esq. of Birmingham, occupied the chair. The newly-elected pastor then gave out a hymn; and a portion of Scripture read, and prayer offered by the Rev. H. Luckett (Independent). After a few opening remarks by the chairman, Mr. Bailey (senior deacon) stated the reasons which had led the church to invite Mr. Newton to the pastorate, and, on behalf of the church, gave him the right hand of fellowship. Mr. Newton, in responding, stated the reasons which had induced him to accept the call. The ordination prayer was then offered; and, after singing a hymn, the Rev. H. Dowson, President of Bury College, gave the charge to the minister; and the Rev. B. C. Young, of Coseley, addressed the church and congregation. Short but cordial addresses were also given by the Revs. W. Lees and E. Goodall.

BATTERSEA PARK CHAPEL.—On Wednesday, October 5, Mr. Mayers, the Metropolitan Tabernacle College, was publicly recognised as pastor of the new-formed Baptist church in that place. About 500 sat down to tea, after which was held a public meeting, at which Rev. Samuel Green, of Hammersmith, presided, and gave an interesting address. The usual devotional services were held,

after which one of the deacons made a statement respecting the pastor's coming among them; then Mr. Mayers gave an interesting account of his conversion, his call to the ministry, and an outline of his doctrinal views. The charge to the pastor was given by Rev. G. Rogers, and that to the church by Rev. J. T. Wigner. Mr. Sawday also addressed the meeting. Mr. Mayers enters upon his work at Battersea with very encouraging signs of success. The church, though only commenced a few months ago, has now fifty-four members, while the congregations on Sunday evenings overcrowd the newly-erected chapel.

On the 6th October a recognition service was held at Abingdon in connection with the settlement of the Rev. G. H. Davies. About 200 sat down to tea, after which Mr. Davies stated the circumstances which led him to accept their invitation. The Rev. S. Lepine (Independent), T. Stevenson, of Luton; W. Barnes, of Trowbridge; W. Allen, of Oxford; T. Brooks, of Wallingford; — Gilmore, of Farringdon; and — Aikinhead, of Wantage, took part in the meeting.

GLOSTER. BRUNSWICK ROAD CHAPEL RECOGNITION SERVICES.—The recognition services of the Rev. John Bloomfield, as pastor of the chapel in Brunswick-road, were held on Tuesday, 27th Sept. in the afternoon. An appropriate discourse was given by J. Russell, of Bradford. This was followed by a tea-meeting. In the evening a public meeting was held in the chapel, under the presidency of the Mayor. Amongst those who supported the new minister and the Mayor, were the Rev. P. R. Crole, J. Russell, Revs. W. H. Tetley (Coleford), J. P. Allen (Southgate street), W. Jackson (Cheltenham), H. Castle (Methodist), T. Nicholson (Ryeford), &c. The chapel was neatly and appropriately decorated with scrolls and panels bearing suitable inscriptions.

#### PRESENTATIONS.

THE Rev. J. Jackson Goadby, on leaving Leicester, was entertained at a farewell meeting, which was largely attended by friends who deeply regret his leaving the town. Mr. Goadby was presented with two purses, each containing over £60; the one was contributed by the

church and congregation, the other by ladies and gentlemen belonging to the other Nonconformist congregations of the town.

Rev. J. Green, on leaving Stogumber, Somerset, was presented by his friends with a purse containing nearly £20.

The Rev. Mr. Young, of the Baptist church, Blairgowrie, and previously minister of the United Presbyterian church, Kinelaven, was, on the 5th inst., entertained at a public *soirée*, and presented with £190 on the occasion of his being laid aside from the ministry through failing health.

On Thursday evening, 22nd October, a social meeting was held at the chapel, Newport, Isle of Wight, on account of the resignation of the pastor, Rev. W. Durban, B.A. The speeches were of the most affectionate character, and a purse of gold was presented to the retiring minister.

#### NEW CHAPELS.

NEW BAPTIST CHAPEL AT STOKE NEWINGTON.—On Monday, Oct. 3rd, the foundation-stone of the new chapel for the Devonshire-square church was laid by the Lord Mayor, accompanied by Mr. Alderman Cotton, Mr. Alderman and Sheriff Owden, and Mr. Sheriff Jones. The new site is at the corner of the Walford-road, Stoke Newington-road. The reason of the removal of the church from Bishopgate-street is, because the Metropolitan Railway Company require the ground for their Tower-hill Extension. This is one of the oldest Baptist churches in the Metropolis, having been founded about 1638. The trustees have £11,400 to expend upon the new building, ground, &c. It will probably be opened in the spring of 1871. Among those present were the Rev. Thomas Binney, the Rev. C. H. Spurgeon, the Rev. Charles Stovel, the Rev. D. Katterns, the Rev. Arthur Mursell, the Rev. T. V. Tymms, the Rev. W. Tyler, the Rev. A. McAuslane, the Rev. S. H. Booth, the Rev. R. A. Hatchard, &c. The Rev. W. T. Henderson, the minister of the chapel, made a statement about the position of his church; and addresses were delivered by the Revs. T. Binney, Charles Stovel, C. H. Spurgeon, and Alderman Cotton. A collection for the Stockwell Orphanage was made, amounting to £150.



The new Baptist chapel in Kilmarnock, the foundation-stone of which was laid in December last, was formally opened on the 30th Sept., when a sermon was preached by the Rev. Samuel Chapman, of Glasgow. In the evening a *soirée* was held in the chapel, which was well filled, Thomas Coats, Esq., of Paisley, presiding. Hitherto the Baptist congregation here, under the pastorate of the Rev. E. J. Stobo, have been without a place of worship belonging to themselves. The chapel now provided for them is a plain but very comfortable structure of Gothic style. It consists of two storeys. On the basement floor is a school-room capable of accommodating 150 children, as also a deacon's room, vestry, and other conveniences. The upper or church floor is seated for upwards of 300 people. In the back gable is a circular window filled in with stained glass of a neat design, and the other windows are filled in with ground glass.

The foundation of a Chapel School-room for the congregation gathered by Rev. J. A. Spurgeon, at Croydon, was laid by the Rev. C. H. Spurgeon, on 15th Sept. Rev. T. Binney, Dr. Brock, Jesse Hobson, and others, took part in the service. The sum of £900 is needed to enable them to open the place free of debt.

The Baptist chapel at Harold's Wood, near Romford, Essex, which has been placed by its owner, Angus Croll, Esq., in the hands of the Metropolitan Tabernacle Colportage Association, was reopened for Divine worship on Sunday, Sept. 18th, after having been closed for several years. A sermon was delivered in the afternoon by the Rev. J. F. Houstoun, of Ilford. In the evening Mr. R. Young, of Lambeth, delivered a very powerful and interesting discourse. The afternoon congregation consisted chiefly of the farmers and their families, and the labouring classes from the neighbourhood. In the evening the chapel, which will hold about 200, was filled. On Monday evening a harvest-thanksgiving service was held. The chair was taken by E. T. Stringer, Esq., of the committee of the association.

RYDE.—On Thursday, October 6th, the opening of Park-road chapel, Ryde, took place. The opening prayer was offered by Rev. G. Sparks. The pastor read the hymns. The Rev. T. W. Medhurst read

the Scriptures; Rev. H. J. Cooke offered the dedicatory prayer, and the Rev. W. H. Burton preached the sermon, which was founded on the 14th verse of the 17th chapter of Exodus. In the evening the Mayor of Ryde, G. F. Harrington, Esq., presided, and in the course of his remarks he congratulated the promoters of the enterprise upon the success they had achieved in erecting a building that had an appearance of warmth for body and soul. Addresses were then delivered by the Revs. F. Robertson, G. Sparks, R. T. Roberts, B. Browne, T. W. Medhurst, and by the pastor, Rev. W. J. Hall. A vote of thanks was proposed by the minister's father-in-law, E. Gay, Esq., of Bristol, to whom the church is greatly indebted for his superintendence during the erection of the chapel. Ryde has revived under the ministry of Mr. Hall, and the encouraging circumstances that attended the opening augur a good future for him. The attendance was good, and the collections were about £35 during the day.

On Tuesday, Sept. 27th, the foundation-stone of the South Shields Tabernacle was laid by Mrs. Archibald Stevenson, in the presence of a very large assembly. Rev. P. F. Pearce opened the service. Rev. Mr. Hanson offered a prayer. The pastor, Mr. Hillier, then gave a history of the church. Mr. Hillier then presented to Mrs. Stevenson a silver trowel and a rosewood mallet, with which to lay the stone. The lady spread the mortar, and the stone was adjusted and declared to be duly and properly laid, amidst much applause. Rev. W. Walters then delivered an appropriate address, after which the collection was made, and money was placed on the stone; the whole amounted to £37. The Rev. S. Chester pronounced the benediction. A large company adjourned to the old chapel, where tea was provided. After tea a public meeting was held, presided over by Mr. Alderman Imeary. The South Shields Tabernacle is to hold 800. The whole is to cost £2,000, and above £500 have already been collected.

NEW CHAPEL AT HIGHBURY-HILL.—On Wednesday, October 19th, the memorial-stone of a new Baptist Chapel, at Highbury-hill, was laid in the presence of a large number of persons, the masonic portion of the ceremony being performed by the Rev. W. G. Lewis, president of

the London Baptist Association. The site on which the new chapel is being built is closely adjoining that of Highbury Training College, and in the midst of a new neighbourhood, which has sprung into existence within the last few years, and is being rapidly covered with houses of a superior description. The new building will be plain in appearance, but with schoolrooms and suitable offices attached. The minister appointed to the new chapel is the Rev. J. Culross, D.D. Among those who took part in the ceremony were the Revs. W. Brock, D.D., J. Edmond, D.D., J. Hobson, C. Bail-hache, S. H. Booth, L. Wiseman, G. T. Perks, W. J. Tweedie, T. V. Tymms, R. N. Young, &c. In the evening a service was held at the Highbury Wesleyan Chapel, the sermon being preached by the Rev. Dr. Brock.

#### SERVICES TO BE HOLDEN.

TRINITY CHAPEL, BEXLEY HEATH.—Rev. C. H. Spurgeon will give his lecture on "Candles," on Thursday evening, November 3, at 7 p.m. The proceeds towards the liquidation of the Chapel Debt.

#### MISCELLANEOUS.

BAPTIST UNION.—The autumnal meeting was held at Cambridge during the week ending September 22nd, under the presidency of the Rev. W. Robinson. After a devotional service, the Rev. the President of the Union delivered a long and able address on the history and present prospects of the Baptist denomination. The secretary then read the report from the committee. The Rev. J. Jackson Goadby having read a paper on "The Influence of Business on the Christian Life," and a vote of thanks having been passed to him by acclamation, Mr. W. S. Aldis, of Trinity College, Senior Wrangler, and First Smith's prizeman in 1861, in an exhaustive speech, moved the following resolution, of which he had given notice:—"That in the opinion of this Union, no settlement of the question of tests in the Universities of Oxford and Cambridge will be complete or permanent which does not include, in addition to the provisions of the Bill introduced last session, the abolition of the necessity of taking orders as a condition of acquiring or holding any office or emolument in the

Universities of Oxford and Cambridge, and the colleges thereof respectively, and that this resolution be embodied in a memorial to her Majesty's government." A letter was read from the Rev. G. Gould, of Norwich, and the Rev. Hugh Stowell Brown, of Liverpool, offering a gold medal worth £10 to be competed for at the next autumnal session for the best essay on Justification. From the report of the Pastors' Income Augmentation Society, it appeared that forty-seven churches contributed less than £10 each. Only twenty of the forty-seven churches gave their pastors less than £120 a year. It was agreed that the money in hand should be divided among these twenty churches. Dr. Brock moved, and Mr. Anstie, of Devizes, seconded the following resolution, which was adopted:—"That this Session learns with satisfaction that a society has been established to aid churches in providing an honourable maintenance for their pastors, and earnestly commends it to the confidence and liberal support of the denomination." Upon the subject of Home and Irish Church Missions, the Rev. C. H. Spurgeon said, if the villages were neglected, they would become hotbeds of vice in the country; and that we ought to do what we can for Ireland in atonement for the wrongs we had done her. A resolution calling upon all Non-conformists to support those candidates for Parliament who will pledge themselves to sustain the principles of religious equality was adopted. One speaker spoke against the establishment of Educational Boards, and said he preferred paying a church rate to a school rate; and another advocated the retention of the Bible in the day schools. A public dinner and tea were held in the Guildhall, and in the evening there was a large meeting in the same place, at which Mr. Spurgeon, Mr. Rees, of Sunderland, and others spoke. The Rev. Charles Birrell, of Liverpool, is appointed chairman for next year.

LONDON BAPTIST ASSOCIATION.—The quarterly meeting of this association was held on Tuesday, October 11th, at Upper Holloway Chapel. The ministers met in good numbers in the morning, when, after devotional service, a paper was read by the Rev. J. Clifford, M.A., on "The Secret of a Joyful Ministry," followed by a very useful discussion, after which dinner was served in the schoolroom. In

the afternoon, the pastors and delegates met for the transaction of the customary business of the association. In the absence of the President, the Rev. F. Tucker, B.A., vice-president, occupied the chair during the day. The minutes of the last meeting having been read and confirmed, it was resolved that the resignation of the church at Penge, with its pastor, J. M. Cox, be accepted. It was agreed that Monday, the 7th of November, be set apart for special prayer of the churches of the association, the meetings to be held at the Metropolitan Tabernacle, the Lord's Supper being observed in the evening. In the evening addresses were delivered by Revs. Dr. Brock, E. Medley, B.A., and C. H. Spurgeon.

**THE BAPTISTS IN NORTHUMBERLAND.**—The Baptists have commenced evangelistic work in the county of Northumberland. The Rev. J. Deane, formerly a student at the Metropolitan Tabernacle College, has been appointed by the Northern Baptist Association to labour in the district. Mr. Dean will take up for the present Alnwick, Morpeth, Rothbury, Felton, and places adjoining. It is intended to employ a second evangelist as soon as possible.

**LAKE ROAD CHAPEL, LANDPORT, PORTSMOUTH.**—On Sunday evening, September 18th, Rev. T. W. Medhurst preached a special sermon on the loss of H.M. ship *Captain*, from Isaiah xxiii. 4, "For the sea hath spoken, *even* the strength of the sea." A collection, which realised £22, was made at the close, on behalf of the sufferers. On Sunday, October 9th, the anniversary sermons were preached by the Rev. E. G. Gange, former pastor of the church, but now of Broadmead, Bristol. Collections, £23 12s. On Tuesday evening, October 11th, the annual tea and public meeting was held. A very large number of friends sat down to tea, which was sumptuously provided by the ladies of the congregation. At the public meeting, the spacious chapel was filled in every part. Rev. T. W. Medhurst, pastor of the church, presided, and suitable addresses were given by Revs. R. Y. Roberts, J. H. Cooke, E. G. Gange, Charles Room, and J. Eames. During the evening, several anthems were very correctly sung by the choir. The meeting was considered by all present to be of a most encouraging character.

The English Baptist chapel, Cranoc-street, Pontypool, having been closed for more than twelve months for repairs and for the erection of side galleries, was reopened on Sunday, Sept. 11, when sermons were preached by the Rev. E. Thomas and the Rev. J. W. Lance, both of Newport. The opening services were continued during the two following weeks, when the Rev. Dr. Thomas, President of the Baptist College, Pontypool, and the Rev. E. G. Gange, of Broadmead, Bristol, took part. The collections exceeded the most sanguine expectations, considering the depressed state of trade in the neighbourhood. The total amount of the collections at the opening services was £136, which, with £100 previously collected, and an additional £100 promised by a few friends, amount to £336. The cost of the alterations will be about £1,050. The chapel is a handsome structure in the Grecian style of architecture, situated in the centre of the town, and is capable of accommodating about 600 persons.

The Baptist chapel, Kilmington, Devon, having been renovated, at the expense of a benevolent gentleman, who lately worshipped at the chapel, but has now left the neighbourhood, to reside in Somersetshire, was reopened on the 13th inst. A tea was provided, and a large party partook of it. The public meeting was presided over by the pastor, and interesting addresses were delivered by the Revs. B. P. Erelbach, W. Lance, W. Evans Foote, J. Ross, T. Handford, and Messrs. R. Rippen and J. Cayford.

**GLASGOW.**—The South Side Baptist church (A. Macfarlane, pastor,) has increased to such an extent, that our present place of worship is too small. This church was, for upwards of forty years, under the pastorate of the late Mr. McLeod, author of the "Cherubim and Apocalypse," &c.

We have secured a commanding site for a new place of worship, but as we are comparatively poor, we appeal to Christian friends outside to help.

The population of the South Side is considerably over 100,000, and we are the only Baptist church in the district.

**ASHMORE GREEN, TEA MEETING.**—For the benefit of the Sunday-school, a tea meeting was convened in the above village on Tuesday evening, Sept. 27, when lively addresses were delivered by

the Rev. J. E. Cracknell, Mr. Terry, Mr. F. Chivers, and Mr. C. Gee Taylor. Many years have passed away since Mr. Thos. Clayton, of Newbury, first visited this village, when he not only wept and prayed over it, but at once began showing the people the way to heaven through Christ. The good of his labour was soon visible, when he bought land, and by his own exertions and the help of kind friends, a neat chapel was built, and made over by deed to the Baptist church at Newbury. It is well attended, and upwards of forty children attend the Sunday-school. "Whatsoever ye do do it heartily as to the Lord, and not unto men."

A large and interesting meeting was held in the Baptist chapel, Truro, on Thursday evening, Sept. 15th, to celebrate the removal of a debt which has been on the chapel since its erection some twenty years ago. Much satisfaction was felt, and the hearty thanks of the meeting were given to the friends who so liberally contributed the amount required. The chair was taken by Mr. G. E. Rees, pastor of the church, and speeches were given by Revs. Wm. Thompson (Tregony); S. Mann (Penzance); Mr. R. B. Parkin (a deacon of the church), and several ministers of the town,

**SALEM CHAPEL, BOSTON ANNIVERSARY SERVICES.**—On Sunday, Oct. 2nd, two sermons were preached by the Rev. W. Chapman, of Louth. On Tuesday, Oct. 4th, the annual tea meeting was provided and attended by 300 persons. The platform meeting was a very large one, many being present who were not at the tea, and was addressed by the Rev. Giles Hester (of Sheffield) and other ministers. The pastor, the Rev. J. K. Chapelle, presided. The church was established 1770, and the chapel was built in 1800, and opened by Andrew Fuller and Mr. Ryland. During the past year the chapel has been thoroughly repaired and painted, and a new stove and harmonium have been added.

**BEXLEY HEATH.**—On Tuesday, October 4, the Rev. H. Varly preached the anniversary sermons, afternoon and evening. The attendance was good, and the occasion was one of great spiritual profit to all who were assembled. The day will be one long to be remembered for the deep spiritual power and unction of the word. May the great Head of the Church

grant it may be attended "with signs following."

**HISTON.**—The twelfth anniversary services of the opening of the chapel were held here on Wednesday, September 14. In the afternoon, at three, a sermon was preached by the Rev. James Smith, of Redhill. A public meeting was held in the evening, under the presidency of the pastor, when encouraging and profitable addresses were given by Messrs. W. Piggott, J. Robinson, of Landbeach; Donaldson, of Cambridge; Doggett and L. Wright, of Histon; and also by James Smith.

**PENGE TABERNACLE, MAPLE-ROAD, S.E.**—On Sunday, September 25, sermons were preached at the above place of worship by Captain R. J. Horeton, R.N. and F. W. Lloyd, Esq. Collections were made on behalf of the incidental fund. And on the day following a tea and public meeting was held to commemorate the first anniversary of the Sabbath-school. A goodly company of friends partook of tea, after which they adjourned to the Tabernacle to hold the public meeting, presided over by Captain Horeton.

## BAPTISMS.

*Aberchirdee*, Banffshire, N.B.—Aug. 7, One; Aug. 13, One; Oct. 8, Two, by J. Rae.

*Birmingham*, Yates-street.—June 26, Two; Sept. 25, Six, by G. H. Malans.

*Bexley Heath*, Trinity Chapel.—Sept. 28, Four, by W. Frith.

*Boston*, Salem Chapel.—Sept. 17, One, by J. K. Chappell.

*Chatham*, Enon Chapel.—Oct. 2, One, by H. F. Edgerton, of Tring.

*Coleraine*, Ireland.—Sept. 25, One, by Alexander Carson, M.A.

*Cottenham*, Ebenezer.—Sept. 28, Four, by G. Pung  
*Dunfries*.—Sept. 2, One, by J. Rae.

*Dorchester*.—Sept. 25, Four, by J. E. Brett, pastor  
*Jarrow-on-Tyne*.—Aug. 24, Two; Oct. 12, Three, by W. Banks.

*Landbeach*, Cambs.—On Sept. 26, Two, by Mr. Wm. Piggott of Histon, for the pastor, J. Robinson.

*Leeds*, York-road.—Sept. 25, One, by J. Compton, the pastor.

*Middleboro'*, Park-street.—Sept. 25, Seven; 29, One, by W. H. Prier.

*Metropolitan District*—  
*Deptyord*, Olivet Chapel.—Jan. 26, Six; March 23, Seven; Oct. 30, Five, by D. Honour.

*Cotton-street, Poplar.*—Oct. 6, Five, for the newly formed church, Douglass terrace, Cubitt-town, by J. Wilson, of Metropolitan Tabernacle College.

*Metropolitan Tabernacle.*—September 26, Fifteen; 29, Fourteen, by J. A. Spurgeon.

*Monkwearmouth.*—Sept 1, Ten; Oct. 5, Nine, by E. S. Neal.

*Suanbourne, Bucks.*—Sept. 25, Five, by W. V. Young.

*Stratford-on-Avon.*—Oct. 5, Two, by Edmund Morley.

*Suaghham, Norfolk.*—Feb. 3, Six; June 2, Two; July 3, Four, by T. A. Williams.

*Yarcombe, Devon.*—Sept. 25, Four, by W. Fry.

## RECENT DEATHS.

On October 7th, 1870, at his residence, in Union-street, Huddersfield, William Brook, at the advanced age of 81 years. Though in humble life, yet a man deeply respected and well known by that circle of society in which he moved. For fifty-four years he has been an active member among the Baptists. For the last eighteen years he was an ardent worker, and

one of the chief active supporters of the Baptist interest at Hillhouse, near Huddersfield, where worship is conducted from week to week in a cottage engaged for the purpose. The regularity and punctuality of his attendance at this humble place of worship up to within a few months of his death was all but constant; so much so, that it became proverbial for his friends, on perceiving him absent for a Sunday, to remark, "William is ill." His memory, which remained good to the last, was most remarkable. He could repeat passages of Scripture by the half-hour together. In fact all the principal parts of Holy Writ seem to have been at his command. It often fell to his lot to have to officiate for an absent preacher; but in William Brook they had an able substitute, for he was always prepared with an ample supply of Gospel truths from the Book of Life. His end was peace.

On the 6th August, Joseph Cox, P.M., Forbes, Australia, aged 40, second son of the Rev. John Cox, of St. Mary's Cray, Kent.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from September 20th to October 19th, 1870.*

£ s. d.		£ s. d.		£ s. d.	
A Thankoffering from		Per Mr. G. Aubrey		H. and H. P. ... ..	0 10 0
W. L. ... ..	1 0 0	Goosehill ... ..	1 2 6	A Friend in Scotland	20 0 0
Mr. A. J. Ashworth...	0 10 0	H. O. ... ..	1 0 0	Coll. at Broughton, per	
Mr. G. Goldston ...	2 0 0	The Misses Dransfield	2 2 0	Mr. Asquish. ... ..	1 2 0
Mrs. Hull ... ..	1 0 0	Mrs. Simmonds ...	0 10 0	Cornwall Road, Brix-	
An Old Student ...	0 5 0	Mr. Badget ... ..	10 0 0	ton, Sunday-school,	
Mr. May's collecting		Mr. Foster ... ..	0 10 6	per Mr. Asquish. ...	0 18 8
box ... ..	0 12 6	A Devonshire Widow,		R. W. ... ..	1 0 0
H. A. ... ..	0 2 6	per Rev. W. C. Bun-			
Mr. W. Edward's col-		ning ... ..	0 5 0	Weekly Offerings at	
lecting box. ... ..	0 5 6	Mrs. Bickmore and		Metropolitan Ta-	
Coll. by Miss Jeph...	1 5 0	Friends ... ..	2 0 0	bernacle, Sept. 25	49 2 11
Mr. W. E. Beal ...	1 1 0	Mr. W. Latimer ...	0 5 0	" " Oct. 2	37 1 2
A. B. C. ... ..	5 0 0	Miss Maxwell ...	0 5 0	" " "	9 36 7 0
Mr. James Bass ...	2 0 0	Mr. C. Berry ... ..	0 8 0	" " "	16 27 6 2
A Christian Servant.	0 5 0	Mr. W. A. Butterworth	1 1 0		
Mr. Booth ... ..	1 0 0	A. B. ... ..	2 10 0		
					<u>£211 15 5</u>

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

CHARLES BLACKSHAW.

“LOVELY, BUT LACKING.” \*

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

“One thing thou lackest.”—Mark x. 21.

THOUGH the Gospel of Jesus Christ most certainly addresses itself to the vilest of the vile, it is not exclusively to such that the message of salvation is sent. There are indeed no characters so far gone in vice that the Gospel does not speak to them. However abandoned they may be, still is this inviting voice sent to the very chief of sinners—“Come to Christ and live.” But the Gospel, with equal affection, addresses itself to those who are not upon any common estimation to be numbered with the chief of sinners, to those whose moral integrity has been unimpeachable, whose outward propriety has been scrupulous, whose lives in all their domestic and social relations have been commendable. There are always some such individuals in our congregation. We are very thankful that there are. We have an invitation for them as frank, as honest, and as earnest, as for wanton sinners, heinous transgressors and hardened criminals, and our sincere desire is that such may be saved, for we believe that they also will make illustrious trophies of Divine grace, when grace decides them to decide for Christ.

Amongst us we have a large number of most hopeful people, to whom it may be said—“One thing thou lackest.” *A word of congratulation to you, that you only lack one thing*; then I propose therefore first, *a warning because you do lack one thing*; and after that *a few words of instruction to show how this one lack may be supplied*. May God grant that His power may rest upon His Word, so that you may lack the one thing no longer.

I. First, then, this is A WORD OF CONGRATULATION.

Let us take this young man's case as descriptive of that of many here present. *He did not lack morality*. He could say, “All these things have I kept from my youth up;” nor did the Saviour tell him that he was uttering a falsehood, He looked upon him and loved him, which He would not have done if he had been a wilful liar. No, he had been neither unchaste, nor dishonest, nor profane. He had been all that could be desired in these respects. I congratulate you if such is your case. It will save you from a thousand sorrows to have been kept from those grosser sins. You have not formed habits which will lead you in after years into temptation. You have not formed associations which it will be difficult to break. You have not learned words, and phrases, and sentiments which will defile your memory in after days, even though you should live to hate them. I thank God that you have this privilege; that it cannot be said of you that you lack in morality.

Nor was this young man's lack *that of outward religion*. We are told—I think it is by Luke or Matthew—that he was a ruler; that is to say, as we read it, a ruler in the synagogue. He was one who had taken office amongst his co-religionists, and had even presided in their religious assemblies. He was a young man, recollect, and it is not often that young men attain to such a position, so that he must have been not only scrupulously excellent in his conduct, but he must have been regarded by all who knew him as remarkably religious at heart; indeed, when

he knelt down before the Saviour, when he addressed Him as "Good Master," he showed that his outward habits were of a religious cast. And so I congratulate some of you that you love the place where Christians meet, that in their sacred songs you take an interest, that their Holy Book is a book not altogether unread by you, that you would be grieved if you could not go up to the assembly of God's people. I am glad that, as touching these things in your outward regularity, some of you might even put others to shame who are further advanced than you in spiritual things. You do not lack for morality; you do not lack for the outward part of religion.

Nor can I suppose that this young man lacked a *becoming respect for whatsoever was pure and lovely and of good report*. His addressing our Lord by that remarkable title which was not used by Jews even to their Rabbis, showed how he looked upon the Holy Christ with a profound awe. He did not perceive His Deity, but what he did perceive of His matchless goodness he deferred to. And it is so with you, my friend. You never utter an opprobrious word against God's people. You would be very grieved to hear them evil spoken of. You love the ministers of Christ. There is no company that pleases you better than the company of the people of God. You have religion; you have a respect for that part of religion which as yet you do not possess. You wish you had it. You envy those who have it, and would wish to be the meanest of them all if you might but have a part amongst them. I congratulate you upon this. I thank God concerning you. Looking upon you, I feel as Jesus did, that my heart loves you, and I fain would that you had the needful supply of that thing which you still lack.

This young man did not lack *orthodoxy*. He was no doubter, sceptic, or professed infidel. He said: "What must I do that I may inherit eternal life?" He believed in eternal life. He was not one of those Sadducees who say that there is no resurrection, neither angel nor spirit. He venerated the grand old truths of his father's religion; he was a firm believer in the orthodox faith. And so with you. You have never yet dared to doubt the Word of God, and as far as you have learned its meaning, you hold that meaning in the most solemn respect. You would not for the world be found a heretic. You would not wilfully call in the existence of God, the deity of Christ, the atonement by blood, or any other of the essentials of our most holy faith. As far as your head is concerned you are clear enough about these things. I thank God for this, for it is a grand escape from a pestilent evil. It is hard to get a man's conscience sound who has gone through the great dismal swamps of infidelity. After once listening to the vile suggestions of ungodliness, or reading such infamies as come from the pen of a Tom Paine, the soul seems as if it never could get clean of the corruption. It is such pitch; it sticks to one's hands; and though one take to himself nitre and much soap, yet shall he scarce cleanse himself from the defilement. You have not acquired that taint of your moral constitution. Thank God for it. I bless God that, in His abundant mercy, you do not lack for a knowledge of the faith and a degree of belief in it.

Nor yet, my dear friends, did this young man lack *sincerity*. I have noticed some expositors speaking of him as a hypocrite, but he was as far away from being a hypocrite as the North Pole is from the South. He was transparent in all he said. Even that little bit that looks like boasting—"All these have I kept from my youth up," shows how ingenious the man was. A man who was not sincere would have minced a little, and kept back an expression so complimentary to himself. He was the very mirror of candour; and so are some of you. You have not learned the ways of craft. You do not assume to be what you are not. Though you mix with God's people, yet you have not ventured to proceed to baptism without faith, nor do you dare to come to the Communion Table because you fear you have

not fellowship with Christ. You prove your sincerity in many ways, and upon this again I congratulate you, and thank the God of mercy.

This young ruler, moreover, did not lack *for zeal*. The way in which he came to Christ showed his ardour. He came to Him running, and fell down before Him, saying, "What must I do to inherit eternal life?" You, too, have a zeal for God, though not according to knowledge. If the Holy Spirit shall but teach you what the one thing is that you are lacking, I believe you will seek after it. I trust you will. At any rate, up to the measure of your light you have been up till now quick, and zealous, and desirous to do what you could.

This young man also *was exceedingly thoughtful*. Half the battle with many men is to make them think, even if they think wrongly. It is almost better for them to think in the most crooked manner than not to think at all. The men least likely to be saved are those who go about their business or their pleasures, and will not imagine that they have time for thought. But here was a thoughtful man. He had studied the law, and had tried to keep it. He was now something more than thoughtful; he was anxious. "What lack I yet?" as if he felt there was something he did not know, and he would fain know what it was. He was not so self-righteous as some have fancied he was. He had a self-righteous head, but he had a seeking heart. His head made him think that he had kept the law, but his heart told him that he had not, for he said, "What must I do to inherit eternal life?" which he would not have said if he had believed that he had religion enough to inherit it. He said,—"What lack I yet?" which I think he would not have said if he had not known that he did lack something, though he knew not what. I am thankful,—I am again thankful to God, and I congratulate you, my dear hearers, if you are something in the same position, if you can honestly say, "I have tried to do what I can; I have sought to do as far as my light guides me; I do not believe I am saved, but I wish I were; what is it—what is that secret something which can fill the aching void within my heart? What is that which can give me rest, for rest as yet I do not possess?"

Once more, this young man did not lack *for willingness*; at least *he thought he did not*. He believed himself willing to do anything, to give anything, to suffer anything, if he might but be saved. So also do some of you. You would stand up in the congregation to-night and say, "The Lord knows there is nothing within my reach that I would not do, there is nothing under Heaven that I would not bear, if I might but inherit eternal life." But perhaps, like this young man, you do not know your own heart, and if Christ were to try you with some searching precept, you might, like him, go away sorrowing. But, at any rate, as far as you know, you are willing, and I am glad of this, and thankful that all these points are in you. Though you do lack, yet you do not lack any of these, but lack something else.

The fact is, this young man *lacked knowledge*. He did not know the spirituality of the law. He had never been taught that the law concerns our glances, our thoughts, and our imaginations. He supposed he had kept the law, because he had not committed any act of adultery, or of theft; nor had he spoken the thing that was not true. He did not know that an unchaste glance, or a causeless hatred, or a covetous desire, breaks the law of God and betrays the sin that lurks in the breast. He did not know that, and perhaps some of you do not know it. Oh, that you may be led to know it. May God not only make you know it as a matter of knowledge, but understand it as a matter of conviction deep written in the conscience. And he did not know the plan of salvation. The question, "What must I do to inherit eternal life?" showed that he did not know that salvation is not by doing, but by believing; not by our works, but by a simple trust in Jesus. This was a great deficiency; though he was a model of uprightness in a hundred interesting points which we cannot now stay to discuss, he was wanting in a



matter of vital interest to his immortal welfare. In that he was just like many of you. With looks of love and pity, with feelings of tender regard, but deep anxiety, we turn to you therefore with this reflection, "One thing thou lackest."

II. And now we shall change the note. THIS TEXT HAS A WORD OF WARNING.

"One thing thou lackest." What was the one thing that this young man lacked? *It was the full surrender of his heart to God in Christ.* He had not done that. Our Saviour gave him, therefore, a command which tested him. He bade him go, sell all that he had, and distribute it to the poor. This is not a command which He gives to all men, but He gave that particular command to that particular young man, according to his particular circumstances, because He saw that he was not the man that could endure to be poor. He saw, too, that he had made his riches his idol. He was a gentleman; he was a man of great possessions. He does not seem to have been a niggard. He could hardly have been a ruler of a synagogue, one would think, if he had been. But still, he had a great liking for position. He was a gentleman, and there are a great many people who would sooner be gentlemen than they would be saints, and sooner be thought to belong to the upper and respectable circles of society, than they would be thought to be devout and holy. This young man would have liked to have been both, but the Saviour, seeing that his wealth was in his heart, and that he had loved it better than he did his God, said to him, "Part with your wealth; for if you are decided for God, and your heart is wholly His, you will prove it by the readiness of your obedience." Here, then, was the thing he lacked,—he lacked the full surrender of his heart to God's will, and so he went away sorrowing, for he had great possessions.

This lack of the full surrender of his heart to God's will made him shun the reproach of being a follower of Christ. Hence, though he would call Christ "Good Master," he would not turn and follow Him and learn of Him. So the Master said, after He had bidden him sell his goods, "Take up thy cross;" that is to say, "Come out and confess Me; having done as I bid thee, then come and say, 'I am a disciple of that Man who is despised and rejected; I will follow Him to prison and to death, and I will preach His Word though I be put to death for it; I will take up my cross.'"

Christ knew that the one thing he lacked was the full-giving up of his heart to God, and therefore he said: "Follow Me, for if you really do love God, you will follow His Son; if your heart is fully given to God, you will be willing to be obedient to Christ, to take Him for your Leader, Master, Saviour, Guide, Friend and Counsellor." Now, in this the young man failed. He could not so give himself up wholly to God; he could not, at that time at any rate, so give himself up as to be completely Christ's servant. Now, no man who fails in this respect can enter heaven. Christ will save you, but a part of the agreement on your part must be this: "Ye are not your own, but are bought with a price." If you would have Christ's blood to redeem you, you must give up to Christ your self,—your body, your soul, your spirit, your substance, your talents, your time, your all. You must from this day be Christ's servant come what may. If persecution should arise, you must be willing to part with all that you possess, with your liberty, with your life itself, for Christ, or you cannot be His disciple. He may never call you literally to sell your goods and distribute all, but He does call you to own that your goods are not your own, but His; that you are only a steward, and must be willing therefore to give to the poor and to dedicate to the honour of His kingdom such part as shall be meet and right of all that you have, not as though you were bestowing anything of your own, but only as yielding up to God what belongs to Him. He claims that you do now make over, if you would be saved, yourself and everything you have by an indefeasible title-deed to the great Lord of all whose you must be. If you would be saved by the blood of Jesus, you are not from this day to choose your own

pleasures, nor your own ways, nor your own thoughts, nor to serve yourselves, nor live for yourselves or your own aggrandisement. If you would be saved, you must believe what He tells you, do what He bids you, and live only to serve and honour Him. I am ashamed to have to say that a great many Christian professors seem to be false to this their agreement, but, as my Lord will take no less, I dare ask no less of you. It seems to me all too little. He has bought us, not with silver and gold, but with His own precious blood. Surely, then, we should be quite willing to say,—

" 'Tis done, the great transaction's done,  
I am my Lord's, and He is mine."

What you keep to yourselves you shall lose, but what you give to Him you save and gain. Your treasure on earth the moth shall eat, and the rust corrupt, but your treasure in His keeping no moth shall ever fret nor canker ever devour. All is safe which is given up to Christ; that which is kept back from Him, whatever it may be, shall prove a curse to you. Say then, my dear young friend, with all your excellences, do you lack the giving up of your heart, the full giving up of yourself to Christ? Oh, I am grieved that you should lack it; I am indeed grieved that you should lack it! I would like my Lord to have such a bright gem as you to glitter in His crown. I would like the Good Shepherd to have so dear a lamb to carry in His bosom. What, shall so fair a flower shed its fragrance for his enemies? Let the Saviour take it and wear it in His bosom; He is willing; may His grace take it to-night. One cannot bear that you, that you, having so much, should lack but one thing. If you lacked all, that were grievous, but lacking but one thing, oh, why should not that lack be made up? God grant it at once. To miss of heaven! I cannot bear to think that you should, when you really are so sincerely anxious about it. To have such desires, and to be so fervent, too, and yet not to give your whole heart to my Lord? Poor things are desires if they get no farther. Desire will not quench thirst, neither will it stay hunger. Thou must take Christ and live on Him, or thou shalt die. To think, dear friends, that some of you should miss heaven through your wealth! Why need it be? And yet often it is so. The rich will not go to hear the gospel as the poor will; and when they hear it, there is often so much care about their extensive business, or, on the other hand, there is so much attraction in that circle of gay and thoughtless friends, that it is hard for them to be saved. Oh, what a pity that the mercies of God should lead you to hell, and that riches here should all but involve you, or altogether involve you, in eternal poverty hereafter! God of His mercy prevent it, that you may yet be saved.

The sad thing to remember is, that you who lack one thing, in lacking that one thing lack all; for though I congratulated you that you had morality, that is poor stuff when it has no foundation in love to God. Your sincerity, methinks I must suspect that it is exhausted, if after having been told the way, which is simply to believe in Christ and give yourselves up to Him, you now refuse. Yes, and all the good things which I have strung together with words of congratulation are but as the colours of a bubble that shall pass away, except you have this one thing. The one thing is like the unit set before many ciphers which will make them into a great amount, but without the one figure first, all those ciphers will stand for nothing, many as they are. If by the grace of God in your heart, and the exercise of a living faith in the dying Saviour, you give yourself wholly up to God, then every good thing, and lovely thing, and thing of good repute, shall be embalmed and preserved; but without this, they shall be like faded flowers, fit only to be cast behind the wall or to perish on the dunghill.

### III. Lastly, we shall give you A WORD OF DIRECTION.

If thou wouldest inherit eternal life Christ's direction is—"Sell all that thou hast, and give to the poor." Now, what did He mean by that? We shall read it three ways, and very quickly. First He meant in the young man's case—"Give up thine idol." His was wealth. He means the same kind of trial for you. Give up your idol. What is it? I pause. You may look; but I am sure that if you are not loving God you are loving something else; and whatever it is that you love better than God is your idol, and you are an idolater, and that idol must fall to the ground if Jesus is to be all in all. You cannot serve two masters, and whatever your present master is he must turn out, that Christ may come in.

"Sell all that thou hast." Well, that means another thing as I read it, that is—consecrate your *all to God*. How can you expect, if you withhold and keep back part of the price from God, that He should accept you, and save you by Jesus Christ. Nay, come, poor guilty sinner, and wash in the purple stream that flows from Jesu's heart, and then say in return—"My Lord, since Thou hast thus redeemed me—

"All that I am, and all I have  
Shall be for ever Thine,  
Whate'er my duty bids me give,  
My cheerful hands resign;

"And if I could make some reserve,  
And duty did not call,  
I love my God with zeal so great  
That I must give Him all."

The third reading of this passage will be—*give up your hindrances*. This young man's hindrance was his possessions, and it was better that he should relinquish his possessions, and be saved, than be hindered by his wealth. What, my dear friend, is your hindrance? Give it up; give it up; give it up! Oh! I know some of you that are hindered by bad company. You are often impressed; but it is all blown away by those merry men whose merriment is tinged with lasciviousness. Give them up. Will you give them up, or give Christ up? Which shall it be? You remember in John Bunyan's *Life* he says that one Sunday, when he was playing on the village green at a game of cat, he was just about to strike the cat when a voice came to him from heaven, and said—"Wilt thou have thy sins and go to hell, or leave thy sins and go to heaven?" And he stood there in the midst of his companions and paused, and they could not think what ailed the tinker while he was disputing in his mind which it should be, Christ and heaven, or his sins and hell. Now, whatever your hindrance is,—if it be money, if it be anything,—whatever it is, give it up. If it be thy right hand, thou hadst better cut it off, and cast it from thee, than having it enter into hell. If it be thy right eye, 'twere better for thee to pluck it out, than having two eyes to be cast into hell fire. That is the cry of the text to-night—down with your idols; give up your all; cast away your hindrances, and come to Christ and trust Him. That is the first word of instruction.

But the second instructive word is—"Take up thy cross." That means, *profess Christ*. You have a notion perhaps, some of you, that you will sneak into heaven as secret Christians. Take care that you do not find yourselves at another gate than the gate of pearl, if you try that. Christ came not to save those cowardly souls who will not own Him. His own words are—"He that denieth Me before men, him will I deny before my Father who is in heaven." Ashamed of Jesus! Ah! then, remember those words—"The fearful and unbelieving"—the fearful—that is those who are afraid to own Christ as their Master—"shall have their portion in the lake

that burneth with fire and brimstone, which is the second death.” I pray you, then, if you are Christ’s, confess Him, own Him. Confess that you are His; take up your cross. *Take up the Cross*—that is, *endure His reproach*. You would not like to be called a canting Methodist, or Presbyterian, or some other ugly name. Ah! but, my dear friend, if thou wouldest have Christ’s Crown, thou must have Christ’s Cross; and he that is not willing to be sneered at with Christ, cannot reign with Christ. And what if they do sneer at thee? If that be thy cross, take it up. What higher honour can a man want on this side heaven than to be called a fool for Christ? I wot the day shall come when angels shall envy the men that were permitted to have the privilege of suffering for Christ. You know the old story of Henry the Fifth, when, in view of a battle, it was said he wanted more men, and he replied that he did not wish for more men, for

“The fewer men the greater share of honour;”

and he pictured the day when

“Gentlemen in England, now a-bed  
Shall think themselves accurs’d they were not here.”

Truly, if you could escape rebuke and persecution, you might well be grieved to think that you went to heaven by so mean a way. Be willing, then, like a brave spirit, to take up the Cross and carry it, counting the reproach of Christ greater riches than all the treasures of Egypt. Take up your cross,—that is, *trust in the Cross*,—grasp it as your only hope; let the atonement which Jesus made by His death, be the delight of your soul, and ever from this day boast therein.

The last word of direction was—“*Follow me.*” Christ said, “*Follow Me.*” He meant, did He not, confide in Me? as a confiding sheep follows its shepherd, so follow Me. He meant “*Obeys Me*”; as the servant follows where the Master leads, so track My footsteps, and let My example be your rule.” So Jesus says to you also—“*Persevere in following Me*; never cease so doing; follow Me right up to My throne, and there rest with Me.”

Listen, then, each of you here present, who have only one thing that you lack. Will you now—may His Holy Spirit make you—give up the world and all it offers you; give up sin and all its fascinations; and close in with God in Christ, and give your whole heart to Him? Multitudes, multitudes in the valley of decision. There is a valley of decision to us all, when we are either left to our own wills to decide for evil, or the grace of God makes us decide for Christ. The cry is heard in this house to-night—“*Divide, divide.*” Those who shall say “*aye*” within their hearts take their place with Christ; but those who are of the noes,—those who give the negative to the command of Christ,—let them, at least, know what they are doing; and if they will go the downward road, let it be with their eyes open that they may know where they go. But, oh! say not “*No!*” Oh! Spirit of God, let them not say “*No!*” Yield thee, man, yield thee now to the gentle impulse which now bids thee say—“*I will take His yoke upon me, for it is easy; I will follow Him.*” Yield to His love who round you now the hands of a man would cast—the cords of His love who was given for you, to His altar binding you fast. Pray this prayer: “*Lord, bind the sacrifice with cords, even with cords to the horns of the altar; let me be Thine now, and Thine hereafter when Thou comest in Thy glory!*”

There is a question that has often been asked, with feelings of curiosity, which I cannot answer. It is this—did the young man inherit eternal life after all? I think he did; I think he did, because Jesus loved him. I like his character throughout, as the Saviour evidently did, and He did not love because of out-

ward appearances; he looked at the heart. I am not altogether displeased at his going away. It was a deal better than stopping, if he did not follow the Good Master, who had eternal life at His disposal, honestly. I even look hopefully at his pausing awhile before complying, if such was the issue, for the man that flings all away in a moment may want it back again to-morrow. It was a great deal he had to part from, and he went away, but he did not go away careless. I know I should be glad if my hearers went away sorrowing when they are not converted; I should think it was a hopeful sign. He went away sorrowing, and though the Saviour drew from that the moral that it was hard for a rich man to be saved, yet He said it was possible with God, and why, then, was it not possible with that young man? I do not know. There are some things to be said on either side, and where Scripture is silent, we must not decide.

But there is another question that I think is vastly more important, and to me more interesting, and to each one of you a deal more so, and that is—will that young man, that I have been talking to to-night, be saved? And the young woman that I tried to describe just now—will she ultimately inherit eternal life? Oh! may God grant that the answer may be in each case—"Yea, Lord, Thou knowest all things; Thou knowest that I trust Thee, that I love Thee; and whatever Thou callest me to give up, or to be, or to do for Thy Name's sake, even all things, I will do it." Then the Lord bless you, for you are saved, and you shall be His in the day of His appearing.

God give His blessing for Jesu's sake.

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### "PEACE BE UNTO YOU."

BY REV. W. FRITH.

How great the blessing of peace! Peace in the nation! Peace in the family! Peace in the Church! Peace in the soul! What more desirable blessing can be conceived? Without it all other blessings lose their value. But desirable as peace may be in the nation, in the family as in the church, it is still more desirable in the soul. If it were there—in every human soul—it would be also in the nation, in the family, and in the church. And why is it not there? The answer is because the blood is not there. There can be no peace where there is no blood. "Peace flows through the blood of His cross." Where the one is there the other will be. Get your "heart sprinkled from an evil conscience" by "the blood of His cross," and you will have "the peace of God that passeth all understanding." "The precious blood of

Christ" is to the sinner's troubled heart what the oil is to the waters—the pacifying element. Till that "blood which maketh atonement for the soul" is "sprinkled" upon the "lintel" of the sinner's heart there is no peace. For "there is no peace, saith my God, to the wicked." Would you then have "that peace which floweth like a river?" Repair to the Great High Priest of our profession, Jesus Christ—"He is our peace." Go stand before Him who is the true "altar," and you will obtain "the blood of sprinkling that speaketh better things than that of Abel. This is His own precious gift. "Peace I leave with you, *My peace* I give unto you." Precious Saviour, may we obtain that peace "with quietness and assurance for ever."

*Berley Heath.*

## Essays and Papers on Religious Subjects.

### GOD WITH US.

BY THE REV. JOHN CHAPELLE.

Genesis xxviii. 15.

JACOB was fleeing from the presence of his brother Esau, whose anger was kindled against him fiercely. There was a degree of justice about Esau's anger, for he had been twice supplanted by his brother; but he carried it too far, his was a wrath on which the sun went down. The pet son of his mother, Jacob, was aided by her in making his escape. On his way for this purpose, and for the choice of a wife, he grew weary and faint. The glorious old sun had wrapped himself in sable curtains and gone to rest; the air was calm and gentle in its stir; the place was pleasant to a worn man, though its surroundings were strange; and without and within there were voices bidding him tarry for the night, lie in quiet until the break of day should summon him refreshed to renew his journey. He obeyed. The earth became his bed, the gathered stones his pillow, and away from house and home, father, mother, his friend, he slept a sweet sleep the toiling and burdened only know,—a sleep broken not, save by a vision beautiful, which made that night's repose as memorable as ever mortal man was favoured with.

There stood a mystic ladder showing that though he had sinned bitterly, heaven had not forsaken him—that still the way to the holy place was opened even for him. The top was fixed in heaven, and the bottom rested on the earth, and up and down there walked the "good angels of light," the ministering spirits of the heirs of salvation. From its blissful heights there spake the God of Abraham,—your God and mine,—and never was sweeter voice heard since man had ears to hear; and never before, if ever since, has a larger and richer blessing come from above.

Part of that Divine utterance we are

to consider now, not as having sole reference to Jacob, for it belongs to all the children of God. Called forth by the extraordinary circumstances of one man's history, it contains a sentiment of ten repeated on the pages of the Holy Scripture.

#### I. GOD IS WITH THE GOOD NOW.

Poor Jacob, he no doubt mused much ere on his lowly bed he fell asleep. Perhaps on this wise: "I have not done the thing that is right; I am a thief, I have robbed my brother—him whose interests should be my own, and grievous is the sin before earth and heaven. I shall be pursued by the wronged with hot haste and vengeful steps, and before I can complete my plan, I shall be his prisoner." Or, he thought thus: "God's wrath will burn as an oven to consume me. I shall fall into the hands of the Living God, and it will be fearful." Or else he felt as youth only do feel when they leave for far off unknown places, that he had a lack which nothing could supply; for if one parent's blessing lingered on his ears, and the deep affection of the other embraced him, he was distant from the visage of his sightless old father, and the sweep of that mother's eyes which had followed him far till the dim outline faded away in the distance. Or, may be, his mind took this turn: "Here I am alone in a desert place, removed from human eyes and hands, communion, and help; or worse than all, God has left me to wander where I will," and the sense of loneliness became intolerable. Afraid to lift his eyes to heaven and say, "He whose dwelling place is yonder amid the light and glory is mine,—my friend, is down here with me in the darkness and danger," he grew restless, till distraction folded him in her arms and rocked him to sleep. In the silence and the quiet, there came the voice, "I am with thee." "Don't fear, my child; my son, thou art not alone, thy best of Fathers is near thee; nestle in this

bosom until the darkness be overpast, and in the light grasp my hand."

*God is ever with His loved ones.* Yes, say some, "He is everywhere, and in that sense He is with them." Doubtless He is the Omnipotent One. We can't get away from Him. Men may run from men, but it is vanity to try to flee from God. The wicked know it, and are haunted by it night and day. They cry with no hope of an answer. "Whither shall I flee from Thy presence?" And when the echo comes, Whither? they shudder as if smitten by the cold of sternest winter, as if their heart had frozen. In a very different sense is He with His chosen. His presence is to them the signal of peace, and the thought steals o'er them while the care is near forgotten, and the spirit waxes strong for endurance. The consciousness of this lifts up the holy ones when they have fallen, and setting them on their feet firm and swift, impels them onward along the rough and thorny way.

Divine Providence has sometimes led the righteous into strange places, as desolate as they well nigh could be; experiences of such a kind that they have been ready to say, "What next? Where am I? What must I do?" "Ah me! I am alone." For men of God don't always realise the fact that they can't be forsaken, that they may appropriate the language of the Saviour: "I am not alone, for the Father is with me." For a time—it seemed for years, such a magnifier is sorrow—they were at the point of crying, as the agony of despair crept over their hearts, "My God, my God, why hast Thou forsaken me?" "Come, come again, Object of my love; I can't bear Thy absence, for my heart is breaking fast." Yet all the time He was close by. If faith had been keen enough, they might have seen the Glorious Presence, touched Him to delight, heard Him to melody, embraced Him to unutterable felicity.

These poor hearts of ours, how faithless! What fluttering and feebleness, instead of potency and settledness! Who can measure the agony of doubt? Our

infidelities have created showers of tears and rivers of grief. Faith would have bridged over many waters of sorrow through which we have had to wade,—ay, deeps that have been in danger of overwhelming us. Oh! for the constant confidence which shall enable us to be at rest, as with gushing gratitude and joy we say, "Thy rod and Thy staff they comfort me."

Hear it once more, ye seed of the Lord, nothing separates you from Him. You are now being led down a new lane in life, along a perilous and lonely path where no loving one can accompany you, nor tender voice break the oppressive silence that broods around. You got into it you hardly know how. You want to get out of it and can't, and don't know where it will end. The mists have gathered of late, and you feel the damp and the chill; and yet the gloom thickens, and you grope and stumble as the blind. Ah! I know what it is to stand alone in this wide world, to walk along a path too narrow for another's feet, to go through a baptism of suffering *alone*. Oh! that little word *alone* has an awful ring in it—alone among so many! alone when most company is needed! To me, the sense of it has been crushing until, through tears, I have looked and seen my Lord. With faith revived, exclaimed, "My Lord and my God!" And then, with my tears wiped away, and the shining of hope around me, I have breathed the prayer oft breathed before, "Abide with me."

Beloved, if you cannot see the Holy One, hear Him,—*"I am with thee,"*—and let the soft music of that familiar voice lull you into rest.

II. GOD WILL BE WITH THE GOOD IN THE COMING TIME.

Not only has He been with them in *all* the past—occasionally hiding Himself behind a cloud, or holding their eyes that they could not see Him, that feeling the pain of His absence they might joy the more in His presence when He revealed Himself—not only is He with them now, whether they know it or not, but He will continue near at hand and never be far off, for the promise stretches

out to the compass of their lives, be they of longest duration.

*He is not bounded by time.* Man is the creature of time, and the present too. He cannot mould the future. He may make plans and promises; he may have hopes brilliant concerning the to-morrow; but the to-day is all within his reach. The friend who vows he will be your companion through all the years of your stay below, or the hours of your sadness, is a reckless oath-taker. Death or some other divider may come between you, and he from whom you looked for so much may be taken away from all living to the place in which there is no work or devise; or he may need that which he has designed to give, and wail in your ears his own utter helplessness.

God is the Father of time and eternity, and time is the youngest and feeblest of His offspring. They each acknowledge His sovereignty, and bend in obedience to His will, accomplishing His immortal purposes. He may speak of the future with more confidence than we of the present. He lives for ever, and in the immortality and independency of His nature, He need do nothing with His energy but spend it for the poor and the weak. He can afford to bestow it on the universe, and to lavish it on those for whom He has a special regard.

*He is not confined to place.* "In all places," says the text. It is not in every strait that we can have the nearness of earthly friends. And we said awhile ago there are footways along which two cannot travel in fellowship. They are fenced round, or have a thousand things about them which render them impassable to any save ourselves. In this, "Man at his best state is altogether vanity." He is such a feeble, slow-limited creature, that if his sympathy be never so great, and his intentions never so good, he can be of no service in some of life's experiences. This is a severe trial to not a few of us when we behold our friends in need. We should like to be with the loved one in the storm, when life's sea is boisterous, and a wreck is threatened,—fearless of wind and wave, we would press near,

and if our life could save them, we would willingly give it. If we could but go with them through the valley where death's shadow falls to the light beyond—the light of life—we should hail the privilege. But we are unable. "Dear Heart," says the faithful friend to the sufferer; "thou must suffer alone. I cannot help thee or I would;" and to be compelled to say it makes his heart to bleed.

And when we think of these experiences, which must be ours in days to come—these deep black waters through which shivering we must pass with no one to bear up our head, to press our hand and whisper courage, to kiss us into hope, we sigh with painful expectation. This sadness is needless, inasmuch as that blessed Friend who sticketh closer than a brother, whose name is God, has promised in every deep and dreary pathway to be with us. He will either walk by our side saying, "Lean on the arm of thy beloved," or walk before us to make the rough places smooth, and to cause the evils to burst into blessings.

*He is with His people for a specific purpose.*—He had promised to give the land over which Jacob rested to him and to his seed. There must be much done before he could set his foot upon it and say, "It is mine by possession." Long journeys, hazardous undertakings, and wearying efforts were required; but the name of the Promiser was a guarantee that it would eventually be his heritage. The promise embraced the whole of the difficulties, and made sure all necessary assistance in spite of all his uprisings of doubt.

Dear brethren, to you God has given visions of a far better country than that on which Jacob looked with yearning soul—a land of beauty and of life—a land flowing with milk and honey; and though your aching head has never yet been laid upon its pillow, and your weary body rested on its bed in lonely dream; though your travel-worn feet have not yet stood upon its soil, yours it shall be at a day not long distant: for He whose right it is to bestow has said, "I will give it you." It may



be far off out of sight, above the hills up which, steep and craggy, you must climb with wounded feet and bated breath. It may be behind the valleys where stupendous rocks hang overhead, flinging on you awful shadows as you pass along, and seeming every moment as if they would be hurled from

their giddy resting places and bury you in eternal ruin; but fear not, above you there is the hand which is omnipotent, and around you is the arm which is mighty to save and strong to deliver, and these shall never leave you until you want no more.

*Boston.*

## Helps for the Ministry.

### ORIGINAL SKETCHES OF SERMONS.

#### NO. XXXVI.—ONE-WORD TEXTS.

"Ascended."—Eph. iv. 8.

AFTER Christ's resurrection He continued on earth for forty days, and on several occasions manifested Himself to His disciples. Paul gives a summary of these instances (1 Cor. xv. 4—8). At length, His work being accomplished, He led His disciples out as far as Bethany, and was parted from them and carried up into heaven (Luke xxiv. 50). In looking at the Ascension of Jesus, observe—

I. HIS IDENTITY.—The Apostle lays stress on this, for he says, "He that descended is the same also that ascended" (Eph. iv. 10). The same Son of God given, the same child born, in His full and mature humanity, with His resurrection body, our one Lord Jesus Christ, ascended into heaven. All was real and true as observed by the Apostles and recorded by them.

#### II. Notice

THE PLACE FROM WHICH HE ASCENDED.—Near to Bethany, a raised part of the Mount of Olives, within two miles or less of Jerusalem, and overhanging Gethsemane, the place of His bitter agony. A tradition points out the field of the ascension, so that He did not retire into some distant solitude; but close to the city of His death, crowded with Jews and Christians, He went up again to heaven. Notice

III. THE PLACE TO WHICH HE ASCENDED.—This is said in Luke, "into heaven;" and again in the Acts, "into heaven;" and by Paul, in connection with the text, "that He ascended far

above all heavens." So in Heb. ix. 24, it is said that He has entered into "heaven itself." So that to the sublime and exalted "Holiest of all," the very presence of God, to His right hand, did the Saviour ascend. Notice

IV. THE WITNESSES OF HIS ASCENSION WERE HIS APOSTLES.—Most probably all or most of them (see Luke xxiv. 49, &c.; Acts i. 2—9). Whether any of the disciples or women were present is not stated. Notice

V. THE VARIOUS CIRCUMSTANCES OF HIS ASCENSION.

1. It was open, and not in secrecy and darkness (Acts i. 9).

2. It took place while He was blessing them (Luke xxiv. 51).

3. It was connected with the presence and service of angels. "Two men," or holy ones in the likeness of men, either of the angel order, or two of the sainted prophets; it might be Moses and Elias, as on the Mount of Transfiguration.

4. It was followed by the worship of the Apostles (Luke xxiv. 52). Their holy joy was manifested in their worship of their ascended Lord. Observe

#### VI. THE ENDS OF CHRIST'S ASCENSION.

He ascended—

1. To regain His permanent dwelling, His native kingdom and glory, throne, &c.

2. To receive the honours and joys of His finished work.

3. To enter on His priestly work of intercession.

4. To send down the Holy Ghost He had promised to His disciples (John xvi. 8).

5. To exercise His royal authority as God's Holy King of Zion.

6. To carry on to final success His mediatorial work. To "fill all things" (v. 10; 1 Cor. xv. 25—28). Now let us see, in contemplating the Ascension of Jesus, what influence it should have on His people. It ought—

1. To inspire them with grateful joy that the suffering Saviour is now exalted and glorious, and receiving the joy that was set before Him.

2. They now see that a "door is opened" into heaven (Rev. iv. 1).

3. Jesus' Ascension should inspire faith and hope as to the future of Christ's kingdom.

4. It should raise their hearts with holy confidence by prayer and communion with Him.

5. The Ascended Saviour will receive all His Saints to reign with Him for ever and ever.

## Striking Thoughts, Facts and Figures.

GLEANED BY A YORKSHIRE MINISTER.

### BOLD JOHN KNOX.

THE lords of Queen Mary's court once bade bold John Knox stop his preaching, giving him but one alternative—"Silence, or the gallows." What was his answer? It was like himself. "My lords," said he, "you are mistaken if you think you can intimidate me by threats to do what conscience and God tell me I never shall do. Be it known to you, that it is of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven, or rot in the bosom of the earth."

### GOD JUST AS WELL AS MERCIFUL.

In a visit the Rev. Mr. Innes paid to an infidel on his sick bed, he told him, when he was first taken ill, he thought he would rely on the general mercy of God; that as he had never done anything very bad, he hoped all would be well. "But as my weakness increased," he added, "I asked myself, 'Is not God a just Being as well as merciful?' Now what reason have I to think that He will treat me with mercy and not with justice? And if I am treated with justice," he said, with much emotion, "where am I?" "Yes," said Mr.

Innes, "that is the very difficulty the Gospel is sent to remove, as it shows how mercy can be exercised in perfect consistency with the strictest demands of justice, while it is bestowed through the atonement made by Jesus Christ." After explaining this doctrine, and impressing it on his attention and acceptance, one of the last things he said before he left him was, "Well, I believe it must come to this. I confess I see here a solid footing to rest upon, which on my former principles I could never find."

### DR. HANNAH'S LAST TEXT.

THE last text that Dr. Hannah ever took to preach from was taken on the Lord's-day afternoon. And what was it? It was this—"The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely." It was a glorious finish of a ministry. His voice was feeble; he was not strong that day; but it was one glorious application of the text: it was the application of the ministry of a life. It was just that "Come, come, come to the Lord Jesus Christ."

## Tales and Sketches.

### 1870 AND HIS FAMILY.

#### AN ALLEGORY.

SITTING in my study, deeply ruminating on the flight of years, my mind became absorbed with the solemnity of the theme, and in spirit I seemed wafted from earth, and to fly with lightning-like rapidity through space in some such region as that described by Pollok, where neither sense nor touch availed. At length I became conscious of my individuality again, and also of the presence of a companion, who proffered himself as a guide, and warned me I should soon behold the gathering of the years, and learn the great and weighty lessons of time. I was not kept long in suspense, for gradually, but grandly, the sight unfolded itself to my astonished gaze. How shall I describe it? Seated upon an azure throne was one who to look upon was like a jasper or a sardine stone. His head of hair was white like wool, and his eyes were like a flame of fire. His feet were like unto fine brass, as if molten in a furnace, and his voice louder than the roar of many waters: two keys hung at his girdle, which was of gold, and on them was inscribed Hell and Death. I marvelled much as to who this wonderful being could be, but raising my head, I saw the throne was encircled by a rainbow, on which was written in flaming characters, "I am Alpha and Omega, the beginning and the end, the first and the last." I thought within myself this, then, is Eternity. But I could not gaze long, for by his side sat a being more human in its shape, tottering and decrepid with age. He leaned toward Eternity for support, and in a peculiar manner seemed lapsing into him. "See," said my guide, "that is Old Father Time, of whom you have heard so much in yonder world. He bears upon him the weight of 5,963 years. He seems weak and feeble, and knows well it shall soon be said, 'Time shall

be no more.' But this hour will witness the entrance of one of his sons, named 1870 of the Christian era. We have received intelligence that the arrangements for his departure from earth are nearly completed, and soon he will be here. Till then turn and behold the scene."

I had hitherto been so absorbed in contemplating the two August Persons forming the centre, that I had failed to notice the vast assembly congregated together. But commencing from the throne as a centre, I calmly surveyed the assembly. In the inner circle sat the years before the flood. I recognised them by their dark and frowning aspect, for they lived in an age of lust and wickedness. In the second tier sat the years of the second dispensation, or the years before Christ, known as the Prophetic Years. Some of these were dark and repulsive in their aspect, but a few of them had bright scarfs of promise across their shoulders, the light from which seemed unearthly. The third tier excelled them all, for these were the years of the Christian era. There were 1869 of them. They sat upon small thrones, and each had the look of a judge. They were arrayed in robes called robes of mercy, on the front of which were written, "Promises fulfilled." I observed that in this circle there were but few seats unoccupied; and my guide told me that when these seats should be filled up by coming years, Old Time would become absorbed in Eternity, and every year would become a judge. I had long wished to know how many years would fill up the circle, and strained my eyes to see, but there was a vapour round about the seats that hid them from my gaze. Seeing my eagerness in this matter, my guide inquired the cause, and I said, "When will those seats be filled up, and the number of years be completed?" He replied, "Of that day and of that hour knoweth no man, not

even the angels who are in heaven." I felt disappointed, but looking again in this direction the mist partially cleared, and I saw there were but a few seats vacant, though I could not count the number, and I mentally resolved to redeem the time, to mark more narrowly its passage, and to be zealous of good works. In the tier above there were a thousand seats, fitted for years called Millennium Glory. These years had not arrived, but I saw by the haste made in preparing for their reception that their arrival could not be far distant; but the conversation and appearance of those who fitted the seats were delightful. Their forms were human, for they were human souls, pure, chaste, and undefiled, called Daughters of Jerusalem; and thus they talked: "My beloved is unto me as a cluster of camphire from the vineyards of Engedi. His lips are a thread of scarlet; his speech is comely; his temples like a piece of rosy alabaster; his locks bushy and black as a raven; his eyes like the eyes of doves by the rivers of waters washed with milk, and fitly set. Oh, he is altogether lovely!" They were fastening the tapestry; the border of it was of gold, and the studs of it were of silver. They wreathed it with amaranth, and scattered over it spikenard and saffron, calamus and cinnamon, myrrh and aloes, and all the chief spices; and while they performed this delightful task, they talked with me of millennial rest, and told how "Philosophy should be sanctified in those days, and Revenge drop his dagger and kiss the hand of Mercy, and Anger clear his clouded brow and sit with Peace. How Envy should smile on Worth, and Pride should stoop and kiss Humility; and Lust should wash his miry hands, and wedded lean on Chaste Desire; and Falsehood lay aside his many-folded cloak and bow to Truth; and Treachery should walk with righteous Faith, and Covetousness open his door to Charity, and Hatred be lost in Love, while Folly should turn to Wisdom, and every man be free, and all fear God, and serve Him day and night with love."

Oh, much I liked to talk with these of prophecy and type of coming glory, but Time had marked another hour upon the dial-plate that hung above eternity, and a herald cried aloud, "Observers of time, remember in one short hour old 1870 will be here. Prepare—prepare to meet him." Reluctantly I turned away and continued my review. The next circle above these was filled with months and weeks, above them days and hours, and then, countless as the nebulae, rose in successive tiers the minutes, each wearing a crown, and each grasping a soul. Above them sat events that had occurred in their history; and further still were sighs and tears, hopes and fears, forming a vast background so dense as to be beyond the reach of mortal ken. While meditating upon the scene, I was aroused by shouts of "Behold, the year cometh!" and I looked towards the centre with trembling, for I had been strangely connected with that old year. I saluted him respectfully as he rose from earth, attended by the 12 months, 52 weeks, 365 days, 8760 hours, and 52360 minutes, that composed his family. They were arranged in order round the throne of the great one, and Old Time said: "Welcome home, months, weeks, days, hours, and minutes. Give this august assembly some account of your travels, and the incidents of your life. Tell us the news from yonder earth." I saw the year 1869 look steadfastly and hopefully to the year 1870, but 1870 looked grave, and said: "Father Time, the news I bring from earth will make you sad. The war demon is loose. Famine, want, and woe are in his rear, while man, the victim of the vilest passions, spends his time and prostitutes the noblest powers to the invention of murderous instruments. Alas! for the land reeks with blood! Alas! for my career, it brings no honour to this august assembly. I had hoped to have helped forward the ark of peace, but peace on earth and goodwill to men is not yet realised." 1869 rose, and said: "All my work is lost. Alas, alas, for the fallen sons of men." One of the months, named December, spoke: "There

is yet one redeeming feature in our report from earth—the Gospel of charity is successful. The universal brotherhood of man is recognised amid the din of arms. The curse of Babel is being rapidly removed. The great problems of social life are being solved. Mind soars above matter. Spirits now only brave the rule, and ‘Man, though fallen low and sore, is angel more than devil.’” The weeks and hours being composed of minutes, deputed one of them to address the assembly. He rose and said: “I am a minute, and mankind thinks little of me. The common remark of earth is, ‘Stop a minute,’ as though they could arrest my progress. Old Father Time, thou knowest without me thou couldst not live. I taught them my worth, and now men speak of me as ‘Anxious moments, waiting moments, awful moments.’ I have crept into the human heart, and although only there a minute, have heard sad, strange, and terrible things.”

I listened to the revelations of the family, and then, having been motioned by my guide to depart, I thus addressed Old Father Time:—

“Empires have fallen, vanished thrones of kings.

“New dynasties arisen. Stars that shed wide radiance sleep with earth’s forgotten things. Powers of dominion, they have been and fled. Yet thou remainest.”

Then turning to the Old Year, I bowed low and said:—

“Departed Year, what records dwell  
within thine hallowed scroll,  
Of joyous hopes and golden dreams  
yet blighted at their goal;  
Of visions bright as morning dawn,  
as vesper fragrance sweet,  
Fair idols shivered, shattered all in  
fragments at thy feet.  
So be it, changeful Year; farewell  
thy sunshine and thy shade,  
Thy rainbow hues of loveliness, thy  
joys not doomed to fade,  
Thine anguish and thy weariness bid  
all their deep woe tell,  
In saddest shrines of human heart—  
departing Year, farewell!”

I turned to depart with feelings of deep solemnity, and these were the thoughts that filled my mind as the vision faded:—

I. Have I continued throughout the year 1870 to act up to the resolutions which I formed at its commencement?

II. Is my progress in Divine knowledge, in Christian experience, in general usefulness, equal to the opportunities which since last New Year’s Day I have enjoyed for advancing in these important marks of religious habit of mine?

III. Would it have been any disadvantage to myself, to others, had I departed this time twelvemonth, or have I so occupied my time and energies that it would, humanly speaking, have been a loss to the world, to the Church, had I not seen another year in the vineyard of the Lord?

IV. Could I live the year 1870 over again, in what cases and to what extent would I adopt the same course, or alter my plan of procedure?

V. Have I lived since last New Year’s Day as though it were the last I was to see? O God, be merciful to me a sinner!

Retaining my impressions of the seasons, and now no longer in a vision but awake, I ask myself a few questions:—

I. Do I now consecrate myself, body, soul, and spirit, unto Thee, my Maker, my Redeemer, my Preserver, my Saviour, my portion, my eternal All?

II. Am I now, more than ever, convinced that my holiest purposes will be but as the morning cloud and early dew, that passes away unless God, the Holy Spirit, shall help me to work out my own salvation with fear and trembling?

III. Shall I see the close of another year? Is this my last? Lord Jesus, help me, whom Thou hast redeemed with Thy precious blood, that I may set my house in order, and whatsoever my hand findeth to do, I may do it with my might, then for me to live will be Christ, and to die will be gain.

With these impressions of 1870 and his family, I bid him and you farewell, wishing you in the name of the Lord for 1871, a happy New Year.

## Reviews.

*The Heresies of the Plymouth Brethren.*  
By JAMES C. L. CARSON, M. D. 13th  
thousand. (Houlston and Sons.)

It seems superfluous to review a book that has reached its thirteenth thousand, for surely that circulation has put an unmistakeable value upon it. We therefore would just indicate that this is a thorough investigation of the whole religion of Brethrenism, and with a critical acumen that nothing is allowed to escape or evade the eagle-eyed vigilance of the author. Many persons will be both grieved and surprised at the startling revelations of this volume. Unsoundness of doctrine and heretical dogmas on subjects of greatest importance are here disclosed, so that the whole Christian Church is under obligations to Dr. Carson for his masterly vindication of the essential truths of the Christian faith. The chapters on "The Revivals in Ireland" are deeply interesting, whether the reader may agree in all things with the author or not.

*The New Testament.* Translated from the purest Greek. By JOHN BOWES. (Dundee, 17, High-street. Elliot Stock, London.)

In this day of Scripture revisions and new translations, Mr. Bowes' work is deserving of attention. For many years his ministerial duties and often controversies have rendered it necessary that he should carefully and critically examine the original text, and he has also availed himself of many of the emendations of recent learned and more elaborate works. His translation, therefore, will very greatly help those who cannot buy more critical or costly versions. The renderings in many of the instances we have examined are very happy, and we hope the volume will find its way into our Young Men's Institutions, Bible classes, and also into the Christian families where the Word of God is read with care and attention. Well bound in cloth, and comprising upwards of 400 pages, the book is published at a reasonable price, 3s. 6d. There are sundry helps in connection with the Tes-

tament itself, as a clear explanation of many technical terms, coins, weights, &c.

*The Children's Psalm: Twelve Meditations and Twelve Spiritual Songs on the Twenty-third Psalm.* By JAMES PATON, B. A. (Passmore and Alabaster.)

THIS is a beautiful volume on a theme of abiding interest, for the twenty-third Psalm is one of the *very* precious songs of the sweet singer that can never be read or studied without instruction and profit. The writer has had his own mind imbued both with the spirit and poetry of his theme, and he has displayed both scholarship and spiritual taste in the execution of his task. We think no reader can peruse the volume without deriving comfort, vigour, and joy to his own soul, and we hope it will find its way into thousands of the household of God's children. We fear the title may mislead some to suppose it is a book for children, instead, as it really is, designed for the children of God; for in no sense is it specially adapted to *very* young persons.

*The Mother's Friend.* (Hodder and Stoughton.)

THIS is the year's volume of this most instructive and valuable work. Full of papers that all mothers will be the better for reading; nicely bound, with very superior engravings, it ought to have an immense circulation.

*This Transitory Life: Seven Lectures.* Designed to help thoughtful young persons, &c. By the Rev. W. HUDSON. (Elliot Stock.)

A TRULY valuable volume, and well adapted to serve our young readers to qualify them for all useful purposes here, as well as to lead them to the blessedness of the world to come.

*Heart Melodies.* By A LADY. (Elliot Stock).

IS a very sweet volume of poems on the Word and works of God. True evangelical and spiritual piety breathe throughout the whole, and we trust it will be circulated very widely.

*A Winding Rill of Thoughts in Relation to Nature, Providence, and Grace.* By A LADY. (Simpkin and Co.)

THIS volume possesses considerable poetical power, is more elaborate than the other, but will both improve the mind and heart of the reader.

*Mary Lyon. Recollections of a Noble Woman.* By FIDELIA FISKE. (Morgan and Chase).

NOBLE women have been the ornaments and labourers in the cause of religion in all generations. The Christian firmament is bestudded with these lovely stars of holywomen. The present volume brings forth, for public attention, another of this class. The writer of this life and the heroine of the memoir will especially secure the attention of Christian ladies, and we trust its record of a heavenly life on earth will aid many who are on their pilgrimage to the better land. The book is beautifully got up, and has a most charming portrait of this excellent person. It has our most hearty wishes for its success.

*Baptist History. From the Foundation of the Christian Church to the Present Time.* By J. M. CRAMP, D.D. (Elliot Stock).

WE have had occasion again and again to testify to this excellent work as it has appeared in monthly parts. Now finished, and well and handsomely bound, we once more urge all Baptists to possess it. The work might have been spread out into many volumes; but the talented author has given us here the concentrated intelligence of numerous works. For most readers there is enough to enable them to trace down from the Apostolic age the principles and history of Baptists. We feel that the time has come when no Baptist should be ignorant of these important historical facts, and we are sure, if the work is only known as it deserves to be, it will find a place in the family and school libraries of the whole denomination. We say, to Baptists, it is both your duty and privilege to have this volume, not only for your own reading, but for your children and the Christian people around you.

#### PERIODICALS, &c.

*Our Own Fireside* gives, as usual, a rich bill of fare, including variety and abund-

ance of good things, both for the head and heart of its readers. Some of the papers are of the highest order of excellency. The engravings, too, are of a very superior kind. *Old Jonathan*, one of the best numbers of this always excellent and marvellously cheap monthly. *Old Jonathan's Almanac* for 1871; most admirable, the central plate giving us the Prussian Royal Family. *Methodist Family*. Full of heart-reviving papers. *The Church*, as ever, well sustained. *The Hive* improves every month, and is worthy of an immense circulation. *The Scattered Nation* is a very good number of varied and learned papers. *The Gospel Magazine* holds on its way with unabated evangelical vigour. *The Baptist Magazine* solid and good. *The Sword and Trowel*. The articles are interesting, and some specially so. *Baptist History*, No. 12. By DR. CRAMP. (Elliot Stock.) Increases in attraction as it proceeds. Bunyan and his jail, illustrations, are given in this number. *British Flag and Christian Sentinel* must ever be welcomed by the Christian readers in the army of the Society. *The Almanack* this year is full of varied and useful matter for soldiers and sailors. (One Penny.) Nisbet and Macintosh.

*The Gardener's Magazine, &c.* Conducted by SHIRLEY HIBBERD, Esq. Among the ever varied and abundant information this magazine supplies, we have reference to the various incidents and papers bearing on subjects included in the papers of this periodical that have appeared during the month. Several of these are of great interest in this number.

*Phrenological Journal and Packard's Monthly*, 389, Broadway, New York; and James Burns, 15, Southampton Row, London. We have just received the numbers of this most admirable periodical for August, September, October, and November, and we know of no magazine in any way comparable to it for first-class papers bearing on the science of the mind, and all the questions connected with the progress of knowledge and the improvement of mankind. Here are most interesting articles by the most gifted of American writers, with striking engraved portraits of illustrious persons of all nations. In these numbers we have engravings with descriptions of the lives and characters of the leading generals in the war, Charles

Dickens, the chief German philosophers, and other world-wide celebrities. We urge young men especially to read this most instructive and suggestive monthly, and we are sure they will sincerely thank us for directing their attention to it. The getting up, in every respect, is in first-class style.

*The Christian* is in every sense adapted for usefulness.

#### PAMPHLETS, &c.

*One Hundred Witnesses against Universalism and Unitarianism.* By Mr. John Bowes. (One Penny.) Most seasonable at this time when all kinds of opinions are being propagated about the future condition of the wicked. *Baptism Scripturally, Critically, and Historically considered.* By same Author. (One Penny.) Literally crammed with plain, unanswerable statements, based on Scripture, reason, history, and common-sense. *Mr. Spurgeon's Views Weighed in the Balances.* A Lecture on the Subject: "Do the Scriptures teach that a believer cannot finally fall and perish." By same Author. (One Penny.) Mr. Bowes takes what is called the Arminian view of this subject, and we think he has said all that can be fairly stated on his side of this question. We should like to see the lecture fully reviewed in the *Sword and Trowel*, for as it is not wise to be one-sided students of theology, we think all persons might be the better for reading what is herein-stated. We ought to know all that our opponents can say, to be the more thoroughly and intelligently well grounded in the views we specially hold. *Reports of Public Dis-*

*cussions on Baptism, &c., &c., between Mr. F. H. Milner and Mr. John Bowes in the Thistle Hall, Dundee. Also between Rev. W. Woodman and Mr. John Bowes on the Doctrines of the New Jerusalem Church.* (Elliot Stock). We are not sure but discussions are more profitably read than heard. Free from the excitement of parties in a public meeting, the propositions laid down, and the arguments adduced by discussionists, may be more calmly pondered by the reader than the hearer. We, therefore, commend these two pamphlets to all who feel interested in Campbellism, Millenarilism, and Swedenborgianism. Mr. Bowes is well versed in every phase of these isms, and is too experienced and apt a reasoner to allow anything to escape his notice, that there is not probably, within the same compass, so thorough a digest on these questions as the pamphlets under notice supply. *The Downfall of the Pope, &c., &c.* By Herbert Broughton. (Elliot Stock). The writer of this pamphlet has given in these sixteen pages much interesting information bearing on the extraordinary events of the times, and showing how is being accomplished the prophecies of Daniel, John, &c. We think it is well worthy of perusal by all classes of readers who wish to be assisted in discerning the signs of the times. *The Plain Guide.* (Masters and Co.) This is a high-church manual, in which much precious truth is mixed up with gross Papal and semi-Papal error. The zeal and tact of this school ought to stir up all evangelical Christians to earnest activity, to supply the people with the pure word of life, and the truth as it is in Jesus.

### Poetry.

#### FAREWELL TO 1870.

FAREWELL, old year! thy days are going  
fast,  
Soon thou wilt die, and sink into the  
past;  
And as we backward look thy course  
along,  
Unnumbered mercies call for grateful song.

But ah, what sad events have marked  
thy way—  
What scenes of slaughter since last New  
Year's Day!  
And men are asking—What can these  
things mean?  
Surely God's judgments in the world are  
seen.



Across the seas, alas, the earth is red  
With blood of thousands by their fellows  
shed ;

Scenes of distress appear on every hand,  
For war, that fearful curse, is in the land.

How many cries ascend unto the Lord,  
That He would give His peace-command-  
ing word ;

But if still longer He must use the rod,  
We would be still, and know that He is  
God.

We fear and tremble when we look at  
home,

Lest upon us the rod of God should come,  
For we can plainly see how all around  
Error and sin do painfully abound.

Yet we are favoured by the God of  
heaven,

For peace—sweet peace—to England still  
is given ;

Lord, hear the prayers of those who trust  
in Thee—

Pardon our sins—keep us from bloodshed  
free.

This fearful war the Christian's bosom  
pains,

But soothing is the thought—Jehovah  
reigns,

And out of all this evil He can bring  
Good to His saints and glory to their  
King.

Lord, keep and guide us through another  
year,

And should it be Thy coming draweth  
near,

Oh, grant to us Thy plenteous grace,  
we pray,

That we with joy may meet the last  
great day.

Wellingboro'.

THEODORA.

## Denominational Intelligence.

### CHANGES IN THE PASTORAGE.

REV. W. WOORTON, of Wyken, near Coventry, has accepted the unanimous invitation of the Baptist church, Dawley, Salop.

Rev. W. H. Knight has been compelled, in consequence of illness, to resign the pastorate of Ebenezer Chapel, Millgate, near Rochdale.

Mr. H. Wood, of Chilwell College, has accepted an invitation to the pastorate of the church, Longton, Staffordshire.

Mr. May, late of Chesterfield, has accepted the unanimous invitation to the pastorate of the church at Padham.

Rev. James Parker, of Salendine Nook, near Huddersfield, has accepted the unanimous call of the Trinity-road church at Halifax.

Rev. J. C. Wells, of Great Ellingham, Norfolk, has accepted the unanimous invitation to the pastorate of the church, Earl's Colne, Essex.

Rev. J. Parkinson has resigned the pastorate of the church at Brightside, and

returned to his former sphere of labour in Hinckley.

Mr. Edgerton having resigned the pastorate of the church at Ebenezer chapel, Tring, he is open to enter into any engagements with churches requiring a Pastor. Address, King-street, Tring, Herts.

Rev. George Wyard, jun., having resigned the pastorate of the Baptist Church, St. John's-hill, Shrewsbury, is ready to preach the Gospel wherever Providence may direct. Shrewsbury, George Wyard.

Rev. J. L. Whitley, of the Baptist chapel, Great George-street, Salford, having resigned the pastorate of that place of worship, a valedictory service was held, which was numerously attended. Several ministers and friends addressed the meeting. Mr. Whitley has undertaken the charge of the church at Charles-street, Leicester.

Rev. W. Lionel Green has resigned the pastorate of the church, Middleton near Teesdale, Durham.

Mr. Enos George, of the College, Pontypool, has received a cordial and unanimous invitation to the pastorate of the Tabernacle, Pontypool.

On Tuesday, the 6th November, a tea and public meeting was held in the Baptist Tabernacle, Enfield, to welcome the newly-elected pastor, Rev. G. W. White. The meeting, which was well attended, was addressed by the following ministers and gentlemen—Revs. G. W. White, J. Pugh, J. W. Harrauld, and M. Morris; Mr. Cousins, and Mr. Gibbons, and Mr. Buck, deacons of the church.

#### NEW CHAPELS.

On Sunday, October 30th, the opening services were held of the new Baptist chapel, Spalding Common. Two sermons were preached by the Rev. J. C. Jones, M.A. The chapel was crowded. On the Monday following, there was a tea and public meeting. After the meeting had been opened, E. P. Maples, Esq., called upon Mr. J. S. Atton, the Hon. Sec., to read over the statement of accounts, which showed that the chapel was free from debt, and a balance in the hands of the treasurer. Rev. J. C. Jones, M.A., Messrs. Sharman, Godsmark, and Limmer, also addressed the meeting. The collections and proceeds of the tea amounted to £12, which will go towards the furniture of the chapel. The cost of chapel and land is £245.

#### NEW CHURCHES.

On Tuesday, 11th of October, interesting services were held in the Baptist chapel, Little Tew, Oxon, on the occasion of the formation of a church. The Rev. Thomas Eden read appropriate Scriptures, and offered prayer. The Rev. C. J. Middleditch, of Blockley, delivered an address on the "Constitution of the Church of Christ." After this, the ordinance of the Lord's Supper was observed, when Christian friends from many neighbouring churches communed with the newly-formed church. Mr. Middleditch presided, and the Rev. W. R. Irvine, of Campden, and J. M. Ryland, of Woodstock, offered prayer. In the evening, a public meeting was held. Prayer was offered by the Rev. J. Argyle. William Cubitt, Esq., of Banbury, was called to the chair, and very effective addresses on appropriate topics were delivered by the Revs. T. Bentley, W. Allen, J. Allen, B.A., of Hook Norton, L. G. Carter, and C. J. Middleditch.

The Rev. J. N. Smith, who is at present supplying the pulpit, read the hymns; and Mr. G. Bloomfield Smith closed with prayer.

#### SERVICES TO BE HOLDEN.

TRING, EBENEZER CHAPEL.—Valedictory services will be held (D.V.) on Tuesday, December 27th, when two sermons will be preached; that in the afternoon by Mr. Kempston, of London, and in the evening, Mr. Edgerton will preach his farewell sermon. Tea at four. Collections for the support of the cause. Service to commence at 2.15 and 6 o'clock.

#### PRESENTATIONS.

A SOIREE was held in the Town Hall, Renfrew, on Wednesday, 26th October, in connection with the Town Mission. The Chairman (Rev. R. Stephen) in the name of a few friends, presented Mr. John Wilson, Missionary, with a pocket-book containing £20, as a token of their respect and esteem for him. This Mission is thoroughly unsectarian, its object being to work for the good of all. Mr. Wilson, who is a student at Glasgow University, has been very successful in his work during the past five years.

On Monday evening, November 7th, a tea and public meeting were held in the schoolroom of the above chapel, on the occasion of the departure of Mr. Liddell, who has for several years sustained the office of deacon in the church. The meeting was presided over by the pastor, Rev. J. Hazen, who, after suitable addresses had been delivered by the deacons and friends, presented to Mr. W. Liddell a silver watch as a testimonial from the church and congregation expressive of their gratitude for his past services.

Rev. A. T. Osborne has been presented with a purse of gold and a marble time-piece, as a testimonial of respect, on his leaving Stoke-green chapel, Ipswich, for another sphere of labour.

Rev. J. Lemm has been presented with a purse of money, a time-piece, an ink-stand, and some books, by his attached people at Chippenham.

A deeply interesting meeting of young women was held at Cambray chapel, Cheltenham, on Tuesday evening, October 18th. The Rev. W. Jackson took the

chair, and led the devotions of the evening. Miss C. J. Spurgeon presided at the piano, and several well-known pieces were sung. Miss Offord, daughter of the late Rev. J. Offord, of Palace-gardens, presented Mrs. Jackson, the wife of the pastor, with a handsome and valuable writing-desk, expensively furnished, as a token of love and gratitude from her Bible-class. The Rev. J. Trotter, minister of North-place church, was present, and delivered an appropriate speech.

A very successful tea meeting took place in Worcester-street chapel, Broms-grove, on Monday evening, October 3rd, in connection with the Bible-class. At the public meeting which followed, the chair was occupied by the pastor, the Rev. E. P. Barrett; and in the course of the evening the members of the class presented Mrs. Barrett with a handsome horse-hair couch, as a token of the regard in which both pastor and wife are held.

#### RECOGNITIONS.

ON Wednesday, Oct. 26th, the recognition services in connection with the settlement of Mr. E. T. Scammell, of the Bristol College, were held in the chapel, Bideford, North Devon. The Rev. F. Bosworth, M.A., of Exeter, questioned Mr. Scammell on his religious experience, his call to the ministry, and his doctrinal views. These questions having been briefly answered, Mr. Bosworth engaged in prayer. The Rev. F. W. Gotch, LL.D., president of the Bristol Baptist College, delivered the charge. This was followed by an address to the church by the Rev. R. P. Macmaster, of Bristol. The Revs. Medcalfe, Webb, and Whitmarsh, also took part in the service. After tea, a public meeting was held in the chapel. Dr. Gotch presided.

RICHMOND.—Rev. Robert Colman was recognised as pastor, on Tuesday, Nov. 8th. Revs. J. G. Rogers, F. Tucker, S. Green, T. Smith, J. Sugden, and Dr. Macfarlane, took part in the service.

On Tuesday, Nov. 8th, the Rev. J. Fletcher, late of Vale, near Todmorden, was recognised as pastor of the church, New Lenton, near Nottingham. In the evening, a public meeting was held, presided over by the Rev. Dr. Underwood, President of Chilwell College. Mr. Slater, one of the deacons, stated the reasons

which had led the church to invite Mr. Fletcher. The newly-elected pastor then made an interesting statement. Speeches of congratulation and counsel were afterwards delivered by Revs. E. K. Everett, W. Evans, and J. Wolfenden.

Rev. W. H. Perkins, M.A., was publicly recognised on Tuesday evening, Nov. 1st, as the pastor of the congregation assembling in Bootle Chapel, near Liverpool. Mr. R. Johnson, J.P., presided, and congratulated the congregation upon the unanimity with which the call to Mr. Perkins had been made. The charge was delivered by the Rev. H. Perkins, of Kysoe, father of the pastor. The Rev. C. M. Birrell spoke upon the relations of minister and people. The Rev. W. H. Perkins next delivered a brief address. Rev. W. M. Taylor, of the Presbyterian Church, followed, with an address upon the duties of Christian professors to each other. The Rev. H. S. Brown, who spoke next, expressed his hearty gratification at the election of Mr. Perkins, and his readiness to advance the interests of the congregation by all the means at his command. Mr. W. P. Lockhart, well known in Lancashire as an earnest and eloquent lay preacher, made some remarks upon the duties of the church to the outside world. The Rev. Mr. Perkins succeeds the Rev. Mr. Roberts at the Bootle Chapel. Mr. Perkins was educated first at Aberdeen College (where he graduated), and afterwards at Rawdon.

Services were held on 1st Nov., in connection with the settlement of Mr. J. F. Avery as pastor of the church meeting at Lawstock and Lovacott, North Devon. The opening parts of the service were conducted by Rev. H. King, the retiring pastor, Mr. Vellacott, and Rev. G. W. Hailstone, of Appledore; Rev. R. Shindler, of Eythorne (Mr. Avery's late pastor), asked the usual questions, to which the pastor elect replied in a satisfactory manner, when Mr. Shindler proceeded to give a short description of a Christian church, and address an impressive charge to the pastor. After tea, a public meeting was held, under the presidency of Rev. H. King.

BRISTOL.—On Sunday, Nov. 6th, special services were held at the Baptist chapel, Philip-street, Bedminster, in connection with the settlement of the Rev.

W. Norris (from the Metropolitan Tabernacle College, London) as pastor; and on Monday night a tea meeting was held. Mr. George H. Leonard presided. The proceedings having been opened with singing and prayer, the Chairman addressed those present, and urged the congregation to co-operate in every possible way with their new minister. Mr. Bowden, one of the deacons, then related the circumstances which led to Mr. Norris settling amongst them. The Rev. W. Norris, who was most cordially received, next addressed those present, and gave an interesting account of his conversion and his call to the ministry, and his labours. The Rev. Dr. Gotch having offered prayer, the Rev. Professor Rogers delivered the charge to the new minister. The Rev. J. H. Hinton, M.A., gave the charge to the church, and words of welcome were spoken by the Revs. J. Penny, G. Wood, and R. P. Macmaster.

**SOUTHAMPTON.**—On Tuesday evening, Nov. 8th, a recognition service was held at Portland Chapel, in connection with the acceptance of the pastorate by the Rev. W. Emery. At half-past six, a public meeting was held in the chapel, presided over by the Rev. J. J. Wright, LL.D. The Chairman, in opening the meeting, expressed the gratification which it afforded him to give expression to his feelings with regard to the appointment of Mr. Emery. Mr. King, one of the deacons of the church, mentioned the names of several ministers who had written, stating that they could not be present at the service. The Rev. W. Emery then addressed the meeting. The Rev. H. H. Carlisle spoke on "The essential oneness of Christians." The Rev. J. Collins then delivered an address on "Church Work." The service concluded with the Lord's Supper. The communicants were addressed by the Rev. S. March, B.A., and the spectators by Rev. S. B. Brown, B.A.; and Revs. J. B. Burt, G. Gregg, and S. B. Stribling also taking part in the service.

**WOTTON-UNDER-EDGE.**—On Thursday, Oct. 13, the recognition service in connection with the settlement of the Rev. W. Davy, late of Combe Martin, North Devon was held in the chapel, Wotton-under-edge, Gloucestershire. After prayer

offered by the Rev. G. S. Spencer, of the Old Town chapel, the chairman (W. Pearce, Esq., of Bristol), called upon Mr. Isaac Smith, the senior deacon, who stated the circumstances which led to Mr. Davy's being invited. Mr. Davy then gave his reasons for accepting the invitation; after which the Rev. J. F. Gannaway offered him a hearty welcome on behalf of the ministers and friends of the other chapels in the town. Able and practical addresses, bearing upon the relation of pastor to people, and people to pastor, were delivered by the Revs. J. R. Wood, J. Penny, E. G. Gange, and Mr. David Davies, all of Bristol.

**NOTTINGHAM.**—Rev. Thomas Ryder, late of Padiham, East Lancashire, was publicly recognised as the pastor of the church, Stoney-street, Nottingham, on Tuesday evening, Oct. 18th. E. Barwick, Esq., occupied the chair. In the absence of the Rev. Alexander McLaren, of Manchester, the Rev. W. R. Skerry, of Sableu, bore testimony to Mr. Ryder's usefulness and integrity as a minister in Lancashire. After a few words from the new pastor, congratulatory speeches were delivered by the Rev. Samuel Cox, W. R. Stevenson, M.A., W. Underwood, D.D., J. B. Dougherty, M.A., J. Matheson, M.A., and others. There is every promise of a happy and successful career both for Mr. Ryder and the church in Stoney-street. He succeeds the Rev. J. Greenwood, M.A., who has recently left England for Australia.

**TIPTON.**—On Tuesday, Oct. 11th, services were held at Zion Chapel, Prince's End, Tipton, when the Rev. J. C. Whitaker was publicly recognised as pastor of the church meeting there. In the afternoon, the Rev. B. C. Young, of Coseley, read the Scriptures and prayed. A statement of the circumstances leading to Mr. Whitaker's settlement having been read by W. P. Greenway, Esq., senior deacon of the church, Mr. Whitaker briefly gave his reasons for accepting the pastorate. The Rev. J. J. Brown then delivered a charge to the pastor, and the Rev. D. Wassell addressed the church. In the evening, a public meeting was held, at which the pastor presided, and addresses were delivered by the following ministers:—Revs. W. J. Henderson, W. Scriven, and Mr. S. J. Chew; Revs.

B. C. Young and J. G. Greenhough, M.A., Coscley; J. Stuart; J. Bell, Bilston; W. Robinson, F. C. Blackburn, A. M. Carter, B. A., — Perkins, and C. Swannell.

### MISCELLANEOUS.

A BAZAAR in aid of the funds for the erection of the new Baptist chapel, Wem, Salop, has been held. A large assortment of useful and ornamental articles was offered for sale, and £125 was realised. The chapel (a pretty Gothic building, expected to be completed by the end of January next) will be an ornament to the town and neighbourhood.

### BAPTISMS.

*Bedminster*, Phillip-street.—Nov. 3, Four by W. Norris.

*Chester*, Hamilton-place.—Oct. 30, Two, by P. Price.

*Gladestry*, Radnorshire.—Oct. 30, Two, by S. B. Rees.

*Hastings*, Wellington-square.—Nov. 14, Four, by Mr. H. W. Taylor, of Metropolitan College.

*Lessness Heath*, Kent.—Nov. 2, One, by T. Avery.

*Leicester*, Harvey-lane Chapel.—Nov. 1, Three, by G. T. Ennals.

*Leeds*, Cliff-road Chapel.—Oct. 19, Five, by Wm. H. Briggs.

*Metropolitan District—Church-street.*—Nov. 2, Eight by Dr. Burns.

*Ilford*, Old Chapel.—Nov. 3, Three by J. Fleming-Houstoun.

*Battersea-Park.*—Nov. 2, Two, by Walter J. Meyers.

*Trinity Chapel*, John-street, Edgware-road.—Oct. 30, Nine; Nov. 6, One, by J. O. Fellowes.

*Metropolitan Tabernacle.*—Oct. 27, Nineteen; Nov. 3, Thirteen, by J. A. Spurgeon.

*Portsmouth*, Landport, Lake-road.—Nov. 2, Six, by T. W. Medhurst.

\* \* \* In consequence of press of matter, several items of intelligence are left over till next month.

*Tring*, Ebenezer Chapel.—Nov. 6, One, by W. F. Edgerton.

*Wainsgate*, Yorkshire.—April 3, Ten; Nov. 6, Seven, by T. O. Lister.

*Whitlessen*, Zion Chapel.—Nov. 6, One, by D. Ashby.

### RECENT DEATHS.

ON 23rd October, in the faith and hope of the Gospel, Miss EMILY HEWITT, a member of the church meeting in Park Chapel, Brentford. Her remains were interred in the Ealing Cemetery, on the 27th of October, and on Lord's-day, November 7th, her death was improved at Park Chapel, to a large audience, by her pastor, Rev. W. A. Blake, from the words of the Psalmist, "Precious in the sight of the Lord is the death of his saints," Psalm cxvi. 15. In her removal the Church has suffered a loss, and the Sabbath-school an earnest and devoted teacher.

On the 19th of October, at his house in New Brentford, in the 75th year of his age, Mr. JACOB HAYES. The deceased had for many years been connected with the Baptist denomination, and was a liberal supporter of our several societies. He was much respected by all who knew him for his upright conduct and Christian consistency. Most of the tradespeople in Brentford, to show their respect for him, closed their shops on the day of the funeral. "His end was peace." The deceased, with his widow, had for the past few years been united with the church meeting in Trinity Chapel, Borough.

### THE BAPTIST MESSENGER.

*As progress and improvement are the watchwords of the day, anxious to meet the wants and wishes of our supporters, we are entering into certain negotiations with talented friends, in order that the future numbers of our serial for the forthcoming year, 1871, may be more than ever worthy of the support of our numerous readers. In addition to the sermon kindly supplied every month by Rev. C. H. Spurgeon, there will continue to appear diversified and edifying articles from the pens of ministerial brethren and others well known in the denomination. Also an instructive tale, by a popular writer, "LET OTHER PEOPLE ALONE," will appear. We therefore kindly ask all our supporters, Can they not do something MORE to increase our circulation? Yet it is most encouraging to know that the number of our readers has not diminished. Nevertheless, whilst thanking God and our friends, and taking fresh courage, we think, by a fresh and special effort made by our supporters, the circulation of the "Messenger" might be still and considerable augmented.—EDITOR "BAPTIST MESSENGER."*