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THE
BAPTIST MESSENGER :

AN

Evangelical Treasury

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1874.

LONDON :

F. DAVIS (LATE J. PAUL), 1, CHAPTER-HOUSE COURT,
PATERNOSTER ROW.

TO OUR READERS.

By the good hand of the Lord we are brought to the close of the year 1874, and with thankful hearts would we acknowledge it. We are much indebted to our many friends who have in so many ways helped forward our Magazine, and would ask a continuance of the kind help hitherto rendered.

WILLIAM ALEX. BLAKE,

Editor.

THE BUTTS,
BRENTFORD, MIDDLESEX,

Dec. 1st, 1874.

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THE

BAPTIST MESSENGER.

BLESSINGS MANIFOLD AND MARVELLOUS.

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

"He delivered me, because He delighted in me."—PSALM xviii. 19.

THE experience of believers has much in common. The language in which they are wont to express it bears a close resemblance. You may often take the language out of one good man's mouth and put it into the mouth of another without committing any violence. The words of David will doubtless suit hundreds and thousands of you who fear the Lord. You will be able to lay hold of this sentence, full many of you, I hope, with the hand of appropriation, and be enabled, by God the Holy Spirit, to say, as He said, "He delivered me because He delighted in me."

These words may suggest to us a pleasant fact to sing about: "He delivered me;" a precious truth to think about, "because He delighted in me;" and a proper course to set about; since His delight in me has issued in my deliverance, let my delight in Him produce a response of gratitude.

"He delivered me" expresses a fact in the life history of the saint which may well provoke the gratitude and inspire the song of him who has witnessed such amazing grace. We need not disintomb the tale of David's rescue from peril; let us take our own narrative. And how can I revoke the memory of this better than by referring to some points in John Bunyan's wonderful allegory? As pilgrims to the Celestial City, we have often had to sing, "He delivered me." You remember well, when you resided in the City of Destruction, you breathed the same atmosphere, followed the same fashions, and indulged the same lusts of the flesh that others do. Prone to sin, and prompt to participate in other men's sins, you mingled with them in their unhallowed pursuits. You were enemies to God, and yet you were on good terms with yourselves. You were at a distance from the great Sun of Righteousness, and instead of sighing for light, you sought satisfaction in darkness. What you once were, an alien from God and a stranger to His house, you would now be, had He not delivered you. It was Divine grace which made you restless, and put it into your heart to be uneasy. You saw that the wrath of God must rest upon the ungodly. You heard a voice in your ears, "Escape; escape for thy life! look not behind thee; flee to the mountains lest thou be consumed." If you have forsaken the drunkard's haunts, if you have broken off the swearer's profane tongue, if the pleasures of sin have ceased their fascination, you must ascribe it to your Redeemer, and say, "He delivered me," for it is grace that has rescued you from the destroyers.

Dost mind the time when you first set out as a pilgrim for the better country? You ran as best you could. Bright hopes and cheery prospects enlivened you as you thought of entering into the Celestial City. On a sudden you are bewildered with doubts and fears. You have fallen into

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No. 182, NEW SERIES.

the Slough of Despond. In that miserable plight some of you remained for months. It was my misfortune to be there for nearly five years, and a terrible place I found it. Fears of dying haunted us, and equal fears of living; a dread of hell came over us, and a dreary apprehension that we should soon be swallowed up as those that went down alive into the pit. With what cold shudders, or with what hot tears some of you must recal that unhappy season, when you cried with Job, "O, that I knew where I might find Him, that I might come even unto His seat!" You had become the companion of dragons and of owls, and your soul chose strangling rather than life. It is not so with you *now*. Your face shines; the oil of joy is upon it. Your throat is no longer hoarse with groaning; you can sing a song to your well-beloved touching your beloved. Who made the change? Why, dear heart, I am sure you can say, "He delivered me! 'Twas His kind hand snatched me from the mire, lifted me up out of the horrible pit, and set my feet upon a rock."

You have not forgotten, dear friends—in fact, the felicities of heaven can never efface from your memory—the weight of that burden which pressed you down when your sins laid heavy on your soul. You walked despondingly enough along the road; Christian worship had no charms to enliven you. Did you come where God's people were singing? You said, "I would, but cannot sing." Or if they prayed, you likewise excused yourself—"I would, but cannot pray." Your sins were so harassing, that they haunted your mind, vexed your brain, and terrified your imagination. What schemes to get rid of them, or to ease your heart of conscious guilt, you resorted to; and yet you got worse rather than better. You tried to condone your past bad works by doing some fresh good works; but their defects were so palpable, that they only aggravated your sore. You resorted to ordinances and ceremonies, and you discovered that they were mere quackery, a vile empiricism, void of healing virtue, but full of deadly opiates. You seemed as if you would be bent double with your sins. You cried, "O God, my sins, my sins, my sins! how can I be delivered from them?" And now let me wake up your tender recollections. Do you remember how Christ was evidently set forth crucified before your eyes—how you saw One hanging upon a tree in agonies and blood—and how as you looked to Him you felt the cords that bound you begin to crack, and the burden that oppressed you presently roll away—how you turned round to seek for it, and it was gone; you sought for it, and it could not be found. You saw as it were an open sepulchre, the very sepulchre where once the Saviour lay; into that your sins had rolled; there had they been buried for ever. Oh! you can sing as you think of this, "He delivered me! He delivered me!" 'Twas the mighty hand of the Saviour that lifted that intolerable load from off you, and set you free, so that you could exultingly say—"I am forgiven; through the Saviour's precious blood I am forgiven; His death my ransom price has paid."

Since that time your song has swollen, and become more sweet and loud. You have added many fresh stanzas to it, but the refrain is still the same: "He delivered me! He delivered me!" A grievous distress befel you, when after you lost your burden you met with one called "Adam the first," or "Old Adam?" Do you recollect his inviting you to his house? With pleasant, winsome speech, he told you that the road you were going was very rough, that heavy toil and hard fare must be looked

for through the whole course of the pilgrimage, and that he should recommend you to indulge yourself with the bounties of nature, rather than deny yourselves with the austerities of faith. He invited you to go home with him, and he would let you marry one of his three daughters, and then he would make you his heir. Did you not accept his invitation and go home with him, and see his three daughters? The wonder is that you did not marry one of them. Their names ye know. The Lust of the Flesh; she was the eldest, and very agreeable in her manners: The Lust of the Eye; she was the second, and the more you gazed at her, the more she fascinated you; and the youngest born, but by far the most imposing in stature and deportment, was, The Pride of Life. You went home to the old man's house, and when you saw these three daughters, your heart began to beat, and your thoughts were fixed on their dowries. Then he said, in his patronising manner, "All these things will I give you, and you can be a pilgrim still. You can be a Christian without observing any strict vows of sanctity. Little blemishes and trivial inconsistencies will pass unnoticed if you clothe yourself with the mantle of a comely profession. Scruples of conscience may be easily quieted. If you are as good as your neighbours, they cannot upbraid you." But you had grace to run away. You shut your ears against the enticing words: you escaped. How was it, then, that you did not fall a victim to the lust of the flesh, to the lust of the eye, or to the pride of life? What reason can you assign but this,—“He delivered me!” How marvellous your deliverance! your steps had well-nigh gone; your feet had almost slipped, but in the moment when you would have perished, He interposed; therefore, let His name be praised.

Since that, do you recollect going through the Valley of Humiliation, and fighting with Apollyon? We have not merely to contend with a trinity of sensual lusts, but we have to wage war with Satan himself. Some of the younger disciples here do not know what this means, but the veterans in the army understand Bunyan's description. Well do some of us remember when we stood foot to foot with the great adversary, hour after hour, and how at last we fell, and his foot was upon us, and he said, “Now will I destroy thy soul.” At that very moment, when the dragon's foot seemed to crush all life out of you, you were enabled to say, “Rejoice not over me, O my enemy; though I fall, yet shall I rise again.” How was it that you escaped out of such a terrible conflict? Must you not sing very sweetly and very loudly, “He delivered me; He delivered me; blessed be His name!”

Amidst all your journeyings, have you never passed through the Valley of the Shadow of Death? Have you not experienced the gloom of darkness where your spirit was so desponding that you did not know what to do? Though you had been a Christian for many years, you could not discern the hope of your calling; though you had come to the full assurance of understanding, you could not take hold of one covenant promise with the slightest confidence; though you had been wont aforesaid to sing, “My beloved is mine, and I am his,” He hid his face from you; you sought him, but you found him not. In sermons you found no refreshment; in prayer no communion. You were reduced to such a low state of mind that you seemed as though you were counted with them that go down into the pit. So were you haunted with gloomy doubts and fears, that you cried out, “Thy wrath lieth hard upon me; and thou hast afflicted me with

all Thy waves." Through that perilous and gloomy valley you walked; out of that valley at length you came into the bright clear sunshine, and when you sat down and looked back upon the place of dragons and the land of terrors, you could sing, "He delivered me." Yea, Lord, Thou hast delivered my soul from death, my eyes from tears, and my feet from falling; unto Thy name be all the praise!"

Since then, my dear fellow traveller on the road to Canaan, thou hast had many remarkable deliverances. Cover up thy face and be ashamed. I feel that I may well blush, as I confess to wandering in Bye-Path Meadow? Do you remember going over the stile because the road was rough? You thought, if you went just on the other side of the hedge, it would be so much pleasanter? Do you remember being lost at night? Do you remember above all the Giant Despair who locked you up in his dungeon? Do you remember with sorrow, how wandering from the right way soon brought on sickness of heart and despair? You, Mr. Much Afraid, have good reason to sing, "He delivered me," when you remember how *you* were fetched out of the dungeon. And you, Mr. Ready to Halt, you, too, lay shut up there, but He delivered you; He who slays despair and puts doubts to flight, He came to your rescue, even though your own sins had brought you into that sad plight. Laud His name as you recollect what wonders He has done for you, and what loving kindness He has shown towards you.

And now, it may be, some of us are going through the enchanted ground. I sometimes think that such is the condition of a great majority of pilgrims now-a-days. The enchanted ground was a place where men felt drowsy, and had a tendency to slumber and sink into a long and eternal sleep. Is that your temptation, friend? I know it is mine. I have a sluggish drowsy soul. I wish I could keep awake and vigorous in my Master's service, but the tendency of my dromy spirit is to get cold and inert. And I suppose it is the same with most of you. How is it then, that you have not gone to sleep, that you have not given up all diligence and lost all heart for God's ways? Surely you must say, "He delivered me."

I would not detain you longer, however, on this retrospect, except that I have two more scenes to bring before you. Did you ever stand and look at that hole in the hill, of which Bunyan speaks, and which he says was the back-door to hell? He says that although Ignorance appeared to have gone almost all the way to heaven, he was bound and taken back. Some of us have seen in fact, that which he so touchingly describes in metaphor. We have known members of Christian Churches, who have held an honourable position in the eyes of their fellow-men, for ten or twenty years, prove themselves to be detestable hypocrites, prone to manifold vices and to every good work reprobate. They have not taken like drunkards and swearers the broad road down to the pit, but they have committed their transgressions in secret, worn the masks of profession, kept company with saints, and gone by the back-door to meet the doom of sinners. I shudder as the procession passes before my mind's eye, of ministers, deacons, elders, and influential professors who have gone through that back-door. What to say, I wot not. My soul is bowed down. "O God, I had gone there myself, hadst thou not delivered me!" I think you must all feel the same if you know anything of the corruption of your own hearts. Even you, my venerable brethren, who have been preserved so many years

in the wilderness, if it were not for the grace of God, you too concerning faith, had made shipwreck, and so have perished even in the harbour's mouth.

We shall soon reach the last struggle. Jordan is only a narrow stream which parts us from the land of spirits; and we shall soon pass through it; but its floods are chill, and it is not easy for flesh and blood to anticipate dying with complacency. "But be of good courage, beloved," we have said up to this time, "He has delivered me." He who has been our helper will not forsake us. Be assured we shall sing that at the last, and should the angels who meet us on the other side ask how we endured the struggle of the death-pang, we will each of us bear the same testimony, "He delivered me!"

I said this was a hope to cultivate, that you might sing for joy in the article of death when heart and flesh fail. I hope that you will. Let me encourage you, Christian people, to sing a great deal more than you do. Of old London in the Puritan time, it was said that you might have heard songs and prayers in well-nigh every house as you walked at the breakfast hour from St. Paul's to Eastcheap. Family worship was then the prevailing custom. It would not be so now in any town in England; the more the pity. I hear the waggoner in the country and the costermonger in the city humming a tune or singing a song. Why should not you, my friends, enliven your listless intervals with a hymn? The world has its popular music; why should not we stir up some soul-inspiring melodies? Soldiers go to battle with martial airs; let us go to our battle with the songs of Zion. When the sailors are tugging and pulling at the rope, and weighing the anchor they send up a cheery shout, and they work better for it too. Christian friends, while you work lighten the toil with sacred song; serve God with gladness. I have often been charmed at eventide on the canals at Venice to hear the gondoliers sing in chorus some glorious old chant. So, Christians, as you steer your vessels to Heaven and tug at the oar, sing as you row, sing as you work; sing, for you have much to sing about. Be glad, and praise the Lord who has delivered you.

II. And now we have a precious TRUTH TO THINK ABOUT, "He delighted in me."

"He delivered me because He delighted in me." Deliverance from sin, deliverance from evil propensities, deliverance from spiritual enemies—all such deliverance bears evidence of God's love to us. Temporal mercies betoken the freeness of the Divine bounty, but they are never bestowed as the earnest of God's special love. Such inferior gifts He often lavishes in abundance upon those who are not His people. Spiritual blessings He reserves for His own redeemed regenerate family. Their value is enhanced by their significance, because they are proofs of His eternal love towards us. While they grant us safe conduct through the wilderness, they guarantee to us eternal life when these pilgrimage days are over and done. If you have experienced the kinds of deliverance I have been describing, you have so many tokens of His good-will and the tenderness with which He delights in you.

I shall not talk much about this, but I hope you will think much about it. How much He delights in you it is not possible to say. The Father delights in you and looks upon you with dotting love; like as a father takes pleasure in his child, so does He rejoice over you. And Jesus de-

lights in you. He sees in you the recompense of His agonies, the purchase of His blood, the partakers of His glory. And the Holy Spirit delights in you. He has formed your heart anew, and made you a temple for Him to dwell in; therefore, He watches you with jealous care. Does it not seem well-nigh incredible that God should ever take delight in His creatures? He is so eternally happy in Himself, so infinitely blessed, so supremely glorious. Surely His delights cannot be enhanced or diminished by the welfare or the adversity of such ephemera as we are. Yet He certainly delighted in David, and He most surely does delight in every one of those who put their trust in Him. Nor does He merely say that He delights in us now, but He assures us that He did delight in His people long before the world was made. He writ them in His book; He ordained them; in His decrees He had them before His mind's eye; He delighted in them before ever He laid the foundation of the earth, or stretched the canopy of the skies. Why was this? Some suppose that it was because He foresaw they would be good and deserving of His esteem. I cannot see ought that is attractive in rebellious men, in sinful mortals. I dare say you can all join with me in echoing the sentiment of our hymn:—

“What was there in me that could merit esteem,
Or give the Creator delight?
’Twas even so, Father, I ever must sing,
Because it seemed good to Thy sight.”

The reason of God's delight we cannot tell. It is hid in God's eternal breast. This only we do know, that He delights in us because we are the objects of His choice. From amongst the dense masses of mankind He chose them. In infinite sovereignty he said: “They shall be Mine in the day when I make up my jewels.” He ordained them to be vessels of honour fitted for the Master's use, and He predestinated them to be conformed to the image of His Son. Moreover, He delights in them, because, in addition to having chosen them, He has bought them. Christ has paid too dearly for His people not to love them. When He looks into the face of the penitent sinner He sees the reflection of His own tears and anguish, yea, and of His bloody sweat; He sees His own wounds there, and recollects the price they cost, and the purchase He paid.

They are precious to Him, because of the power He has exerted upon them in making them His workmanship. We prize a thing sometimes that has not any intrinsic value, for the sake of the skill and workmanship bestowed upon it. The Holy Spirit has put out the force of His omnipotence to construct a Christian. It takes as much Divine energy to make a saint as to create a world, and therefore God rejoices in every one of His elect as being the work of His hands; the very choice design of His heart.

Yet more, He delights in us because there is a relationship established whereby we are made partakers of a Divine nature. This is a truth to be spoken of very reverently. The angels are not related to God; they are His creatures; but MAN is next of kin to the Deity. He whom the Heavens adore as God over all blessed for ever hath taken our nature, and is a man like ourselves. The Lord Jesus Christ, who counted it not robbery to be equal with God, took upon Himself the form of a servant, and identified Himself with our circumstances. The Son of Man is the Son of the Highest. In Christ there is a relationship, a kindred, an affinity between

man and God; the Creator and the creature whom He created in His own image. Hence the delight He takes in us.

But to go farther; there is an alliance yet closer predicted in Scripture, wherein Christ, being married to His Church, shall develop the great mystery, whereby, as husband and wife are one flesh, so there shall be an eternal indissoluble union between Christ and His Church. Oh, mysterious union! Blessed cause of delight! Like the head delights in the members, after such manner the Lord Jesus delights in every saved sinner who is vitally united to Himself.

The day, beloved, comes on apace when Christ will prove His delight in all His people, by calling their bodies from the grave and reuniting their souls with their risen frames. They shall be clothed upon with His glorious majesty, and made to sit upon His throne with Himself. Then the world will know, that though they were "despised and rejected of men" as He was, they were the delight of God, and for ever He will delight in them. Because He delighted in me therefore He delivered me."

I cannot convey to you the full sense of these manifold and marvellous blessings; I can only talk about them; but I pray God the Holy Ghost to make the reflections as sweet to you as they have been to me. My heart seems to leap at the thought that the Most High should take any delight in me. I know He has delivered me, all honour to His name. I know I am no what I once was, glory be to His dear love. He has saved me from my sins, and I draw an inference, the correctness of which I cannot doubt, that He would not have delivered me if He had not delighted in me. Do draw that inference, each one of you, for yourselves. If God has delivered you, He delights in you. But there are some of you who never were delivered. You are still in bondage, still the slaves of sin. Yet, remember, the Gospel is still preached to you. "Whosoever believeth in the Lord Jesus Christ shall be saved." Trust Christ, poor soul, and you shall be delivered, and that deliverance shall be to you the evidence that you were the objects of God's electing love, and that you shall be written on His heart for ever.

III. Lastly. A word to the wise. One word to the wise is enough, though twenty words to the foolish would be of no avail. **HERE IS A RESOLUTION TO BE ACTED UPON.**

You sang it just now; I want you to act it out in your lives:—

"Loved of my God, for Him again
With love intense I burn;
Chosen of Him ere time began,
I choose Him in return."

It is the least you can do if He delight in you to delight in Him. Brethren, I am afraid there are many of us who do not take a delight in our religion. Then I should advise you to challenge the quality of your profession, for though genuine religion does not always yield delight, that is only because of the infirmity of the creature. True grace in the heart, a conscience void of offence; in a word, the life of a consecrated man should be a perennial fountain of joy. Some people go to their place of worship because they think they ought. Their legality holds them in constant bondage. "Thou shalt not; thou shalt not" is the burden of their creed. They never rejoice; their eye never sparkles; they never think of going up to the house of God with the festive joy of those that welcome the holiday.

Ah! my dear friend, I advise thee to see whether thou hast a sound conversion, for those who truly love-God do exult in His name. What if they have their troubles, still their faith and their fellowship are the boon not the bane of their mortal existence. What if they have their cares and anxieties, still the cheer and palliatives are never wanting while they can cast their care upon Him who careth for them. His service is their solace. Their sorrow is that they cannot serve Him more. Christian, delight yourself in the Lord, and you shall have the desire of your heart.

But then your resolution will not only be to delight in God, but to show it. He delighted in you, and therefore He delivered you. You delight in Him, and therefore do you serve Him? What can you do to express your gratitude? You are saved; how can you extol His great salvation? Peradventure you are doing a little, but can you not do more. Is there not some fresh thing that you can do for Jesus? Can you not get new crowns for His head, beloved? Let us give Him fresh praise, and if there is any fresh branch of usefulness, any new mode of serving Him which we have not yet tried, let us ask for grace to try it now. And as for the good old works in which we have been engaged, oh! for fresh fire that we may do them better. I would that we served God with more vigour. It is not mere preaching we want, but more fiery preaching. It is not merely to multiply the number of our prayers, but the want of more earnest pleadings, more fervent intercessions. The service that we render is too languid and heartless, we want to summon our whole heart and soul and strength in unabating, untiring efforts to do His will and speed the triumph of His glorious Gospel. By the vision of the thorn-crowned head; by the five wounds of Him who died in agony; by the mangled, murdered body of your blessed Lord suffering unto death for you, I do implore you, the servants of God, to lay yourselves as living sacrifices upon the altar of Jesus Christ. You do some of you profess to love Him, but you never speak of Him. You say you serve Him, but what do you do? You profess to "love your God with zeal so great that you could give Him all." and what after all do you give Him? Oh! how much outward religion is nothing but inward hypocrisy? How much of our talk about religion is mere gossip? God save us from a vain loquacity, and impart to us a living energy, so that our deeds may proclaim our faith. Oh! may we spend and be spent in the Master's service till we shall

"Our body with our charge lay down,
And cease at once to work and live."

As for those who know not God, they have no capacity to serve Him. My prayer to God for you is that He may bring you to see Christ crucified. When you put your trust in Him you shall be delivered. Then you shall sing:—"He delivered me because He delighted in me." And after that it shall be your welcome mission to go and tell what great things He has done for you.

Essays and Papers on Religious Subjects.

ON PREACHERS AND PREACHING.

BY JABEZ BURNS, D.D., LL.D.

"WHAT skill is necessary to make one truth plain, to convince the hearers, to let irresistible light into their consciences and to keep it there, and drive all home."—RICHARD BAXTER.

No. I.—SOME OLD TESTAMENTS PREACHERS.

PREACHING is publishing, proclaiming, making known, and it includes also defining and explaining the truths declared. It is connected too with teaching, or instructing in the various branches of knowledge, which the proclamation involves. In the Old Testament we have not much about preachers or preaching. Noah is the earliest preacher notified. He was a preacher of righteousness, exhibiting the Divine law and demanding implicit and loyal obedience to it. His preaching sphere was the old world, and his ministry extended through a hundred and twenty years. (1 Peter ii. 5.) His ministry so far as the conversion of the people was concerned, was an utter failure. We do not read of one sinner convinced, of one wicked person saved. But his preaching was a perpetual token of God's long suffering, and patience with the ungodly, and left every one who perished without excuse. With the old world for his audience, not a soul embraced his message and escaped the coming wrath.

The Priests to a certain extent were preachers, or teachers of Divine truth; for the priests' lips taught knowledge. But Ezrah stands out as an eminent preacher, and the whole surroundings are given in Nehemiah viii. 1—8. Here is a reference to his congregation, cheerfully gathered together, both of men

and women. There is also a reference to the pulpit or rostrum on which he stood, raised somewhat, that the people might see and hear him. His subject was also given, it was the Law of Moses. The day of this gathering was the first day of the seventh month. His manner of treating his theme was explanatory and expository, he read distinctly, and gave the sense, so as to cause the people to understand the reading. The results of his discourse were deep conviction, weeping, and these followed by holy rejoicing in Jehovah, their deliverer and strength. (Verses 9—12.) The preaching of the prophets in the announcement of their various messages, was as diversified as their themes, whether of judgment or mercy, deliverance or woe. In Isaiah, we have a perfect model of the preacher, when he exclaims, "Ho! every one that thirsteth, come ye to the waters, &c." (Chapter lv. 1.) The whole subject was distinctly evangelical, having clear reference to the Messiah and the blessings of the gospel.

Then there is the preaching or prophecy of Ezekiel (see xxxvii. 1). In this vision the prophet is carried into a dreary desolated valley of dry bones. To these he is commanded to prophecy or preach. He does so at God's bidding, then there is a stirring, and excited motions among them, and they were again covered with flesh and skin, and assumed their natural form, and afterwards by the breath of the Almighty, they lived and stood up an exceeding great army.

In this vision, we see the moral state of men, dead in trespasses and sins. The ministry of mercy sent for their resuscitation, and the energy of the Holy Spirit

efficiently making the message one of life and salvation.

Jonah was the preacher raised up and sent to Nineveh. He was to be a city preacher, and his ministry was to extend to many thousands of persons. He was to proclaim in their streets the greatness of their wickedness that had come up before God, crying for His avenging arm. Jonah was appalled by his vocation, refused the onerous work, and endeavoured to flee from the presence of the Lord. When restored from the fish's belly and the great deep and sent again to do his work, he goes three days' journey through the city, proclaiming his message of terror and destruction: "Yet forty days and Nineveh shall be overthrown."

His ministry was singularly successful, for the people of all classes, and the king himself, humbled themselves and repented of their heinous sins and turned from their wickedness; and God was merciful to them and Nineveh was spared. The preacher who had exhibited reluctance and had left his post, on this extraordinary change in the people and the graciousness of God towards them, becomes angry and petulant, and ventures to tell God, "I do well to be angry even unto death." A sad example of human infirmity, and cold-heartedness in relation to his fellow creatures. The lesson of the gourd and the expostulation of Jehovah, we trust, brought this erratic preacher to a better state of mind. We might have adverted to Moses, rehearsing the doings of the Lord, and urging faithful obedience to His laws. Or to Joshua explaining to the people how God had raised him to take the place of Moses in instructing and commanding the host of Israel. Or Elijah thundering out his anathemas against the priests of Baal. Or to

Nathan, the king's royal chaplain, telling the guilty monarch in his striking parable, his sin before the Lord, but these instances may suffice for a sample of Old Testament preachers and preaching. In these we have the sacred call of the Lord to the work. The reverent obedience they rendered, the pious spirit they exhibited, the plain and clear and faithful mode of teaching and preaching they adopted. In some cases there was little or no success, in others general acceptance of their message, and in one instance the sincere repentance of a whole city.

It should be ours to learn lessons of wisdom from these Old Testament lights, and to rejoice abundantly in the more comprehensive gracious truths we are called to proclaim. And yet all truths of all dispensations are linked together and form one holy system of Divine and saving knowledge. It will be seen how very different was the preaching of Old Testament times, to the preaching of our day. Themes or subjects and not texts, were the basis of those discourses, and appeals fervent and direct rather than reasonings or disquisitions. Expositions of the law and exhortations to obedience, solemn warnings and loving expostulations, characterised that bygone ministry. As we proceed we shall come into the presence of the earnest, faithful Baptist, and the devout apostles and evangelists and of the Great Divine Preacher, the Lord Jesus Christ. And here we shall be in the very atmosphere of the Gospel of our salvation, and with the same theme for our addresses,—the grace of God, in the unspeakable gift of His beloved Son for the salvation of mankind. Our great aim must be to publish, with all plainness and fidelity, the unsearchable riches of Christ. If,

however, we can exhibit the faithfulness of Noah, the wisdom of Ezra, the zeal of Elijah, with the pathos of many of the prophets of old, we shall be workmen not needing to be ashamed of our ministry.

Proclaim My word ! Jehovah cries ;
With reverend solemn awe,
Make known My character and name,
And publish all My law.

Proclaim, though men refuse to hear !
Or hearing disobey,
With faithful zeal cry aloud
And show the heavenward way.

Proclaim ! to each and all the truth
Of grace and mercy given ;
To save from sin and guilt and wrath
To endless life in heaven.

RESTING AND RISING.

BY REV. JOHN COX.

A Meditation for the New Year.

THERE sometimes comes to the thoughtful mind as the old year draws to a close, a feeling that we should rest a little, before we start on another year. But so it cannot be. The river of time pauses not on its way to the ocean of eternity. The arrow of life stays not on its swift flight, yea, it seems to fly swifter as its nears the mark. But though there can be no standing still of time, no pause in the journey of life ; yet as the sea bird reposes on the heaving billow, so may believers "rest awhile ;" pause to take stock, to look back, look in, look round, look up ; and thus prepare for a loftier flight. The spiritual mind thinks as the year closes somewhat as follows : I must aim higher if spared to enter the new year ; I want to be more heavenly, to set my affections more on things that are above ; to look more at the things

not seen. If we would attain to this desirable condition, we must rest more in God as revealed in Christ, and realize more fully what He is to us, and hath promised to give us. It may be profitable to take a short sentence, uttered by "the man after God's own heart," as a motto. Before mentioning it, we would turn to a few other words full of poetry and pathos, saddening indeed to some, but truly soothing to others. "For we are strangers before thee, and sojourners, as were all our fathers, our days on earth are as a shadow, and there is none abiding."

Here is no desponding wail over a helpless, hopeless *drifting* ; we are strangers "before Thee ;" or as in another place, "I am a stranger with Thee." And though creatures pass away as the foam of water ; "Thou art the same." "I am continually with Thee ;" and "THOU ART NEAR, O GOD." Therefore, with my feeble hand in Thine omnipotent grasp of love, I press along my pilgrim path singing as I go, "O GOD, THOU ART MY GOD, EARLY WILL I SEEK THEE."—Psalms lxiii. 1.

In these words we have *resting* and *rising* ; the soul's only true rest and proper employment. Everywhere else is the "troubled sea," and "vanity of vanities." If we could possess all things except God, we were indeed, only greater bankrupts ; and if we neglect Him to gain aught beside, it will be only to hear "*thou fool*" pronounced with terrible emphasis as we enter eternity. Return thou into thy rest, O my soul ; seek to realize God's love, rejoice in His past dealings, and then in His strength resolve "I will walk *before the Lord* in the land of the living."

The Psalm in which our new year's motto is found, exhibits, as do many others, the precious fruits of

sanctified sorrows; yea in David's case, of those sorrows which were God's chastisements for his sins. The Psalm is like a noble vine, rich in clusters of prayer, praise, love, gratitude, humility, penitence, and zeal. And this vine springs up in the wilderness of bitter trial. It is an Elim in the desert, and many a pilgrim has reposed by its waters and been refreshed by its fruits. The history connected with it, is found in 2 Sam. xv. 17, and if the scenery around it is well studied, it will appear all the more beautiful.

David had fled first to the wilderness of Judæa, and then he passed over Jordan from the face of his much loved but rebellious son Absalom. He did not leave his harp behind him, although he had said, "carry back the ark of God." That harp of solemn sound had been restrung and tuned by the hand of mercy in answer to prayer. See Psalm li. 10-12. His flight was not in such haste that he forgot to praise and pray. True, he was in the wilderness, but God was speaking to his heart. He was treading the valley of Achor, but God gave him that valley for a door of hope; and he sang then as in the days of his youth. More plaintive, indeed, was his melody, but more precious. God had a bottle for his tears, also an ear for his prayers and praises. How grandly does the Psalm commence; our sweet singer has versified it most melodiously.

Great God, indulge my humble claim,
Thou art my hope, my joy, my rest;
The glories that compose Thy name,
Stand all engaged to make me blest.

And because "Thou art my God, early will I seek Thee. My soul thirsteth for Thee, because Thou art my help; therefore in the shadow of Thy wings will I rejoice. My soul followeth hard

after Thee." Most blessed resting! Most profitable reaching forward. We must rest in God in order to rise to true dignity and real happiness. Alas how many are like the poor bird beaten down by the storm it vainly tried to breast in order to reach its pleasant nest. Or like a captive lark bruising itself against the wires of its cage. Or like the foolish moth fluttering round the dazzling light till its wings are singed and it falls helpless into the flame. "My soul, wait thou only upon God, for my expectation is from Him." "Thou art my God, early will I seek Thee." It may be profitable to consider these words as *descriptive* and *directive*; showing us what we should aim to be and to do, as exhibiting the *possession* and the *pursuit* of true saints. The possession is *infinite*, the pursuit should be *intense*.

I. These words are *descriptive* of David's experience. In them we have the testimony of faith, and the triumph of love. The language of faith is "O God, Thou art my God." The great covenant promise which includes free pardon, writing God's law in the heart, and many other blessings, is crowned and consummated by the words, "*I will be their God*," Jehovah becomes the portion of those whom He pardons. He takes away an all but infinite evil, and He bestows Himself the *infinite good*. Who is like unto Him in forgiving and in giving. Both are done on the same grand scale, and for the same great reason; "God for Christ's sake hath forgiven you. How shall He not with Him also freely give you all things." Faith listens to these and like precious words, leans upon them, realizes how true, how free, how sure they are; then, washed in atoning blood

renewed by the Holy Spirit's power, she soars like the eagle, and sings like the lark at the door of heaven; "We joy in God through our Lord Jesus Christ, having received the atonement." What a rising, what a resting!

The voices of creation all around, and the voices of reason and conscience within, say, "*O God, thou art,*" but faith alone can add the two next words, "*MY GOD.*" To the believer, these two mutually re-act upon each other. The Word of God, which—through the power of the Spirit—reveals the enjoyment of Covenant interest, dwells much upon the glory of God in creation, and sends us to God's great works to learn part of His name. We are there reminded how God "created the earth, stretched out the heavens, and formed the spirit of man within him." Creation is an eloquent and untiring witness to the *being* and *beauty* of God. Ps. civ. The firmament, the stars, the sun, the moon, the sea, the mountains, the fields, the trees, all exclaim, "*O God, thou art.*" Thou art powerful, wise, and good. Thou wast before all, and for Thy pleasure all things were and are created.

But where dwelleth the man, who, looking on all these things, has a right to say, *the Creator of all is mine.* This highly favoured one dwells in the lowly places of penitence and humility; he acknowledges that he is unworthy of the air he breathes, or the bread he eats. But he rests where God bids him rest. He depends on that propitiation where God dwells, he delights in the character of God as therein revealed; then comes true devotion and strong desire. Then, his resting heart, rising toward God, exclaims, "early will I seek thee."

Here we have *the triumph of love.* Faith worketh by love. This is

true as regards both communion and consecration. This is the language of sincerity. It is found here as an *appeal* to God; and He who reads the heart saw that it was so. He here declares *what* he would do; and *how* he would do it. He would do that which is man's first duty and highest privilege, and that which is of all things most frequently called for. It is astonishing how continually the words *seek, seeking, seeketh, sought,* occur in God's word, under what various aspects they are presented, and by how many considerations this work of seeking is urged upon our attention. It is a word which describes real religion in its commencement and progress. To the ungodly it is said "seek ye the Lord, while He may be found;" and the lofty religion of which Enoch's is a fair specimen, is set forth thus; "God is the rewarder of those who *diligently seek Him.*" To seek diligently is to seek "*early,*" that is, *first* and *most.* Early means *earnestly,* it includes priority and perseverance; practice as well as prayer. We should seek like Moses, to know God's *way* (Ex. xxxiii.), like David to see His beauty (Psalm xxvii. 4), and like Paul, that we may be filled with the knowledge of His will in all wisdom and spiritual understanding, yea, that we may increase in the knowledge of God. (Col. i. 9, 10.) The old divines speak of an *extensive* knowledge, and also of an *intensive* one. Let us be heedful of the last. That knowledge of God, which is life eternal, includes friendship and fellowship, even that loving fellowship to which the beloved disciple invites. 1. John i. 3.—7.

The reason for this loving resolution is found in the great fact already dwelt upon: "Thou art my God." What a wise *choice* is here made, what a heavenly *taste* is here

possessed! Many resolutions as regards seeking God come to nothing. There is no real choosing, for there is no right taste. There is, alas, the absence of heart submission and spiritual sensibility. Persons will not long pursue that for which they have no taste; they will not seek heartily unless they choose honestly. Godliness is Godlikeness. If God is chosen and desired, He will be thirsted for and followed after. In the true believer's case necessity compels, allegiance binds, and love constrains the soul to seek God. As the thirsty hart pants for the water brooks, and the dry ground thirsts for refreshing showers; so the soul longs for God: "Thou art my God, and I will seek Thy presence, Thy strength, Thy glory." Over such God bends complacently, and says: "Let the heart of them rejoice that seek the Lord." Great things indeed does He prepare for and promise to those whom He so lovingly describes as "My people who have sought Me." Here, then, we see the triumph of love when the heart rises from the visible to the invisible, from the sinful to the holy, from the finite to the infinite, from self to God.

II. These words are *directive* as well as *descriptive*. While they show us what David's religion was, they show us what ours should be, and what, through grace, it may be.

Believer, there is a *portion* for you to choose and *possess*, and that an infinite one. God must be chosen in order to be possessed. How few pause in life's fevered race to ponder the thought that they possess the awful power of *choosing* and *refusing*. Thus it is in every conscious human soul; and what is chosen in time must be possessed through eternity. It is no good to reason or dispute about it, *there it is*, and people know it. God says, "Choose ye this day."

Yea, He says, "CHOOSE ME." "Wilt thou not from this time cry unto Me?" Wonderful thought! the great God desires to be an object of human affection. Choose God as your soul's portion. "They that seek Me early shall find Me."

Thus acting, then you will find a sure preservative from the evil systems around. You will want no human priest to ease you of the responsibilities of personal religion, and to swathe your soul in the lindsey woolsey garments of a dead religiousness. If you know God in Christ, having submitted to be clothed in Emmanuel's righteousness, and made willing to be saved in God's way, you are right for eternity. Coming to God by Christ, you will say, "nothing but Christ between me and God. In Him I rest; by Him I rise."

This choice will preserve you from the snares of a specious scepticism. If you have found rest to your soul in the good old ways, you will not forsake them. God possessed will be an antidote for every temptation, however subtle. Then do not stop short of this. God will be all to us, or nothing.

This is a pursuit worthy of all your energies. Seek God. Seek communion with Him, communication from Him, and consecration to Him. Seek His mercy, for you are guilty. Seek His wisdom, for you are ignorant. Seek His strength, for you are weak. Seek His blessing, for you are needy. Seek His infinity, for nothing short of that can satisfy the yearnings of your soul. Seek Him at once, if you have not done so, for if you would have Him as your portion in eternity, you must find Him in time. Earth is the finding place, heaven is the world of fruition. Then shall we perfectly know what a treasure we have in God, when God shall be all in all."

There is a passion which you should ever seek to intensify. There are some passions which defile, degrade, and destroy, but this, even thirst for God, is one which sanctifies, satisfies, and sublimates. You can only "make your lives sublime" by possessing the life of God. To know God, and to make Him known; to do His will and finish His work, was the ruling passion of the Saviour, and He invites us to aim to follow Him, and to become more and more like Him.

"I thirst for thirstiness," says an old poet; it is well when this is the case. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

Alas, what a *contrast* do many present! How great the difference between those who *choose* God, and those who make the world their *grand concern*; and let it be borne well in mind, that *concern* is the evidence of *choice*. If a person should declare ever so positively that a certain object was his fixed and deliberate choice, and his whole concern and care was in an opposite

direction, who would, who could believe him? "The way is declarative of the end." Our love (or practical preference) is prophetic of our eternal destiny.

"The end of all things is at hand," and probably the end of the earthly life of the writer and reader is nearer still. While of many, alas, it may still be said, "Man walketh in a vain thow; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them;" can we, as in God's sight, grasping our pilgrim staff, look up and say: "And now, Lord, what wait I for? my hope is in Thee." "The Lord is my portion, saith my soul, therefore will I hope in Him." If so, we shall prove "that the Lord is good to him that waiteth for Him, to the soul that seeketh Him." If so, to us as to "the man greatly beloved," comes the cheering whisper of infinite love, "Go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days."

St. Mary Cray.

Tales and Sketches.

THE JOYS AND SORROWS OF A BAPTIST MINISTER.

BY SCRUTATOR.

"SCRUTATOR" has but little to say in the shape of preface. He has written the following narrative in the hope of doing some slight service to the smaller Churches of the Baptist denomination. For years he has had the privilege of toiling in them, and therefore knows well what they are made of. The result of experience has proved to him, that weak Churches may be made

strong, and small Churches in any district be made a power for spiritual good, if they will only go the right way to work. The curse of not a few of the feeble Churches in the land, is bad training. A badly trained Church is no more likely to be right, or to do right than is a badly trained family. Churches that succeed, and "whose faith is spoken of throughout the world," will be found as a rule to have been well trained, that is to say, scripturally trained Churches. The samples of both kinds of Churches

presented in this story, founded as they are upon fact, give ample proof of this. The evils incident to badly trained Churches are not exposed, either to hold them up to ridicule, or to afford the opponents of congregationalism a handle for bolstering up their pet State Church theories, but in order that being seen in their true character, they may in future be avoided; and the good in well trained Churches is delineated, in order that it may be copied. Should any Church member, however, find himself photographed, and conclude that the likeness is "not at all flattering," let him not blame the artist for want of skill, but rather seek henceforth with God's help to "put off the old man with his deeds, and to put on the new man, which is renewed in knowledge, after the image of Him that created him."

CHAPTER I.—*The new Minister.*

ABOUT twenty years ago, the following brief announcement appeared in the columns of a respectable Baptist journal.

"The Rev. Job Ernest has received and accepted the unanimous call of the Baptist Church in Grumbletown to become its pastor. He will enter upon his stated labours the first Lord's-day in October, with every prospect of success."

To most readers, this small item of intelligence would not prove of much importance. Not knowing the Rev. Job Ernest, and feeling little or no concern for the spiritual welfare of the small Baptist Church at Grumbletown, they would merely favour the paragraph with a cursory glance, and then pass on to peruse more interesting matter. But happily this was not the case with all. There were at least a few to whom this paragraph, brief as it was,

commonplace as it was, was, after all, the most attractive part of the monthly number. The intelligent reader will not be surprised to learn that among this select few was the Rev. Job Ernest himself. To him these few lines meant a great deal. They publicly announced to the world a portion of his future destiny. They told the world what he was about to be, and where he was about to go, and what he was about to do; but with that information they stopped short. What else lay beyond the scenes? What responsibilities were involved in this future, what labours, trials, and sufferings? The chosen pastor lingered long over these lines as he thought about all *that*. And in this respect his youthful wife sympathised with him. As, looking over his shoulder, she for the first time read the paragraph, unspoken thoughts passed rapidly across her mind, not unlike those of her husband. There was this difference, however, they had chiefly to do with *her* future; was she not the minister's wife, and would she not be called upon to shine in a new and unknown sphere? would not more be expected of her than she could well perform; and what if she should fail, and be spoken of as a hindrance to her husband instead of being recognised as a help? These were her queries, and she felt that time and experience alone could solve them. Then there was Job Ernest's godly mother: she too, found this paragraph peculiarly interesting. Had she not often prayed that her eldest son might be a minister; and did she not in this printed announcement see an answer to thousand's of earnest petitions offered up day and night on his behalf? She did see this, and after reading it, she felt it to be her first duty and privilege to retire at once into her secret

chamber, and pour out of the fulness of a grateful heart fervent thanksgivings to the Most High. Various relatives and friends in several parts of the country also read the news, and forthwith sent to the young couple congratulatory epistles, wishing for them all kinds of blessings in their allotted sphere, and trusting that they would be very useful and very happy. But undoubtedly the chief interest in the paragraph centered among the members of the Baptist Church in Grumbletown. Every member read it or heard it read; and as in duty bound gave his or her opinion about the subject of it. Some felt very glad that such an announcement could at last be made on indisputable authority. They did not look very favourably upon "supplies," and therefore did not disguise their satisfaction at the thought of once more sitting under a settled pastor. A few old people thought that the new minister might prove too young and inexperienced; but in this respect the younger members of the flock begged to differ from them; they had not the slightest doubt whatever that a young, hearty and vigorous minister was needed, and that the future would show that he was "the right man in the right place." Some took rather a gloomy view of the matter, and predicted that before long Mr. Ernest would find that he had got into a "warm berth," as his predecessors aforetime had likewise found out to their cost; and these dropped quietly sundry hints, not of a very complimentary character, concerning a certain "Jeremiah Snap," who evidently held office amongst them. What they might mean by these insinuations was a matter of conjecture; it was evident, however, that they did not regard the young minister's future prospects hopefully.

Fortunately for him, or unfortunately—we do not say which—of all this comment the pastor elect knew nothing. All that he knew was that the "call" was said to be unanimous; and it was his daily prayer to God, that when the time came for settling down to pastoral work he might find himself surrounded by an earnest, loving, and united people.

The Baptist Church at Grumbletown was not a large church. It numbered at the present date eighty members only, and they were chiefly of the poorer class. Strictly speaking, it was blessed with but one wealthy family; and some connected with the cause were ill-natured enough to question if the blessing would not have been greater had their distinguished names never been recorded in the Church register. Some few were shopkeepers, but the major portion earned their bread by hard manual labour. The church had been in existence but fifteen years; yet during this brief space of time it had enjoyed the varied ministrations of not fewer than five pastors. In fact "two years a piece" had become quite a proverb in the neighbourhood in relation to these ministerial removals; and it was not expected by most people that the new pastor would be privileged to stay beyond that limited period. But this proverb was not strictly correct. The first minister stayed but six months, and did little more than found the church. The second stayed two years, and then joyously tendered his resignation on the ground that "Providence had kindly opened up for him a more congenial situation." The third managed to remain for six years, but how he did it is a mystery to this day. As it was, he found five years of labour to be so full of personal conflict and fiery

debate that his constitution suffered terribly. It transpired that quite accidentally, he was weighed before he went and it was then ascertained that he was exactly fourteen stones, but when weighed purposely on retiring he hardly scored nine; he having thus lost fully five stones of flesh, bone, and muscle—one stone per year—in the Church's service. How he would have fared had he remained a few years longer, and the same wasting process had gone on, we must leave the reader to imagine. The fourth good brother stayed three years, and spent the last year and a half in looking out for "a better spot." The fifth found one year amply sufficient for his requirements in that locality, and astonished the church and congregation by coolly reading his resignation at a special church meeting summoned by himself one Sabbath morning; and then following it up by preaching his farewell sermon in the evening. It must be candidly confessed that these ministerial changes did not greatly enhance either the Church's reputation or profit. It was a natural result that as each minister left some few of the friendly members should likewise feel it to be their sad duty to leave with him. The ministers themselves could not help after their removal referring occasionally in indignant tones to the bad treatment they had confessedly received. It also invariably happened that for some time prior to each pastors' withdrawal sundry "stormy church meetings" were held, that by no means tended to increase "brotherly love and unity," or to give the outside world an exalted view of modern Christianity. As might have been expected the congregations too fell off. Each minister gathered to the place a certain number of adherents, most of whom on his de-

parture took their departure also; and then made it widely known that they had ceased to take any interest in a cause that could treat a minister so shabbily. Putting all these things together, the wonder was not that so few members of the Church were left, but that there were so many; not that the congregation was so small, but that there was any congregation at all; not that so many ministers had in succession resigned the pastoral office, but that after all these changes one good minister could be found who took it to be the Lord's will that he should settle down as pastor in such a place and over such a flock.

Not much need be said about the Rev. Job Ernest. Where he was born, how he was brought up and educated; how he became converted, what Baptist church he joined, and how it came to pass that he was called to the work of the ministry: with all this the reader need not be troubled. It is sufficient to say that he was a young man, respectably connected, and the son of a widowed mother. Twenty-four years of age, rather above the middle height, and in every respect manly in his bearing; his appearance was highly calculated to tell at once in his favour. Although it could not be said that his intellectual powers were of the highest order, or that he was "worthy of being ranked with the greatest geniuses of the age," a close observer would not fail to detect in his high and open forehead, mild but penetrating eyes, oval face, and firm, well-set lips, indications of a mind and character above the common order. Rather sober looking in general, his face was nevertheless capable of extreme transformations; it would light up with smiles, or appear profoundly sympathetic, as occasion demanded. His good Chris-

tian wife, to whom he had been married only three months, was well fitted to be his partner. It has been said, that, of all men, ministers are generally the most unfortunate in their choice of wives. Whether this is, or is not, a libel on the perceptive and penetrating powers of the clerical race, we are not prepared to say, but certainly it was not verified in the case of Mr. Ernest. It is no disparagement to him to affirm, that good man as he was, his wife was decidedly the "better half:" not indeed that she thought so, for few were more lowly in their own estimation. Good-looking, if not positively handsome, intelligent, cool in temperament, self-possessed, orderly in all her arrangements, generous, thoroughly domesticated, and capable of the exercise of self-denial in carrying out her principles, she quietly, but none the less forcibly, made her influence felt in any class of society in which she moved. To her husband she was devotedly attached. Having been acquainted with him for some years,

she had learnt to form a high, but just estimate of his character. It was this, in fact, that gradually drew her towards him, and gave him favour in her eyes. Brought up in connection with the same denomination as himself, and allied by the ties of relationship to two or three worthy ministers in it, she was not only one with him in Christian thought and feeling, but she had also gained a little experience in Church life, that admirably adapted her to give him judicious counsel whenever it might be needed. Whether it was or was not needed, the sequel will show. At any rate, our brief description of their distinct personal characteristics gives us abundant evidence to prove that the youthful pastor and his wife are well prepared to walk life's chequered paths together; and we need no would-be prophet to tell us that come what will, they will certainly—as all good husbands and wives should—stand by each other in sunshine or in storm.

Striking Thoughts, Facts, and Figures.

THE SWEARER CHECKED BY HIS DAUGHTER.

ON one occasion a gentleman accompanied the officers of justice, when they went to apprehend a criminal in the Canongate of Edinburgh. At first the man raged, cursed and swore, but on the entrance of his little girl, he suddenly stopped his wild, bad language. The gentleman, surprised, asked the reason of this, when the father said, "Sir, my little girl is in the habit of saying her hymns to me when she comes from the Sunday-school; and so I cannot swear before her." How powerful

is a good little child's influence! What encouragement does this little incident give to Sabbath-school teachers!

HOW GOD ANSWERS PRAYERS FOR CHILDREN.

WE pray for our children's welfare, and the Lord answers our prayers in a strange way. Cecil said, "I cried, Lord, spare my child. He did, but not as I meant. He snatched it from danger, and took it to his own home." Elliot said of the death of his children, "I have had six children; and I bless God

that they are all either *with* Christ or *in* Christ, and my mind is now at rest concerning them. My desire was that they should have served Christ on earth; but if God chooses rather to have them serve Him in heaven, I have no reason to object."

NO TRUCE WITH DARKNESS.

LET us put forth every energy, and use every agency that can possibly be employed for the regeneration of this dark, dark land. If we grow idle, if the Church of Christ universally shall grow idle, we cannot expect that our enemies will be idle too. Once the Light said to the darkness, "I am growing weary with shooting my arrows every morning at thee, O Darkness! I am weary with pursuing thee around the globe continually; I will retire if thou wilt." But the Darkness said, "Nay, it is of necessity that if thou yieldest thy dominion I shall take it: there can be no truce between thee and me."—SPURGEON.

"TELL THE LORD THAT."

THE first time the Rev. John Campbell went to Africa, he visited a meeting of slaves. Observing one among them who was particularly attentive, he was induced to

make some enquiries respecting him. He was informed that this man had been an eminent Christian; and that formerly he had endured much opposition from his employer on account of his religion. One day his master assured him that if he went to hear a missionary preach he would flog him. The poor slave with simplicity and Christian meekness replied, "I must tell the Lord that." The saying so wrought on the mind of his master that he not only permitted him to go, but his other slaves with him; and after a while he and his wife were found there also. Whatever trouble comes upon us, let us copy the poor slave's example, and "tell the Lord that."

USEFUL IN PRISON.

WHEN good John Bradford was put in prison, he exhorted all that came within his boundary; and this caused the Lord Chancellor to say to him, "Thou hast done more hurt by thy exhortations in private, in prison, than thou didst in preaching, before thou wast put in." Prison teaching has always proved powerful teaching, and is a proof, that men may be useful anywhere. If men can be useful in a Prison, where cannot they be useful?

Reviews.

The New Handbook of Illustration; or, Treasury of Themes, Anecdotes, Analogies, Parables, and Expositions of Scripture Truth and Christian Life. Introduction by Rev. W. C. M. Punshon, LL.D. (Elliot Stock). This volume of 568 pages is a library of reference in itself. All preachers and teachers, and platform speakers, on religious and moral subjects have here culled out flowers, telling and beautiful.

Its real value can scarcely be over-estimated. The skilful and laborious compiler must have ransacked hundreds of volumes to obtain the treasures here arranged for the use of its readers. There is an excellent index of subjects, and it only wants another of the authors quoted to make it as perfect and invaluable as any work of that kind ever published. Sunday-schools, wishing to give their teachers a New

Year's gift, cannot select a better book than this; and we say the same to our rural congregations which are supplied with workers who require to have all the means that can be provided for their aid.

The Doctrine of Eternal Punishment Vindicated against Recent Attacks. A tractate, by Rev. Professor Watts, D.D. (Belfast: W. Mullins, 1s.) This is both a learned and somewhat exhaustive vindication of eternal punishment, one of the legion of pamphlets on the subject *pro* and *con* that have appeared within the last few years. Doubtless may consult Dr. Watts with advantage.

The Personal Reign of Christ during the Millennium proved to be Impossible. By James C. L. Carson, M.D. London: Houlston and Sons, Paternoster-row. Those who are anxious to read on the opposite side of the Millenarian question, will find in this work some valuable thoughts and important facts, and though we do not open our pages for the discussion of controversial subjects, still we need only say that the work is written in Dr. Carson's usual style, evidently from an earnest conviction, and with a sincere regard for the authority of Holy Scripture.

Bowing to Uniform, and its Results; or, Thoughts Suggested by a Soldier Saluting an Officer. By Thomas Cheshiro. (Elliot Stock). A very good book, but with a very questionable title. We fear its cognomen will prevent its general character and excellency from being understood. We have read few volumes containing more really excellent matter for theological reflection, or more admirably expressed statements on Divine truths. We hope it will get into extensive circulation, and be extensively useful, especially to young men, students, and conductors of Bible classes.

Old Jonathan for 1873. In handsome, stiff, coloured, illustrated binding. A present for cottagers, &c., for the new year that cannot fail to be most accept-

able and useful. It is worth many times over the eightpence, its publishing price, and we hope will have a most extensive sale.

The Hive, for 1873. (Elliot Stock.) The volume of this excellent serial, well bound in strong cloth, we recommend most earnestly to all our Sunday-school teachers who have not taken it in monthly numbers. It is the cheapest and best help with which we are acquainted, and we doubt if any work of the kind will surpass it in its varied and adapted papers for efficient use in our schools.

PERIODICALS AND PAMPHLETS.

Gospel Watchword. An excellent monthly pennyworth of instructive and useful articles, evangelical, spiritual, and poetical. (Yapp and Hawkins.)

Golden Crown Almanack; 32 mo. and sheet size. Well got up, and adapted for the home, vestry, and school. We had always thought them good, but never better than for 1874. (Yapp and Co.) The same publishers have sent us *The Blood of the Lamb; or, Salvation only in Christ.* An admirable penny book, of real intrinsic worth.

Popular Education. By Giles Hester. (Sheffield & Co.) A trenchant attack on the oppressive clauses of the Education Act.

The Annual Report of the Jamaica Baptist Missionary Society, with an Appeal by the Treasurer. We commend these important documents to the careful perusal of our readers.

The Baptist holds on its course, and we hope will be useful and effective in relation to the denomination and its institutions.

The Freeman is equally necessary to the building up and extending our associations and churches. We require both, and cannot part with either.

The Interpreter, Part XII, is equal to preceding ones, and is eliciting very favourable notices from many of our religious periodicals.

The Bible the Working Man's Friend. New Fletton Tracts. By H. Watts, Peterborough. Capital subject and well handled. Mr. Watts knows how to write for the labouring classes.

Whom Should the Church Receive? A Sermon by Jas. H. Atkinson Hitchin. (1d. Paternoster and Hales.) A sermon worthy of perusal by Christians of all persuasions, especially by Baptists of every order.

The Sword and Trowel ends the year as vigorously as it began it, and was never better.

The Baptist Magazine. A solid, valuable number.

The Ragged School Union Magazine, The Christian Armour, Old Jonathan, The Biblical Museum (Part XXXVI.), *The Hive, the Appeal, The British Flag,* and the *Gardeners' Magazine,* we commend with all the eulogies they have so nobly deserved during the whole year.

The Baptist Almanack and Congregational Year-Book for 1874, is as full of varied and useful information as ever, and well got up, and at 2d. remarkably cheap. It deserves the patronage of all our churches and schools.

Heave the Lead; or, Earnest Counsel on the Ocean of Time. By a Son of the Sea. (Elliot Stock.) A good, telling, timely tract for the New Year.

The Canon and the Cardinal: A Story of the Conversion of a Roman Catholic Priest, and his Citation to the Inquisition at Rome. (Elliot Stock. 2d.) More extraordinary than a romance, and one of the cheering signs of the times. Buy it and circulate by all means.

Breakers Ahead! Two Letters to the Bishop of Ripon. By Rev. E. Mellor, A.M., D.D., Hulifax. (Elliot Stock. 2d.) Worthy of a national circulation.

Reasons Why I Prefer Chapel to Church. By John Harris, Wesleyan Minister. (Elliot Stock. 2d.) Capital reasons, and on Bible grounds unanswerable.

Sunday-school Treasury for 1873. (61, Paternoster-row.) Handsomely bound, and full of the very best material for Sunday-school work.

Pearls from the Golden Stream. (Houlston & Co.) A small volume of real spiritual worth.

Poetry.

LYRICS FOR THE HEART.

BY W. POOLE BALFERN.

Oh, such a Father as we have,
And yet to breathe no sigh
To see His face, and hear His voice,
And reach His home on high!

Oh, where's the love which we should
have

To such a loving Friend,
Who waits to bless, and ever loves—
Will love us to the end!

Oh, surely if the stones could speak,
Or rocks and hills could weep,

With cries and tears they both would
join

To wake us from our sleep;
To stir our faith and move our hearts
To seek our Saviour's grace,
That we with gladness feet might run
To seek our Saviour's face!

Oh, Father of these fainting hearts,
Wherever we may be,
Oh, upwards raise our drooping faith,
To find its all in Thee!

Oh, may Thy patience and Thy love
With all our weakness bear,
Until at last we see Thy face,
And all Thy glory share!

Denominational Intelligence.

CHANGES IN THE PASTORATE.

Rev. John Watts, of Long Buckby, has become the pastor of the Church at Gate House, Totnes, North Devon.

Mr. J. B. Warren, of Bridgnorth, has accepted the pastorate of Ebenezer Chapel, Cottenham.

Rev. J. Manning, late of. Enfield Highway, has accepted the pastorate of the Church at Harlington, W.

Rev. J. D. Dodway has resigned the pastorate of the Church which was formed about two years since at St. George's Hall, Burton-on-Trent.

Rev. J. Clark to the deep regret of the people, has intimated his intention of resigning the pastorate of the Church at Eye, Suffolk, in March next.

Rev. Frank Trotman, late of Plaistow, has accepted the pastorate of the new Baptist Church at Pendleton, Manchester, and commenced his ministry in the Pendleton Town Hall, which the Church will occupy during the erection of their preaching room.

SHIPPSON, WARWICKSHIRE.—Rev. J. Hutchinson, of the Pastor's College, has accepted an invitation to the pastorate of the Baptist Church in this town.

Rev. Edmund Morley, having accepted the invitation of the Church at Redditch, will resign his pastorate at Stratford-on-Avon on the last Sunday in December. On the following Monday a public meeting of the Church and congregation will be held to take a farewell of Mr. Morley, who has laboured at Stratford for nearly seven years.

The Rev. James Douglas, M.A., of Kircaldy, Scotland, has accepted the invitation of the Baptist Church, Montague-street, Blackburn.

Mr. James W. Comfort, of the Pastor's College, Metropolitan Tabernacle, has accepted the pastorate of the Baptist Church, Brabourne, Kent.

Rev. J. Batey has resigned the pas-

torate of the Church at Upper Norwood. Having known Mr. Batey for many years, we can confidently recommend him as a supply for any Churches in London or its vicinity.—[Ed. B. M.]

Mr. P. Gallaher, late of the British and Irish Baptist Mission, has received a unanimous call to the pastorate of the Milton Baptist Church, Yarmouth, Nova Scotia.

The Rev. John Stubbs, of Chiswick, has accepted an invitation from the church at Eyethorne, Kent.

Rev. B. C. Etheridge, after a pastorate of twenty years at Cavendish Chapel, Ramsgate, has accepted the invitation of the committee of the London Baptist Association to become the minister of their new chapel at Balham.

RECOGNITIONS.

Rev. W. Penfold Cope was publicly recognised as the pastor of Mazepond Chapel, London, on Tuesday evening, Nov. 18th, 1873. Rev. Dr. Angus presided, and addresses were delivered by the Revs. W. Braden, W. Howison, and other neighbouring ministers.

IPSWICH.—On Friday, November 7, Rev. J. Burt, was publicly recognised as the pastor of the Church at Salem Chapel. Tea was provided. Rev. J. M. Morris presided at the evening meeting. Rev. George Rogers, gave the charge to the pastor, and Rev. W. Whale addressed the Church. The Revs. Spencer, Knell, Cooke, and Shields, also took part in the service.

Rev. J. H. Sobey was publicly recognised on the 2nd Dec., 1873, as pastor of the Church at Burton. Revs. W. M. Lewis, H. Maidment, and J. Baily took part in the services.

SURREY-LANE, BATTERSEA.—On Tuesday, Dec. 9th, a tea and public meeting was held to welcome the Rev. N. Heath, late of Newhaven, as pastor of the Church. A large number of

friends sat down to tea. The chair at the evening meeting was taken by the Rev. J. T. Dunn, and the Revs. J. Shaw, W.D. Sarjeant, C. Drutt, W. Charles, Messrs. W. Heath, J. Kealy, F. T. Ashfield, and the pastor gave addresses. The meeting was of the most interesting character, and the prospects of the Church and pastor are full of promise.

Mr. S. K. Williams was ordained to the work of the ministry on the evening of Dec. 1, at the English Baptist Chapel, Nowbridge, Mon. The Revs. J. G. Davies, of Bulah, and W. Williams, Abercane, officiated at the service.

A social tea-meeting to welcome the Rev. T. Leach, late of Addlestone, to the pastorate of Chalk Farm Chapel, Berkley-road, Regent's-park-road, was held on Tuesday evening, Dec. 16. Mr. S. J. Gillespy presided, and addresses were delivered by Mr. Harman, senior deacon, Mr. Johnson, superintendent of the Sunday-schools, and the new pastor. The public recognition services will be held in January.

Rev. W. Wilkins was recognised as pastor of the Church at Maidenhead on the 11th inst. The Rev. W. Anderson, presided; and addresses were delivered by Mr. Jones, Rev. T. Brooks, and J. Rogers, C. M. Longhurst, T. G. Swindell, G. Smith, and Messrs. S. Body and Carlisle, also took part in the proceedings.

BEXLEY HEATH, S.E.—A recognition service was held at Trinity Chapel on Monday evening, Dec. 3, in connection with the settlement of Rev. E. Edward Fisk; the Rev. George Rogers occupied the chair. Addresses were delivered by Rev. A. Tessier, A. Sturge, J. Geddes, Mr. Henry Milner.

PRESENTATIONS.

Rev. G. Monk has been presented by his friends at Langley with a gilt clock, suitably inscribed, on his departure to undertake the pastorate of the church at Thetford.

Rev. Thomas Phillips, on resigning the pastorate of the Church at Stogumber, has been presented with a purse of sovereigns, in token of esteem.

Rev. J. Manning, on resigning the pastorate of the Church at Enfield Highway, has been presented with some volumes of books and a cheque, Miss Manning, at the same time, receiving a writing-desk and a sum of money, in recognition of the services which she had rendered in presiding at the harmonium. Seventy persons have been added to the Church during Mr. Manning's pastorate.

Rev. D. Thompson, on leaving Combe Martin, where he has resided for some time without pastoral charge, has been presented by the Rev. J. Glover, in the name of his Church and congregation, with a silver tea service and salver, in token of esteem for services rendered to the village and neighbourhood.

NEW CHAPELS.

A new chapel at Nantwich, where the Baptists had a place of worship so early as 1724, has recently been opened. The chapel is capable of seating 300 persons, and there is a schoolroom for 200 children. The cost was £1,500, and at the tea meeting on the 24th it was announced that the whole amount had been raised. Rev. Dr. Burns preached on the previous Sunday to overflowing congregations. Evangelical Dissenters of various denominations have liberally aided in this work.

YARNBROOKS, WILTS.—The memorial stone of a Baptist Chapel for this hamlet was laid in the afternoon of Monday, December 8th, by Mr. J. S. Whitaker, of Bratton. The chapel is to seat 120 persons, and to have a schoolroom in the rear for fifty children, the cost to be £300. A large company of friends assembled on the site, who were addressed by Messrs. Whitaker, Parsons, and Barnes. In the evening a public meeting was held in North Bradley Chapel. Yarnbrook is, and has been for some years past, a preaching station of the Back-street Church, Trowbridge.

MISCELLANEOUS.

MOCHDRE.—The annual services were held in the above place of worship on Friday, the 31st of last month. The

brethren J. D. Williams and C. Griffiths preached. J. Nicholas and E. Owen took part in the services. This was the twenty-fourth anniversary of the chapel building. The congregations were good.

CARRYS.—The annual services were held in the above chapel on the 29th and 30th of October. C. Griffiths, J. D. Williams, T. W. Thomason, J. Williams, H. Evans, and B. Price, officiated. This was the fifty-third anniversary of the chapel building, and the twenty-ninth of the ordination of the pastor.

A new school-room in connection with the chapel at Stanwich, Northamptonshire, of which Rev. T. J. Bristow is pastor, was opened recently, when a sermon was preached by the Rev. R. E. Bradfield, of Rushden.

The iron chapel, Spring-vale, Hammersmith (Rev. S. Honan, pastor), was reopened, after repairs and enlargement, on the 16th November. It has been resolved to raise a permanent building, at a cost of £3,000.

MELTON MOWBRAY.—On Sunday evening, November 9, the ordination of believers' baptism was administered for the first time since the erection of the Baptist chapel, and probably for the first time in the history of the town, as there is no record of a Baptist cause there previous to that now in existence. There were four candidates, and the rite was preceded by a discourse by the Rev. J. Lansloy, pastor, from the eighth chapter of Acts, and sixteenth verse—"What doth hinder that I should be baptized?" There was a large congregation.

At a meeting of the church and congregation assembling in Cornwall-road Chapel, Notting-hill, held on the 9th December, under the presidency of Sir. S. Morton Peto, Bart.; it was intimated that Mr. Knight, the treasurer, generously relinquished all claim for the sum of nearly £500, being the total of advances made by him at different periods in the history of the church. Stimulated by this noble act, some friends have begun a movement for the purchase of the ground on which the chapel is built.

After addresses by the chairman, Dr. Manning, Rev. J. A. Spurgeon, Rev. T. W. Handford, Rev. R. H. Roberts, the pastor, and other friends, a committee was formed to aid in carrying into effect the object proposed, and by the close of the day, contributions were given or promised amounting to nearly £1,000, including a donation of £100 from the chairman.

ATTLEBOROUGH.—On Wednesday evening, Dec. 3rd, 1873, a pleasant meeting was held for the recognition of the public services rendered by the Rev. W. S. Brown. For thirty-eight years the Rev. W. S. Brown, who has attained the ripe age of threescore and ten, has uninterruptedly ministered to the Baptist Church worshipping in this town. During the early part of his ministry he also, for sixteen years, had charge of the congregation at Old Buckenham, preaching there every Sunday in addition to twice in Attleborough, which necessitated for the greater part of the time his walking to and from that place, a distance of ten miles. When Mr. Brown announced his intention of retiring, many of those who had benefitted by his ministry desired to present him with a token of their respect, in the form of a fund which should afford him the means of soothing his declining years. Mr. Zedekiah Long, of Alterton, one of the deacons, became treasurer, and the Rev. W. Freeman, of Dereham, undertook the responsible duties of secretary. The meeting of Wednesday evening was, in one respect, pleasant, but there was also a feeling of gloom caused by the fact that the gentleman whom they had met to cheer was lying upon a bed of sickness, from which it was feared he would never rise again. After tea, Mr. Freeman presided, and presented to Mr. E. Brown, as the representative of his father, a cheque for £200. The Rev. J. Sage, Mr. Mason, Rev. Mr. Ewing, Mr. Jernyn, Mr. Z. Long, and others, addressed the meeting.

NARBERTH.—The annual services in connection with the Baptist Missionary Society have been held at Bethesda Chapel, when sermons were preached,

in the morning by the Rev. D. Evans, and in the evening by the Rev. T. Evans. In the afternoon, at three o'clock, the latter gentleman delivered an address to the children and friends of the Sunday-school, along with those of the Independents and Wesleyans, who all met together for the occasion. On the Wednesday evening the public meeting was held, when Mr. Wm. Davies, Deputy-Sheriff, presided. The collections of last year amounted to some £51, but this year Mr. Williams, the secretary, read a list, which gave as a total £60 7s. 6d. On the Monday the public meeting was held in the Old Mother Church, Mollleston. Here, only a very few years since, there was nothing done towards the missionary cause, but last year the collections amounted to about £12, and this to over £20.

LONDON: HORNSEY-RISE.—The pastor's third anniversary was held on Wednesday, Nov. 12. A sermon was preached in the afternoon by the Rev. Dr. Brook. In the evening there was a public meeting, when John Edwards presided. Among the speakers were the Revs. D. Gracey, J. P. Gledstone, J. Pugh, W. Russell, J. Viney, T. G. Atkinson, Mr. Barnard, and the pastor, Rev. Frank M. Smith. The meetings, afternoon and evening, were well attended, and a decided impetus was given to the work of erecting the new chapel (which is to seat 626 persons), on an eligible site of freehold land, within 500 yards of the present building, the total cost of chapel and land to be £2,350. The collections amounted to £10 0s. 10d., and promises to the extent of £111 10s. were given at the meeting, in aid of the building fund.

THE autumnal session of the Herts and Beds Association was held at Chipperfield on Tuesday, Nov. 11. Dinner was provided for the pastors and delegates by the liberality of the Rev. Dr. Steane. In the afternoon a communion service was held, and also a prayer-meeting for the revival of religion, at which the Rev. Dr. Steane gave an interesting address upon "Religious Revivals." In the evening a public meeting was held. The Rev. S. Couling presided, and addresses were delivered

by the Rev. Dr. Hillier, upon "Christian Love," by the Rev. R. Speed upon "Christian Zeal," and by the Rev. T. Foster upon "Christian Liberality."

RYDE.—The eighth anniversary of Park-road Baptist Church was celebrated on Dec. 11 by a public tea-meeting. Rev. J. Harrison, the pastor, presided, and in his address stated that £259 had been raised during the past year for special purposes, that the chapel had been put in trust for the Baptist denomination, that a Sunday-school had been started, and that there was a good and efficient band of teachers. The Revs. W. Jones, W. Page, B. A., and R. Y. Roberts, L. Waterhouse, and Dr. Harding also delivered useful and earnest addresses.

SUCCESSFUL and encouraging services in connection with the seventy-eighth anniversary of George-street Church, Hull, have just been held. On Friday, Nov. 21, Rev. J. P. Chown preached to a large congregation in Hope-street Chapel, and on Lord's day, sermons were preached by Revs. Percy F. Pearce, pastor, W. M. Statham, and J. Ernest Clapham. On Tuesday, 25th, 350 partook of tea, and the pastor gave a most gratifying report—35 had been added to the Church during the year, and the chapel freed from all debt. Addresses were delivered by Revs. J. Sibree, H. Wonnacott, W. C. Preston, W. C. Upton, E. Lauderdale, L. B. Brown, C. Welton, and I. W. Franklin, Esq., and J. Dudding, Esq. The financial results will amount to between £60 and £70.

LONDON: KILBURN PARK.—The friends in connection with Canterbury-road Chapel held a *soiree* on Monday, December 1. Refreshments were served in the new school-room, or lecture-hall, attached to the chapel, at six o'clock, and at seven the friends adjourned to the chapel, when the chair was taken by Mr. Samuel Tilley. Messrs. Joseph Peters and James Jackson (the Consul-General of Liberia) addressed the meeting after the chairman, and each promised £25 towards the removal of the chapel debt. Addresses were also delivered by the Revs. H. R. Davis, J. M. Cose, T. Smalley, P. T. Forsyth,

M.A., J. York, and J. Finch, Esq. During the evening, a testimonial, consisting of a purse of gold, was presented to Miss Hall, for presiding at the harmonium, and for leading the choir. About £80 in promises and cash were subscribed during the evening.

BUGBROOK, NORTHAMPTONSHIRE.—The Baptist Chapel having been closed for three months for thorough repair and entire renovation, at a cost of about £300, was reopened on Sunday, Nov. 23, 1873, when two sermons were preached by the pastor, the Rev. W. H. Payne, from 2 Chronicles vi. 41, and Haggai ii. 9. There was a good attendance, and liberal collections.

GREENWICH.—The anniversary services in connection with the settlement of the Rev. W. Leese Giles, as pastor of South-street Baptist Church, were held on Tuesday evening, December 9. A public tea-meeting was held in the school-room beneath the chapel at half-past five, at which a large number were present, and after tea a public meeting was held in the chapel, the Rev. W. L. Giles, the pastor, presiding. Addresses were delivered by the Rev. B. Jones, R. Marten, George Martin, W. Stott, and A. King. During the evening Mr. W. C. Harvey, on behalf of the church and congregation, presented the pastor with a purse of £60 as a token of the affection of the congregation.

REGENT'S PARK COLLEGE.—We regret the number of students given in the Year Book is not correct; the number of ministerial students is 27, and the lay students 12.

BAPTISMS.

Abergavenny.—December 1, at Frogmore-street Chapel, Two, by J. Williams, B.A.
Accrington.—Dec. 7, at Barnes-street Chapel, Six, from the Sunday-school, by H. C. Atkinson.
Bargoed.—November 30, Two, by J. Jarman.
Barnsley.—Nov. 30, Two, by W. B. Osler, of North Carry.
Borrow-in-Furness.—Nov. 23, in the Abbey-road Chapel, Ten, by James Hughes.
Beiper.—Dec. 4, Five, by J. Wilshire.
Bethesda, Basseleg.—Dec. 14, One, by J. Thomas.

Blaenafon.—Nov. 23, at the English Chapel, Six young men, by J. Howells.
Broadstairs.—Dec. 3, One, by J. J. Kiddle.
Brymbo, Denbighshire.—Nov. 16, Four young men, by J. Davies. Dec. 14, Five, by J. Davies.
Carmel.—Dec. 14, at the English Chapel, Four, by Thos. Jones.
Cheam, Surrey. Nov. 23, Two, by W. Sullivan. Dec. 4, One, by W. Sullivan.
Clydach, Swansea Valley.—Nov. 23, Four, by H. C. Howells.
Congleton.—Dec. 2, One; Dec. 7, Three, by James Walker.
Corwen, North Wales.—Nov. 9, One, by H. C. Williams.
Crewe.—Nov. 12, at Victoria-street Chapel, Five; 19, Two, by J. F. Greening.
Cumdar.—Dec. 14, Four, by J. Evans.
Dalton-in-Furness.—Dec. 6, Two, by David Thomas.
Dawley, Salop. Dec. 7, Two, by W. Woolton.
Donlais.—Dec. 7, at the Tabernacle, English Chapel, Seven, by A. Humphreys.
Driffeld.—Nov. 29, Three, by Charles Wou.
Eythorne, Kent.—Nov. 23, Five, by W. Garwood.
Faversham.—Nov. 16, Three, by A. Bax.
Haverfordwest.—Dec. 2, Two (from the Sunday-school), by Jabez Jenkins.
Heywood.—Nov. 27, at Rochdale-road Chapel, Two, by W. Lester Mayo.
Hill Cliff, Cheshire.—Dec. 7, Nine, in the New Baptistry (two of them his own sons), by A. Kenworthy.
Irvine.—Nov. 20, Three, by the Pastor, A. G. Short.
Kilmarnock.—Nov. 26, Three; Dec. 6, Two, in the river, at Dean Castle, by John Johnston.
Kirkby-in-Ashfield.—Nov. 30, Four, by P. S. Lacey.
Knighton, Radnorshire.—Nov. 30, Thirteen, by J. Gay.
Leamington, Warwick-street.—Nov. 30, Four, by S. T. Williams.
Lineholme, Todmorden.—Dec. 11, Four, by W. Sharman.
Liverpool.—Nov. 13, at the Welsh Baptist Chapel, Windsor-street, Four, by J. R. Jones.
Liverpool, Soho-street.—Nov. 30, Eight, by Eli E. Walter.
Lochgillhead.—Nov. 30, Three, by George A. Young.
Luton, Park-street.—Dec. 4, Nine, by J. W. Genders.
Mansfield.—Dec. 3, Eight, by Henry Marsden.
Maesyerhelem, Radnorshire.—Nov. 1, Five, by David Davies, Moughbrey.
Melham, Yorkshire.—Dec. 7, Six, by J. Alderson.
Metropolitan District.
Bloomsbury.—Dec. 14, Five, by T. W. Handford.
Chiswick Chapel, W.—Nov. 26, One, by John Stubbs.
East London Tabernacle.—Dec. 4, Seventeen, by A. G. Brown.
Enfield Highway, N.—Nov. 30, Two, by J. Manning.

Hackney-road.—Dec. 3, at Providence Chapel, Fifteen, by W. Cuff (two from the Roman Catholic Church).
Hartington, W.—Dec. 2, Two, by J. Manning.
Metropolitan Tabernacle.—Dec. 4, Nineteen; 11, Two, by J. A. Spurgeon.
Penge Tabernacle.—Nov. 30, Six, by J. Collins (five of whom were from the Gospel Hall, Wills-road, Sydenham, where a good work has been going on for some time under the auspices of a brother converted under Mr. Spurgeon).
St. John's Wood.—Nov. 27, at Abbey-road Chapel, Nine, by W. Stott.
Thornhill Hall, Caledonian-road.—Dec. 4, Six, at Vernon Chapel (kindly lent for the occasion), by W. W. Harnes.
Trinity Chapel, John-street, Edgware-road.—Dec. 4, Seventeen, by J. O. Fellowes.
Vernon Chapel.—Nov. 27, Six, by C. B. Sawday.
Westbourne Grove.—Nov. 10, Eleven; Nov. 17, Five, by W. G. Jervis.

Milford Haven, Pembrokeshire.—Dec. 7, Two, by J. Jones.
Milend.—Nov. 30, Three, by A. Greer.
Mirfield.—Dec. 14, at Zion Chapel, Four, by Dr. Albrecht (one his only daughter).
Neyland.—Nov. 16, One, by M. H. Jones.
Nottingham.—Dec. 1, at the Mechanics' Hall, Thirty-four, by J. Silverton.
Ogden, Lancashire.—Nov. 30, Four, by A. E. Greening.
Pembroke Dock.—Dec. 6, at Bethany Chapel, Four, by W. Davies.
Portsmouth.—Dec. 3, at Lake-road Chapel, Landport, Five, by T. W. Medhurst.
Preston.—Nov. 30, at Pole-street Church, Four,

by E. Walters, pastor of the Fishergate Church.
Reading.—Dec. 14, at King's-road Chapel, Fourteen, by W. Anderson (eight from the Sunday-school).
Rhondda, Pontypridd.—Nov. 23, Three, by G. Williams.
Risca.—Dec. 7, at the English Chapel, Thirteen, by J. Thomas, Bassaleg.
Risolaron, near Neath.—Nov. 22, One, by D. B. Davies.
Ryde.—Dec. 11, at Park-road Church, Four, by J. Harrison.
Sardis, Pembrokeshire.—Dec. 13, One, by W. Gay.
Sheerness-on-Sea.—Dec. 3, One, by J. B. Hadler.
Southampton.—Dec. 14, at Carlton Chapel, Five, by Edwin Osborne.
South Shields.—Nov. 19, at the Tabernacle, Seventeen; 26, Twelve; Dec. 10, Twelve; 17, Eleven, by J. E. Cracknell.
Stafford.—Dec. 1, One, by Henry Dolamora.
Stockton-on-Tees.—Nov. 30, Eleven, by H. Moore.
St. Neol's, Hunts.—Dec. 3, Two, by J. Raymond.
Swindon, Wilts.—Dec. 3, Four, by L. T. Edgley.
Thaxted, Essex.—Nov. 30, Four, by G. H. Hook.
Treorkey, Rhondda Valley.—Dec. 7, at Horeb Chapel, Eight, by Daniel Davies.
Thornbury, Gloucestershire.—Oct. 26, One, by George Rees.
Waltham Abbey, Essex.—Nov. 30, at Paradise-row Chapel, Four, by R. Williamson.
Westcross, Mumbles.—At Bethany Chapel, Ten, by B. A. Jones, of Swansea.
Wokingham.—Nov. 30, at Milton-road Chapel, Six, by J. Matthews.
York Town, Blackwater.—Dec. 7, Nine, by S. Sale.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from November 19th to December 16th, 1873.

£ s. d.		£ s. d.		£ s. d.	
A few Friends, by		A Christian, Grange-		Per Mrs. Withers—	
Miss Janet Milne...	1 7 6	mouth	1 0 0	Messrs. Hellas and	
Mr. A. Summerz ...	0 10 0	Ernest Wm. Hughes	1 5 0	Co.	1 1 0
A Friend, Brabourm	0 10 0	Alice Jane Hughes...	1 5 0	Mrs. J. Leach ...	0 10 0
Mr. H. Speight ...	1 0 0	Miss Miller	0 10 0	Mr. Gostage ...	0 5 0
A Grandmother ...	0 1 0	A Friend	0 2 6	Mr. J. H. Fuller ...	0 5 0
Rev. S. Bridge...	0 10 0	M. T.	2 0 0	Mrs. Withers ...	0 5 0
W. A. B.	1 1 0	Mr. B. Wilkinson ...	5 0 0	Mrs. Hull	1 0 0
A Friend at Writtle,		Matthew xxv. 40 ...	1 0 0	Mrs. Brake	0 10 0
per Mr. Rootham	0 10 0	Mr. W. A. Macfie ...	15 0 0	Mr. G. H. Mason ...	25 0 0
A Friend	1 0 0	Mr. W. Booth	1 0 0	Miss Jephth	1 5 0
C. S.	2 10 0	Mr. Tapscott	1 1 0	Collections at Penge,	
V. W. Sunderland ...	5 0 0	A Friend, per Mr.		per Rev. J. Collins	6 11 0
Mr. J. Banger	1 1 0	Dunn	0 10 0	Weekly Offerings at	
Mr. Charles Griffiths	1 1 0	Mrs. Legge	1 0 0	Metropolitan Ta-	
Mrs. Brown	1 0 0	Mr. E. Morgan	1 0 0	bernacle—Nov. 23	40 0 3
Miss Buris... ..	5 0 0	Mr. J. Johnstone ...	1 0 0	" "	30 32 2 8
Mrs. Fife, per Mrs.		A Friend, Deptford	1 0 0	" " Dec. 7	36 0 6
Rigg	0 3 6	Mr. N. P. Sharman...	5 0 0		
Mr. E. Sheffield ...	5 5 0	Miss B. Thorn	0 10 0		
Mrs. B. Lovell... ..	0 10 6	The Misses Drans-			
Mr. E. Hughes ...	2 10 0	field	4 4 0		
					£218 13 0

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

THE HONOURED GUEST.*

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

"And he made haste and came down, and received Him joyfully."—LUKE XIX. 6.

ARE you prepared, like Zaccheus, to give the Lord Jesus Christ a glad and grateful welcome? If we would obtain the full benefit of His devoted life, His atoning death, and His triumphant resurrection, we must receive Him into our hearts by simple faith, and entertain Him with tender love. Outside the door of our heart Jesus is a stranger; He is no Saviour to us; but inside the heart which has been opened, by divine grace, to admit Him, His power is displayed, His worth is known, and His goodness is felt. My dear hearer, you have heard His fame, you have witnessed the miracles He has wrought upon others, and now it remains that you receive Him yourself to ensure your own well-being. He stands at the door and knocks; you must open to Him. The promise is: "If any man will open unto Me, I will come in and sup with him." "To as many as received Him, to them gave He power to become the sons of God." Not upon all who heard was the privilege conferred, for many, when they heard, did not believe. Alas! they provoked Him, and so they perished in their sins. But those who hail Jesus as a friend, salute Him as an honoured guest, sit at His feet, and hang on His lips, find how He lights every chamber of their soul with joy, satisfies every craving of their better nature, and enriches them with all the endowments of adopted children.

In many respects Zaccheus supplies us with a noble example. He shows us how to receive the Saviour. You will observe that he received Him speedily. "He made haste and came down." It is not always easy to come down from a tree with great speed. He came down, however, as fast as he could. There was no demur or hesitancy in his manner. I daresay his heart was down before his feet. In like manner they who would receive Christ must receive Him now. This is not a call or a counsel to be trifled with. The procrastination of Felix, which led him to say, "When I have a more convenient season I will send for Thee," is a very dangerous spirit. Let those who talked as Felix talked beware lest they perish as Felix perished. "To-day, if ye will hear His voice, harden not your hearts." Zaccheus made haste. They who receive Christ heartily must receive Christ immediately.

We notice, too, that Zaccheus received the Lord obediently. When the Master said, "Make haste," he made haste. Hardly had He said, "Come down," when down he came. If thou, my hearer, be likewise willing and obedient, thou shalt eat of the good of the land. Christ likes us to be obedient to Him, though He speaks to us less as a Lawgiver than as a Saviour and a Friend. If we refuse to take His yoke upon us, and learn of Him, how can we reasonably expect to find rest unto our souls? The words of Jesus must be deeply respected and diligently observed by those who would have Him for their Rock, their Refuge, and their Hiding Place.

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No. 183, NEW SERIES.

Let Him be your Councillor if you want to partake of His Redemption. Render allegiance to Him as your King, if you would enjoy all the grace of His priestly mediation and intercession.

There was also a thorough heartiness on the part of Zaccheus in receiving Christ. He made a great feast for Him. He did not admit Him as one who intruded. It was not with cold civility, but with cordial hospitality that he greeted Him. I think I see the satisfaction that sparkled in his face! I think I hear the salutation that leaped from his tongue—"Come in—come in, my gracious Lord; never did my house entertain so welcome a guest as Thou art!" Would you receive Christ, you must throw the doors of your heart wide open; then your eyes, your lips, every muscle of your body will express your earnestness. Your whole spirit, soul and strength will be stirred to enthusiasm if you know His worth, and feel the honour He confers on you. A man who findeth a treasure hid in a field will congratulate himself on his good fortune. A woman, when she embraceth her first-born child, will doat on him with exquisite fondness. Shall no strong emotions prove our sincerity when we receive the Lord of life and glory?

And mark you, too, this Chief of the Publicans received Christ spiritually. His convictions were in keeping with his conduct. When he distributed his goods to the poor, and made a bold confession of his faith before his fellow men, there was proof positive that Christ had not only crossed the threshold of Zaccheus's house, but had also penetrated the chambers of his heart. Ah, beloved! it is useless to receive Christ nominally, professionally, ceremonially, or with rites and ceremonies, to do Him empty homage. By a sincere reception of Him who was sent of God, your nature, your disposition, and your habits will be transformed from what they were, and conformed to what He is; and the change will be conspicuous, for if ye be in Christ and Christ be in you, all things will become new.

A prominent feature, however, so distinctly stated that it should not be carelessly overlooked was this, that he received Him joyfully. This was crowning evidence of the purity of his motives, and the artlessness of his actions. In such mirth there could be no guile. Ask now, *Why do not all men thus receive Jesus Christ joyfully? How is it that some men receive Him with such exuberant joy? In what ways do those show their joy who have thus received the Master?*

I. WHY IS IT THAT ALL MEN DO NOT RECEIVE CHRIST JOYFULLY? This is our first question. They need Him, all of them. There is no difference in this respect. Whether Jews or Gentiles, they are all sold under sin. God has concluded the whole race of man in unbelief. He has shut them all up in condemnation. There is no escape from the universal doom except by the way of the Cross. Jesus Christ comes to save; comes with pardon in His hands, with messages of love, with tokens of favour; yet most men bar the doors of their hearts against Him. There is no cry heard in their souls—"Lift up your head, O ye gates! and be ye lifted up, ye everlasting doors, that the King of Glory may come in!" Instead thereof, there is a sullen cry, "Come prejudice; come unbelief; come hardness of heart; come love of sin; bar ye the doors and barricade the gates lest, perhaps, the King of Glory should force an entrance!" Men treat the Saviour as they would treat an invader who attacked their country. They seek to drive Him away; they would fain be rid of Him. They cannot

endure His presence. Nay, they can scarce endure, some of them, to hear about Him in the street. Why is this? The chief reason lies in *the depravity of man's nature*. You never know how bad man is till he comes in contact with the Cross.

Although the crimes of savage, uncivilised men may appear to you far more heinous than any that are committed in our favoured country where just laws are, for the most part, enacted, and opportunities of education generally enjoyed, yet the propensity to do that which is evil in the teeth of a knowledge of that which is good, the subtlety of perverting truth in the clear light of latent revelation, the perfidiousness of that foul ingratitude which can betray the tenderest friendship, are never so painfully illustrated as in view of the crucified. To despise the grace of Jesus, to reject the love of God, to conspire against the ambassador of peace, to take the inhuman, devilish counsel—"This is the heir; let us kill him!"—this was the last offence of the wicked husbandmen in the parable. Nor does the parable exaggerate the treachery. For this is the greatest offence of human nature, when it says, in effect, "This is the Incarnate God, let us reject Him; this is the Word made flesh, let us traduce Him; this is the Father's beloved Son—let us betray Him!" Oh, Human Nature, how blind must be thy heart, how seared thy conscience, not to see the beauties of Christ! How base must thou be to despise the love and tenderness of such a Saviour!

Were we to select secondary causes, however, which spring out of this deep-seated depravity, and discriminate between the various classes of offenders, we should say that *many men reject Christ instead of receiving Him joyfully out of sheer ignorance*. For this ignorance there is not much valid excuse. There are thousands of persons, even in this highly favoured, greatly enlightened country, who really do not know what the Gospel means. The knowledge of salvation is within their reach, but they have no desire to acquaint themselves with this best of all the sciences. We are all sinners, they say; but they do not know what they mean. In the jargon of general confession they lose sight of their own personal transgressions. The plan of salvation by a Substitute, which is the gist of the whole matter, never dawned on their understanding. They do not know the great truth that Jesus took our sins and suffered for us in our room, and in our stead, that justice might be satisfied, that mercy might be magnified, and that we sinners might be liberated. Hence it comes to pass that whosoever trusteth in Christ is saved. Being ignorant of this, they are still depending upon their own works merits and professions; or they are relying upon their baptism, their confirmation, or their identification with some ecclesiastical system by means of some outward ceremony, instead of understanding that salvation is by faith, a thing of the heart in the spirit, and not in the letter. This ignorance of the blessed Saviour prevents many from receiving Him joyfully. So was it with the woman of Samaria; hence the Saviour said to her—"If thou hadst known the gift of God and who it is that speaks to thee, thou wouldst have asked, and He would have given thee living water." Let ye perish through lack of knowledge, brethren, do entreat the Lord so to guide you in the reading of Scripture, and in listening to the exposition of Scripture that you may get a clear understanding of the way of the Lord. "That the soul should be without knowledge is not good," for ignorance is the parent of many infatuations.

To refuse attention, to resist evidence, to rebut exhortation, in the instance of full many exhibits a spirit of gross unbelief. They will not believe in Jesus; they will not acknowledge Him to be the Son of God; they will scarcely believe that the man ever lived who had a right to the homage which His few disciples offered Him. The Atonement they look upon as an old wives' fable; and they account the resurrection from the dead as an idle dream. I will say but little of their excuse. They are not open to conviction. They live in darkness because they have barred every window of their soul against the light. The precious doctrine of Christ bears on its face the genuine stamp. Its authenticity is graven upon its very fore-front. Their stolid disputations cannot diminish its value or its virtue. They wrong themselves when they denounce or disparage the truth as it is in Christ.

Others are actuated by a *positive aversion to the Saviour*. They have no sinister reflections to cast on the story of His life, the purity of His manners, the holiness of His character, or the benevolence of His mission, but they do not desire to be saved from their sins; they rather enjoy reveling, unrebuked and undisturbed, in the gratification of their own sensual propensities. They do not want to be saved from drunkenness; they would rather go on with the drink. They do not want to be saved from the lusts of the flesh; they would sooner pamper its gross appetites. They do not want to be saved from pride or self-confidence; they would rather indulge their towering ambition. They do not want, in fact, to have a divorce proclaimed between them and their sins; they would sooner discard the high obligations of the Divine law, and act upon the expedience of the life that now is, than forego a pursuit or a pleasure in hope of eternal life. Hence they cannot bear the name of Jesus! they recoil from it, unable to conceal their antipathy. Religion is not merely insipid, it is positively nauseous to them. The singing of a hymn in the house would put them out of temper. Did their wife or their child mention the Cross of Christ, or faith in His precious blood, they would either sneer and ridicule with unseemly jest, or else their temper would boil over with malice and wrath. The Lord pluck that black heart out of thee, man! The Lord give thee a new heart and a right spirit. Thou wilt have to bend or else to break. If thou wilt not turn, thou must burn. If thou dost not repent of this hatred of Christ now, thou wilt feel remorse enough for it hereafter. In the day when He cometh in the clouds of heaven to judge the quick and the dead, thou wilt seek in vain to elude His eye, or escape from His wrath.

You will find that the reason for not receiving Christ in many others is the fact that they are worldly, and eaten up with too many cares. A pitiful apology and very perilous! Such paltry forgets will bring poignant regrets. The hour of death can do little to rectify the years of life misspent. Not then can you seek God, if you have never sought Him before. Oh, you are taken up with the farm and the merchandise, with your daily labours and diversions, your losses, and your gains, heaping up, not knowing who shall inherit. These canker-worms eat up your souls. Would that men were not such fools as to be always providing for this poor tenement of the body, while they neglect the precious jewels it encloses—their immortal soul; occupied with trivial personalities, while reckless of their real estate. They are crying, "Buy, buy," in Vanity Fair, while the Lord of life and

glory passeth by. Yet they heed not. Talk of the main chance, but they miss the wise choice. They sell gold for dross; they lose their souls and get perdition.

Still more inexcusable methinks are those who reject Christ, because they are taken up with the world's frivolities. Some people live in a whirl of fashion where repentance would be accounted vulgar. Not in sportive gaieties, but in pensive solitudes do penitence and contrition find room for exercise. Ridiculous as it may sound, some people are far too genteel to believe in the Lord Jesus Christ. He is fit company, in their esteem, for publicans and sinners, but into their drawing-rooms were He to enter He would soon be expelled. They want Him not in the upper circle of the *haut-ton*; neither would He be kindly received in the lower circles, among the frequenters of music-halls and dancing saloons. Ah, no! as of old, so now: "There is no room for Him in the inn." The world is ready enough to welcome actor, singer, dancer, punster, any one who can amuse them; but as for Christ, who stands with bleeding hands, and cries, "Come unto Me and I will give you rest," they despise Him. They miss the soul of beauty for meretricious charms; they turn from the source of joy to indulge in giggling laughter; they spurn the real, and leap after the shadow; they forsake the overflowing fountain, and fly to the broken cisterns that can hold no water.

Ah, brethren, this is a miserable spectacle. It is a dreary sight to see a sinner despising mercy, a drowning man rejecting the life-belt, a sick man declining the physician, a man entering the gates of death refusing life and immortality. Oh, sin, how thou hast befooled men! How thou hast made them hate themselves, and act cruelly to their own souls. What suicides they commit! What a sacrifice of their noblest nature! They go down to hell with a verdict of *felo de se*. O Israel, thou hast destroyed thyself! Thou hast destroyed thyself!" They reject Him shamefully whom they should have received joyfully. They carry out their own will, and they perish in their wilfulness.

II. Why, we ask in the next place, do some men receive Him joyfully? The answer simply is *because grace has made them to differ*. Grace has subdued their stubborn will, illuminated their darkened understanding, changed their depraved affections, and made their whole mind to judge of things after a different fashion. Do not suppose that we who have received Christ, were naturally any better disposed to Him than others. Oh, no! If, when the seed was sown, we were like the honest and good ground in which it took root, there had been a previous tillage upon our hearts to make them ready, we should not have been found willing had it not been the day of God's power. I think we all unite in saying—

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

As for the reasons and inducements which prompted us to receive Christ joyfully, I may speak very plainly for myself. *I received Christ because I could not help it*. I was at my wits' ends. Methinks no man ever flees to Christ for refuge, or seeks shelter in the port of Gospel peace, until he is quite certain that every other harbour is shut up. We make Christ our last

resource, our ternier resort. We try everything else—grand resolutions to do good works, or to attend gorgeous ceremonies, trivial formalities or paltry superstitions; anything, the silliest conceit or the emptiest quackery. We go the round of folly before we discover the path of wisdom. At length I must go to Christ, or else woe is unto me if I win Him not. Helpless and hopeless, in sheer distress we cry out—"Give me Christ or else I die." Henceforth He is not merely our choice, but a positive necessity to us to have Him as our hourly, daily and eternal portion. Oh, the strait unto which I was brought when I received Christ. It was Christ or death; salvation by Christ or damnation without Him. I received Him because I could not help it. I had no alternative. How many of you are in the like dilemma? How many of you will fly to Him in similar destitution? Driven before the tempest, catching a glimpse of the light-house, you cry out—

"Jesu, lover of my soul,
Let me to Thy bosom fly."

Well may we receive Christ joyfully since He works such wonderful changes in us, and so beneficent. He cheers the grievous past. It was all black and threatening with the memory of our provocations. He sprinkles His blood upon it, and now it becomes bright and beaming with mementoes of the loving kindnesses and tender mercies of the Lord. It illuminates the present. There was nought but gloom and blank despair till He shone as the light of life in our dwelling. Then life and salvation dawn upon us like the day-spring from on high. He disperses the clouds that hung over the future. The outlook was dark and threatening till Jesus came bright and glorious and discovered a hereafter. Beyond the black river of death we now discern the gleaming of the spirit-land, and the place of meeting where we shall see His face. Thus, when Jesus comes into the heart, the three realms of the past, the present, and the future, all glow with light. When the sun rises, the hills, and valleys, and rivers, above and beneath, are all sown with orient pearl.

Right joyfully do we receive Christ because He comes into our hearts with such gracious offices. He came as a priest to put away sin; who could but be glad? He came as a king; who would not receive such a monarch with sound of trumpets and flaunting of banners? He came to us as a shepherd; shall not the flock of His pasture be glad of the sight of Him? He came as a dear and tender friend; does not His sweet sympathy excite any joy? Think, too, of the yet more endearing relationship in which He came. He came as a husband, and our souls are married unto Him. Blessed bridegroom! Thou adorable Saviour! Thou hast engrossed our heart and won our love. Does not the bride rejoice when the husband comes home? Is there not gladness in her heart when the nuptial day approaches? Oh! well, well might we welcome Christ when He comes dressed in such robes and wearing such offices as these! When He came He came with such wondrous blessings, pardon and peace, justification and acceptance, sanctification and honour, wisdom and righteousness, all these; and now He proclaims Himself to be our protector; His paths drop fatness; He maketh rich and addeth no sorrow; such as find Him find in Him such wealth of goodness—deep, mysterious, unknown—as far exceeds all earthly pleasure, all worldly fortune. Surely on the lowest ground we

might afford Him the loftiest welcome. Even churlish Laban received Eliezer with courtesy when he saw the presents he brought—the bracelets, and the earrings, and the jewels, and should not we receive Jesus when we mark those costly gifts in His hand, the purchase of His own blood, which He freely gives to those who receive him?

And shall we not receive Him joyfully *because He comes in such a blessed spirit*. He upbraideth not. He was all gentleness, meekness, grace, when here below; though of Divine pedigree, the only-begotten of the Father full of grace and truth. Should we not then receive Him with sound of the trumpet, with the psalter and harp, yea, and with joy of heart unspeakable? Let me add, that the better we know Him the more joyfully we should receive Him for His own sake. Oh! I could stand here and weep to think that I do not speak better of my Lord and Master. Truly I know more of His grace and goodness than I should ever be able to tell. I trust you can say the same. It is one thing to know the sweetness of His savour, and quite another thing to have to tell that savour to others. There is no exaggeration in the language of the spouse when she says, "Yea, He is altogether lovely." Such as receive Him with their hearts will find that the most rapturous expressions that saints have ever used do not exceed, but fall infinitely short of the delight, the heavenly joys which He brings into the soul. If one might choose a heaven upon earth, it would be to rest for ever in quiet meditation upon the beauties of His person, the perfection of His character, the power of His blood, the prevalence of His plea, the glory of His resurrection, the majesty of His Second Advent. Everything about Christ is delightful. There is not a truth He ever teaches but is fragrant with choice perfume. There is not a word He utters but smelleth of myrrh, and aloes, and cassia, out of the ivory palaces from which He came. If you have not received Christ, my dear hearer, you have missed the brightest feature of Divine revelation. For a foreigner to visit England and never see the metropolis of London; for a man to have lived in the world without ever seeing the sun; for one to have beheld tables spread with the most sumptuous provisions, but never to have tasted any of them—in any such case there would be little cause for congratulation. So you do not know what life is; you are dead to all its charms; you do not know what light is; you have only dwelt in the shade or in the twilight at the best if you have not beheld the Saviour, entertained Him, and tasted that He is gracious. You have missed the cream. You have been stopping outside in the farm-yard feeding with the swine. You do not know what the fatted calf is, upon which the children feed at the Father's table. You have been a dog, satisfied with the bones, not knowing the fatness and the marrow of true life. But the Christian, dear friends, finds Christ to be so inconceivably precious, such a fountain of delight, such a river of mercy, that when he receives Him he receives Him joyfully, and the longer he knows Him, the more joyful he is to think that he ever received Him at all.

III. And now, lastly, such being the reasons why some receive Christ joyfully, let us ask—HOW DO THEY SHOW IT? IN WHAT WAYS AND BY WHAT MEANS DO THEY EXPRESS THEIR JOY?

I have known some who have taken very strange ways of showing their joy. They have been inclined to stand up and shout in the very place where they found the Saviour, while others could only sit still and

water the floor with their tears, feeling as if for the next week or two they did not want to look anybody in the face, but just in solemn silence of the mind to revel in the company of their adorable Lord. We do not wonder that some people show a little strange enthusiasm when they first come to know Christ. It is no marvel. When a man has been in prison for months he may well be a little demonstrative in his joy on obtaining his liberty; so when a soul has been under the burden of sin, and bound with its galling chain, he may well leap, as Bunyan tells us his pilgrim did, when the burden was loosed off him and rolled away.

Yet there are other and better ways of expressing satisfaction and pleasure than these which have much of the flesh, much of the natural disposition about them. Though not to be condemned, still they are not to be commended. A better way of showing that you have received Christ joyfully is by *turning His enemies out*. When you receive Christ in at the front door, you must not keep the devil in the back parlour. Every sin must be ejected when the Great King takes up His residence in your heart. The thorough cleansing of your house from every defilement is the smallest tribute we can expect you pay in deference to your royal guest. The soul that receives Christ joyfully sighs and groans because it cannot make, as it would, a clean sweep of its sin. I know you do not love Christ, if you cling to your sins; if you love Christ heartily, you will put away your iniquities—

“The dearest idol I have known,
Whate’er that idol be;
Help me to tear it from its throne,
And worship only thee.”

And when you do receive Christ joyfully, *you will be eager to obey His instructions*. Like Zaccheus, you will ask, “Lord, what wouldst thou have me to do?” Christ was going to Zaccheus’s house; and you know what people say when they have a guest they are anxious to please. They entreat him thus, “Now, just do as you like; consider yourself at home; whatever you want, ask for; only tell us what we can do to make you happy, and we shall be glad to do it.” This is how every cheerful holy soul dealth with Christ. He says, “Lord, tell us what Thou wouldest have me to do; only let me know Thy will; and tell me by Thy Word, by Thy minister, by thy Holy Spirit; work in my own heart personally; teach me Thy way, and oh! my God, my heart shall be glad to conform to Thy wishes.” Have you all done this? Have you been obedient to all the Saviour’s commands, or have you sought to observe them? If you have, this should be an evidence of your receiving Him joyfully.

Another proof of our joy in receiving Christ is *receiving His people*. This, in more ways than one, He has made the test of attachment to Himself. “Love one another.” “Feed My lambs.” “If ye have done it unto one of the least of My brethren ye have done it unto Me.” Just as Laban said when he took in Eliezer—“There is room for thee, and room for the camels;” so let there be room in our hearts for Jesus. There will be room for some of these poor troubled ones, these burdened saints. They may not always be pleasant company, but we shall be willing to receive them, and to join with them, because of their Master. Now, dear friend, if you are a Christian, and have received Christ, unite yourselves with His

people; make a profession of your faith; come out and join the people of God, and do not be ashamed with them to suffer the reproach of Christ.

And if you have received Christ joyfully *you will love His cross*. I mean not only the cross which He had to carry, but the cross which you now have to carry for Him. You will count it a great privilege to suffer reproach for His sake. You will love the cross. "No cross no crown," is an ancient motto; but it is just as true to-day as it was a thousand years ago. The faith that Moses illustrated you will follow, counting the reproach of Christ to be greater riches than the treasures of Egypt. If you receive the Master in good part, you will say, "Come in, my Master; come in, and bring Thy cross, too, and I will bear it cheerfully, for Thy sake."

Moreover, you will prove the grateful welcome you give Him by *wishing that other people may receive Him joyfully too*. I cannot believe thou knowest my Master if thou dost not wish to make Him known. Were you cured of some sad disease, and met with a sufferer as bad as you once were, your tongue would be quick to tell him of the medicine that can cure him. And, surely, if you have been saved from the damning power of sin by Christ, you will want to be telling it to the sons of men that there is balm in Gilead, and that there is a physician there. Perhaps you cannot preach. Possibly not half-a-dozen people might be edified were you to try. But you can talk to a neighbour. You can speak with your children. I was pleased to-day in reading the life of John Wesley's mother to notice how she set apart Monday to speak to one of her daughters; Tuesday to speak to another; Wednesday to speak, as she says, "to Jack," meaning John Wesley, and Thursday to speak to Charles, so that they each had a day, and there was an hour each day given to speak to each child about the affairs of the soul. That is the way to win the children for God. Depend upon it, reader, the blessing of God, the Holy Spirit, if we experimentally know the joy of religion ourselves, will be the means of much good to others, if we make it a point to "tell to sinners round what a dear Saviour we have found."

May the Lord, in His mercy, call you as He called Zaccheus. May many of you receive Him joyfully as Zaccheus did. Seek Him, and He shall be found of you. Trust Him; He will not deceive you. Cast your soul upon Him; He will be as good as His Word. Mark His promise—"Him that cometh unto Me I will in nowise cast out." Faithful is He that gives you this grateful encouragement. Believe in the Lord Jesus Christ now, and through countless ages you will look back upon this fleeting hour with joy unspeakable, perennial,—with gratitude that eternity cannot exhaust. Amen.

Essays and Papers on Religious Subjects.

ON PREACHERS AND PREACHING.

BY JABEZ BURNS, D.D., LL.D.

No. 2.—NEW TESTAMENT PREACHERS—
THE BAPTIST AND THE LORD JESUS
CHRIST.

JOHN THE BAPTIST was the preaching forerunner of the Saviour, the herald and harbinger of the Lords anointed. To him most direct testimony had been given by the prophets Isa. x. 1. 3, and also Mal. iii. 1, some four hundred years before his appearance. He was the Elias of the new dispensation, and came to arouse the apostate house of Israel to a sense of their wretched condition, and to signal the coming of their King and Saviour. His theme was repentance; his powerful motive the kingdom of heaven is at hand. Like the venerable prophet of old, his appearance was singularly rustic and austere. His camel's hair raiment; his leathern girdle; his home fare, locusts and wild honey; the circuit of his ministry; the wilderness of Judea. His earnest cry, "Prepare ye the way of the Lord, make His paths straight."

A religious revival was the result of his labours. Out of Jerusalem, and all Judea, and all the regions round about, the people flocked around him and listened to the solemn peremptory claim of the Almighty. While the masses listened, and many turned to the Lord, even the *élite* were attracted, and Herod became a hearer and admirer of this stern preacher of the wilderness. Intense fervour, deep-toned serious energy, constant and persistent appeals, unquestioning fidelity distinguished John as a preacher, and then he publicly demanded of his believing

disciples an open profession of their penitence and faith by baptism in the waters of the Jordan.

To him, also, it was given to testify to Christ's Messiahship, to proclaim Him as the Lamb of God, and also to baptise Him as the great sign of His inauguration as the Christ and well-beloved Son of God. John's ministry was short, and by his uncompromising faithfulness and reproof of the King, he became the object of womanly hatred and malignity, and sealed and ended his work with the blood of martyrdom. How great and honoured he was, Jesus clearly expressed, when He said, "A greater than John the Baptist had not been born of woman." Indeed he was a burning and shining light, and he turned many to righteousness.

The Great and Divine Teacher and Preacher of righteousness, the Lord Jesus Christ, would require a volume to show forth the especial features of His ministry. In many things He was unlike the Baptist. His costume was that of the labouring class, and He ate and drank as did those of the peasantry to which He belonged. With His parents He lived and toiled to mature manhood. The precise course of life up to His thirtieth year is not recorded; how much was given to devotion, to a study of the law and Jewish literature, is not stated. That He was familiar with the law, the psalms, and the prophets is most evident. That He knew the writings of the Rabbins, and was intimate with their proverbs and sayings, is incontestable. But His speciality was the anointing of the Holy Ghost in all its plenitude, for the Divine Spirit was not given to Him by measure,

but filled him with all its treasures of wisdom and knowledge. He differed from all others in the express likeness of His Heavenly Father, and being in Himself the brightness or shining effulgence of His uncreated glory. His ministry had been fully and distinctly predicted by Isaiah, the prophet, and He took the prediction and read it from the roll, in the synagogue at Nazareth. "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book He found the place where it was written, the Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, this day is this Scripture fulfilled in your ears. And all bare Him witness and wondered at the gracious words which proceeded out of His mouth, and they said, Is not this Joseph's son?" (Luke iv. 16—22.)

The exercise of this ministry now became His daily life work. The substance of His discourses are given by the evangelist historians, and these records we possess. His longest consecutive sermon was delivered on the Mount, and wherein He specified the characters who were truly blessed or happy. The three chapters in which this sermon is recorded con-

tain a volume of theology, and of spiritual, experimental, and practical religion. He raises the standard of morals from the outward letter to the inward spirit; from the external life to the emotions and desires of the heart. The purpose of His life and work, He distinctly avers; the abiding characters of His kingdom He maintains; the supremacy of love and mercy He distinctly affirms. He condemns all religious self-esteem, all human merit, all parade and ostentation, all mere visible piety and outward acts of worship. He gives a summary of true prayer, both in its spirit and outward clothing. He inculcates unwavering trust in Divine Providence, and absolute freedom from carking care and distressing anxiety. Simplicity of speech, holiness of heart, and righteousness of life, He represents, as essential evidences of acceptable piety. He substitutes practical fruits for mere processes of religious reasonings, and concludes by showing that true wisdom is to build on the immutable Rock, and not on the moveable sand-bed, where the stream and the rain, and the tempest, would involve the foolish builder in certain irretrievable ruin. The appeals of Christ were made directly to the hearts and consciences of the multitudes that heard Him. His discourses were most manifestly adapted to the condition and circumstances of His hearers, and His similes were drawn from every-day life, and could not be misunderstood.

To fishermen He spoke of the Gospel net, and its enclosure of different kinds of fish. To the housewife He talked about leaven and meal, and sweeping the house to find the lost piece of silver. To husbandmen about farms and trees, and sowing, and reaping, and sheep, and goats. To merchants about

pearls and riches, and buying, and selling, and exchanging. To others He spoke of the new kingdom of heaven, and righteousness, peace, and joy in the Holy Ghost. To Nicodemus He spoke of the inward renewal of the soul, and the new birth into the spiritual kingdom of God. And so all classes were taught and instructed, and the common people heard Him gladly.

Grace was poured into His lips, and His ministry was one of deep tenderness. But especially true faithfulness was the girdle of His loins, and hence He delivered those scathing rebukes and anathemas on the Scribes and Pharisees (Matt. xxiii.). His denunciations of hypocrisy were loud and fearful; His exhortations, warnings, appeals, expostulations, were most searching and effective. By the constant use of parables and proverbs He brought down the sublimest truths, and profoundest mysteries to the capacities of the most illiterate of the people, and He concluded His ministry with weeping over the incorrigible Jerusalem. His converts were not numerous; His real open disciples comparatively few. His complaint had been prophetically anticipated, "Who hath believed our report, and to whom is the arm of the Lord revealed." (Isa. liii. 1.)

Many of His own relatives did not believe in Him. His own nation rejected Him, despised His message, and set Him at nought, and put Him to an ignominious death. As the Head of the prophets and preachers He sealed His ministry with the blood of martyrdom, and died, praying for the disbelievers, who would not accept the Gospel of His kingdom. No man ever spake as He did, and no other preacher ever had a mission so glorious and sublime. The Apostles were taught by His heavenly lips,

and had some three years study in His Divine college. They never could forget His wondrous utterances, and the marvellous signs by which His doctrines were confirmed. Jesus surely in all His imitable qualities is to be the first and chief in the daily studies and labours of those called to preach the Gospel of His salvation to mankind. From Him we are to obtain our true inspiration, and at His feet only can we distinctly understand the mysteries of His heavenly kingdom. To feel as Jesus did, and to give loving utterances to those emotions will impart to us that true pathos which must find a way under the blessing of the Holy Spirit to the hearts of our hearers. Then Christ will speak by us, and will convey through earthen vessels the unsearchable riches of His grace. To be Christ-like in our spirit, and in our ministration of His Word, is the highest attainment we can possibly hope to realize, and we should not be satisfied with aiming at a lower standard than this.

"This is my beloved Son,
Hear Him," the Father cries,
The soul that tramples on His grace
In guilt and darkness dies.

Grace is poured into His lips,
The full anointing's given,
Clothed with all majesty He comes,
The Lord of earth and heaven.

How rich His messages of love,
How tender to the poor;
His heavenly kingdom He sets up,
And opens wide the door.

The lame, the deaf, the leprous too,
A hearty welcome find,
The soul, however stain'd with sin,
The vilest of mankind.

Whoever comes in faith, He cries,
I will not turn away,
Jesus the truth, the light, the life,
To God, the only way.

This Jesus we still preach to all,
His finish'd work proclaim,
And cry aloud with earnest zeal,
"Behold, behold the Lamb!"

PREPARED PLACE AND PREPARED PEOPLE.

BY REV. T. R. STEVENSON.

"I go to prepare a place for you.—JOHN xiv. 2.

Who so consolatory as Christ? A Man of sorrows, He felt for all men of sorrows. How tenderly He comforts His sorrowing disciples. The verse from which the above words are taken is a fine illustration of this. He cheers them by referring to heaven. Mark His brief but beautiful description of it. It is a home: "My Father's house." It is a secure home: a "house," not a frail tent. It is a large home: "many mansions" are in it; there is ample room for a great family. It is a certain home: "if it were not so, I would have told you." Jesus was too honest to deceive; too well-informed to be deceived. It is a prepared home: "I go to prepare a place for you."

Who so condescending as Christ? His humility equals His sympathy. Marvellous are the words before us. As it has been remarked by an acute writer, our Lord here reverses the ordinary course of things. Usually the servant prepares for the master, but lo! in this case the Master prepares for the servant. Before you retire to rest, your servant prepares your bed and sleeping apartment. Before you rise, your servant prepares your breakfast and breakfast-room. Before you dine, your servant prepares your mid-day repast. But in the text we find the great Lord and Master saying, "I prepare for you"—and oh, what a "you;" "for you," "unprofitable servants after all."

This well-known sentence brings before us a prepared place for a prepared people. Look at each. As regards the former: How does Jesus prepare heaven for us? Some answer, "By His intercessory, mediatorial work." Now, that He has gone "to appear in the presence of God for us" is a glorious fact. We question, however, whether it is the idea of the text. By His intercession our Lord procures and secures rather than prepares "a place." The question, therefore, returns, in what way does Christ make the other world ready for us? The reply is easy. My brethren, we may be utterly sure that He does it thus: by making it precisely suited to our varied wants. The present may be taken as a prophecy of the future. And what see we now? Why, a world exquisitely adapted to its inhabitants. Everywhere Nature shows that when constricted our Maker prepared a place for us just fitted to our needs. Only let sin be removed from it and we cannot wish a more glorious world. Man is the solitary discordant note in Creation's magnificent music. When the earth was completed the triune God pronounced it "very good:" verily the trinity of human life, namely, reason, conscience, and experience, also declare it "very good."

Here our bodily, mental, social, spiritual requirements are met, and met generously: so shall it be there. The other world will be adapted to our physical nature. All places are not. Science shows that human life is impossible in some planets. In certain of them there is no atmosphere, for example. We need, therefore, a place prepared for us as bodily beings. It will be adapted to our intellectual nature. We shall possess a clearer, deeper insight into the Creator's character and creation. "Hidden manna," truth

not yet possessed by us, will form part of our heavenly bliss. What high, hallowed delight will be ours as we see many a mystery of nature and providential perplexity removed! Surely, we shall be always learning. We shall retain the position of disciples for ever. Heaven will be adapted to our social nature. We would venture to call in question sundry and divers assertions hereupon. Do not some good folk go rather too far? May they not fairly be charged with exceeding the statements of Scripture and deductions of reason? To wit: "In heaven we part no more," says the beautiful and familiar child-hymn. Who says so? How do we know? It is too sweeping a statement. Nothing seems to us more improbable than that the millions of the redeemed will never lose sight of each other. Why, the thing has but to be put in plain prose in order to show its absurdity. It cannot be that in the better state we shall be for ever confined to one spot. Doubtless for seasons we shall separate; but it will be a separation certain of reunion following it. The hymn just named reminds us that "here we meet to part again;" and may we not truly say of heaven, not "we part no more," but "there we part to meet again?" Yes, there will be blessed, high, social pleasure. Every sainted friend, or relation, or brother believer who goes yonder makes it a more attractive place, and so helps to "prepare" it for us.

But is this all? Shall we stop here? God forbid. Hitherto we have but skirted the mere circumference of our theme. We have, so to speak, only touched the border of its beautiful raiment. The main, grand attraction of heaven remains to be told. *Christ is the great preparation of heaven.* But for His presence there, all else were insuf-

ficient. It would not suffice that physical, mental, and social wants were liberally met, if He were not there. A Negro boy lay dying. His friend, the missionary, sat by. "I am going to heaven, and shall soon be with Jesus," said the young disciple. "But what would you do if Jesus were to leave heaven?" "I would follow Him as fast as I could." "But supposing He went to the bad place, then how would you act?" "Ah, massa, there can be no hell where Christ is." Well said! No better theology than that can be imagined. Christ's absence is perdition; His presence is paradise. "I go, and by My very going prepare a place for you." "Where I am, there shall ye be also." "Where I am, there shall My servants be." "Father, I will that those whom Thou hast given Me be with Me where I am." The Apostles echoed the sentiment. "To be with Christ" was Paul's conception of heaven. "Absent from the body, present with the Lord," such was their notion of future glory. May we borrow an illustration from ancient story? When Cyrus took the King of Armenia and his son Tigranes, with their wives and children, prisoners, and, upon their humble submission, gave them their lives and their liberty, they hastened home again. On their journey much was said in commendation of the great Persian monarch. One praised his person, another his palace, a third his mercy, a fourth his victories. At length, surprised at her silence, Tigranes asked his wife, "What thinkest thou of Cyrus? Is he not a comely man, and of majestic presence?" "Truly, I know not what manner of man he is," she answered. "Why, where were thine eyes all the while? Upon whom did they look?" "I fixed my eyes," said she, "all the while upon him [meaning her hus-

band] who, in my hearing, offered to Cyrus to lay down his life for my ransom." In like manner, our attention in heaven will not be fixed so much upon the place itself and its glorious inhabitants as upon Him who "gave His life a ransom for us." Why did Peter wish to stay on the Mount of Transfiguration? Was it because it was such a magnificent hill? Was it because the locality was so grand? By no means. He longed to abide there because there he beheld his glorified Saviour. And the New Jerusalem will be attractive to us for the same reason. "We shall see Him as He is." "His servants shall see His face." "I shall behold Thy face in righteousness." "So shall we ever be with the Lord."

There is an Old Testament Scripture which to many a reader has been a difficulty. Haggai says: "The glory of this latter house shall be greater than the former." Strange does that prediction appear, and for the obvious reason that the "latter" temple was smaller and inferior to the "former one." Indeed, it was a source of great grief to the Hebrew people that, impoverished by captivity, they could not afford a better "house." In what respect, then, was the glory of the latter house greater? Another prophecy shall reply: "The Lord whom ye seek shall come suddenly to His temple." There is the explanation. The Lord Jesus visited the "latter house," taught, worked miracles, blessed men. In the old sanctuary were the types, in the new the Anti-type. There were the pot of manna, the oblations, and the priests: here was "the living manna," the world's sacrifice, and the great High Priest. On this account the recent temple was indeed the more glorious of the twain. As much may be said of the upper sanctuary: "The glory of this

latter house shall be greater" than that of any before. Here and now we see and feel something of Christ: yonder we shall know Him far better, realise more completely His presence, and find in that "presence fullness of joy."

A few words now touching the prepared people. "I go to prepare a place"—for whom? Anybody? The world at large? Unbelievers? No. "For you," My disciples. There is a twofold preparation going on: one in heaven, the other on earth; the first as regards locality, the second as regards character. Science teaches us, as a living author has shown, that each of the three kingdoms of nature prefigures or foretells the next and higher one. As regards the mineral kingdom—Do not magnified snow-flakes resemble flowers? Does not the frost-work on a pane of glass remind one of ferns and mosses? As regards the vegetable kingdom—Does not the trunk of a tree prefigure the body of an animal, the sap symbolising the blood, and the leaves the lungs? There are plants whose eyes close at night, as the eye shuts up in sleep; there are others that actually entrap insects. Some leaves are like the scales of fishes, and others call to mind the hair and the fur of animals. Thorns and thistles are like teeth and talons. As regards the animal kingdom—spiders weave, birds sing, beavers build; and are not these also human occupations? Nay, do not we, does not the very Bible speak of men as being like sheep, foxes, dogs, wolves, serpents, and doves? Now, as each of the kingdoms thus predicts and forestalls a higher, so our spiritual condition is, preparatory to the heavenly state. "Whom He justifies;" there is the prepared person; "them He also glorifies" in a prepared place. To love Christ and

imbibe His temper, live out, in our narrow sphere, His great life—enjoy His love; this is the qualification for the prepared place. We are made “kings and priests unto God”—kings for the heavenly kingdom, priests for the heavenly temple.

How happy should the believer be!

Is Christ gone to prepare a place for us? Blessed are we. The preparation which a man makes will, of course, be according to his means. It will, must be regulated by his capacity. If a poor person says, “I prepare a place,” it will not mean much, for the palpable reason that his resources are so limited. But suppose a millionaire, who is devoted to his own son, says, “I prepare a place for you; I will build and furnish a home for you;” what a place will that be! Apply this to the speaker of the text; “*I go; I prepare,*” and the silver and the gold are mine; “the cattle on a thousand hills are mine;” yea, “all souls are mine.” What a glorious home must that be whose architect is infinite Love, and whose builder is boundless Power? Well, remarks one, Jesus Christ says: “I have made worlds, stars, planets, comets; I have sent forth the lightning, and uttered the thunder; now I am going to do My greatest deed of all. I am going to get ready a place for those whom I have bought with My blood, and glorified by My Spirit.” Let us, then, my brothers, be joyful. Ours is a great heritage. “The pleasures of sin for a season” are nothing compared with “the pleasures of hope” in reference to heaven. Dr. George MacDonald puts it impressively: “The one who has the former is like a burglar tossing off a goblet of wine while he feels an arresting hand on his shoulder; the other is as cheerful as a child expecting a feast, which he knows is only delayed because it

is to be spread out in the best room of his father’s house.”

Be comforted, then, by the assurance of a great future. Is your house a “place” of poverty, or a “place” of sickness, or a “place” of care and trial? Look onwards! By-and-bye you shall have a “place prepared for you,” free from all these troubles.

A poor but pious woman called upon two elegant young ladies, who, regardless of her poverty, invited her to sit down with them in the drawing-room, and entered into conversation with her on religious subjects. While thus employed, their brother, a godless young man, by chance entered, and appeared astonished to see his sisters thus engaged. One of them exclaimed, “Brother, don’t be surprised; this is a King’s daughter, though she has not yet put on her fine clothes.” Soon we shall be “clothed upon” with a robe of perfect purity in a world of perfect bliss.

How disinterested is Christ!

He never seems to think of Himself. It is others He remembers. “For you”—that was the watchword of His whole course. Does He work miracles? “That *ye* may know that the Son of Man hath power on earth to forgive sin, He saith to the sick of the palsy, Rise and walk.” Does He die? “This is My body that is broken *for you.*” Does He arise? “He arose for *our* justification.” Does He now live? “He ever liveth to make intercession *for us.*” “For you—for you;” that is His aim and effort always. “All things are yours.”

How much we owe to Christ!

Rome was so called because Romulus founded it; Philippi, in honour of Philip of Macedon; St. Petersburg, on account of its original builder, Peter the Great. Heaven is founded and furnished by Christ.

Its heirs are made ready for it by Him. Whether we look at the place or the people, one confession must be made: "This is the Lord's doing, and it is marvellous in our eyes." Jesus deserves all honour, for He bestows all blessings. But for Him we should have had neither heaven, nor the holiness qualifying for its enjoyment.

A touching incident once occurred in Paris. A lady who had gone to see the Exhibition, which was held some years ago, sickened and drew nigh her end. One day, with feeble voice, she said to her attendant friends, "Bring——" So weak was she that she could not utter another word. What did she want? Fruit was brought. She shook her head, and again said, "Bring——" Flowers were placed on the table. No; it was not flowers she wanted. Making a great effort, she managed to exclaim, "Bring forth the royal diadem, and crown Him Lord of all." Such should be our cry. We ought to place the diadem of honour upon Christ's head. All the praise belongs to Him. "Not unto us—

not unto us; but unto Thy name be all the glory."

Sinner, what think you of the future? The promise of the text is not yours. Solemn thought: there is no place at all preparing for you. Heaven is not; it is only for those who serve Christ. Hell is "prepared for the devil and his angels." Seek pardon. Turn to the Lord. Be converted, and then yours will be the "rest that remaineth for the people of God." Oh, blessed Redeemer! still fit us for Thy presence, and still "prepare a place" for Thy servants.

"Let me be with Thee where Thou art,
My Saviour, my eternal rest;
Then only will this longing heart
Be fully and for ever blest!

"Let me be with Thee where Thou art,
Thine unveiled glory to behold;
Then only will this wandering heart
Cease to be treacherous, faithless,
cold.

"Let me be with Thee where Thou art,
Where none can die, and none remove;
There neither life nor death will part
My spirit from Thy perfect love."

Tales and Sketches.

THE JOYS AND SORROWS OF A BAPTIST MINISTER.

BY SCRUTATOR.

CHAPTER II.—*The Minister's Income.*

GRUMBLETOWN was a fairly built town, containing thirteen thousand inhabitants, exclusive of its suburbs. It boasted of a few cloth-mills, a fine open market-place, a large foundry, and a few coal pits—the latter lying chiefly in the vicinity. On one day in the week generally, and on sundry days in the year particularly, a large market was

held, when the agricultural interest showed up in full force, and the air resounded with the cries of pent-up cattle, itinerant dealers, and stall keepers of all conceivable varieties. Thus, partly supported by the manufacturing interest, and partly by the agricultural, the town was reputed to be wealthy, and as the population increased yearly the assumption could hardly be disputed. The Baptist Chapel was situated in a rather low but central part of the town. It had been raised chiefly through the efforts of a few poor people who had, by dint of great

perseverance, begged and borrowed the sum of £500 wherewith to erect the edifice. This occurred immediately after the retirement of the first pastor; this worthy man having exercised his vocation in a hired room, in which he preached three times on the Lord's-day, and held four meetings of various kinds in the week, receiving, during his brief stay, the sum of five shillings weekly as a reward for these and other invaluable services. The reader, however, must not suppose that this was the sum total of this worthy man's earnings. Having a wife and four children to support, he found it necessary also to keep a school, and being fortunately burdened with a goodly number of daily scholars, he was not only enabled to "keep his head above water," but with the addition of the weekly crown subscribed by his generous hearers, he managed to struggle through life while in Grumbletown with some appearance of respectability. On his removal to another part of the kingdom, the chapel enterprise was commenced, and as it was carried through with a good degree of spirit, and was run up with commendable haste on the part of the builders, the second pastor preached the first sermon in it to the edification of his delighted hearers. It says something for the zeal of the people, that when the opening services were concluded, the debt on the new chapel was found to be £250 only, and this sum being advanced by a lawyer in the neighbourhood on a mortgage at the reduced rate of four-and-a-half per cent., the church settled down very comfortably with the idea of having to pay a rental of £11 5s. yearly. The chapel thus built, and so far paid for, was a plain structure, calculated to seat in the body three hundred hearers, ample room being left for the erection of a gallery

should the necessities of an increased congregation be found to require it. The pulpit was high enough to give the minister the peculiar sensation of preaching in the clouds, and to give any number of stiff necks and unwelcome headaches to the fortunate occupiers of the front pews. The pews consisted of a series of boxes with doors and upright backs, specially adapted to isolate the occupants from their neighbours, and to bury all the children, who, most reluctantly on their part, were inducted into them by their well-meaning parents and teachers. The singers occupied the table pew, in which prominent position, and aided by a bass-viol and a fiddle, they led the psalmody of the congregation. While the chapel was in this state, only a little worse for wear, Mr. Ernest was called upon to accept the pastorate. The £250 still remained on the building, and it was considered to be a good congregation if, on the Lord's-day evening, the chapel was found to be half full. It was agreed that during the first year he should receive the sum of £70 as his salary, which, being an advance of £10 upon the salary of his predecessor, made some in the church avow it to be their decided conviction that they were providing for their new minister handsomely.

As Mr. Ernest did not profess to be much in love with a lengthy Ordination Service, and the priestly formula of "the imposition of hands," at his request a simple Recognition service was substituted. This over, it was not long before he removed into his new residence, situated in the better part of the town, and for which he engaged to pay the yearly rental of £15 besides taxes. The furnishing of this house absorbed nearly all his savings, and rendered it necessary, from the outset, that in housekeeping the

strictest economy should be observed. That this important fact was recognised by the young couple was evident from the conversation that took place between them in the study soon after the house was considered by Mrs. Ernest to be in some kind of order.

"Well, Lucy, are you satisfied?"

"Satisfied with what, Job?"

"With the house and furniture, and all your well-meant attempts to convert the place into a little paradise?"

"You may laugh, Job, but I really think the place now begins to look something like home."

"I was just thinking so, too. You have, indeed, worked hard and well to get so much done so soon. Good Matthew Henry needs only to be here now to be furnished with a first-class illustration of one of his quaint sayings."

"And pray what saying was that?"

"It is this: 'He that has a good God, a good wife, and a good home needs nothing more.'"

"Then you take it for granted that you have those three good things, Job?"

"Certainly. Do you doubt it?"

"Me doubt it! Well, that is a question. You surely do not mean to ask me if I think you have a good wife?"

A merry laugh on both sides followed this modest query. What answer the minister gave it would not be fair to place on record, inasmuch as it was meant for his wife only. It is sufficient to say that it was given in such an affectionate and practical shape that she considered it perfectly satisfactory.

"And now I want to have a little talk with you, Lucy, about 'ways and means.' You are, by virtue of your position now, my 'Chancellor of the Exchequer.' As such, of

course, you need to know what money you have to deal with. As you are aware, our good people here guaranteed me the sum of £70 per year, and I have a slight notion that some of them think a deal of it. It may, or may not be, all that they can afford; that we shall find out in the course of time. At any rate we have to deal with that sum as our income. Now let us see in what way it must be expended. To start with, we have to deduct from that sum £15 for rent, and we may add £5 for taxes, which leaves £50 net. Fifty pounds, therefore, so far as we can see at present, is all that we have to keep house with, buy clothes, and meet all kinds of unknown expenses. Can we really do it, Lucy?"

"We have agreed to do it, Job."

"True. But can we do it without running into debt?"

"To run into debt, Job, would not be doing it. That would be living on what does not belong to us."

"Then your intention, Lucy, is, come what will, to do it and not run into debt?"

"Unquestionably it is."

"But suppose your real wants exceed your income?—what then?"

"It will be very painful, Job, but we shall have to want. May I ask what right we have to supply our wants at the expense of other people without their leave?"

"Oh, I should at once own we have no right at all. In fact, to do so is, I should say, a genteel kind of robbery. I have known some people who would acquiesce in a poor starving wretch being sent to prison for a month for putting his hand into a grocer's till and stealing a shilling, while they themselves have had no sort of compunction in running up a grocer's bill of several pounds, and then pleading their inability to

pay, on the ground of having exceeded their income. What else is this but genteel robbery? The only difference, as I take it, between these people and the thief is this: the one robs directly, the others indirectly; the one steals little, the others much; the one gets due punishment for his small theft, the others too often get off scot free for their large theft. This may be deemed strong language, but I fancy that not a few shopkeepers in this town would tender to me their warmest sympathies if they heard me utter it."

"Then we see alike in this respect, Job, and that being the case you may rest assured that grocers, butchers, bakers, and even drapers,—you may smile at my reference to the draper's shop, but I mean it,—shall never accuse the wife of the Rev. Job Ernest of forcing them into the Bankruptcy Court through incurring a variety of debts. We will live, if we can live at all, on what we have, and if we cannot do that we will wind up our affairs, sell off, and try, in some humble way or other, to make another start. We can but do that, let the worst come to the worst."

"Well spoken, my brave wife! You remind me very much of my good mother. As early as I can remember, she instilled into my youthful mind honest principles. We had a "Book of Proverbs" in the house, and the work took my fancy. Mother seeing this, marked not a few of the proverbs with a pencil, and these, at her suggestion, I learnt off. Most of them I remember well to this day. One of them was 'Cut your coat according to your cloth.' I asked my mother what this meant, and she told me that it taught us never to expend more than we earned or rightfully owned. Another was, "Debt is the poor man's cancer." To illustrate that, she showed me a

poor creature in our neighbourhood who was suffering from cancer; it was awful to see her. 'Now, Job,' said she, 'if the poor man over ears in debt feels his debt to be like that cancer, try for your life to avoid 'the poor man's cancer.' And then a third proverb was that of Poor Richard's, 'Lying rides on debt's back;' and this she interpreted by informing me that when people ran into debt it was quite a customary thing for them to become notorious liars, in their mean and evasive attempts to cheat their creditors, and get out of promises that they never intended to fulfil. This Book of Proverbs also taught me the advantages of thrift and economy. Such proverbs as 'Waste not, want not,' 'Wilful waste makes woeful want,' 'Take care of the pence, and the pounds will take care of themselves,' 'A fool and his money are soon parted,' 'A fool may make money, but it needs a wise man to spend it,' and other proverbs of a kindred character made a great impression on my mind, and one result was this: The first half-crown I earned was taken home. As it was my first, mother generously said it should be my own; but this I would not permit, so two shillings and fivepence found its way into my mother's pocket, and the remaining penny I put into a savings box. That penny proved a valuable nucleus. It mattered not what I earned, a small portion of it went to keep the penny company, and my joy was great to find that as the result of nine months' savings of this kind, on the last day of the old year my pence and sixpences were found to amount up to a whole sovereign. When I left home, and had but a small income to live on, I determined, if practicable, to save twopence out of every shilling. It was, however, hard work. The extra twopence in each shilling

would frequently have purchased things that would have made life far more comfortable; but I thought of the future and suffered, and saved on. You, Lucy, know the result. We see it in what we possess in this house to-day. But such self-denial I do not ask you now to share in. With us saving at present is out of the question. If we can live and pay our way, and give some little to the cause of Christ, I shall be thankful. Let our motto be the Scriptural one, 'Owe no man anything, but to love one another.' If we keep to that, I am confident our Heavenly Father, loving and faithful as He is, will be our constant helper. Trials in the path of duty we must expect, but He has promised to bring us through them. All that we have to do is to do right, and trust Him. Our future is in His

kind hands, and not in our own. We will strive, however, to honour Him by keeping out of debt, believing that in this respect the promise shall be fulfilled, 'Them that honour Me I will honour.' Shall we kneel down together, Lucy, and ask God now to give us grace that, come what will, we may thus abide in the path of duty?"

Kneel down together they did, and there and then, in that small study,—destined to witness many such scenes—the youthful couple joined in presenting their fervent supplications for present guidance and future help to Him who has said, "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

(To be continued.)

Reviews.

Heavenward Ho! or, Story Cozen's Log. By SAMUEL COWDY, F.R.H.S., Minister of Arthur-street Chapel, Camberwell-gate. London: Griffin and Co.

THIS most handsome volume, with its telling title, must be attractive, and we feel assured it cannot be read without true spiritual advantage. We scarcely need to state that it is an allegorical voyage from grace to glory, and the series of chapters beginning with the embarkation, and introducing every conceivable incident; at length, after perils and rescue, it terminates in Cozen entering the shining boat, arm-in-arm with Brother Experience and a Holy Watcher on either side, as he crossed the river, singing, glory. We hope it will be welcomed by thousands of Christian teachers, and made a blessing to all who shall read it. It has our heartiest commendation, and we thank its worthy author for producing so admirable a book.

New Illustrated Catholic Sermons. Select Discourses by Eminent Ministers of Various Denominations. No. 13.—The Upper and Nether Springs. By the Rev. T. DE WILLIAM TALMAGE, D.D. Langley, 29, Farringdon-street.

WE have had occasion to give our hearty commendation to this series of choice and excellent sermons. Printed on toned paper, with good type, and in this Number a most life-like portrait of the Brooklyn metaphorician, and for "One Penny!" We hope a hundred thousand copies will be sold.

Faith's Miracles; or, the Power of Prayer. A Sketch of Beate Paulus. (Shaw and Co.)

THIS is a real precious gem—far more precious than gold or silver,—and exhibits, in every practical form, the philosophy of prayer. It ought to be read by the universal Church of Jesus. We have been refreshed with it beyond measure.

The Bridegroom King. An Exposition of Psalm xlv. By Rev. W. PENNY-FATHER.

REALLY evangelical and spiritual throughout.

The Christian Hymnal. Five Hundred Hymns for Church and Home. (Shaw and Co.)

ONE of the best books ever published. And mark, one edition sells for a penny, another, in good, bourgeois type, for 6d., and others at prices rising in price according to paper, binding, &c., to 4s. Of all attempts to cheapen and popularise books of sacred song, this is the most extraordinary, and we sincerely hope will meet with unbounded patronage from the Christian public. Observe also, these hymns are markedly evangelical in doctrine, and Catholic in spirit. We wish all success to the enterprising publishers.

PERIODICALS AND PAMPHLETS.

The Bible Prisoners. Well adapted to do good to the lowest stratum in society.

The British Flag and Christian Sentinel is ever acceptable to our soldiers, and well adapted to promote their spiritual best interests.

We have received two good almanacs, *Our Own Almanac and Christian Councillor for 1874*; well illustrated, and filled with good things. Two pence. (Partridge). *The Illustrated Almanac and Christian Hand-Book.* By Rev. W. Genders (Luton). A good local church almanac, and which might be well imitated by other churches.

To these we add *Our Own Sheet Almanac* (1d.), worth six times its cost, with a good central portrait of Mr. Spurgeon. No better application of means than placing these instructive and useful almanacs in the houses of the poor can be devised, for they will be proclaimers of good things for the whole year.

Baptist Messenger for 1873, well bound in dark cloth. We would advise

our Sunday-school and village libraries to secure our periodical in this substantial form as a standing record of Christian intelligence and religious reading. It is one of the cheapest volumes extant, and contains papers of abiding worth. A few words from ministers in the pulpit and Sunday-school superintendents would greatly help the BAPTIST MESSENGER for the New Year. In some cases the circulation has been increased fivefold by a few words fitly spoken.

The Interpreter has now reached part 13, and will be completed in seven parts more. We call the special attention of our readers to this work of Mr. Spurgeon's for family worship.

Sword and Trowel starts the New Year in earnest, and in addition to other good things begins a series of papers on the Beatitudes.

The Baptist Magazine. A thoroughly valuable number.

The Ragged School Union Magazine. True and faithful to its spiritual work.

Old Jonathan. Extremely telling and good.

The Baptist is growing in favour, and is of general acceptance, and manifestly deserves it.

The Christian Shield (No. I. Part 8) is a new weekly edited by Dr. Parker, and exhibits great vigour. It is so essentially different to our other periodicals that it may be well and heartily received in connection with them. We have read it from the first, and hail it as an additional Christian power for the good of Christ's Church, and especially for the promotion of love and work among all the Lord's people.

The Hive is good throughout, with adapted matter of every variety for our Sunday-school labourers.

The Biblical Museum (Part XXXVII). See our previous notices.

The Appeal, well sustained and cheap, just adapted as a gift magazine or for monthly loan.

* * Several books and pamphlets came too late for this month's notice.

Gleanings among the Sheaves.

THE BOY AND THE NETTLE.
A boy came crying to his mother because he had been stung by a nettle.

"I am sure I never thought it would hurt me," he said, "for I only touched it as easy as I could."

"That is just why it stung you," replied his mother. "If you had grasped it firmly it would have done you but little harm."

That is it, children. Evils that are boldly and bravely met will not hurt as much as those which we meet with a faint heart and a feeble hand.

So, dear little readers, remember and grasp the nettle.

FORTITUDE.

THERE is something wonderful, if it were not so common, in the sight of this fortitude of the transgressor failing in the very moment of success, in the sudden change of value of what he had coveted an hour before, till the silver, which was so

dear, eats his flesh as it were fire, and he casts it from him like a viper that has stung his hand.—
Rev. John Ker.

JEFFREY AND THE GOSPEL OF JOHN.

SOME persons in the present day would get rid of the Gospel of John. But what said Jeffrey, the great critic, about it? He was walking once with a gentleman in the gardens of Edinburgh, and talking with him about the past. Then the old man said—"I have given up all these sort of controversies, and now,"—taking out a pocket Testament—said he, "I content myself every now and then with taking a spell at St. John." There was Jeffrey, the great, formidable critic, who, with all his intellect, had come to that, to find that the last solace of his age was calm and quiet thought and contact with the Divine, and taking a spell at St. John.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. T. EVANS, of Yarcombe, has accepted an unanimous call to the churches of Ashley Milford, and Sway, Hants.

Mr. J. C. Roger, of the Pastors' College, has accepted the pastorate of Sanson-street Church, Sunderland.

Rev. J. R. Wood, of Bristol, has accepted the pastorate of the church at Upper Holloway.

Mr. J. W. Thomas, of the Pastors' College, has accepted the pastorate of the church, Boxmoor, Herts.

Rev. J. J. Dalton has accepted an invitation to the pastorate of the Infirmary-street Church, Bradford.

Mr. E. Mason, of the Pastors' College, has accepted a call to the pastorate of the church at Attleborough, Norfolk.

Mr. Levi Palmer, of the Metropolitan College, has accepted an invitation to the pastorate of the church, Woodstock.

Rev. T. G. Swindill, of Windsor, has accepted an invitation from the church and congregation at Sansome-walk Chapel, Worcester, to become their pastor.

Rev. W. B. Vasey, late of Sunderland, has accepted the cordial invitation of the church, Wellington-street, Gorton, to become their pastor.

LONDON: DALSTON JUNCTION.—At a special church meeting, held on Decem-

ber 18, at the Baptist Church, the following resolution was carried unanimously:—"That we cordially invite Rev. Alexander Carson, M.A., to the pastorate of this church for three months on probation."

RAYLEIGH, ESSEX.—Rev. Charles T. Keen, late of Lambeth, has accepted an invitation to the pastoral office from the church at Rayleigh.

LONDON: OLD KENT-ROAD.—Mr. J. Jarvis, of the Metropolitan Tabernacle Evangelical Association, has accepted the invitation of the church in Alfred-place to preach for three months.

Rev. Samuel Milner has resigned the pastorate of the church, Keppel-street, which he has held for many years past.

Rev. J. Stuart has resigned the pastorate of the church, Wolverhampton, and has accepted a call to the church at Stretford-road, Manchester.

Rev. William Leach has resigned through ill-health, and much to the regret of the people, the pastorate of the church in Swavesey.

Rev. W. R. Skerry has resigned the pastorate of the church worshipping in Rye Hill Chapel, Newcastle-upon-Tyne, having accepted a cordial and unanimous invitation of the church at Counterslip Chapel, Bristol, to become their pastor.

JERSEY.—Rev. G. Hider has resigned his connection with the church at Grove-street, St. Helen's.

The church at Great Sampford, near Braintree, Essex, is still without a pastor.—Henry Foster, deacon.

RECOGNITIONS.

Rev. J. H. NEWTON was publicly recognised on Christmas-day as pastor of the church at Hartlepool. Addresses of welcome were given by Mr. George Horsley, chairman, and the Revs. H. Moore, J. Douglas, M. Cotton, and H. A. Lawson.

PRESENTATIONS.

Rev. J. DODWELL, Middleton Cheney, Northamptonshire, has received, as a New Year's gift, from his church and congregation a purse containing £10.

Rev. J. W. Cole, on his removal from

Braunston, Northamptonshire, to Manchester, was presented by his friends in the former place, where he has laboured for seven years, with Kitto's *Bible Illustrations*, and a purse containing £10.

Rev. Dr. Price, of Aberdare, has been presented with the Hexaglot Bible, and an illuminated address by the Christian Union, one of the benefit societies connected with Calveria Chapel, to which he has acted as treasurer for twenty-two years, during which period he has passed through his hands £2,785 17s. 4½d.

Miss Jones, daughter of the Rev. J. Jones, Rock, has received a gold watch and an album in consideration of her services at the harmonium in Zion Chapel, Ebbw Vale.

Rev. Robert Maden has been presented by his church and congregation at Ramsbottom with his portrait, life size, and a purse of gold. During the fifteen years of Mr. Maden's pastorate, the members of the church have increased from 22 to 245.

Rev. J. Mitchell Cox, pastor of the church meeting in the temporary chapel, Maryland-road, Harrow-road, W., was presented on the 7th Jan. with a purse of gold, as a New Year's gift from a few of his friends. Lieutenant Colonel Brockman presided at the presentation.

Rev. J. H. Wood, of Sandhurst, Kent, was presented on 1st Jan. with a purse containing £21 10s. by the members of the church and congregation.

Rev. T. Davis, D.D., pastor of Bethesda Chapel, Haverfordwest, and president of the College, was presented on the evening of New Year's-day with an illuminated address, and a purse containing forty guineas, contributed by the members of the church and congregation in grateful recognition of his faithful services during the eighteen years of his ministry amongst them. Over 200 friends were present at the pleasant social tea-meeting.

At the fourth anniversary of Grove-road Chapel, Victoria-park, held on the 17th of December, the Rev. G. D. Evans was presented with a purse containing twenty guineas from some ladies of the congregation. It was reported that

£200 had been cleared off the chapel debt in June last, leaving £1,940 to be met. Mr. Evans said he was anxious that another £100 should be raised by the end of the year. With promises that will fall due, only about £10 of this amount is now required.

MIDDLESBRO'-ON-TEES.—On New Year's-day an interesting service was held in connection with the first Baptist church, in order to present the pastor, Mr. W. H. Ainsworth, with a purse of gold, as a token of the esteem of the members, and their appreciation of his labours. Mr. Vernon presided, and suitable addresses were delivered.

The members of the Pastor's Bible Class, at Lake-road Chapel, Londport, Portsmouth, at their first anniversary tea-meeting, December 16th, presented their pastor with an elaborate silver inkstand, bearing the following inscription engraved in the centre, "Presented to T. W. Medhurst, pastor of the Lake-road Chapel, by the members of his Bible-class, as an expression of sincere affection, Dec. 16, 1873." Twelve marginal reference Bibles, illustrated with maps, and four other volumes, were presented as prizes to the members of the class for attendance and Scriptural knowledge.

STRATFORD-ON-AVON.—On Sunday, December 28, the Rev. E. Morley preached farewell sermons on the occasion of his leaving for Redditch. On the following Monday a tea was provided in the school-room, when about 250 sat down. Afterwards a public meeting was held in the chapel, when addresses were delivered by the Revs. M. Philpin (Alcester), W. Radburn (Henley-in-Arden), J. Scott James (Independent). Mr. W. Emmals, jun., presided, and on behalf of the church and congregation, presented Mr. Morley with an address, and a purse of £25, as a token of their esteem, and in appreciation of his past labours.

MISCELLANEOUS.

GADESTRY, RADNORSHIRE.—The annual tea-meeting, in connection with this cause, was held on Christmas-day. Nearly 300 persons sat down to tea. In the evening a public meeting was held, presided over by the pastor. A

number of the most suitable pieces was recited by the Sunday-school scholars. Addresses were delivered by Messrs. John Thomas, John Jones, and James Williams, pastor.

LONDON BAPTIST ASSOCIATION.—The annual meeting was held on Tuesday, the 13th of January, at the Metropolitan Tabernacle. The morning meeting was commenced with a devotional service. Rev. Harris Crasweller, B.A., read a paper on "The Scriptural idea of the gift of the Holy Spirit, viewed specially in relation to prayer for his outpouring," followed by a discussion. In the afternoon, at half-past three, the annual meeting of the pastors and delegates was held. After an address by the president, Rev. D. Jones, B.A., the customary business of the association was transacted. In the evening a meeting was held in the Metropolitan Tabernacle. Addresses were delivered by Rev. D. Jones, C. H. Spurgeon, A. Brown, and T. W. Handford.

MARYLAND-ROAD, HARROW-ROAD Temporary Baptist Chapel, pastor, Rev. J. Mitchell Cox.—The friends of the above place held a Christmas-tree bazaar a week before Christmas in aid of the Sutherland-gardens Chapel, which proved a success, realising upwards of £24. The ladies are working away for a large bazaar to be held in June next, when they hope to raise some hundreds towards their much needed chapel. Useful and ornamental articles will be gratefully received by the pastor, or Mrs. Cox, president of the ladies committee, Maryland-road, W.

LONDON, NOTTING-HILL.—On Tuesday, Jan. 6, a social tea-meeting was held at the temporary chapel, Portobello-road, when Mr. W. J. Scott, of Regent's Park College, and superintendent of the church, made a statement concerning the work being done there, and addresses were delivered by the chairman, the Rev. R. H. Roberts, B.A., the Rev. J. O. Fellowes, the Rev. H. W. Meadow, and Mr. A. P. Fayers.

A GREATFUL MEMORIAL.—In the year 1868, a commodious chapel designed for the use of the denomination, was opened in the village of Wollaston, Northamptonshire. A visitor, on enter-

ing the promises from the street, would observe the old chapel, now used as a school-room; the new chapel, which he would approach by a walk lined with roses and ornamental shrubs; and at the further end of the chapel, vestries, which, with the chapel itself, are fitted up with everything needful to promote the comfort of the worshippers. On the 27th November, 1873, a fire broke out in the village, in the neighbourhood of the chapel. The wind was blowing a gale; portions of burning thatch were wafted across to an adjacent farm yard, and the whole of the buildings, with the produce, were reduced to ashes. How fared our beautiful house? Thanks be given to God, it was saved! On the west side the flames fired the shrubs, shattered the glass of the chapel windows into thousands of pieces, and melted the solder of the spouting (the window frames were iron). At the north end the charred remains of the door and windows of vestries show the nearness and the fierceness of the flames. But the main portion of the buildings escaped uninjured. As the chapel is fitted up with varnished wood, if the flames had once obtained an entrance the whole must have been burnt out. There was a door in the north gable end of the chapel to permit of access to the roof inside, when required. This door and its frame caught fire. From that the communication was easy both to the rafters above, and the ceiling joists below it. A friend, seeing the danger, and being unable to reach the door in a direct manner because of the flames from the stack-yard, hit upon this happy expedient. He procured a long ladder, set it up near the south front of the chapel, ran up to the roof, threw off a number of slates, dropped himself between the rafters, crept along the whole length of the building, and, though nearly suffocated with heat and smoke, he quenched the flames with pails of water handed to him, and threw off the door into the space below. Thus the entire roof, in fact the entire building, was saved. Those, however, who laboured the most successfully, were the first to acknowledge the hand of

God in the preservation of the house which they loved as the place where God had so frequently made His presence and His love to be felt in the assembly of His saints. Long may the Gospel trumpet be blown within those walls! And blessed may those be that know the joyful sound! Amen.

BAPTISMS.

- Abertillery*.—Dec. 23, at the English Church, Four, by L. J. Jones.
- Belfast*.—Dec. 18, Two; Jan. 8, at the Regent-street Church, One, by G. W. Cross.
- Bramley, Leeds*.—Jan. 4, Two, by A. Ashworth.
- Birmingham*.—December 27, at Canon-street Chapel, Ten, by J. B. Blackmore.
- Blaenavor*.—Dec. 21, at the English Chapel, Nine, by W. Rees.
- Barrow-in-Furness*.—Dec. 28, in the Abbey-road Chapel, Eight, by James Hughes.
- Bushey New Town, Herts*.—Dec. 28, Three, by W. H. Bolls.
- Caerleon, Mon.*—Dec. 28, Two, by D. Bevan Jones.
- Chatteris*.—Dec. 21, Six (five from the Sunday-school—three teachers and two scholars), by H. B. Robinson.
- Chenies, Rickmansworth, Herts*.—Dec. 28, Three, by J. Palmer.
- Cinderford*.—Dec. 28, Six, by Cornelius Griffiths.
- Carmarthen*.—Jan. 4, at the English Chapel, Four, by Evan Thomas.
- Coalville*.—Dec. 28, One; Jan. 4, Seven, by O. T. Johnson.
- Cupar, Fife, N.B.*—Dec. 28, Two, by J. O. Wills.
- Cwm-dare, Glamorganshire*.—Jan. 11, Four, by J. Evans.
- Clydach, Swansea Valley*.—Dec. 14, Two, by H. C. Howells.
- Downham Market*.—Dec. 21, Three, by John Wilson.
- Dalton-in-Furness*.—Jan. 4, One, by D. Thomas.
- Derby, St. Mary's Gate*.—Jan. 4, Nine, by Joseph Wilshire, one of them the eldest son of the pastor.
- Dowlais*.—Jan. 4, at the Tabernacle Chapel, Two, by A. Humphreys.
- Dumfries*.—Jan. 7, One, by George Anderson.
- Ebbw Vale*.—Jan. 4, at Zion English Chapel, Twenty-four, by W. Davis (all from the Sunday-school).
- Evenyble, Radnorshire*.—Jan. 11, Three, by James Williams.
- Eye, Suffolk*.—Jan. 4, Three, by J. Clark.
- Farstey, nr. Leeds*.—Jan. 1, Seven, by E. Parker (three were scholars, and three teachers, in the Sunday-schools).
- Glasgow*.—Jan. 4, in the Blackfriars-street Chapel, Five, by T. Phillips; Jan. 11, in North Frederick-street Chapel, Seven, by T. W. Ashworth.
- Gilgal, Penmar, Pembrokeshire*.—Dec. 28, Five,

by W. Gay, of Sardis, for the pastor, H. Evans, who is ill.

Guildford.—Dec. 28, Five, by Mr. Cornelius Slinn (four being teachers in the Sunday-school, and the fifth, a daughter of a Wesleyan minister).

Hatfield.—Dec. 28, at Trinity-road Chapel, Ten, by James Parker.

Highbridge, Somerset.—Jan. 4, One, by T. Hanger.

Horsforth, near Leeds.—Jan. 4, Four, by John Harper.

Jarrow-on-Tyne.—Dec. 7, Eleven; Dec. 21 Three; Jan. 14, Three, by W. Banks.

Kilmarnock.—Dec. 21, Two; Jan. 10, Two, in the river at Dean Castle, by John Johnston.

Lanillyd Vardre.—Jan. 11, Eight, by Hugh Williams.

Llbanus, Carmarthen-road, Swansea.—Jan. 4, Sixteen, by W. Huddock (eight young men and eight young women, all members of the Sunday-school).

Lincoln.—Jan. 4, St. Benedict's-square Chapel, Three, by E. Compton.

Liverpool, Soho-street.—December 23, Four, by Eli E. Walter.

Llanfaer-Caersinton.—Dec. 28, Four, by E. Thomas.

Llanvhangell Crucorney, near Abergavenny.—Dec. 21, One, by Evan Probert.

Lydney, Gloucestershire.—Jan. 1, Three, by G. W. Roughton.

Massyhelem, Radnorshire.—Dec. —, Three, by David Davies.

Maidenhead.—Dec. 18, Five, by J. Wilkins.

Maindee, Newport, Mon.—Jan. 10, at Summer Hill Chapel, Two, by G. Hudgell.

Market Drayton.—Dec. 23, Two, by Thomas Clark.

Metropolitan District—

Barking-road, E.—Dec. 28, Three, by R. H. Gillespie.

Brentford-park Chapel.—Jan. 18, Four, by W. A. Blake (three teachers from the Sunday-school).

Bromley-by-Bow.—Dec. 15, at George-street Chapel, Six, by W. T. Lambourne.

East London Tabernacle.—Dec. 29, Fourteen, A. G. Brown.

Hackney-road.—Dec. 31, at Providence Chapel, Fourteen, by W. Cuff.

Little Aite-street, Whitechapel.—Dec. 28, One, by C. Masterson.

Metropolitan Tabernacle.—January 1st, Nineteen, by J. A. Spurgeon.

Old Kent-road.—Jan. 1, Five, by C. F. Styles, at Peckham Park-road Chapel, kindly lent for the occasion.

Trinity Chapel, John-street, Edgware-road.—Jan. 1, Fifteen.—12 by John Fellowes, and 3 by R. F. Jeffreys.

Middleton Cheney, Northamptonshire.—Jan. 4, One (son of a deacon of the church.)

Morley.—Dec. 24, Two; 31, Three, by J. Woolfenden.

Middlesbro'.—Jan. 4, at the first Church, Three, by W. H. Ainsworth.

Moriah, Bisco.—Dec. 28, Ten, by Thomas Bessaleg.

Nantyglo.—Dec. 25, at the English Chapel, Seven, by J. Berryman (making fourteen since the formation of the church, August 21.

North Shields.—Dec. 14, Thirteen, by T. Pipe.

Orkney Isles.—Dec. —, One, by George Mac Donald.

Park-road, St. Helen's, Lancashire.—Dec. 28, Four, by J. Harrison (three young men from the Sunday-school).

Pembroke Dock.—Dec. 31, at Bethany Chapel, Two; Jan. 4, One (a local preacher with the Wesleyans), by W. Davies.

Penzance.—Dec. 30, at Clarence-street Chapel, Four, by Isaiah Birt, B.A.

Pole Moor, Yorkshire.—Jan. 11, Three young men (teachers from the Sunday-school), by H. W. Holmes.

Pudsey.—Nov. 30, Five, by G. Edmonds (four from the school).

Red Hill, Surrey.—Dec. 14, at London-road Chapel, Four, by W. Usher.

Salford.—Dec. 28, at Great George-street Chapel, Three, by D. Rhys Jenkins.

Stonegate, York.—Dec. 28, Ten; 31, Six, by F. B. Meyer, B.A.

Stockton-on-Tees.—Dec. 17, Twelve, by H. Moore.

South Shields, Barrington-street.—Nov. 12, Nine; Dec. 24, Eight; Dec. 31, Three (six were teachers, and two were scholars of the Sabbath-school), by W. Hanson.

Tirzah, Mon.—Dec. 28, Five, by Thomas Thomas.

Yarcombe, Somerset.—Jan. 11, One, by Thomas Evans.

RECENT DEATHS.

LATE REV. JOHN HOWARD HINTON.—The late John Howard Hinton departed this life December 17, 1873, at the age of 82. He was a native of Oxford, in which city he was born early in the year 1791, and graduated at Edinburgh. Having chosen the path of a Nonconformist preacher, he commenced his ministerial career at Haverfordwest, whence he removed to Reading, and subsequently to London, and for many years he acted as pastor of the church in Devonshire-square, Bishopsgate. As a writer he advocated the cause of the "voluntary principle," in religious and ecclesiastical matters. He was known also as the author of several important works of a religious and philosophical character, including a *History of the United States of North America*, a system of *Theology*, *The Elements of Natural History*, &c., besides numerous smaller works, pamphlets, &c. In the production of the first named work, which includes the topography as well as the history proper of North America, Mr. Hinton was assisted by

other gentlemen, both Europeans and Americans. It was first issued in 1832, and was republished in America, 1834, Funeral sermons were preached on Sunday, December 28, at Devonshire-square Chapel, Stoke Newington—in the morning by the Rev. Charles Stovel, and in the evening by the Rev. W. T. Henderson, the successor of Mr. Hinton in the pastorate of the church. Mr. Stovel preached with great vigour from 1 Cor. iii. 21—23. Mr. Henderson's subject was the relation of the deceased to the Church. It will interest many to know that Mr. Hinton's grave in Arno's Vale Cemetery, Bristol, is in the piece of ground immediately adjoining the spot where Robert Hall was interred.

Mrs. Rachel Richards, the beloved

wife of the Rev. Thomas Richards, Rhymney, Mon., died November 17, 1873. She was greatly respected in her life, and her death was deeply lamented. Little time before she died her husband asked her, "How do you feel, my dear?" She replied, "I feel very ill, but I shall soon be better; thank you, my dear, for your kindness to me; may the Lord reward you." Soon after she entered home with Jesus, whom she loved—looked back with a smile, and waved her hand as she went. Then—

"Softly her fainting head she lay,
Upon the Saviour's breast;
And angels bore her soul away,
To her eternal rest."

Her remains were interred at Paul Cemetery, Dowlais.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from December 17th to January 19th, 1874.

£ s. d.			£ s. d.			£ s. d.		
A Presbyterian	...	5 0 0	Legacy	...	174 15 0	Mr. H. Klouig	...	0 5 0
Miss Goslin	...	0 10 0	Mr. Ledingham	...	0 10 0	C. B. and A. C.	...	0 2 6
First Fruits	...	0 10 0	Mr. Cox	...	0 3 0	C. S. F.	...	0 5 0
H. E.	...	1 0 0	Mr. Townsend	...	0 5 0	Mr. S. Cozens	...	0 5 0
Mr. A. Ashworth	...	0 5 0	Mr. W. Pedley	...	2 2 0	A Friend	...	0 1 0
Evening Classes	...	16 0 0	The Late Mrs. Conder	...	3 3 0	Mr. G. Elder and	...	...
Miss Firmin	...	0 1 0	Mr. W. Ewing	...	1 0 0	Friend	...	1 0 0
E. C. Woolwich, per	...	...	Mr. C. Smith	...	2 0 0	Mrs. Rodwell, per	...	...
Mr. J. T. Dunn	...	1 0 0	A. E. Y.	...	1 0 0	Mr. J. T. Dunn	...	0 5 0
Miss Evans	...	0 1 0	Mr. G. Morgan	...	1 0 0	A Friend in Scotland	...	20 0 0
Mrs. Glennan	...	2 10 0	Mr. J. Churchill	...	5 5 0	A Thankoffering, J.L.	...	1 1 0
A Thank-offering,	...	...	Mr. C. W. Roberts	...	3 3 0	A Friend	...	1 0 0
Mrs. Spurgeon	...	10 0 0	Mr. E. Townsend	...	1 0 0	G. G.	...	1 1 0
Mr. B. Vickery	...	2 0 0	Mr. W. H. Roberts	...	2 0 0	Mr. and Mrs. R. A.	...	...
Mr. and Miss Bowley	...	0 15 0	H.	...	0 5 0	James	...	10 0 0
Mr. E. King	...	0 10 0	Mrs. Harris	...	0 5 0	Mr. Hagger	...	0 5 0
Mr. W. Bamford	...	0 5 0	A Few Friends,	...	...	Mr. E. W. Davies	...	10 0 0
Mr. G. Seivwright	...	1 0 0	Craig	...	0 12 6	Mr. Bowker's Class	...	14 0 0
Mr. W. Tucknott	...	1 10 0	Mr. E. Coulson	...	5 0 0	Mr. J. Callander	...	7 0 0
A Reader in the	...	...	Mrs. B. Scott	...	1 0 0	Mr. J. S. Cumming	...	0 10 0
North	...	0 5 0	X. Y. Z.	...	0 5 0	Miss Walker	...	0 15 10
Mr. W. Thomas	...	10 0 0	A Friend, per Mr.	...	...	Mr. W. Carson	...	1 0 0
Mr. J. G. Hall	...	1 0 0	Fulks	...	2 0 0	Mr. J. Brewer	...	5 5 0
The Misses Dransfield	...	5 5 0	A New Year's Offer-	...	...	Weekly Offerings at	...	...
Mrs. Howard	...	5 0 0	ing	...	0 10 0	Metropolitan Ta-	...	...
Mrs. Hodge	...	1 0 0	Mr. B. Bell	...	1 0 0	bernacle—Dec.	...	14 18 14 3
Mrs. Haggelt	...	1 5 0	Mrs. Callam	...	5 0 0	"	...	21 60 4 6
Mr. W. Thomas	...	0 12 6	Mr. Wyles, per Mr.	...	...	"	...	28 60 4 6
Miss Maxwell	...	0 12 0	Alway	...	1 0 0	"	...	Jan. 5 32 2 3
F. L. per Mr. Haynes	...	50 0 0	G. L. B.	...	0 5 0	"	...	12 30 2 9
Mr. W. J. Haynes	...	10 0 0	Mr. J. Thomas	...	2 10 0	"	...	19 20 11 1
A Friend, per Mr. A.	...	...	A Widow's Mite	...	0 2 6			
Smece	...	6 10 0	Mr. and Mrs. Miller	...	1 0 0			
								£640 7 7

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

THE DISCONSOLATE LOVER.*

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

"By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me."—Solomon's Song, iii. 1—4.

How exquisitely pleasant is communion with our Lord Jesus Christ! and how supremely favoured are those who enjoy it! Holy Scripture exhausts every earthly figure to delineate its sacred charms, its ineffable delights; yet inspiration itself exhausts its metaphors without compassing its mystery, because it is impossible for human language to express the sweetness of His grace, or the solace of our acquaintance with Him. In just so much as it is sweet to know that fellowship, so is it sad not to know or to experience it. But alas! how frequently is this communion unfelt and unimproved! In addressing this large assembly I can but think a considerable number of the Lord's people are in the condition of the spouse. You do not at present enjoy access to Christ or intercourse with Him. It may do you good to consider the things that remain to you though this fellowship be suspended, for he it remembered that it is not upon communion with Christ our life depends. Our salvation stands in the knowledge of Him, not in communion with Him. We are made safe by what He has done, not by what we feel. Not our enjoyments but His sufferings lay as the solid foundation of our hope.

There remaineth to us, dear friends (for I confess to be sometimes in the same state)—though there be no privileged token of our love to Christ, nor any palpable enjoyment of His love to us—there remaineth at this hour the positive conviction and the open confession that we do love Him. Four times, I think, does this benighted spouse cry "Him whom my soul loveth." She cannot see him, but she cherishes a tender affection for him. She does not enjoy his presence just now, but her heart cleaves to him and appreciates his excellence. What though she may have been idle and slothful, or though her spirit may be heavy and hazy, one thing she knows, she does love her Lord; about that there can be no mistake. Publicly in the streets, in the hearing of the watchmen, before the ministers and messengers of the Gospel she does not blush to say "Him whom my soul loveth." So it was with Peter. When he had much to regret, much to reprove himself for, he could say "Lord, Thou knowest all things, Thou knowest that I love Thee!" In like manner can you not vouch for your sincerity when there is reason enough to challenge your propriety? You feel guilty of a carelessness or a cowardice that might reflect on your gratitude, but you cannot admit a wantonness or a willfulness that could extinguish your love. My faithless heart, you would fain tell Him, has merited Thy rebuke, but Thine infinite discernment can bear witness to

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No. 184, NEW SERIES.

the kindling of my desires. Do not believe my actions, but believe my inmost soul. Judge me not by the utterances of my recreant lips, rather look upon the throbblings of my penitent heart. Thou, oh Jesus Christ, art He whom my soul loveth.

Though the spouse does not just now enjoy communion with Christ, she knows its sweetness, and she feels uneasy until she partakes of it again. As the needle cannot stop until it points to the pole, so she trembleth until her soul rests in personal communion with Jesus. Next best to present fellowship is to hunger and thirst after it. And you note, too, in this case, and in the case of every true believer in Jesus, not only is love constant, and desire after Christ earnest, but there remaineth sufficient strength resolutely to seek for Him. You may not as yet have your desire accomplished, yet your heart is buoyed up with hope, and you are saying, "I must seek Him." You are not like the traveller across the desert who at last loses all heart, gives up all effort, and perishes on the sand for want of water. But you feel an inward impulse stronger than any outward discouragements, and though faint you are still pursuing. What if you have sought Him and not found Him, yet will you seek him again till you do find Him, for Divine grace stimulates you and urges you forward. As the spark flies upward towards the sun, so the new-born nature of the Christian seeks and soars after Christ. It is not simply unhappy without Him, but it is restless and resolute to discover Him. It would break through every law of nature to establish this law of grace. The new nature seeks the source from which it came; it pines and pants to meet with Him and talk to Him in whom are all its life and strength and joy. Do you not feel this desire after Jesus, though you are complaining of dulness and deadness, and worldliness? Is there not some such indescribable yearning in your breast for a communion which you well understand but do not now enjoy? I know not how you lost the fellowship, my brother, which you so grievously miss. There are many ways in which this may come about. You and I often lose the sweetness of communion with Christ, I doubt not, through unbelief. We think so lightly of unbelief, as though it were an infirmity and not a sin, whereas of all evils it is the chief. What can be more displeasing to the tender heart of Jesus than ungenerous thoughts concerning Him? When last you were repining and reflecting that He had forgotten you, you quickly lost that hallowed calm, and that sweet confidence which erst you knew. Could you wonder at it? How could He walk with you whilst you were casting into His ear a foul suspicion against His truthfulness and His love? Faith is the hand which holds the Saviour and will not let Him go; unbelief opens the door and bids Him go. How shall He tarry when we will not believe in Him? Dost thou tell Him to His face that He is not true and trustworthy, yet expect to lean thy head upon His bosom? How canst thou expect this? Perhaps, my dear brother, you have been too busy with the world, and yet I know some with their hands full of business and their heads full of enterprise who have constant communion with Christ. But perhaps you have let the world steal in upon your heart. All the water in the sea, as I have often told you, does not frighten the mariner, but that little drop of water in the hold, which betokens a leak in the ship, gives him great distress. You might have an empire to govern, and yet never lose fellowship with Jesus, but with nothing more than your little family to manage, you may

lose Him, if you let the cravings and the covetousness of the world, its fashions or its ambitions, get inside your heart. Keep that chamber clear for Christ. Let your heart be the marriage-bed, and keep it chaste for Him who is your husband and your Lord. Or possibly, dear brother, you have been negligent in the use of private prayer, and what can shut the windows through which Jesus looks as soon as laxness or slackness in supplication? Unless you be much upon your knees you cannot expect to have your head much upon His bosom. The appointed place of audience is the mercy-seat. If you refuse to resort thither, how can you look for Christ to grant you another audience-chamber? Is it reasonable that He should alter His fixed institutions to suit your foolish negligence? Go then, dear brother, if thou wouldst renew thy fellowship, go again to thy closet, and there pray unto the Lord thy God, and make thy supplication unto Him.

In many other ways the Christian may lose his fellowship with Christ. Specially by the indulgence of some known sin, by harbouring resentment or cherishing a bitter spirit against a brother, by shutting the eye to some Gospel truth, by dissembling convictions in deference to the company you keep or the society in which you move, by not coming out from the world, or mingling too much with the ungodly. It may suffice to refer to these evils without enlarging upon them. When you miss the fellowship there is little comfort in accounting for the way you lost it. Your heart is rather craving its restoration. "Tell me how I may find Him whom my soul loveth, for I desire to renew my fellowship with Him."

Come then, beloved, with hearts humbled on account of past sin, and yet encouraged with the assurance that He who received us at the first is willing to receive us still, let us go to Him anew. We were all over foul and vile then; if we be the same now, we will return unto Him; if it be in as bad a plight, yet let it be with as good a plea. Come to Jesus, as once thou didst come to Him, though, mayhap, thou hast known the Master lo! these many years. The same words will suit thy case:—

"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, I come."

While our text conducts us onward to the successful restoration of communion, it glances at certain unsatisfactory and unsuccessful attempts to find the Beloved One.

Of how many of us might it be said that, with a lazy attitude and a listless wish, we have yawned after a boon for which we might have vehemently yearned. "By night on my bed I sought Him whom my soul loveth." As it were on her bed of sloth and idleness, she dreamed of a happiness she was far from enjoying. But we shall never get the privilege of close communion with Christ by merely wishing for it. What though now and then, with a hectic flush upon our cheek, we exclaim, "Would to God I were like Christ; oh! that I lived nearer to Him; I am not satisfied with what I know, I desire to know more!" This is no symptom of health. Doth the idler ever prosper? He who lieth in bed and will not sow by reason of the cold, where is his harvest? What pearls come into the hand of the merchantman who saith "A little more sleep and a little more

slumber?" and dost thou think the pearl of pearls, the pearl wherewith none other in the universe can compare, the highest privilege which the King Eternal ever bestowed on His own courtiers—dost thou think that this, the most distinguished favour He ever confers upon the darlings of His heart, this intimate fellowship with Jesus—dost thou think He will communicate that to thee whilst thou art tossing on thy bed in indolence which is the bane of virtue and the nurse of folly? It was not because she sought Him by night that she did not find Him, for Jesus is often found by His people in the dark. When no rays of light, no gleams of comfort, can steal over our senses, still if we seek Jesus with our whole heart, though to our own apprehension we grope about like blind men, we shall find Him, to the joy of our spirits. It was not the night that prevented her finding Him, it was the bed—her supineness, her languor, and her sloth. Shake thyself from the dust and believe!

"Eschew the idle life!
Flee, flee from doing nought!
For never was there idle brain
But bred an idle thought."

No longer yield to the insidious temptation which is so apt to beset us all. The Lord deliver us from the lukewarmness of the Church of Laodicea, lest He should spue us out of His mouth. When she sought Him thus, she could not find Him; no marvel you will think, for your own experience has taught you that such disappointment is the invariable rule.

With no better success did she seek Him when afterwards she went about in a self-sufficient spirit. I may be wrong in my conjecture, but to me the words "I will rise now," sound a little like dependence upon her own exertions. "I will rise now," has not half so grateful a ring about it, nor is it half so graceful, as "Draw me, we will run after Thee." This confiding rather than that confidence seems to be the impression which becometh the saint when cold and crushed he keenly feels how desolate he is. Arise, did I say, shake off dull sloth? Ah then, 'tis easier said than done. "Awake, my soul" is a poor invocation compared with "Oh! Sun of righteousness, arise!" or "Make haste, my Beloved," or "Come, Lord Jesus, quickly come." Beware, my brethren, of seeking after Christ in a legal spirit. Beware of going to Calvary as though you were going to Sinai. In coming to Christ no merit of your own could recommend you; so in longing for Him to appear to you again, no strivings of your own can avail you. Let His rich grace be thy poor plea. Your best way of suing is to say,

"Oh! for this no strength have I,
Thy strength is at Thy feet to lie."

Once again, in scrupulously using the means, the bride seems to have thoroughly relied upon attaining her end. Lest I should seem too censorious of her conduct, allow me to say that my criticism of the text is bent on taking and applying the rebukes to ourselves. Do you not notice, however, how sure she seems of finding him if she goes about the city, in the streets and in the broadways, and if she meets the watchmen and enquires of them. But it does not appear that the fitness of the places to seek or the persons to enquire of were of much avail. She went down one street, and another, as we may resort to the street of private prayer, a narrow

and little frequented way, and she said, "I shall find him there;" but after she had walked through it, she said, "He is not here, my chamber is not a palace as it used to be, no more is it the privy-closet of the King of Kings, the audience chamber royal. So she saw a wider way, and she said, "I will walk down here," as we may go to the prayer-meeting. "What blessed hours I have oft enjoyed there," said she, "I shall find him in that highway full sure," but after traversing all its length she said,

"I go where others go, but find not Jesus there ;

then quoth she, "I will go into the broad places where the preaching of the Gospel is to be heard. I will go with the throng; where God speaks through His servants I will be," but service after service, and sermon after sermon were like clouds without rain, and wells without water. Others were refreshed, but she, trusting in the means, came away without a blessing. So, brethren, you may traverse every street in the city, you may even come to that street paved with gold, the ordinance of the Lord's Supper, or you may go down Water-street, where in the ordinance of baptism, the Lord often reveals His death and burial unto His people, but after having traversed both these streets you shall be compelled to say, "Though I love the means, they are a weariness to me when Jesus is not revealed to me in them." What a difference there is between our preaching at one time and our preaching at another. How often do I bless God in the evening for that which I groaned over in the morning, when my spirit has been bowed, my tongue tied, and I could not preach as I would. It is a grand thing for the minister to be humbled in the sight of his hearers, when you discern that it is not the man in whom the power is vested, but it is his God whose might ye cannot resist. My fear often is that your smiles may provoke His frowns; and He may withhold His blessing from me, because you attribute to some genius of mine an influence which His spirit alone could exert. When I was only a lad, a stripling fresh from the country, you said when there were conversions, "How God helps him!" I am jealous of you, now lest you should not say the same now. God will take away His blessing when you refrain from offering Him the praise. If you once ascribe what is done in any degree whatever to the creature, or to any power that he hath, you will excite the jealousy of His Lord. Remember the lessons that the spouse was taught Means and ordinances are just what God likes to make them. Even Divine institutions are beggarly elements when He forsakes them. They can be nothing better than matters of duty, and they may be very far from being matters of privilege. When He wills it He can make His ministers do exploits. The least of all His servants shall be mighty as David was, when he slew the giant Goliath with only the sling and stone. We are nothing of ourselves. The hand that moves the instrument is everything. If you would come to Christ, or seek after Christ, looking too much to the means, you will have to return again with the mournful cry, "I sought Him but I found Him not.

Such then, are the unsuccessful efforts to regain communion with Christ. But as we find the successful here set side by side with the unsuccessful, we shall now hold her up as an example which you will do well to imitate.

With what constancy she sought this communion. She began at dead of night, as indeed it is never too late to seek renewed fellowship. Yet she sought on. The streets were lonely, and it was a strange place for a woman

to be at such a strange time, but she was too earnest in seeking to be abashed by such circumstances. The watchmen met her, and they were astonished, as well they might, how she came to be there at that hour? But she sought on; she would never rest until she had found Him. Believer, if thou wouldst have fellowship with Christ, thou must be in continual quest after it. Thy soul must get a craving for the one thing, and that such a craving as naught but that one thing can satisfy. I would my own soul were like Anacreon's harp, only in a better sense. You know he says though he wished to sing of Cadmus, his harp would sing of love alone. Oh, that we might sing of the love of Jesus and of His love alone, then it would not be long before our fellowship with Him would be renewed.

And as she sought Jesus continually, she neglected no means that seemed to her right and promising. Though I have warned you against trusting in what are called the means of grace, I had not the slightest intention of undervaluing, much less of disclaiming, them. We cannot rationally expect the Lord to reveal Himself other than in the way of His own appointment. He may sometimes do so, and He likes to surprise us with His grace, but we have no right to expect it. Abraham's servant followed closely his master's injunctions. And when he blessed the Lord God of his master Abraham, who had not left his master destitute of his mercy and his truth, he testified, "I being in the way, the Lord led me to the house of my master's brethren." It is in the way appointed, that God doth most commonly deign to meet with us. I do not expect that those of you who, every time there is half a shower of rain stop at home will be very well fed, nor those of you who neglect the Monday prayer meeting on any trivial excuse. There are a goodly number of you who do so, you cannot expect that you will grow in grace, if you forsake the assembling of yourselves together. Those of you who, when the brethren join together in earnest prayer, cannot be present, must not marvel, if, like Thomas, you are not there when Jesus appears. You have good cause to be full of doubts and fears, when your fellow disciples are full of joy and love. Use the means; use all the means, I entreat you. I am bold to say it, though it may grate upon the ears of some of you, I do believe many blessings are missed by some Christians, because they are not baptised. When they know that it is their duty, when it is clearly manifest to them that they ought to follow Christ in that ordinance, if they refrain themselves He hath secret ways of chastening them. Who knoweth how great and rich a blessing obedience in even the least of the Lord's commands may bring to our souls! It is a blessed thing to walk tenderly and observe scrupulously the statutes of the Lord; to be afraid of leaving anything undone which is commanded, or of doing anything that is forbidden, lest in the omission or the commission we should by some means or other vex a jealous God, and provoke Him to keep back from us much that we might have enjoyed through the means of His own appointment.

But the chief beauty of the whole story is that the spouse did not stop with the means of grace. She had applied to the watchmen on the walls, but better still for her, the watchmen had found her. The expression is remarkable, because it is expressive of much that we have often proven. You know, sometimes, what it is to be found by the watchmen on the walls. You come hither with a trouble of which nobody knows anything, and the watchman discovers you. In the description of your case he finds you out.

It often happens that the very thing you were talking of by the way, the watchman relates to you. You perceive that you cannot be hid. How strange it seems to you. Is not this a token of the Father's love that He guides the watchman to discover you in your midnight wanderings where you are unknown to any but your God and thought you would be unrecognised by anyone. Yes but even then you know, I hope, how to pass by the watchman. She asked, "Saw ye Him, whom my soul loveth?" Why did they not answer? Perhaps because they were blind and never did see themselves. Alas! that some watchmen on the walls have need to watch for their own souls rather than for the souls of others. Still not the best of the watchmen there could console her with a smile of Jesus' face. We can tell you what we have felt and proved of His love. We can sometimes, when the Lord helps us, tell you how His people are ravished with His smiles, but a smile of His face, it is for Himself to give; and none but Himself can bestow it. It were not possible for Him to send that second-hand. You must go direct to Him. Yet see what honour God puts upon His servants, because she says it was but a little she had gone. You must go beyond the minister a little, but a little. The Lord helps His servants to bring you to the verge of fellowship. We know it is all of the Lord; unto Him be all the glory. Still He chooseth in the use of means to make it but a little between the earnest, spiritual exercise of outward means, and the supply of the inward spiritual grace. "It was but a little that I passed from them, ere I found Him whom my soul loveth."

Thus far, beloved brethren and sisters, have I led you on. Now I want you to go a little further. Away beyond the Church, away in advance of the bread and wine spread out for our mutual repast, a little beyond all these. It is not these that will satisfy your craving. A feast of bread and wine would never gratify this longing of your spirit. You want Jesus. The minister cannot suffice you, you want Jesus. You have got to this point of desire. You want Christ, and nothing but Christ. Go on then, dear brother, and to attain your object I can propose nothing better than the simple method I proposed to you just now. Go to Him as you did at first. Forget the past, except to remember with penitence your sin, and to anticipate in the future the grace that welcomed you as a stranger. You know the love and mercy that are in His heart; unworthy as you are, cast yourself at His feet, and you may have the love of your espousals given back to you. You may once again cross the Jordan of doubt and fear, and enter into the Canaan of your blest inheritance, enjoying rapt and rich fellowship with Him.

If you do see Him be sure you lay hold of Him. He Himself loves to be embraced. Let your love lay hold of His love, for His love is laying hold of you. Hold him fast. Dismiss all ungrateful thoughts, for they will fill your hands so that you cannot hold Him. Divest yourself of all cares for a while, and now with an empty hand just lay hold of his righteousness and strength.

And when you get the boon you long for, I charge you tell your brothers and sisters. Bring Him to your mother's house. There are some in your mother's house sore sick with weary apprehensions and dreary misgivings; do you tell them that you have seen your beloved; it will cheer their spirits. Tell them the same news that made good old Jacob's eyes overflow with tears of joy; tell them Jesus is still alive; tell them that

Jesus yet sits upon the throne; that He is still full of love to His chosen ones; and methinks their desponding souls will straightway revive, and they with you will feast on free grace and dying love.

Well, dear friends, I shall occupy no more time in talking to you, for we want to devote the rest of our time at the communion table, to calm and quiet musings. I have conducted you as far as I can. Surely there is no need to excite Christians to that which is sweet to them; yet I beseech you let no sense of unworthiness keep you back, for you always were unworthy; as such Christ loved you at first. Neither let any consciousness of backsliding keep you back. "As a wife treacherously departeth from her husband so do ye depart from me," saith the Lord by the mouth of His servant; and yet he says—"Return, return." I do not know of any figure more striking; none that involves more bitter reproach, yet for all that He bids her come back. Though you are thus guilty, and have been unfaithful to your loving husband, still He bids you come back, and assures you of a welcome. That hymn may suit the backsliders as well as the unconverted sinners:—

"Let not conscience make you linger,
Nor of fitness fondly dream."

Oh! how sad it makes my heart when I think of some of you to whom this is all an idle tale. All this discourse is arrant nonsense in the judgment of some of you. Our faith must seem to you strangely credulous. Our views must seem to you altogether visionary. Howbeit, there is a land that you have never seen, a life that you have never felt, a truth that has never dawned on your understanding. These things that are so real to us are strange to you; still it is more strange and more strangely sad to me that you should be without God, without Christ, without hope in the world. We are pleased to greet you in this sanctuary; though we can well imagine that the sight and sound are foreign to you as would be the other side of a sea you have never crossed. You may be led to ask, "What is it? What does it mean? Is there another and a better life? Are there other and brighter joys than we have ever tasted? Do these Christians have comforts that I know not of? Have they a love which I have not? I would I knew the same!" Ah, thoughtless, heedless sinner! Be thou a high caste or a low caste, sinner, know this, that Jesus Christ, the Son of God, bled on the cross and died for such as thou art. Whosoever believeth in Him shall never perish, but have everlasting life. Trust thou in Him, and thou art saved. This is the love which won our hearts. Oh may it win thine! The things of which we have been speaking do but spring from that simple fact, that He loved us and gave Himself for us. The way in which we learned the mystery of His love is as open to you as it was to us. This was the way. We put our trust in Him; we knew we were not worthy of Him, but we did trust Him. Through His grace we did, without introduction or preparation, draw near to Him, and cast ourselves on His mercy. May you do the same. Let there not be an hour's delay, for the days are flying—the years are flying. Your grave is very close; within a few days you may be borne thither. Fly at once to Him who bids you trust Him. God help you to do this, for Jesus Christ's sake!
—Amen.

Essays and Papers on Religious Subjects.

ON PREACHERS AND PREACHING.

BY JABEZ BURNS, D.D., LL.D.

No. 3.—PETER AND PAUL.

WE have little account of the preaching of the apostles. With the exception of Peter and Paul, the references are so slight that we are unable to form any just idea of their public preaching or teaching labours. To Peter was given the high signal honour of the keys, and that he should open the kingdom of heaven both to Jews and Gentiles. And, however frail and weak he appears before the Saviour's death, on and after the day of Pentecost he evinces the sublimest heroism as a disciple, and great eloquence as a proclaimer of the Gospel of Christ. Of course we have only a brief outline of that telling sermon he delivered on the pentecostal occasion. With what holy magnanimity and fearlessness he stands before the heterogeneous multitude. How he directs his arrows of fire into the very hearts of the king's enemies. How he overwhelms them with the charge of the blood-shedding of the Christ of God. How he startles them with the denunciations of their heinous guilt, and arouses within the most agonising convictions of their sin and peril. And then how he drives them for shelter to the foot of the cross, where they had crucified the Lord of life and glory. How plain, how fervid, how clear, how emotional was that sermon and with what grace he takes the key, and opens the door of the kingdom of heaven to believers. He seems to us the perfect model of a revival preacher and an open air publisher of salvation. The holy fire that rested on him, permeated his whole being and flashed in his

thoughts, and burned in his words, and hence came hot on the hearts and consciences of the people. We see a less excited spirit, when he goes to the house of Cornelius, and when he takes the other key, and opens the door of the kingdom to the Gentiles, and thus completes that special work, for which he had been so notably designated. Men who preach like the apostle Peter cannot fail under God's blessing to win souls, and to arouse the masses to a concern about the realities of the world to come. The fruit of that first one sermon of his set up a glorious church in Jerusalem and fulfilled various prophecies which related to the auspicious event. It was then that the Lord's people who believed were willing, or a company of volunteers in this day of Christ's power. It was then that God said to his Son, "Rule thou in the midst of thine enemies," and when Jesus took the rod of His strength, and the sceptre of His grace and became the spiritual reigning king in Zion.

Saul of Tarsus had been highly favoured in his godly parentage, Jewish training and high education. He was well versed in the writings of the law and prophets, with general literature, philosophy and poetry of the Greeks, so that he was highly fitted by culture and extensive knowledge for the great mission of an apostle among the Gentiles, and to defend Christianity against the attacks alike of Jewish rabbis and Grecian philosophers. His life and labours occupy a large portion of the New Testament scriptures. His travels, toils, sufferings, his epistles to the churches, and to Timothy, Titus, and to Philemon, form a body of doctrinal, experimental and practical divinity. As a preacher, how-

ever, we have not many instances from which we are able to form a judgment as to its individual specialities. His apologies for his Christian belief and his defence of his character and liberties against his embittered countrymen, don't come under the category of sermons. We have given to us one extraordinary instance where he stands before us a preacher. In this case, all the surroundings give interest and importance to his discourse. The city was Athens, world-famed for its academies of learning, its philosophers, statesmen and poets. The place he occupied was Mars-hill, the Areopages, an open elevated site, where the rulers and the orators of the city met to legislate on all matters of jurisprudence and the affairs of Greece in general. Here Paul had an audience of the *élite* of the chief city of the world. Here he had to introduce the philosophy of the cross of Christ as the only system for the salvation of the world—a philosophy which by the learned was deemed the extreme of foolishness. But the preacher in the might and name of his great Master was fully equal to the occasion. His oratory was of the highest order, his eloquence kindled into burning fervour, and yet irradiated with the loftiest features of a celestial intellectuality. The people surrounding him were anxious to know of the religion he had come to introduce to them. He begins his discourse with a manly appeal, "Ye men of Athens." He at once charges them not with sceptical irreligiousness, but with an excess of religious superstition. "I perceive that in all things ye are too superstitious." He grounds this conviction on the fact, that their city was a sort of Pantheon, full of altars and idols, and among the rest having exhausted all the known deities of historic fame, they had

erected one "Altar to the unknown God." He declares that the object of his mission is to reveal unto them the being that they thus ignorantly worshipped. He then presents to them the true and living God that made the universe and the governor and Lord of all, a being that could not be localized in any material temple, but of universal presence, giving to all life and breath and all things. He then proceeded to exhibit the unity of mankind, and the brotherhood of all the nations of the earth, whose habitations were bounded by His providential oversight and kindly arrangement. He then appealed to the responsibility of his hearers, and affirmed that though God had not visited them for their idolatries as they deserved, yet now had come forth so much light, as to render excuseless the conduct of men. And that His Son was appointed Judge of mankind, and would fulfil His exalted mission in righteousness towards all men. The evidence of Christ's supremacy had been given, inasmuch as God had raised Him from the dead. This last idea was new to the Athenians, and Paul was interrupted by the mockery and scorn of some of his hearers. It was evident that only the veriest outline of this magnificent sermon is recorded, but its effects were striking, for while many were anxious to hear the preacher again, certain men were converted to the faith of Christ, among whom we have Dionysius the Areopagite, a distinguished woman named Damaris, and others with them. Paul was well adapted to the higher order of preaching. Argumentative, severely logical, intensely earnest, and able to appeal to Jewish as well as Gentile literature for his proofs or illustrations. (Acts xvii. and xxviii.) No doubt the usual order of Paul's ministry was to show to the Jews, the true and mani-

fest Messiahship of Christ, and to the Greeks or barbarians to make known His Christ in the mysteries of His cross, the fulness of His grace and power of His spirit. Paul most religiously avoided all self-parade, all pomp and display, all mere eloquence of words, but went forth knowing nothing among men, save Christ and Him crucified. A divine Saviour, a full and universal atonement for all sin and all sinners, and a pressing home the immediate importance of faith in Him, as the only foundation of hope, were the leading traits of his ministry. Plain in speech, earnest in his appeals, solemn in his claims, faithful in his application of truth, and full of compassion for souls. Giving himself wholly to his work, knowing nothing among men but the cross, counting all things but loss for the knowledge of the Saviour. Magnifying Christ in His life and in His death, and at last by the blood of martyrdom sealing the doctrines of the glorious Gospel he had preached. He was one of the most illustrious ministers of the Lord Jesus, and one of the greatest men the great God ever employed in service relating to the salvation of the world—a star of the first magnitude, the lustre of which was seen not only in Judea and Samaria, but through nearly all the regions of the then known world. He first introduced the Gospel into Europe, where at Philippi he laid the foundation of the Church, so eminently pure and fruitful, and for which he had so pre-eminent an affection. For his world-wide sphere he was especially adapted, and as a Roman citizen he had a freedom in his wondrous itinerances, that made him as the Angel of God, bearing the glad tidings to so many nations and tribes and conditions of men.

Saul arrested on his way,
Blinded by celestial ray,

Smitten deeply in his heart
By the Saviour's telling dart.

Wakened into holy life,
Girded for the glorious strife,
Sent to preach the Saviour's Cross
Counting all for it but loss;

Filled with holy heavenly might,
Burning messenger of light,
Winning Souls to Christ His Lord
By the Gospel's saving word.

Labouring, suffering, toiling on,
Till the Martyr's crown he won,
Then by Christ his Master own'd
With the life eternal crown'd.

HEARING THE LAST SERMON.

A WORD FOR MINISTERS AND HEARERS.

BY T. W. MEDHURST.

ONE Sunday morning I concluded my sermon with these words, "Each harvest thanksgiving service should remind us of *the flight of time*. We are a year nearer death, a year nearer eternity, a year nearer the final destiny of our immortal spirits. We are advancing with the seasons. Is it towards heaven, or towards hell? Are we prepared to meet God, to stand before His judgment seat? We are if we can say with the poet:—

" My hope is built on nothing less ;
Than Jesus' blood and righteousness ;
I dare not trust the sweetest frame :
But wholly lean on Jesus' name :
On Christ the solid rock I stand,
All other ground is sinking sand."

If we are trusting alone to Jesus, and have the witness of the Spirit witnessing with our spirits that we are the children of God we are saved, and being saved, the flight of time is bearing us onwards to our Father's house above, where His wheat shall all be safely garnered,

amid the rejoicing songs of angelic hosts. If we are not believers on the Lord Jesus Christ, and have never repented of sins toward God, we are condemned already, and, being condemned, the flight of time is bearing us onwards to the pit that is bottomless, where the chaff shall be burnt up with unquenchable fire, amid the execrations of the devil and his angels. Who among us shall live to see another harvest? And if not, are we lost or saved? May the Holy Spirit enable you to answer that question."

On the following Saturday evening, I received a letter as follows,—“My dear sir, my brother was with us at chapel on Sunday morning last; but he is with us now no more down here. He is with the Saviour whom he loved. He came up from Poole to spend a week with us, and went home on Wednesday, he was taken ill on Thursday, and on Friday he expired. My dear brother enjoyed the service last Sunday morning very much. Yours sincerely, J. P.”

On reading this letter I thought much of the solemnity of preaching the Gospel to men and women so soon to die. If we, ministers of the Gospel, knew that we had one among our hearers who was listening to the last sermon he would ever hear, should we not seek to wrestle with that one with all the intensity of desire for his salvation that we could command? And should not this be the feeling with which we should always stand before our hearers? They have dying bodies, but immortal souls. When once the breath departs from the body, the soul departs, either into eternal blessedness, or into eternal misery. We, to a certain extent, are responsible for the condition of the souls of our hearers. If we are unfaithful in discharging our ministry, we cannot clear ourselves from the guilt

of destroying the souls of our hearers. When Paul called the elders of the Church at Ephesus to meet him at Miletus, he said unto them, “I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you the whole counsel of God?” Would he have been pure from their blood, if he had not been faithful to the souls of his hearers, if he had kept back from them any part of the message of salvation? Certainly not. Neither shall any now who handle the word of God deceitfully be guiltless of the blood of their hearers if they perish in unbelief. We feel a solemn responsibility resting on us, compelling us in every sermon we preach to tell our hearers the way of salvation. There may be one in our congregation hearing us for the first and for the last time, and unless that one hears the Gospel plan of salvation from our lips, we cannot reckon ourselves to be pure of his blood. How dreadful the thought of meeting with a lost soul before the judgment seat of Christ, who shall say to us, “I heard you preach once, but you did not tell me how I could obtain the forgiveness of my sins, you did not warn me to flee from the wrath to come, and now I am here?” May God deliver His ministers from the possibility of their ever hearing that awful charge. May we resolve that come what may we will never preach a Christless sermon.

To every minister of the Gospel the words in the prophecy of Ezekiel are applicable, “When I say unto the wicked, ‘O wicked man, thou shalt surely die! if thou dost not speak to warn the wicked from his way,’ that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way

to turn from it, if he do not turn from his way he shall die in his iniquity; but thou hast delivered thy soul." And what is the message we have to deliver if we would be clear of the souls of our hearers? "Say unto them, 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye from your evil ways; for why will ye die?'" God desires not the death of any one of our hearers. He desires that every one of them come unto Him by repentance, and by faith in our Lord and Saviour Jesus Christ. This is the glad message we have to deliver each time we stand up to preach the Gospel, and only as we deliver that message are we faithful ambassadors of the Lord Jesus. At the risk of repeating ourselves, we must, every time we enter our pulpits, tell out the old, old story of Jesus and His love. Then if any are hearing their last sermon, we are pure of their blood. Not fearing the frown of any, not courting the smile of any, we must preach the preaching that God has bidden us. We have no choice in the matter. We are stewards of the truth of God, and it is the business of a steward not to be charitable, *but to be faithful*. To have the commendation of God and of our conscience, is infinitely better than to have the plaudits of our hearers. If we are faithful to their souls, we are not careful as to whether we are pleasing to their senses. We would rather be censured now for the plainness of our speech than be found guilty at the last of seeking to please man rather than to please God.

If it be a solemn thought that some of our hearers may be hearing the last sermon, it is an equally solemn thought that I may be preaching my last sermon. Let me then so preach that I may not be ashamed to give

a repetition of my sermon to Christ when it is ended. May we plead with our hearers at all times as though we had the consciousness that each time we appear before them may be the last, then the result of our labours will not be so profitless as they appear to be at the present time. When we thoughtfully look around us, and see how small comparatively are the results of our labours as far as arresting the progress of lawlessness, infidelity, ritualism, rationalism, Romanism, and heathenism is concerned, we are appalled and filled with dismay. Were it not that we have Omnipotence on our side, that we are co-workers with Jesus who has said, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20), we should fail and be utterly discouraged when we reflect that notwithstanding all our church operations, and all our mission organisations, we have, as yet, only attacked a few of the weakest of the outermost fortresses of Satan's kingdom.

Dr. Duff, in his opening address as Moderator of the General Assembly of the Free Church of Scotland, on "The Present Crisis of the Christian Church, after reviewing the state of the world, asks the question, "What have Christians done to stem the torrent of wickedness, to arrest the progress of heathenism, and to conquer the world for Christ?" And what is the answer this aged and devoted missionary gives? "Why if the plain truth must be told, or being told, can be endured, instead of *done done done*, echo answers, and continues still to answer, *what what what?* Something, indeed, some small thing we may all have done or attempted to do, to save appearances, like the Jews, the self-blinded, self-deluded Jews of old

who, in spite of the express precepts of the law, brought the blind, the lame, the diseased of their flocks and herds—in short, the utterly worthless and useless—to the altar of sacrifice, as if thereby they could deceive or satisfy the thrice holy omniscient Jehovah, who, in righteous indignation, commissioned His ambassador to denounce the impious fraud, robbery, and hypocrisy with the blast of a withering malediction. And if another Malachi, with a divine commission were to rise up amongst us, have we not good reason to fear lest he should come down upon us, and cause our ears to tingle, and our very flesh to creep and shiver beneath the blast of another seething curse? What little we may have done, or attempted to do, is so utterly insignificant in itself, so absolutely incommensurate with the imperative requirements of the mighty crisis, that it really looks like adding insult and mockery to our robbery of God. For what do our unduly inflated and loudly-trumpeted doings after all amount to? Why, to my own mind, . . . after years of close observation in the four quarters of the globe, and much thought bestowed on the subject, the whole of our doings, individual and collective, in the aggregate and in the face of the most tremendous crisis in the whole range of the world's eventful history, really looks nothing wiser, nothing better, nothing more adequate, than would be the foolish and insane attempts at erecting a puny rampart of straw to arrest the progress and ravage of a blazing conflagration, or holding up a frail and brittle reed to break the force of a raging hurricane; or putting down a few cartfuls of loose sand to roll back the waters of Niagara, or any other thundering cataract!"

This, I admit, is strong language,

but not a whit too strong to pourtray the force of my own deliberate convictions on the subject.

If the witness of this aged veteran be true—and we have abundant evidence both at home and abroad to confirm it—it is surely imperative that each Christian man, woman, and child should be more awfully in earnest in seeking to promote the extension of the kingdom of Jesus. Brethren, let us *hear* for eternity, *labour* for eternity, *preach* for eternity, *give* for eternity, *pray* for eternity, *live* for eternity. Be up and doing. Soon the *last sermon* will be preached, our *last work* for Christ on earth will be done, our *last contribution* to Christ's cause will be given, our *last prayer* for Jesus will be presented, our *last sermon* will be heard, and *our lives here will be ended*. Having, then, received the end of our faith, even the salvation of our souls, let us work while it is called day, knowing that the night cometh when no man can work.

"Lukewarm souls, the foe grows stronger,
See what hosts your camp surround!
Arm to battle—'ag no longer;
Hark, the silver trumpets sound.
Wake, ye sleepers, wake; what mean you?
Sin besets you round about.
Up, and search; the world's within you,
Slay, or chase the traitor out."

Landport, Portsmouth.

PREACHERS should be both *burning* and *shining* lights. Their words should not only be full of truth, but full of fervour. Their hearts should swell and run over with holy love. Their lives should not only be pure and harmless, but full of self-sacrificing generosity."—*Jos. Barker's "Teachings of Experience."*

Tales and Sketches.

THE JOYS AND SORROWS OF A BAPTIST MINISTER.

BY SCRUTATOR.

CHAPTER III.—*Important Debates!*

IT will no doubt gratify the reader to learn that for six months after the settlement of the new pastor, the affairs of the Baptist Church at Grumbletown went on smoothly; it may be said, to a certain extent, prosperously. The sermons preached on the Lord's Day, and on the week day evening, were generally admitted to be first-class compositions. The congregation had increased slightly on the Sabbath morning, and doubled in the evening. Sitings were in great demand, and there were but few to be let. With rare exceptions, wherever the minister went in the course of pastoral visitation, he met with a welcome and hearty reception. His salary of seventeen pounds ten was paid punctually at the termination of each quarter, coupled with the cheering announcement that the last quarter's pew rents had yielded five pounds more than they had amounted to previously. The week evenings of the pastor were well occupied. What with preaching services at home and abroad, prayer meetings, teachers' meetings, and public meetings of all kinds—not to speak of pastoral visitation—it rarely happened that he had any evening at liberty, save on Saturday, to spend by his own fireside; and that evening he wisely determined to retain for himself, unless called away by some urgent duty. Most of these meetings he found to be both pleasant and profitable. Happy would he have felt could he

have said this of them *all*. To his surprise and sorrow, however, he found that what *should* have been the best meetings of the whole, the most hallowed, the most fruitful for spiritual good—the church meetings—were unhappily the most unsatisfactory. The causes were not far to seek. In the first place, the deacons were divided. It is true that they met once a month to prepare the business prior to the church meeting; but it was also equally true that they could rarely agree on any measure brought before them. Of the four deacons, two invariably took one view of any given question; and the other two as frequently took the opposite view, the annoying result being that the minister was constantly required to give his opinion as to which side he deemed to be right. If he declined to give it, he was presumed to be cowardly; and if he did give it, he was certain to run the risk of offending one party or the other. The effect of this divided policy on the church was most disastrous. As soon as two of the deacons at a church meeting had in their sterling independence given their view of a question, the other two, under the influence of the same noble feeling, gave the opposite view, and then called upon the church to settle the matter. But this might well enough have been got over without much harm being done had it not been that the church was divided also; so that each view was certain to meet with supporters, and be contended for most zealously. Resolutions, amendments, counter-amendments, speeches, and debates attended the consideration of most of

the questions that the pastor was compelled to introduce. Questions that any sensible man could have settled in two minutes were almost certain to call forth diversity of opinion and wearisome talk, it not unfrequently happening that after much valuable time had been spent in this manner, when the vote was taken, it would transpire that the winning party were found to be such by a majority of one. Against this controversial spirit and waste of time, Mr. Ernest had, from the first, felt it to be his duty to record his indignant protest; but that protest, though firm, he found to be in vain. It mattered not to some that the best members declined to attend these church meetings, on the ground that when they did attend them they got more harm than good; it mattered not that, instead of becoming meetings for the promotion of Christian fellowship, brotherly love and union, they became meetings of dissension, acrimony, and strife; it mattered not that they tended from time to time to separate chief friends, to cause some to leave the church in disgust, to convert new converts into sceptics, and to prevent quiet and peaceable people from entertaining any desire to give in their names for membership. What they cared for, and would have at all risks, was what they conceived to be the glory of the constitution of Baptist churches, viz., *the equal right of every member at a church meeting to say and to do that which was right in his own eyes.* For his personal edification Mr. Ernest was informed that in times gone by not a few meetings had been held—and some of them warm ones too—in defence of this so-called constitutional principle; and that, finally, it had been settled that no minister, deacon, or private member should ever presume

to transact business of any kind whatever on behalf of the church until it had first been brought before, considered, and decided at, a church meeting. This rule he was urged to keep, if he valued his own interest, as any infringement of it on his part would certainly be looked upon as an attack upon their spiritual rights and liberties, and would be resented accordingly. What, therefore, could he do? He could only state the business in hand, urge the brief consideration of any question, and then let it take its course. He did this, and was sometimes amused, but more often pained at the result. During his first half year's pastorate he found in accordance with this rule, among others, the following important questions brought before the various church meetings:—

1. Should the chapel-keeper be allowed to purchase a new sweeping brush? Decided in the affirmative, seeing that the old one was worn out.
2. Should a certain broken pane be mended on the left side of the chapel? Ordered to be done immediately, as several persons sitting opposite had complained of taking cold through the draught.
3. Should a ton or two tons of coals be ordered? Decided to order a ton and a half.
4. Should the windows have a new coat of white paint to make them look more respectable? Thought by some that they would do until next year; by others that they were a disgrace to the place, and ought to be done at once. Motions and counter-motions made accordingly, and fully discussed. Debated three-quarters of an hour, when the *respectable* party gain the vote by a majority of three.
5. Should a new Bible be bought for the pulpit, or the old Bible be

rebound? Decided to have a new one on three grounds: (1) Because some of the chapters were lost; (2) Because it would not pay for binding, even if the volume was whole; (3) Because a certain excitable minister, when "warming up" on a recent Sunday evening, had struck the dilapidated Bible with such force as to send its scattered leaves fluttering over the heads of the astonished congregation.

6. Should bills be printed for a coming lecturer, or a simple announcement be made in the chapel? Part of the church for bills, and part for the mere announcement. Minister asked to give the casting vote, which he did in favour of bill printing.

7. Should there be fifty large bills, or two hundred small ones? This question warmly debated. A compromise at last effected, one hundred being ordered of medium size.

8. Who should print the said bills? Moved by a certain member that a friend of his, a printer, have the order. Another member hoped that the motion would not be pressed, inasmuch as—and he was very sorry to say it—(smiling, however, all the time) the last bills this man did were printed very unsatisfactorily. After a discussion of twenty minutes on the merits and demerits of the respective town printers, accompanied with a little professional slander, finally decided that the *cheapest* printer be entrusted with the execution of the order, with the request that it be done *well*.

9. Should the singers in the singing pew sit facing the minister or the congregation during the service? A great debate. The best part of two church meetings occupied with it. The church and the singers

found to be across on this important question. Ultimately decided on the ground of the threatened resignation of the singers to let them do as they like. Thought to be by some a very wise conclusion.

10. A delicate matter reported concerning a female member. Much said for and against her. Resolved that a deputation be appointed to investigate the case, and bring to the next church meeting a full and complete report. The minister's request that the case be dealt with *privately*, looked upon as a curtailment of church privileges, and therefore treated as such.

11. An unpleasant controversy as to whether the pastor or some other minister should preach the anniversary sermons. Two ministers in neighbouring towns pitted against the pastor. A slight majority in favour of one of the said ministers, the pastor being requested to preach the sermons in case of failure.

12. The pump out of order for the third time in one year. Question for discussion: Should the pump be mended, or town's water be introduced? The following opinions elicited:—Brother Snap decidedly in favour of retaining the old pump. It had been a good pump, and it might be made a good pump again. On the ground of economy, he should move that the pump be properly repaired. He would never vote for paying a yearly tax when water might be had for nothing. Brother Flint supported Brother Snap. Brother Cherry felt (with all due respect to Brother Snap) that it was his duty to move an amendment. He had examined the pump, and considered it to be worthless. It would be a waste of money to spend more on it. They would only have to pay a trifle a year for the town's water, and the convenience would more than coun-

terbalance the slight burden of a yearly tax. He trusted that there would be a good majority for the town's water, and then they would smash up the old pump for firewood. Brother Brown cordially approved of the observation made by Brother Cherry, and would most heartily second his amendment. Brother Snap regretted to find that his fellow-deacon, Brother Cherry, was opposed to his view on this matter as well as on others, and hoped that he would withdraw his amendment. Brother Cherry must affirm *conscientiously* that he could do nothing of the kind; all that he could say was that the four deacons having expressed their opinion, it was now for the church to decide as to the course that should be pursued. Member No. 1 felt that there was as much to be said on the one side as on the other. He would vote for either. Member No. 2, being chapel-keeper, had had so much trouble with the old pump that he had often wished it at the bottom of the sea. Members Nos. 3 and 4 would support Brother Snap in his motion for the pump's retention. Members 5, 6, and 7 were glad to hear Brother Cherry's amendment, and would most heartily help him to chop the pump up for firewood, as had been suggested. Member No. 8 wished at this stage of the debate to put a question. They knew that in a very dry summer the town's water sometimes failed. Suppose that they had a baptism then, how would the baptistry be filled? Member No. 9 thanked the good brother for his *forethought*, and would give it as his confirmed conviction that the question should not be decided hastily. Member No. 2 was sorry to have to rise again, but he would ask if the pump had not been dry already three times during the present year? Also, were not wells as

likely to be drained in dry summers as reservoirs? Member No. 8, considering these questions to be pointed at himself, wished to ask Member No. 2 if he meant to be personal. Member No. 8 would be glad if Member No. 9 would be kind enough to give direct answers to his questions, and not try to put him down by asking a personal question instead. The pastor hoped that brethren would not get warm on a question of cold water. Would the brethren kindly test the feeling of the meeting at once? Member No. 10 would be glad to do that, but he had not yet had his say, and there were two or three brethren behind him in a like condition. He hoped that there was no intention to stop free debate. Debate, therefore, resumed for an hour longer, most of the members who had already spoken speaking again twice or three times. The hands of the clock pointing at 10.30 p.m., the only sister that remained—the rest having an hour previously wisely left for their homes—asks if the debate is to continue much longer; if it is, she shall follow the example set by her sisters, and leave the premises. Moved by a brother that, as only a fragment of the church is left to transact business, the debate be postponed until that day fortnight, in order that a special church meeting might be convened to re-discuss the whole question, the pastor, when making the announcement, to urge the necessity of every member being present. Seconded and carried unanimously—seven brethren and one sister out of forty members present at the commencement alone remaining to record their votes.

In giving these curious specimens of church meetings, the author trusts that he will not be charged with caricaturing the churches con-

nected with the denomination. He has no such ignoble aim. If he for one moment believed that the various Baptist churches throughout the kingdom were represented by the church at Grumbletown his hope of their future prosperity would be faint indeed. He wishes it therefore to be most clearly understood that he does not set forth the Baptist church at Grumbletown as a representative church. In the course of the narrative the reader will be introduced to church meet-

ings of a far different stamp. It is enough for the present to say that from testimonies received from different quarters, combined with his own personal observation, he has every reason to believe that this record is no caricature, but a faithful portraiture of meetings held by a *badly-trained* church, which, through its love of foolish debate and abuse of its own constitutional liberty, in this way does all that it can to promote its own destruction.

(To be continued.)

Reviews.

Charlie and Lucy; or, the Lonely Heart Made Glad. By MARIANNE SMITH. (J. F. Shaw.)

ONE of those beautiful books that will both delight and profit our young people. Well got up, and printed on good paper, with fine type, so as to make it a luxury to read it. Our readers will find this an exquisite little gem for a gift or birthday book.

So Great Love. Sketches of Missionary Life and Labour. By Miss BRIGHTWELL. (John Shaw and Co.)

THIS handsome volume is written by the author of "Palissy the Potter," &c., and is worthy of the fame she has justly earned. Here is given to us John Williams, the Martyr of Erromanga, Alphonse Leroux and work in Bengal, Robert Morrison and China, Dr. Vanderkamp, John Smith, Richard Knill, and Robert Moffat: a series of Missionary portraits of some of the noblest men that ever entered the Missionary field. It is just the book both to create and sustain a spirit of deep interest in Missionary enterprise, and has our unqualified and hearty recommendation. It is printed on toned paper, illustrated, and beautifully bound.

A Series of Directories for 1874. I. Marylebone and St. John's-wood; and Kilburn; II. Paddington and Bayswater; III. Kensington and Nottinghill. Hutchings and Conolly, Henry-street, St. John's-wood.

OUR readers who want a portable guide to any of these districts will find them comprehensive, and yet compressed, and, at a very small outlay, will get all the information usually required. We have used some of them for years, and find them most portable and reliable.

An Account of the Remarkable Musical Talents of several Members of the Wesley Family, &c. By W. WINTERS. London: F. Davis, 1, Chapterhouse-court.

A DELIGHTFUL shilling volume, which will be an unmixed treat to all lovers of sacred music, and especially to those in any way associated with the Wesleys. Of God's great gifts to the Christian Church not the least was the raising up eminent hymnal writers and musical composers, of whom the Wesleys occupy the front rank. We hail this history, therefore, and hope it will be widely circulated.

The Family Worship Book. Part I.
(S. Bagster and Son.)

THIS is a quarto work, published in parts, comprising an arrangement of Scripture for morning and evening reading, with textual commentary, and designed, as its title indicates, for family worship. Like all Messrs. Bagster's publications, it is well got up, and no doubt will take its place with the standard publications of the day.

PERIODICALS AND PAMPHLETS.

Expository Lectures on the Epistle to the Hebrews. By the Rev. Adolph Saphir, B.A. Part I. Shaw and Co. This honoured minister of Christ has been lecturing on the Epistle to the Hebrews to his congregation at Trinity Church, Notting-hill, on Thursday evenings, and now they are to be given to the Christian reading public. We have had frequent occasion to speak highly of Mr. Saphir's writings, and we rejoice in the appearance of these Lectures. Sufficiently scholarly, spiritual, evangelical, and marked by clearness of style, they must be both edifying and useful to New Testament readers generally. Part I. contains an Introduction and the chief of the first two lectures. We have no doubt of its

warm reception by the evangelical Church of Christ, as an important addition to our New Testament expository literature.

The Quarterly Record of the Trinity Bible Society. (Macintosh.) A faithful record of the work of this excellent society, whose object is to secure a true un-Romish translation and diffusion of the Word of God.

The Ragged School Union Magazine. Always instructive and cheering.

Christian Armour. Timely words for the Church and home. Messrs. Adolph Saphir, Emily Hull, Charles Graham, and F. Whitfield all contribute to this excellent number.

The Baptist Tract Society keep up a constant supply of excellent, telling, cheap publications. Our friends will do well to obtain the list, in which subjects, titles, and prices are given.

Mr. Spurgeon's *Interpreter* has now reached part 14, and holds steadily and most acceptably on its course.

Sword and Trowel is a very excellent number.

So also *The Baptist Magazine* has several good papers.

We cordially renew our warm approval of *The Hive*, *The Appeal*, and *Old Jonathan*.

We are glad to see again *The Congregational Advance and Miscellany*. Admirably adapted for usefulness.

Poetry.

“WITHOUT FAULT BEFORE THE
THRONE OF GOD.”

REV. XIV. 5.

In ourselves, and others too,
O how much of sin we view!
Often the believer sighs
For his home beyond the skies;
Longs to leave this world of sin,
Disembodied, enter in,
Where the saints in bliss unknown,
Faultless dwell before the throne.

Once those happy ones were found,
Sinners on this earthly ground;
In His blood on Calvary spilt,
Jesus washed them from their guilt;
Clothed them in the costly dress
Of His spotless righteousness:
By His Spirit sanctified,
Now in glory they abide.

Jesus' Church, while here below,
Is complete in Him, we know;
Thus He speaks unto His dove—
“Thou art wholly fair, my love,”

But though comely in her Lord,
Sin dwells in her, most abhorred ;
"In myself," she cries, with shame,
"Black as Kedar's tents I am."

Here believers mourn through sin,
Feeling constant war within ;
Soon the flesh that makes them groan
Shall be in corruption sown ;
Sleep awhile in earth's dark breast,
Thence to rise in glory drest,
With the soul be ever one,
Faultless both before the throne !

Many whom we loved so well,
In that land of brightness dwell ;
Ah, we cannot wish them back,
But would follow in their track.
Jesus, Lord, our spirits bless—
Let Thy blood and righteousness
Be on earth our mighty plea,
Fitting us to live with Thee !

THEODORE.

Wellingboro'.

Gleanings among the Sheaves.

SELF-WILLED AND CROTCHETY MEN.

THERE are some men who are always self-willed and crotchety. Mr. Spurgeon likens them to a spluttering candle. And why? Because, like this candle, they give more trouble than they are worth.

COST OF BIBLES IN THE DARK AGES.

IT was reckoned in the eleventh and twelfth centuries that a fair copy of a Bible from a convent would have cost more than £60 of our money for the writing only, and that a skilful scribe could not complete one in less than ten months. This will give us an idea of our present privileges. Now New Testaments may be bought for twopence, and Bibles for sixpence.

THE GRACE OF HUMILITY.

HUMILITY is both a grace and a vessel to receive grace. There are none that see so much need of grace as humble souls; there are none prize grace like humble souls; there are none that improve grace like humble souls: therefore God singles

out the humble soul to fill it to the brim with grace, when the proud are sent empty away.—*Brooker.*

ROBERT HALL'S DEVOTIONAL HABITS.

THE late Rev. Robert Hall was not more distinguished for his splendid genius, and wonderful powers, and memorable eloquence, than for his communion with the skies. One morning Mrs. Hall went to his study to make a communication, and entered without knocking. When walking across the room she discovered that he was on his knees. She was preparing immediately to withdraw, when his quick eye caught her, and, rising from his knees, he said—"Come in, my dear; what is it?" She advanced, and what did she see? She told me that she saw with her own eyes on the chair at which he had been kneeling, *a little pool of tears.* How this reminds us of the patriarch Jacob: "He wept and made supplication" (Hosea xii. 4). Oh, if God's people were thus earnest at God's throne, what blessings would be poured out upon us individually and upon the churches!—*Stalker.*

THE WORLD TOO SMALL.

HISTORY tells of a certain Roman emperor who was about to expire. Feeling the pains of death upon him, he called a slave. He bade his vassal bring the urn in which, when his body had been burned, the imperial remains would be treasured. He stood up, and apostrophised it. "Little urn," cried he, "thou shalt soon contain the ashes of one for whom the world was too small." Was that egotism? Must we stigmatise it as conceit? Not

necessarily. The royal utterance contained a great truth. Reader, the world is too small for us: it is inadequate to fill the capacious souls of men. To quote from *Festus*:

"This life, this world, are not enough for us.

They are nothing to the measure of the mind.

For place, we must have space; for time, eternity;

And for a spirit, Godhead."

T. R. Stevenson.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. F. A. CHARLES, has resigned the pastorate of the church at Pepper-street, New Basford.

Mr. Thomas Blackstock, missionary, Glasgow, has accepted a call to the pastorate of the church at Millport, Isle of Cumbrae.

Rev. William Green, who, after a pastorate of nine years at Cosaley, Staffordshire, has become the minister of the Church at Melbourne, Derbyshire, has been entertained at a farewell tea meeting at the former place, which was largely attended by ministers of the town and neighbourhood.

The Rev. J. Robinson will resign the pastorate of the church, Ravensthorpe, Northampton, at the end of the present quarter, having accepted an unanimous invitation to take the oversight of the church, Great Sampford, Essex.

RAUNDS, NORTHAMPTONSHIRE.—Rev. J. Pearce, formerly of Kingsbridge, Devon, has accepted the invitation to the pastorate of the Church, Raunds, and on the 15th of January, was presented with a purse containing £10, as a New Year's gift.

After ten years' ministry at Seven-oaks, Rev. John Jackson has given notice of his intention to resign the

pastoral charge of the Baptist Church in that town. Mr. Jackson is open to preaching engagements.

SOUTH HACIKNEY.—Rev. A. J. Towell has signified his intention to close his ministry at Grove-street Chapel on the last Sunday in April.

Rev. J. Fletcher, of Lenton, near Nottingham, has accepted an invitation to Commercial-road Chapel, London.

Rev. R. J. Becliff has accepted the pastorate of the church at Malton.

Rev. James Stuart, late of Wolverhampton, has entered on the pastorate of the church at Streetford, near Manchester.

Mr. Alfred Cox of 26, Bristol-gardens, Paddington, W., is at liberty to supply vacant pulpits in town or country.

Rev. A. McKinley, having resigned the pastorate of the Baptist Church, Clover-street, Chatham, for labour in Ireland, the church is now without a pastor.

PRESENTATIONS.

Rev. C. Ray Player, of Shefford, Beds, has been presented with a handsome timepiece by his congregation, accompanied with an address, assuring them of their continued sympathy and regard.

Rev. S. Milner has been presented with a gift of £200, as a farewell token of respect and affection, on leaving the pastorate of the church in Kappel-street, Russell-square, which he has held for nineteen years, and which failing health recently compelled him to resign.

Rev. John R. Parker, pastor of Carey Chapel, Moulton, near Northampton, has been presented with twenty guineas by his congregation as a token of their respect and affection. This is the eighth present of the kind Mr. Parker has received during his pastorate of seven years.

Rev. John Turner, of Tonbridge, has been welcomed back by his people, after a long and severe illness, at a tea and public meeting. Rev. W. S. Seymour, an Episcopal clergyman, occupied the chair, and several other ministers of various denominations were present. A purse containing £22 was presented to Mr. Turner.

Rev. J. A. Wheeler, pastor of the Union Church, Godmanchester, Hunts, has been again presented by the members of his church and congregation with a New Year's gift of £12, to which some friends in the town also contributed.

A purse containing £23 10s. has been presented by the church and congregation at Victoria-street Chapel, Windsor, to Rev. T. G. Swindill, before his leaving for Worcester.

Rev. W. Mummery, of Eynsford, has been presented with a handsome New Year's gift by his church and congregation.

Rev. W. Piggott, of Studley, has been presented by the members of his church and congregation with the sum of £10 as a New Year's gift.

NEW CHAPELS.

THE corner-stone of a new chapel at Earl's Barton, near Northampton, was laid on Tuesday by the pastor of College-street Chapel, the Rev. J. T. Brown. Upwards of £600 has already been procured towards the building fund. The structure will be Gothic, and will accommodate about 350 sitters. It is expected to cost about £1,250. The purses placed on the stone contained

£122 16s. 10d. The school children raised a very handsome sum, and were stimulated by the promise made to them by Mr. Daniel Sheffield, an active supporter to the church, that whatever amount they obtained he would double. The chapel is expected to be opened in August free from debt.

RECOGNITION.

REV. FRANK TROTMAN was recognised as pastor of the church at Pendleton, near Manchester, on the 27th of Jan. The meeting was held in the Town-hall under the presidency of the Rev. A. McLaren, B.A., and nearly 300 persons were present.

A meeting was held on the 15th of January, at Chalk Farm Chapel, Berkley-road, Regent's-park-road, to recognise as pastor the Rev. Edward Leach; C. H. Goode, Esq., presided. Mr. W. J. Harman, senior deacon, stated the reasons which had led the church to send Mr. Leach a hearty invitation. Rev. J. E. Perrin, spoke on behalf of the West Surrey churches and their ministers, who regretted the loss of the fellowship and help of Mr. Leach. Rev. Clement Bailhache gave an address to the church; Rev. Dr. Angus addressed the minister, and the Rev. J. C. Harrison, of Camden-town, offered the ordination prayer.

The recognition of Rev. J. Howard, as pastor of the Church at Pinner, has just been celebrated, the meeting being presided over by the Rev. J. C. Harcourt. Addresses were given by the Revs. R. Colman; William Stott; W. H. Rolls and the pastor, who commences his work with encouraging tokens of the Divine presence and blessing. During the evening a testimonial consisting of books and a purse of money was presented to Miss White for presiding at the harmonium.

MISCELLANEOUS.

FENNY STRATFORD, BUCKS. — The chapel having been enlarged, repewed, and thoroughly modernised, was reopened on December 11th, 1873, when Rev. T. W. Medhurst preached two sermons, afternoon and evening, to

large congregations. Between the services a large number of friends sat down to tea, provided by the ladies of the congregation. On the following Sunday Rev. Dr. Hillier, of Ridgemoor, preached morning and evening.

The Baptist Chapel, East-hill, Wandsworth, having been closed for the construction of lobbies, the erection of school and class-rooms capable of accommodating about 300 children, and the carrying out of various improvements involving a total outlay of over £1,200, has been reopened. Sermons were preached by the Rev. D. Bloomfield James, and the Rev. Dugald MacColl. The collections amounted to £19 7s.

GRAVEL, RADNORSHIRE.—A tea-meeting in connection with the Sunday-school, was held at the above place on 28th December, when a number of friends and scholars sat down to tea. In the evening a public meeting was held. Addresses were delivered by Messrs. Joseph Walding, Dyer, Colporteur, and James Williams.

SURBITON HILL BAPTIST CHAPEL.—The second quarterly meeting in connection with the above place of worship, now in course of erection, was held on Friday, December 26, when about 70 assembled to partake of tea in the Good Templars' Hall, which was tastefully decorated with mottoes and evergreens. After tea a public meeting was held, the hall being well filled. H. Tarrant, Esq. (of London), took the chair, and Rev. J. E. Perren opened the meeting by prayer. After a hymn had been sung the Rev. G. D. Cox gave a verbal report of the financial affairs in connection with the services held in the hall, and spoke of the work carried on for the past six months, which was not without tokens of the divine blessing on the Gospel preached, holding forth, as the basis, repentance by faith, redemption by Jesus Christ, and justification by the Holy Ghost. Rev. J. E. Perrin urged those present to be in earnest, "up and doing," looking unto God at all times. The Chairman next addressed the meeting. He expressed the interest he had been led to take in the work in connection with the meeting

which he had the pleasure of presiding over that evening, and the satisfaction it gave him as to the results of the good work. From reports he had received from time to time he had made up his mind to come down and have a "brick" in the new chapel. After some good and practical council the Chairman said he hoped that by strong faith they would overcome all obstacles and go forward. Rev. W. Jones urged upon his hearers the necessity of being faithful and in earnest, and of showing that they are true Nonconformists. After giving some advice in connection with the uphill work of chapel building, he exhorted to humility, and sat down amid loud applause. A collection was then made which realised £4 18s. The meeting was subsequently addressed by Mr. Crouch, and after a vote of thanks to the Chairman the meeting closed with the Doxology.

MARYLAND-ROAD (BAPTIST CHAPEL), HARROW-ROAD.—The second anniversary of the Sunday-school in connection with the above place of worship was celebrated on Sunday, the 18th Jan., by three sermons being preached, morning and evening, by the Rev. J. M. Cox, the pastor, and in the afternoon by Rev. Henry Davis. On the following day a tea and public meeting was held, Henry Tarrant, Esq., presiding at the meeting, and the following gentlemen present, viz., Revs. J. A. Clifford, B.A., Henry Davis, J. M. Cox, William Farren, Esq., (of the Sunday-School Union), and Messrs. Atkins and others favoured the friends with some earnest and practical addresses. The children sang special pieces at all the services, as well as at the public meeting, with marked effect and to the delight of the congregation. The Chairman, besides making a donation towards the school fund, kindly promised to give one half the cost of a library for the scholars. Thanks to the Chairman, who, in acknowledging the vote stated that he had now fulfilled his last (but one) engagement of this kind for the present; the very unsatisfactory state of his health rendering it necessary that he should desist from taking part in any public meeting of a religious

or benevolent nature; and that he was compelled (under medical advice) to have quiet and rest from all such mental work for some months at least. The pastor then engaged in prayer, and afterwards pronounced the benediction, thus bringing these very interesting services to a close.

BENDS.—On Wednesday, January 14th, a well-attended tea and public meeting was held at Hockliffe-road Chapel, to welcome back the pastor, Rev. J. C. Wells, after a long and serious illness. A purse of £17 10s. was presented to him, in the name of the church and congregation. In the evening, the pastor delivered a lecture to about 400 people on "Houses with the Fronts Off." The chapel on Sundays is quite full, and hopes are entertained of speedy enlargement.

LONDON: WOOD GREEN, N.—Rev. F. Pugh, of Salcombe, Devon, gave his lecture, "The Martyrs of the Reign of Mary," on January 21, on behalf of the funds for the new Baptist Chapel. The present chapel being too small for the purpose, the Masonic Hall had to be engaged for the lecture, and was crowded.

STANWICK, NORTHAMPTONSHIRE.—On Thursday, January 1st, 1874, the New Year's tea and social meeting of the church and congregation was held. The pastor, the Rev. T. J. Bristow, presided, and addresses were given by the officers of the church and other friends. During the evening a New Year's gift was presented to the pastor.

BECCLES.—The third annual meeting of the members of the Baptist Chapel, and their friends, to commemorate the ministry of the pastor, the Rev. J. Blake, took place on Thursday, January 29th, at the Assembly-room. Tea was provided, to which 160 sat down. At seven o'clock a public meeting was held, when the room was completely filled. Mr. Blake occupied the chair, and the proceedings commenced by reading a portion of Scripture, after which prayer was offered by Mr. J. Read, one of the deacons. Mr. Blake then addressed the audience, in the course of which he explained how the present meeting had arisen, and said that during

the last two years they had been meetings for joy and rejoicing. He hoped that that evening's meeting would be one of gladness. In looking back through the last year of their church's history, he was exceedingly thankful that they had been enabled to keep on in the way they had begun. During the last two years and a half he had immersed 50 to 60 persons, a fact which he referred to not so much because they were baptised, but that they were brought from the world to the knowledge of God and the fear of His name. Rev. J. Lamb next addressed the audience on the necessity of prayer. Mr. J. Read next made a few remarks, and reminded the meeting that they had prayed for their minister, and that they could look back to the past three years as years of prayer—prayer which had been abundantly answered. He then went on to speak of the efforts Mr. Blake had made and the great blessing that had attended his ministry, and said his exertions had not been lost sight of by the congregation. It was his pleasing duty to hand Mr. Blake a purse containing 15 sovereigns, gathered from members of the church and congregation, and he hoped he (Mr. Blake) would accept that as a token of their esteem and love to him as their pastor, and that his life might long be spared to preach to them the unsearchable riches of Christ. Mr. Blake assured his hearers that the testimonial had been collected without his knowledge, and thanked Mr. Read and those concerned very much for such an expression of their good will; it was not the first or second present that had been given him that day. Mr. Stacey, Mr. Jackson, having addressed the meeting it was brought to a close by singing and prayer.

FENNY STRATFORD, BUCKS.—The chapel having been enlarged, repewed, and thoroughly modernised, was reopened on December 11, 1873, when Rev. T. W. Medhurst preached two sermons, afternoon and evening, to large congregations. Between the services a large number of friends sat down to tea, provided by the ladies of the congregation. On the following

Sunday, Rev. Dr. Hillier, of Bridge-mount preached morning and evening.

“SING PRAISES.”

THERE are some in our congregations who seldom sing. Very rarely indeed do we hear their voices in the great assembly. Various reasons may be assigned for this. Perhaps some of the occasional, or even regular attendants at the house of God have no taste for singing—no ear for music. Others again do not sing simply for want of thought; they leave this important part of Christian worship to those who care to engage therein without joining in it themselves. And then, again, some, it may be, have no interest whatever in religious things, and thus it is a matter of utter indifference to them whether they sing or not. This, indeed, may be the principal reason. But just think what this involves. If it be true that there is no interest in religious things, then there is no anxiety about the soul, no peace with God, no preparation for eternity! We must learn to pray on earth if we would sing the song of Moses and the Lamb in Heaven. It is impossible to reach the throne of glory without visiting the throne of grace. The late Dr. Chalmers, speaking of eternity, remarks that “one of the most essential preparations for it is delight in praising God.” In heaven all are worshippers. None are silent. The innumerable host of the redeemed and glorified worship God. They sing His praises day and night.

“But every voice in yonder throng
On earth has breathed a prayer;
No lips untaught may join that song,
Or learn the music there.”

We must seek salvation now,
drawing nigh to God in earnest

supplication. He will answer our requests. And every answered prayer is a theme for grateful song. First the prayer, then the praise. First the simple asking, then the glad acknowledgement. First the *miserere*, then the *Hallelujah*. Yes, we must learn to pray. A prayerless soul is a Christless soul. And oh! solemn thought, a Christless soul is a lost soul! May God in His infinite mercy save us from such a state.

But on the other hand, there is abundant reason for praising God. The servants of Jehovah should sing His praises constantly. They have much to sing about. They are redeemed from endless woe. They enjoy a full salvation. God is their Father; Christ is their Elder Brother; the Holy Spirit is their Comforter; and heaven is their future and everlasting home. Happy people! shall their lips be silent? Surely not. Well may they praise the Lord. O children of the living! sing praises in the sanctuary. “Come before His presence with thanksgiving, and make a joyful noise before Him with psalms.” Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His name.”

“Let not His mercies lie
Forgotten in unthankfulness,
And without praises die.”

Extol your great Redeemer. “Sing praises unto our King, sing praises. Sing cheerfully: sing heartily. Let the utterances of the lips be the language of the soul. Among the Hindoo converts, we are told, he that sings the loudest is considered to sing the best. A Missionary says: “I have occasionally remonstrated with them on the subject, but the reply I, once received silenced me for ever after. ‘Sing softly, brother,’ I said.” One of the principal mem-

bers. 'Sing softly?' he replied, 'is it you, our father, who tells us to sing softly? Did you ever hear us sing the praises of our Hindoo gods! How we threw our heads backward and with all our might shout out the praises of those who are no gods! And now do you tell us to whisper the praises of Jesus? No, sir, we cannot—we must express in loud tones our gratitude to Him who loved us and died for us.' Noble example! We should gather a lesson from this. It is well to sing harmoniously, but it is highly essential that we sing with heart and soul. Professing Christian! lift up your soul to God. Lift up your voice in praise. Let the Lord your God be magnified. Recal His many mercies. Review His gracious acts. Survey His wondrous works. Study His infinite perfections. Adore His glorious name. Remember His marvellous love, and, filled with holy joy and gratitude, obey the Word which says: "Sing praises to God, sing praises: sing praises to our King, sing praises."

"Oh for a thousand tongues to sing
Our dear Redeemer's praise!
The glories of our God and King,
The triumphs of His grace."

JOHN CLARK.

Eye, Suffolk.

BAPTISMS.

Abercarnid, Merthyr.—Feb. 8, Four, by J. Parrish.
Abersychan.—Jan. 14, at the English Chapel, Six, by S. Price.
Aberdare.—Feb. 8, at Carmel Chapel, Eight, by Thomas Jones (six were from the Sabbath-school).
Ashton-under-Lyne.—Jan. 26, Six, by James Hughes.
Aylsham, Norfolk.—Jan. 29, Five, by J. Howes.
Bassalleg.—Jan. 25, at Bethel, Seventeen, by J. Morgan (several from the Sunday-school).

Feb. 8, at Bethesda Chapel, Twenty-four by J. Thomas.
Beccles.—Dec. 21, Six, for the pastor, by E. J. Knights.
Belfast.—Feb. 12, Two, at the Regent-street Church, by G. W. Cross.
Blunavon.—Jan. 18, at the English Chapel, Eight; Feb. 15, Two young men, by W. Bees.
Blairgowrie.—Feb. 15, One, by F. Forbes.
Bourton, near Shri. enham.—Jan. 22, Six, by R. W. Mansfield (two of them children of the pastor).
Bovingdon.—Jan. 19, at Boxmoor Chapel, Three, by J. W. Thomas, for the pastor, H. T. Spofford.
Bramley, Leeds.—Feb. 1, One, by A. Ashworth.
Braham, Devon.—Feb. 1, Eleven, by W. G. Hailstone.
Cinderbank, Netherton.—Feb. 1, Two, by T. Lewis.
Crickhowell.—Feb. 1, Ten, by J. George (nine from the Sunday-school).
Dowlais, Jan. 11, at Beulah English Chapel, Five, by Pryce Jones.
Dowlais.—Feb. 1, at the Tabernacle English Chapel, Six, by A. Humphreys.
Driffield.—Jan. 25, Three, by Charles Weiton.
Ebbw Vale.—Feb. 1, Nine, by W. Davies (most of them from the Sunday-school).
Erwood.—Feb. 8, One, by J. Phillips.
Felinfod, Llanelly, Carmarthenshire.—Jan. 11, Two, by J. Jones.
Gerton.—Feb. 1, One, by W. B. Vasey.
Glasbury, Breconshire.—Jan. 18, Four, by D. Howell.
Gloucester.—Jan. 28, Four, by Jno. Bloomfield.
Great Grimsby.—Jan. 26, Four, at Upper Burgess-street Chapel, by E. Lauderdale.
Halifax.—Jan. 30, at Trinity-road Chapel, Two, by James Parker.
Harlington, W.—Jan. 29, Eighteen, by J. Manning.
Knighton, Radnorshire.—Jan. 25, Eight, by J. Gay.
Lancaster.—Jan. 27, Three (one from the Sunday-school), by J. Baxendell.
Lincoln.—Feb. 1, at St. Benedict's-square, Two, by E. Compton.
Liverpool.—Jan. 25, at Soho-street Chapel, Six, by Eli E. Walter.
Market Drayton.—Feb. 1, Three, by Thomas Clark.
Martines, Milford Haven.—Feb. 1, One, by T. Jones.

Metropolitan District—

Bromley-by-Bow, E.—Feb. 11, at George-street Chapel, Nine, by W. T. Lambourne.
East London Tabernacle.—Jan. 29, Twelve, by A. G. Brown.
Enfield Town, N.—Jan. 25, One (from the Bible-class), by George W. White.
John-street, Edgware-road.—Trinity Chapel, Jan. 29, Five, by J. O. Fellowes.
Kensington Tabernacle.—Feb. 8, Ten, by the pastor, J. Hawes (two from the Sabbath-school; Feb. 12, One).
Lower Edmonston.—Dec. 31, Three; Jan. 29, Five (one from the Sunday-school), by D. Russell.

- Metropolitan Tabernacle.**—Jan. 29, Seventeen, by J. A. Spurgeon.
Woolwich, Queen-street, Jan. 25, Four, by Mr. Teall.
- Millswood,** Todmorden.—Jan. 4, Two; Feb. 1, Three, by H. Briggs.
New Barnet.—Feb. 1, Five, by the pastor, J. Dunlop.
North Shields.—Jan. 4, Eleven, by Thomas Pipe.
Norwich, Gildencroft.—Jan. 28, Seven, by J. Jackson.
Ogden, near Rochdale.—Jan. 18, Two, by A. E. Greening.
Osselt.—Jan. 25, Three, by Eli Dyson.
Penarth, near Cardiff, Glam.—Feb. 1, Eleven, by B. Thomas.
Penge.—Jan. 25, Three, by J. Collins.
Penyrheol, Breconshire.—Feb. 8, Nine, by T. Howell.
Pisgah Talywain, Mon.—Jan. 11, Two, by Richard Jones.
Pole Moor, Yorkshire, Feb. 8, Five, by H. W. Holmes.
Portside-by-Sea, Sussex.—Jan. 26, One, by W. Townsend.
Portsmouth, Lake-road, Landport.—Jan. 28, Six, by T. W. Medhurst.
Radditch.—Jan. 29.—Two, by Edmund Morley.
Sardis, Pembrokeshire.—Feb. 8, Two, by W. Gay.
Sheerness-on-Sea.—Jan. 28, One, by J. R. Hadler.
Skettrith, Monmouth.—Jan. 18, One, by T. Thomas.
South Shields.—Jan. 28, Four, at the Tabernacle, by J. E. Cracknell.
Southampton.—Feb. 15, at Carlton Chapel, Four, by E. Osborne.
Speen.—Feb. 8, Three, by John Jones.
Stradbroke, Suffolk.—Jan. 25, Four, by G. Cobb.
- Sunderland.**—Jan. 25, Eleven, by E. S. Neale (two from the Sabbath-school).
Swadincote.—Feb. 8, Two, by James Greenwood.
Swansea.—Feb. 8, at Libanus, Carmarthen-road, Fourteen, by W. Haddock (ten from the Sunday-school).
Swansea.—Jan. 28.—Three young men from the Sunday-school, by James Owen.
Swindon.—Jan. 28, Nine, by G. T. Edgley.
Tuerton, Devonshire.—Jan. 4, Eleven, by J. P. Carey (all from the Sunday-school).
Ventnor, Isle of Wight.—Jan. 19, Five, by the pastor (at the Baptist Chapel, Niton, kindly lent for the occasion (two from the Sabbath-school)).
Waltham Abbey, Essex.—Jan. 25, at Paradise-row Chapel, Two, by R. Williamson.
Welshpool.—Jan. 30, Six (three from the Sunday-school), by Jabez Jenkins.
Whitesea, Cambs.—Feb. 1, at Zion Chapel, Three, by Frederick Shaw.
Wrexham.—Jan. 25, at Chester-street Chapel, One, by J. Harvey.

RECENT DEATHS.

At Rushden Norths, January 7th, died ANN, wife of Samuel Knight, son, aged 63 years; forty-two years a member of the Old Baptist Church in this village, and one of the first baptized by the late Rev. J. Whittemore after entering upon the pastorate of the above church. During her last illness, which lasted only seven days, she suffered excruciating pain of body. Her last words were "Come, ye blessed of my Father."

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from January 20th to February 16th, 1874.

£ s. d.		£ s. d.		£ s. d.	
Mrs. Bydowell...	0 4 2	Mrs. Sillibourne ...	5 0 0	Dr. A. Cummings	
Miss Winslow ...	0 14 0	Mr. W. Taylor... ..	0 10 0	Air	1 1 0
Miss Lovegrove ...	0 6 11	Mr. John Hughes ...	1 0 0	Mrs. Barnes	1 1 0
The United Christian		Mrs. J. Hughes ...	0 10 0	Mrs. Snell... ..	1 0 0
Brothers Benefit		J. Samuel Hughes ...	0 10 0	Mr. James Tod ...	0 10 0
Society	0 5 8	Rev. H. Smythe and		Mrs. Hinton	1 0 0
Edinburgh	0 7 6	Friend	1 0 0	H. O.	2 10 0
Two Bushels of		M. M. Widow's Mite	0 5 0	N. and Wife	1 0 0
Wheat	1 0 0	A. Constant Reader		Mr. L. Guthrie ...	2 10 0
J. K.	5 0 0	(Steventon)	1 0 0	Weekly Offerings at	
Mr. Hobson	2 5 0	Mrs. C. Tinker... ..	1 10 0	Metropolitan Ta-	
Mr. Macpherson ...	1 0 0	Mr. and Mrs. Spauton	1 0 0	bernacle—Jan 26 28	0 9
Monlaive	0 10 0	J. H. W.	3 0 0	" " Feb. 1 29	5 5
Mrs. Fitzgerald ...	2 0 0	In Memory of a Be-		" " " 8 23	8 6
A Friend	1 0 0	loved Wife	1 10 0	" " " 15 41	16 7
One living in a dis-		R. L.	1 0 0		
trict where she		Mr. A. Stewart ...	0 2 6		
does not get the		Mr. Fitch	5 0 0		
Gospel	0 5 0	Mr. J. Chambers ...	0 5 0		
					£170 19 0

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

DESTRUCTION AND PROTECTION.*

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

“And all the trees of the field shall know that I, Jehovah, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish. I, Jehovah, have spoken, and have done it.”—EZEKIEL, xvii. 24.

“CAN your minds fly back to the time when there was no time, to the day when there was no day but the Ancient of Days? Can you speed back to that period when God dwelt alone, when this round world and all the things that be upon it had not come from His hand; when the sun flamed not in his strength, and the stars flashed not in their brightness? Can you go back to the period when there were no angels, when cherubim and seraphim had not been born; and, if there be creatures elder than they, when none of them had as yet been formed? Is it possible, I say, for you to fly so far back as to contemplate God alone,—no creature, no breath of song, no motion of wing—God Himself alone, without another? Then, indeed, He had no rival; none then could contest with Him, for none existed. All power, and glory, and honour, and majesty, were gathered up into Himself. And we have no reason to believe that He was less glorious than He is now, when His ministers delight to do His pleasure; nor less great than now, when He has created worlds on worlds, and thrown them into space, scattering over the sky stars with both His hands. He sat on no precarious throne; He needed none to add to His power; He needed none to bring Him a revenue of praise: His all-sufficiency could admit of no lack. Consider next, if ye can, the eternal purpose of God that He would create. He determines it in his mind. Could any but a Divine motive actuate the Divine Architect? What must that motive have been? He creates that He may display His own perfections. He does but beget, as it were, creatures after His own image that He may live in them, that He may manifest to others the joy, the pleasure, the satisfaction, which He so intensely feels in Himself. Certain I am His own glory must have been the end He had in view; He would reveal His glory to the sons of men, to angels, and to such creatures as He had formed in order that they might reflect His honour and sing His praise. You are not ignorant, my brethren, of the fact that sin entered into the world. You know that the creation, which had been harmonious as a psalm in God's praise, voluminous and exhaustive as a book in which He revealed His own character—this creation, once exceedingly fair, became foully marred. Rival instincts were produced, and rival interests were set up. Man's will stood up against God's will, man's profit against God's honour, man's device against God's counsel. Eve took of the accursed fruit, and Adam partook of the same; and henceforth man became a rival to God, just as Satan, aforetime, had rebelled against the blessed and only Potentate, and usurped authority. From the time when Satan fell, God's purpose was to break down everything which set itself up in opposition to Him. From that day till now, no matter how great, how lofty,

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how apparently excellent a thing might be, it has been the rule with God to pull it down if it did not stand in Him, and for Him; yea, and wherever He has looked, no matter how mean a thing may have been, how low, how degraded to outward appearance, it has been God's constant rule to lift it up, if it stood in Him, and for Him. Or if, by the lifting up of the humble, He might throw scorn upon the haughty, He would thereby magnify His own absolute right to exercise sovereign control, and to do with men as He willed. Oh, that I could command the words of some of the mighty masters of song, or that I had an angel's voice, so much rather would I hymn this high majestic theme than speak of it in listless prose. But I cannot rise to the awful heights of this incomparable design. I contemplate it with awe not unmingled with admiration:—the Eternal God withstanding everything that opposes itself against Him—thrusting down the mighty from their seats, plucking off crowns from the heads of princes, degrading the escutcheons of nobles, trampling in the mire the fine linen and the scarlet of the rich, setting at nought the wisdom of the wise, divesting the philosopher of his toga, rending in pieces the robes of the priest, and pouring contempt upon everything that vaunts pretension or arrogates prestige in defiance of His sacred prescriptive, irrevocable lordship. There is no power or permanence, no warrant or worth, in any claim to greatness or goodness independent of God, or antagonistic to Him. My conceptions are too dwarfish, my language is too feeble, to compass the grandeur of this theme. Its truth commends it, and its usefulness enhances it; since it bows the heart before God, and convinces us that then only are we in a fit state to be filled with His fulness, to live in His life, to be wise with His wisdom, and to be glorious in His glory, when we are emptied of our own conceits. Mine, however, will be a more practical lesson at this time; and I shall use more homely words than that nobler subject might have demanded.

Methinks I see a great forest which reaches for many a league. The trees are of divers growths, and of various ages. Some of them are very lofty. Here a towering cedar, and yonder the storks have made their nests among the tall fir trees. Stout oaks there are that laugh at storms, and elms that will not be twisted with the tempest. See, how they rival each other! And there are lowlier trees; some bearing fruit though scarcely seen, and others that, like the vine, creep upon the ground—so obscure they can hardly be observed. It is a strange forest in which trees of every clime are to be found. Some are green, verdant, laden with blossoms and with fruit. Others are dead, dry, withered, with scarce here and there a leaf. It is the evening, the cool of the day. The God that visited the fair garden of Eden is come to walk in this forest. Along those deep glades, amidst that thick shade, the Almighty appears. He comes. How see I Him? Is He in the garb of a woodman? Bears He in His hand an awful axe, and doth He pass His finger along its edge to see that it be keen? Strong is the hand that wields it. How! cedars, if once He lift that axe against you. What means that woodman to do? Wait, and let us hear Him speak. Oh! ye trees of the field, be silent before the Lord, and and clap not your hands until we have heard Him speak. "The trees of the field shall know that I, the Lord, have brought down the high tree,"—beware, ye towering cedars!—"that I have exalted the low tree,"—be of good courage, ye lowly vines!—"have dried up the green tree,"—wail, ye

verdant elms!—"and have made the dry tree to flourish;"—hope, ye withered boughs!—"I, the Lord, have spoken, and have done it." Let the trees be silent before the Lord, for He cometh to judge them, and He judgeth them with much jealousy, even as the word is written.

That forest I have before my eyes; men like trees appear to me in the vision, while I gaze on this dense mass of people listening to my voice. Let me interpret the Mighty Woodsman's words to you. There are four notes of which we shall speak one after the other. May God sanctify the emblems to our profit, touching our ears, and teaching our hearts, that we may rightly understand what the Lord saith to the trees of the forest.

I. *"Thus saith the Lord, the trees of the field shall know that I, the Lord, have brought down the high tree."*

Look over history, and you will see that everything gigantic in stature and colossal in dimensions; whatsoever has been great with human greatness, and famous with human fame, has been an object for God's penetrating arrows, and a subject for His withering blight. A grand idea of universal monarchy flashed upon the mind of man. He would build a tower, the top whereof should reach to heaven; it should be the central point of authority, to which all the tribes of men should be summoned on set occasions; some prince, elevated on that lofty tower, should reign supreme, whose behests should be law; all the inhabitants of the earth should be myrmidons of his pleasure, servitors of his table. What did the Lord do with this fine scheme? "I will come down," said He, "to Babel, and see if it be altogether as they have said." Then He touched their tongues, and confounded their language, and scattered the imaginations of their hearts: so He laughed them to scorn, and left them to be a laughing-stock to all generations. They left off building the tower, for they could not understand one another's speech; the scheme of universal monarchy collapsed; it was broken up, and dashed to pieces like a potter's vessel that is broken with a rod of iron. Then came the great power of Egypt. Pharaoh said, "Am I not lord of Thebes, with its hundred gates, and with its myriads of brazen chariots? Have I not a mighty host of cavalry? Who is equal to me? I speak, and the nations tremble; behold the kings and the monarchs of the nations that are round about me lick the dust of my feet. I, Pharaoh, have dried up rivers; I have led nations captives; I have subdued empires!" The Lord looked down upon Pharaoh and plagued him. See how He plagued him with frogs; frogs in the palace of the king and the mansions of the princes, with lice upon their garments, with flies in all their borders, with blains upon their bodies, and with murrain in their cattle. And when the king hardened his heart how did Jehovah—the King of Kings—get himself honour from Pharaoh and his hosts? When the enemy said, "I will pursue; I will overtake; I will divide the spoil; my lust shall be satisfied upon them," his doom was sealed, his destruction nigh at hand. See the proud king erect in his chariot; holding the reins of his noble charger! "Dash on," says he—"dash on, chivalry of Mizraim! Do you fear that herd of slaves? Down into the Red Sea's bed! Where they dare to go we dare to follow." On they ride! "Thou didst blow with Thy wind; the sea covered them; they sank as lead in the mighty waters. Sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He cast into the sea!" In after years Babylon set herself as a queen. "I shall be a lady for ever," said the gay me-

tropolis of the earth, the mighty city of Euphrates. "I sit alone; I shall see no sorrow." Behold, she decketh herself out with scarlet, she arrayeth herself with silk; all the nations of the earth are quiet when she ariseth, nor is the sound of a whisper heard when the voice of her command goeth forth. But where art thou, where art thou, daughter of Assyria, where art thou now? Oh, daughter of Chaldea, where is the crown which once circled thy brow and adorned thy head? Go, mark a heap of rubbish, and of desolate stones; hear the hooting of the owls and the howling of the dragons, as each one calleth to his fellow in the midst of a desolation which cannot be repaired! How art thou fallen from heaven, Lucifer, son of the morning, thou who saidst, "I am, there is none beside me?" Thus God breaketh in pieces with his right hand everything that is arrogant and supercilious, that dares to assert greatness apart from His endowment, or to presume on authority other than He delegates. I might prolong the strain. I might tell you of Rome, and all the boastings of that imperial mistress, and paint her faded charms, and tell of her decay and her decadence. I might lead you back to Sennacherib and all his hosts overthrown, or recite the story of Nebuchadnezzar, driven out from the abodes of men, and feeding among the beasts. I might show you lesser kings, kings of Israel, brought exceeding low, until they who had sat on the throne as princes pined in the dungeon among slaves. To multiply instances would only be to confirm the general current of history, and illustrate the fact that the Lord, even the Lord of Hosts, always cuts down the high tree, humiliates the creature that exalts itself, and suffers no flesh to glory in His presence. Very well, that is the law of His government. The question arises, how does it concern us? Doubtless it opens a sad prospect to those among us who are lifted up with pride, or inflated with self-opinion. Have I, in this congregation, any who boast in heraldry, a long succession of illustrious names which has ennobled their pedigree? There are people who seem to think that the world is hardly good enough for them to tread upon, as if they were made of china, while other men are moulded but of common clay; they look down upon the public as an ignoble herd, and speak of the masses as the "many-headed" and the "great unwashed;" while such an one will play the parasite to his own dear self, passionately cherish his own conceits, and petulantly hold that whatever belongs to him is better than anyone else can procure for love or money, be it his house, or his horse, the water from his well, or the wine from his cellar. At his wit let all inferiors laugh: to his creed let all who would receive his patronising nod do obeisance: In stately isolation he will acknowledge no rival. Knowest thou, man, that in one respect thou hast a veritable pre-eminence; thou mayest fairly challenge all thy fellows for one whose disposition the Lord hates more than He abhors thine. Among the seven abominations your order ranks highest. No liar or murderer can claim a pre-eminence over you in vice so long as the Proverbs stand. Ere long the heel of the Almighty shall be lifted higher than thy haughty head. He will cast thee down, be thy look never so proud; for the Lord hath purposed it to stain the pride of all glory, and to bring into contempt all the excellency of the earth. There is, again, an arrogance of mind, of judgment, of opinion, just as ignorant—if not quite so grotesque—as his who dreams that his birth is of higher caste and his blood of richer hue than other men. Humanity in the bulk is the idol of some people; and yonder I see the man who quotes himself as an illustrious

specimen. He does not believe in the total depravity of human nature. Judging by himself, the statement that the whole head is sick and the whole heart faint, is a myth; or if it were ever true of a recreant Jew, it never was a fair indictment against such an orthodox Christian as he is. No, no; He has kept the law; he feels that in all things he is blameless; he has not erred, neither will he humble himself before the word that God speaks to us. In the opinion of such, the Gospel that we preach is very good for harlots, thieves, and drunkards, but it is of no use to the righteous, to those who have put down their names among those who need no repentance. Admirable in their conduct, their temper amiable, and generous in their disposition, a salvation by free-grace would be wasted on them. The Lord will abase thee, be thou man or woman, whosoever thou mayest be; He will shame thee; the axe is getting ready to be laid at thy root even now. Thy goodness is not God's goodness, and thy righteousness is not Christ's righteousness, therefore shall the moth consume it, and it shall be eaten away. Or it is my friend yonder, a working-man. He says, "Well, you know I work as hard as anybody, and I bring up my children as well as I can; I have nothing from the parish, and I am always generous; if I see a poor fellow out of work I always give him something; and as long as I have bread to eat I always see to my poor mates, though I have not much to give away, and I do not think it is right to tell me that I am not going to heaven." Ah! the Lord will deprive you of such boasting, for He will bring down all these high trees. You that have any righteousness of your own, whether you be rich or poor, the same word will apply to you all. What mattereth it whether you are born of princes, or the offspring of beggars, pride will nestle in any heart, and pride and presumption will take advantage of any circumstances. If you boast of your own righteousness, whoever you may be, the Lord putteth His arrow to His bow, and He will surely smite you through the loins. Perhaps I may address some person—though such good folks do not often come here—who says, "Well, I am a member of the orthodox and true Church; I have been baptized, and I have been confirmed after the most proper and orthodox manner; I receive the Lord's Supper on all fit and proper occasions. Nobody can find any fault with me. All through Lent I have fasted—except that his Grace the Archbishop of Canterbury, the Pope of these days, I suppose, had the privilege of giving a dispensation, so that those good souls who venture to laugh and be happy when the Prince and Princess pass through our streets, may go to heaven for all that; they are allowed a plenary indulgence to enjoy themselves. They would hardly have ventured to cease from fasting that day if it had not been for that dispensation. The clergyman, says our high friend, from whom I take the sacraments, has gone through the right thing in the right way; from the best priestly hand, too, he has received the apostolical *ordination*, and the altar where I worship, is it not garnished with rich needlework, and adorned with many precious stones, and is not its darkness illuminated with fine candles. How tasteful the architecture; how decorous the congregation; how enchanting the music. There are none of your rough, wild notes, that give vent to the feelings. Our organ is the perfection of mechanism, and it is played with the utmost skill. Our professional singers perform their parts with dramatic taste. Our litanies are wailed out in plaintive tones. We do the thing in the right style; and as I am a member of a church of the strictest sect, I believe I must neces-

sarily inherit eternal life." From thy towering imaginations, O man, thou shalt speedily totter, for God will cast thee down, as surely as thou livest, for there is no boasting even of our orthodoxy, or of our attention to religious formalities that shall ever be allowed to abide His judgment. The Lord hath set His face against all boastings, and all confidences other than a trust in the Cross, and a holy reliance on the finished work and righteousness of Jesus Christ.

Or shall it fare better with another class, more numerously represented among our occasional hearers. There is my friend over yonder, who says, "Well, well, I do not believe in forms and ceremonies; but, mark you, I always judge and weigh everything." He estimates himself as an independent thinker; he is bound by no precedents, fettered by no creeds, and considers that he is amenable to no judgment but his own. He owes no lord but his own conscience, no duty but such as he prescribes himself, and as for wisdom, he looks with indifference on all things whatsoever that his private judgment has not endorsed. Moreover, he doubts the inspiration of the Bible, and has his misgivings as to the authenticity of some parts of it. He indulges a little suspicion as to the Deity of Christ, and as to the doctrines of grace; he professes much intelligence, but he exhibits gross negligence. Strong in his self-assertion, he makes light of the Word of God, and the will of God, while he holds prophets and apostles in little esteem. Ah! well, brother, God is against you, He will make a fool of you one of these days, if you are so wise as to exalt yourself above His revelation. He will pull the feathers from you upon which you plume yourself so much, and set you naked to your shame. The world shall see you folly. I tell thee, captious questioner, that the Lord will bring thee down. "Tut, tut, tut, I do not believe in any of these things," exclaims the successful merchant; "I say the best thing is to push ahead on one's own account; I mean to save money, to get rich, to rise in the world the same as others have done who have made capital of their own wits, and taken care of their own interest. This is the religion of many people; their creed being that God will help those who help themselves. In their account the highest wisdom is to attend to this world, and as for the world to come, they consider it the best policy to ignore it. To the statutes of the Lord they give no heed. Evidently you see no need to depend on God, with a stout pair of arms and a good clear brain, you are confident you can make your own way in the world. Will you prosper, sir? I tell you no; for God is against you. The Lord will bring you down; and whether it be strength of limbs and lungs, or strength of brain and intellect by cunning works or scheming plans, He will lay you level with the dust ere long, and you shall know that he who exalteth himself against his Maker maketh a sorry adventure, in which he shall surely meet with disaster and everlasting confusion.

Time would fail me, albeit in an assembly like this, I might go on to select the high trees. I might pick out one professor who is high because of his wonderful experience; another who is lofty in his own estimation because of his singular clearness on every point of doctrine; then there is our friend who brings a little tact and talent to enliven the fellowship; and a still more elevated individual who subscribes liberally to the cause, and patronises it ostentatiously. Well, be he who he may, to whomsoever in this place this text shall apply, the Lord hath said it, and He will do it—"I will bring down the high trees."

II. Furthermore the Lord says,—“*I will exalt the low tree.*” Here is a word of comfort to some who specially need it. You remember Joseph in the dungeon, Israel in Egypt, Hannah in the family of Elkannah, David when Samuel would have passed him by, Hezekiah when Sennacherib rebuked him. Are not all these instances of God exalting the low tree? We have no time to expatiate on them, though they are well worthy of attentive study. But rather now let us ask, where are the low trees here among ourselves? Who are they? The low trees are those poor in spirit, those who think others better than they are themselves, who instead of carving their names high are willing to have them written low, because they feel they have nothing whereof to glory, nought wherein to boast. The low trees are the penitents, those who take their stand afar off with the publican, and say—“God be merciful to me a sinner;” you that feel your own weakness to do anything aright; you that feel your own worthlessness and are afraid that God will never hear your prayers; you that are bowed very low with a sense of guilt and hardly dare to look up to the place where His honour dwelleth; you are the low trees, you are such as God exalteth. You, too, who tremble at His word, who when you see the threatening, tremble lest it should be executed upon you; who when you hear the promise hardly think it possible that such a great promise can belong to you.—you are the low trees—God shall exalt you. You that feel your ignorance and are willing to be instructed; you that are made like children, and are ready to sit at the feet of Jesus, and to learn of Him; you that have been broken in pieces till you feel that if God were to give you even a crumb of mercy, it would be more than you deserve, and are willing to take that crumb of mercy in His own way just as He is pleased to give it—you are the low trees. And you that are despised, poor Christians, that walk in darkness and see no light; you that are slandered for Christ’s sake; you to whom bad names are given because you choose to follow Christ; you of whom the world is not worthy, and whom, on the other hand, the world accounts to be unworthy of its notice,—you are the low trees, and God shall exalt you. God grant us grace to humble ourselves under His mighty hand. The Lord make us to be low trees; and if we be low trees already, and lowly in our own esteem, may He fulfil His word in us, and comfort us now. The Lord exalteth the low trees. I feel persuaded that I am addressing some to whom my text is peculiarly applicable as a word of consolation. Is there a soul among you that is ready to despair—a low tree, so low that it can only compare itself to a bramble-bush. Well, God dwelt in a bush. You may think that if He should have mercy upon all other men yet He must make an exception of you, so aggravated are your offences, so depraved your disposition, and so alien to anything good is your natural temperament. Oh! bless the Lord! He exalteth the low tree. If this voice can reach now any humble, fearful, broken-hearted soul, even though that soul should say it is too good to be true, yet, in God’s name, let me assure you it is God’s message to you. Rejoice, yea sing unto your God, for He will lift up the poor from the dunghill, while He casteth down the mighty from the seats of their pomp and their places of power.

III. The Lord has also declared that “*He will dry up the green tree.*” Whether that green tree be high or low it does not matter, if it be green in itself He will cut it down. Mark you, a man may be as high as heaven, if it is God that makes him high he will stand; but if he be high in creature-

strength, and creature-merits, and creature-glory, he shall be brought down; and a man may be as low as he likes and never be exalted, if he is only low in his own meanness and beggarly spirit. That is not the spirit of lowliness that God blesses. In like manner a man may be green because he is planted by the rivers of God's living waters, that is healthy enough; but those that are like the green bay tree of the Psalmist, trees growing in their own soil, never transplanted by grace, green in the verdure of worldly prosperity, and taking all their delight in earthly things—those are the trees God will dry up. Many I know of this kind! They profess to be God's people, and they say, "Well, I never have any anxiety about my eternal state, I do not see why I should ever have any doubts or fears. I have no prickings of conscience; I do not know what people mean when they sing, "Tis a point they long to know, oft it causes anxious thought." This green tree boasts "that its leaves never fade, that its evidences are always bright." "They have no changes, therefore they fear not God." "They have not been emptied from vessel to vessel." They have no cares, they walk confidently, they talk arrogantly, they smile disdainfully at some of God's people who groan over their infirmities and bemoan their sins. Perhaps they go the length of protesting that they have no vices, and do no wrong; or if not, they will say, "Why, as for me, I have overcome all my bad habits and made amends for all my youthful follies and indiscretions, and if I have any infirmities they are only such as are natural to all men, and they do not cause me any trouble." Then he turns round and rails on this wise, "I cannot think how some of God's people can do as they do." No, he is such a blessed, heavenly-minded hypocrite, that after he has condoned his own crimes he condemns other people's customs; and he holds up the severity of his judgment as a proof of the integrity of his character. He makes broad fringes to his own garment, and he cannot think how good men can wear such narrow fringes to theirs; he has a wide phylactery, and he cannot imagine how a godly man can wear a smaller one; he prays an hour-and-a-half at the corner of the street, he cannot think that any man is godly who prays for ten minutes in his closet; he sounds a trumpet and gives away three-halfpence to the poor; he cannot understand people when they give away ten pounds or a hundred pounds in the cause of religion, he thinks they must have mercenary motives. He might stand up and say, "Look at me if you want to see what a man should be, how a Christian should live, and what his manner, and conduct, and conversation should be." Behold the man who counts himself the paragon of perfection. Have you never met with such green trees? I have. These people feed without fear, and mock without motive. They laugh at the idea of Paul's apprehension, when he said "I keep under my body, lest, after having preached to others, I myself should be a cast-away." They think such fears inconsistent with the doctrine of final perseverance, though in this they are mistaken. A man may know that a true believer will persevere and yet be very much afraid that he shall not himself hold out, because he may suspect himself whether he is a true believer at all. This green tree is never troubled about the future; it is all right with him; he has launched upon a smooth, deceitful sea, and he believes it will be calm until he gets to the other side; as for human weakness, he knows nothing at all about that. He hears God's children crying, "Who shall deliver us from the body of this death?" and he looks

shocked; he hears these people say they can do nothing, and he takes up another note and says, "I can do all things." By way of extenuation he may put in the words, "through Christ who strengtheneth me," but they are heartlessly added as an appendix. The pith and force of the matter lie in the first clause of the sentence. The professor too, who is like this green tree, boasts his deep experience. Young Christians he frowns at—he does not like young people. No, he would not have many young people in the Church, because they might adulterate it, and bring down its spiritual tone. As to doctrine he is profoundly learned; "he can a hair divide, betwixt the west and north-west side," and he censures at once the man who does not understand all the points. He understands more than the Bible reveals; he has improved upon the Scriptures; and those who cannot get up to his standard of orthodoxy he despises. As for the poor, and meek, and sickly among the people of God, he, one of the strong ones, pushes them on on one side, and will give them no rest. If you have never seen any of these green trees, I have. Are there not here some green trees that God will dry up? There never was a man yet that had anything to boast of as his own, but God was sure to dry him up. You may let your life be green as emerald, but it shall be brown as March dust before long. You seek sap and nourishment from yourselves; you must wither if you do that. The spider's web—how soon it is blown away; and well it may, because it cometh out of the spider's own bowels; and everything that comes out of self, and lives on self, and hangs on self, and fattens on self, no matter how green it may be, verily, verily, it shall be dried up.

IV. Lastly the Lord makes "*the dry tree to flourish.*" There are some dry trees to be pitied in their present condition, yet to be congratulated on their prospects. I would not say a word to encourage doubting, but I would say a great many words to encourage doubters. How many of God's people may be fitly compared to a dry tree. They have little joy; they have not got to full assurance yet, and they sometimes think they never shall. They are often trembling. They are afraid to say "My beloved is mine and I am His;" and every night before they go to bed they feel such a consciousness of sin that they can hardly sleep; in fact they could not sleep at all if they had not fled to the fountain and washed once more. They feel themselves so weak that where others go and think nothing of it they dare not trust themselves. They are afraid to go into temptation, and sometimes they feel their own weakness so much that they do not exert themselves as they ought, and hence their low spirits, their melancholy, and their mourning. They think they are of no use to the Church; sometimes they are half-inclined to suspect it was a mistake for them to be baptised, and that they were to blame for uniting themselves with the people of God. "Oh," say they, "If I be a lamb, I am the sickliest of the whole flock." And besides this, were I an heir of promise should I feel the assaults of sin as I do? or should I be so much the prey of indwelling corruption, and become so dry and withered? Do they retire to the closet to pray, hardly a word can they utter. They come to the assembly of believers, and though they do sing with their lips, the heart cannot sing as it would. There are times, too, when walking home they say, "I go where others go, but I get no comfort; if I were really the Lord's should I be thus; if I did trust Christ should I ever be brought so low? Brethren, if it is of your own bringing about that you are thus dry, I do

not offer you any comfort, but if the Holy Spirit has led you to see your weakness, your nothingness, your deadness, then I am glad you have been brought to this pass, for God will cause the dry tree to flourish. When we are weak then are we strong. Young Christian, that is a lesson that you and I have to learn. When I first knew the Lord I confess I did not know much about the plague of my own heart, though I had passed through five years of solemn and sorrowful conviction of sin. After I knew the Lord I remember saying that if there was one thing that was infinite besides God's goodness it must be my own depravity. I recollect that within a week after I found liberty and rejoiced in the Lord, I would have crept into any mouse-hole to hide my head in very self-abasement. I could not say that He was mine. Though there are times with my soul now when I can preach to you of full assurance, there are other times when I would change with the merest child that the Lord has, if I might but have his evidences, and read my title as clear as he can his. Nor am I altogether sorry for this. Most gladly would I be a dry tree if God will cause me to flourish. The death warrant is gone out from God against everything that is of the creature. Remember, all that is of nature's spinning must be unravelled; not your bad nature only, but your good nature; not your vices only, but your virtues; not your sins alone, but your graces; all these must be contemned and despised so far as you venture to put them in the place of Christ. You must cry "Away with them; away with them," as if they were so much dung and dross. Christ's blood only for our hope, the Spirit's work only for our life, stand here and we are safe. The dry tree by Divine grace shall flourish; the green tree deserted by the dew of Heaven, shall dry up; the low tree, fostered by the husbandman, shall mount even to the stars; the high tree, cut down by the axe of judgment, shall lay outstretched along the plains of ruin for ever.

I think I see the last great day. There is a greater forest than this; this is but one corner of it. I see that forest stretched over sea and land, over mountain and valley. It is a forest of men. There stand the Pharisees, the self-righteous, the tyrants, the autocrats of haughty mien, the men of profound intellect with lofty brows; the men that questioned God's government, the infidels who said "Atheos," and denied His being. I see the high trees, that towered to such an elevation, and attracted so much admiration; and there, too, are the low trees contented to be low, for Christ of Nazareth was lowly. He, whose disciples they are, came riding on an ass even in the day of His highest earthly triumph. And now I hear the trumpet ring exceeding loud and long. Through the glades of that vast human forest the sound comes ringing broad and clear. "Smite! smite! smite! and let all the high trees fall!" Oh God, what a crash! He smote great kings and slew famous kings; for His mercy endureth for ever. He smites. What, another crash! the orthodox who rested in their orthodoxy; and the self-righteous men and women fall there, yonder the philosophic Atheist, and here the scoffing sceptic; there the haughty persecutor, and there again the pompous priest and the pretentious ceremonialist. Gather them, gather them, gather them; in Tophet ordained of old, pile them together, cedar upon oak, and elm upon fir, gather them together; pile them on, pile them up; let the breath of the Lord, like a stream of brimstone, come upon the mighty pile. It is the funeral pyre of the giants. There lies the dead body of sin, and here comes the living

spouse of sin, to be immolated upon that same pile. Her name is Pride. She comes and clasps her husband. The great transgression and the evil imagination, together they lie down, and the flames rise up. Now the cedars that were full of resin give forth their flame, and the sparks go up to heaven, and the flames even unto the throne of God, whilst I hear the voices of multitudes singing—"Hallelujah! Hallelujah! Hallelujah! for thou hast judged the great whore, even Pride, and thou hast given her up to be burned with fire! Hallelujah! Hallelujah! Hallelujah!" But what of you, what of you, that will be faggots to that great burning? What of you, proud sons of men, that will be fuel to that flame? Turn ye, turn ye! Fly ye to Christ, and then you shall stand and join the song—"Hallelujah! Hallelujah! Hallelujah!" while their smoke goeth up for ever and ever. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him." Oh that we all may be found among the humble—not the haughty—in our present life, and that we may be gathered among the blessed, not destroyed among those whom the Lord abhorreth in our future destiny. Amen.

Essays and Papers on Religious Subjects.

ON PREACHERS AND PREACHING.

BY JABEZ BURNS, D.D., LL.D.

No. 4.—SOME OF THE FATHERS.—CYPRIAN OF CARTHAGE, AND AMBROSE OF MILAN.

OF the ministry of many of the Apostles we have not a single sentence of information. They bore the blood-stained banner of mercy to the various nations of the earth, and, filled with the Holy Ghost, they extended the Kingdom of Christ among the diverse peoples of mankind. Most of them died in harness, and obtained the glorious crown of martyrdom. Their immediate successors were doubtless men of a similar spirit, and would follow closely in their wake, testifying earnestly and plainly the things pertaining to the Gospel of Christ.

They were distinguished for the

holiness of their lives, their devotedness to the great work, and their sacrifice of all things for the honour and glory of Christ. They preached that sinners might be awakened, convinced, and truly converted; and then that, as believers and disciples, they might be built up in all Christian knowledge, and in all the graces and virtues of spiritual life. Oratory, simply as such, was not made a chief study by the earliest of the Fathers, but when we reach the period of Cyprian of Carthage, in the third century, we have sufficient evidence of considerable literary culture, as well as powerful eloquent speaking.

In his day fearful abuses had risen in the Church, and a thorough reformation was indispensable to its very existence. At length a terrible plague broke out, and then both professions and principles were thoroughly tested. His labours,

sacrifices, and zeal, now told amazingly on the people. It was a crisis fit for the display of the loveliest aspects of Christianity; its brotherly love; its heroism in suffering; and the power of its glorious hopes. The Church awoke into life, and gladdened and blessed the plague-stricken city. The sick and dying, Christian and Heathen, were tended; the dead—buried; the famished—fed; and an incense perfume of life and immortality breathed from the sanctuary through the tainted air.

Cyprian was the soul of this movement of mercy, which was twice blest, blessing not only its objects but its agents, by making them forget their own woes in ministering to others, and exchange the morbid gloom and inaction of sorrow for the healthful and gladsome throb of heart, which is the never failing concomitant of active benevolence. His success in this noble work was due, in great measure, to his knowing his place and keeping it, and keeping all others in theirs. His work was to get resources, to procure labourers, to find them work, and keep them at it. He was bishop, overseer, superintendent, and he knew that he could do more by planning and preaching than by carrying with his own hand medicine or food to the houses of the sick and hungry. He left such ministries to his presbyters, deacons, and beadles. He was daily in the pulpit, and amid farewells to the dying, and sounds of frantic mourning for the dead, rung out the clear soul-stirring tones of his voice like that of an angel of mercy. His words filled with light and music that sad scene of sorrow and death; they bore the fire of his spirit into a thousand hearts, and set them aglow with the flame with which he burned. He was liberal of his own money,

but a thousand times more was needed than he could give; he was willing to devote his personal efforts, but it was little that one pair of hands and feet could do.

He had, however, what the crisis needed—an eloquent tongue that opened the purses of the rich, and obtained the services of the poor. Never was oratory employed in a better cause, or crowned with more success. Nowhere can we find a more pleasing proof that the pulpit might easily lead the vanguard of all philanthropic movements, and that the Christian orator can bring forces into play which are beyond the reach of others. The circumstances of his death are thus recorded.—When the pro-consul read aloud, “It is the will of this court that Thascius Cyprianus be immediately beheaded,” the martyr replied “Thanks be to God!” and a shout arose from the crowd, “We will die with him.” He was marched at once to the place of execution, a field near Sexti, under a strong escort. It was a plain, thinly planted with trees, which many of the immense concourse that had collected climbed, to see their bishop die. He laid aside his cloak and knelt down in prayer, then rising took off another upper garment, ordered twenty-five gold pieces to be given to the trembling executioner, bade him do his office quickly, covered his face with his hands, and calmly awaited the fatal stroke.

His death was worthy of his life. His brave soul passed away exulting in the glory of having won the martyr's crown after manfully and zealously finishing his work, and doing as much for the Church in his brief episcopate of ten years, as probably all the rest of his contemporaries put together.

Ambrose of Milan was elected Bishop in the room of Auxentius,

and he soon became a great power both in the pulpit and out of it.

His zeal was most intense, and his spirit burned with fervid emotions for the purity of truth, and for the extension of godliness. A fair and candid reviewer of his life, says, "He constantly urged on his hearers the careful study of the Scriptures. 'Meditate,' he says in one of his homilies, 'on the law the whole day; you must not run through it cursorily. If you wish to buy a field, if you are purchasing a house, you take into your counsel a man of skill, and carefully consider what is right, lest you should happen in any point to be mistaken. But own that the question is of your own purchase and price, consider what you are, and what credit you have. What do you gain! Not land, money or gems, but Jesus Christ, to whom no price or ornament can be compared. Take as your counsellors, Moses, Isaiah, Jeremiah, Peter, Paul, John, and the greatest counsellor of all, Jesus the Son of God, that you may gain the Father.'"

By a fine spiritual instinct, by a soundness of heart rather than clearness of head, he was led to give a prominent place to those evangelical truths that were mixed up with the theological rubbish of the time. But not being of a speculative cast, and being called to teach others before he was taught himself, he took up the orthodoxy of the day as he found it, and the utmost that he in his own estimation, the least of all Bishops hoped, was to master the prevalent doctrinal ideas. Amid his incessant and varied labours, he seems to have heard in his soul the music of wonderful melodies, at least he wrote sacred hymns which have all appearance of having—

Gushed from his heart,
As showers from the clouds of summer,
Or tears to the eyelids start.

Augustine, in his confessions, gives us a snatch of one of them.

Overcome with sorrow at his mother's death, after having in vain sought relief from his anguish, he threw himself on the bed and fell asleep; on awaking he thought of the lines he had often heard sung in the cathedral of Milan—

"Creator of this wondrous whole,
Ruler of earth and starry pole,
Thou robest the day in beautiful light,
And dower'st with grateful sleep the night,
That the weary refreshed at labour's call,
May rise from sweet repose.
That the load from the jaded mind may fall,
The heart forget its woes."

He preached every Sabbath, and the fame of his eloquence spread far and wide. It is a proof of its artistic excellence, that Augustine was charmed by it at the time he was regarding the Gospel with the cold disdain of scepticism; but by-and-by, he tells us that his inward exclamation from being, "How fine," became "How true." The influence of Ambrose's preaching on Augustine is enough alone to immortalise it. His deficiency in theological knowledge he supplied by earnest devotion to study. Augustine tells us that he repeatedly found him buried in a book on calling on him, all being permitted to enter without announcement, and that loth to disturb him, he would go away without speaking. It was no disadvantage to him that he did not pass from the schools of rhetoric direct to the pulpit, but spent an intermediate stage amid the din of the Forum. The knowledge of the world, and the practical training in public speaking he thus acquired

were invaluable. This holy servant of the Master, finished his course and work in 327, aged 64. We see how ennobling is a living Christianity, and how the Divine grace is magnified in the self-sacrificing toils and devoted fidelity of the preachers of the Cross.

CHRIST AND ZACCHEUS.

BY REV. G. SEAR.

LUKE xix. 1-10.

JESUS entered and passed through Jericho. The entrance of Jesus excited the interest of the populace, and large numbers of them turned out to see and hear this new and probably unexpected visitor. The people then, as now, were easily excited, and fond of novelty. One man, at least, was deeply interested. A man who held an important office in the city, the chief of the tax-gatherers, and also rich. This man sought to see Jesus. It was something more than mere curiosity that excited the interest of Zaccheus. There were pulsations and feelings of a deeper character than the mere gratification of seeing the stranger; probably Zaccheus could hardly account for the impulse; could not himself define or express it; but Jesus recognises the smallest grain of faith, and acknowledges and encourages the feeblest effort to see and know Him. There cannot be a nobler purpose in the human breast than the desire to see Jesus, and these spiritual impulses are recognised by Him even before we know them ourselves. Probably Zaccheus was as much astonished as any of the crowd when Jesus looked up and saw and spake to him.

He had heard of Jesus. The first hearing of Jesus deeply affects our

relationship to Him, inasmuch as it is the first step toward our reception or rejection of Christ. Having heard of Jesus we cannot remain there; we must either go on to see and know, to love and serve Him, or turn away and reject Him. The hearing beget in the breast of Zaccheus the desire to see, and at this point he encountered his first difficulty; desired, but "*could not*," because he was small of stature. Those who desire to see Jesus soon find the first difficulty, soon reach the point where our littleness, or our unbelief, or our sinfulness stands in the way, and we stand before it, *desiring, but cannot*.

How much depends upon the way in which we meet this first difficulty in coming to Christ. One whole life may be affected by it; we may turn back at first sight of it, and so quench the spark of desire until it dies in our breast, and we lose the golden opportunity, and end our life without seeing or knowing Jesus; or we may bravely face the difficulty and conquer. Zaccheus boldly met it, made an effort to overcome, and conquered. There is hope of the man whose heart is stirred with true passion to get a view of Christ. He may sometimes exceed the bounds of propriety, and may thus excite some amount of ridicule, and even scorn. Perhaps Zaccheus did. The chief of the publicans, and the richest man in the city, climbing a tree in the public thoroughfare might be considered an impropriety, but the object was worthy and commendable. We can bear a few improprieties where there is a deep and earnest desire to see and know Jesus.

When Jesus passed by, He looked up and saw him, and knew him; knew the thoughts of his heart. Jesus looked; He saw; He spake words of encouragement. He is constantly looking out for anxious

souls. Our anxiety may not be known to others. Our dearest friends may be unacquainted with it, but Jesus sees what is passing in our hearts. Zaccheus was as much astonished as any man when Jesus, looking up, said, "Zaccheus, come down." He might have said in reply, "How knowest thou me?" Zaccheus had felt a desire to know Him; even, perhaps, to entertain Him; but like many other inquirers after Jesus, he could not invite him. Here again, is another difficulty, that of diffidence. Jesus meets this at once, and sets him at ease. "Come down, for to-day I must abide at thy house." Jesus is even more ready to make our hearts His home than we are to receive Him.

"He made haste and came down, and received him joyfully."

The man who ran to see Jesus was very likely to make haste to receive him. When our desires are fully realised we are joyful, and we haste to the fullest measure of enjoyment. So Zaccheus made haste.

The presence of Jesus opens the heart of Zaccheus, as the flower opens its petals to the summer sun. In the presence of Christ, Zaccheus opens his heart towards the poor, even to the half of his goods, and also to make a fourfold restitution to those he had wronged.

We are not much surprised that there should have been murmuring among the people when Jesus went to be his guest. They said "he was a sinner," but Jesus, who saw farther than the people, said he was a son of Abraham, not merely by birth, but because in him was found the germ of like precious faith by which Abraham became the friend of God. "This day is salvation come to this house, for the Son of Man is come to seek and to save that which was lost."

Reader, Jesus is passing by. Is there in your heart a desire to see and know Him? Are you hesitating before the first difficulty? Are you saying, if things were different, I might be a disciple? Does your littleness, your position, your sinfulness, stand in the way? Do not turn aside. Meet it boldly; it is not insurmountable. Face it; attempt to overcome it, and you will conquer. You may have to make some sacrifices, peradventure to incur some blame. Some may murmur, some may scorn; but Jesus will look, and see, and speak,—yea more, he will come and dwell in your heart, and bring all the blessings of salvation. "He will not break the bruised reed or quench the smoking flax," but will recognise the spark of faith and fan it to a flame. *Halstead.*

Tales and Sketches.

THE JOYS AND SORROWS OF A BAPTIST MINISTER.

BY SCRUTATOR.

CHAPTER IV.—*Mr. Stirling.*

As we have for the reader's profit, given him an insight into the character of the Church Meetings held by the Baptist Church in

Grumbletown, it may not be out of place if we attempt now to pave the way for giving him a little further information relative to the causes that operated, unhappily, to make those meetings what they were. That they were not always of such a questionable character is proved by several interesting entries re-

corded in the church book. When the little band of baptized believers agreed to be formed into a Church, after Gospel order, and met for worship in a small room, their meetings were invariably spiritual, pleasant, and profitable. Their songs were songs of gladness, their prayers were prayers of the heart; and as often as the Word was preached it was accompanied with "the demonstration of the Spirit and with power." United in feeling and in action, each individual made his or her influence felt for good, and thus, to use the words of one of the oldest members, "the little room was to them often like a palace, for the glory of God appeared to be in their midst." Prompted by this harmonious spirit and loving action, they had, though comparatively few and poor, set to work to build their new chapel, and through being in good repute amongst their neighbours, were helped financially beyond their utmost expectations. It was hoped then that a new tide of spiritual prosperity would set in, and that the cause would do more than ever towards the extension of the Redeemer's Kingdom. But this hope was not destined to be realised. The chapel had not been opened many months before a series of painful conflicts ensued, that tended rather to retard the extension of Christianity than to promote it. How this came to pass, the reader will learn shortly from a detailed conversation that took place in the house of one of Mr. Ernest's hearers.

In taking stock of his congregation, Mr. Ernest soon discovered a constant hearer with whom he wished to become acquainted. To Deacon Cherry he therefore applied for information. "Will you please inform me, Mr. Cherry, who that gentleman is whose wife and family

occupy the pew before your own?"

"Oh! that is Mr. Stirling. He is one of the most intelligent hearers you have. He was formerly a member of the Church; but he threw up, like a good many more, because he got tired of the Church's ways and doings. You have never spoken to him then?"

"I have merely shaken hands with him at the close of the service. He seems a very superior kind of man."

"And he is, too. He knows a deal, for he has been well educated and is a great reader. You should go to his house and see what a large library he has. He thinks for himself, and can talk like a lawyer. And he has such a good-natured, merry wife; it's as good as listening to a piece of music to hear her laugh. I reckon 'em to be two of the best people that come to our chapel. Wish we had more such like."

"How many children have they?"

"Four: two boys and two girls; a nice match, and all of 'em the image of either father or mother. And Mr. Stirling is fond of 'em. Don't know hardly what he would do if he was to lose one. He jumps and frolics with 'em at home as if they were so many lambs, and he loved to see 'em frisk and gambol. A rare good father he is, and no mistake. He says, as for him, 'there's no place like home,' and if you were to see him enjoying himself at home with his family, you would have plenty of proof of it."

"Is he a generous man, Mr. Cherry?"

"Generous! I should think he is. He isn't rich, but just middling, and employs a few 'hands.' His neighbours and workpeople give him a first-rate character for being a 'poor man's friend,' and when I hear that of a man it always makes me think

well of him. I know how good he is to poor widows and orphans and bed-ridden folk; for when, as a deacon, I have visited 'em, the tales they have told me about his kindness to them in the hour of distress, would have made your eyes water. And then he gives to good causes, too, and the best of all, makes no boast on't. You don't often see his name on a subscription list, but the sum is there, and may be a fairish sum too, and that's the main thing. It's not the name people want, but the figure. When I see at the head of one of our subscription lists, 'A Friend, £5,' I don't need anybody to tell me who that friend is. Says I that's one as doesn't want his left hand to know what his right hand's doing. Some folks, when they give or do anything extra, make such a fuss about it, that they always remind me of cackling hens. When one of 'em lays an egg, you know what she will do; she will cackle over it loud enough to be heard by a good part of the parish. It's just so with these cackling Pharisees. Only let 'em give a small subscription to a society, or make somebody a little present, and they will trumpet it abroad to get people to praise 'em, until those who have had the misfortune to have it wish they had never received it. But Mr. Stirling's none o' that sort."

"Does he take any part in public affairs?"

"Not much; he just lectures a bit, and takes the chair now and then. But he never lectures for money. He gives his lectures gratis to help poor causes or good societies when they've a balance the wrong side. And, now I think on't, he has promised to give us a lecture before long to help us to get up our interest for the chapel debt; so, if you want to become acquainted with him, just drop in and see him, and ask him

when it will be convenient for him to come and serve us. It won't be a bad introduction for you; take the hint."

The reader hardly need be told that Deacon Cherry's hint was quickly taken, and not only were satisfactory arrangements made for the delivery of the lecture, but a cordial invitation was also given to Mr. and Mrs. Ernest to come to Mr. Stirling's hospitable mansion at an early date, and "take a plain cup of tea," which invitation was as cordially accepted.

The day fixed for the visit having arrived, a pleasant walk of two miles into the country brought the pastor and his wife within a few hundred yards of their new friends' residence, which they found to be a tastefully-built brick house of medium size, with a neat flower garden in front, and a large kitchen garden behind.

"See, Lucy," said Mr. Ernest, "that is the house, and there is Mrs. Stirling looking out for us at the door. And, actually, she is coming to meet us."

"Oh, I am so glad to see you. Come on. We hoped you would come in good time."

"Thank you, Mrs. Stirling. It is very pleasant to receive such a hearty reception. You have not even waited for us to knock at the door."

"That shows how welcome you are, doesn't it? Now, Mr. Ernest, step in and hang your hat up, and then take your seat in the easy chair by the fireside while I attend to Mrs. Ernest. Mr. Stirling will soon be in, and the boys and girls too, and then we shall have noise enough, so make yourself as comfortable as you can until they come."

Mr. Ernest found this advice easy to follow. A few minutes had hardly elapsed, before Mr. Stirling entered the room, accompanied

by his four children, and also two of their cousins. "We have just been having a good romp in the fields, Mr. Ernest, and these young folks have nearly tired me out; but it has given me an excellent appetite for tea, and I trust your long walk will have done the same good service for you."

"We believe it has, sir, and in a little time you may have demonstrative evidence of it."

"Very good. Then let us all draw up to the table and commence operations. Now, children, settle down in your proper places; there is plenty of room for us all, and more too, if they were here."

No second invitation was needed. Such a table was worth drawing up to. To have sung over it that favourite verse of the melancholy

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

would have been a most ludicrous blunder.

"We thank Thee, Lord, for this our food,"

was evidently far more appropriate. Roast fowl and bacon, pork pie, hot and cold cakes, pikelets soaking in butter, sausage rolls, jam tarts, plum cake, biscuits, cream almost thick enough to be cut with a knife, and black tea steaming in the small tea-urn — all seemed to say to hungry palates, "eat, drink and be merry." Not to do justice to so many savoury viands, would in-

deed have been a sin of omission; at least Mr. Stirling said so, and it was evident that all present believed him. Several plates soon showed symptoms of gradual decline or rapid consumption, and when all had been cleared away, to Mrs. Stirling's gratification, the unanimous verdict was given "that they had all enjoyed an excellent tea; that they could not have had a better."

"Now, Mr. Ernest, come with me, if you please, into the library; we will leave these young folks to enjoy their merry games, and also give the ladies an opportunity—for which I have no doubt they are ardently longing—of telling each other their secrets."

"Most likely Thomas, you want Mr. Ernest to go with you into the library that you may talk over *your* secrets."

Which was the correct version did not transpire. As Mr. Stirling merely gave a good-humoured laugh at his wife's cheerful and quick response, it may be taken for granted that he did not think she was far wrong.

What the ladies' secrets were, the reader will have no desire to ascertain; but what transpired in the library he shall be made acquainted with in the next chapter.

(To be continued.)

ERRATA.—On page 74, sixth line from the top, for "Member No. 8 would be glad if Member No 3," read "Member No. 2 would be glad if Member No. 3," &c.

PRAYER FOR PARENTS.

AN earnest request is being made to many pastors of Churches to remember in their public prayers the special needs of Christian parents in the godly upbringing of their children. There

can be no doubt that all right-minded parents feel deeply the need of frequent intercessory prayer on their behalf; and it is hoped, therefore, that the request will be in all cases very heartily complied with.

An Acrostic

In Memory of the late Rev. W. A. THOMAS, pastor of the Church worshipping at Paniel Tabernacle, Chalk Farm Road. Died February 1873. Interred at Brompton Cemetery.

W ILLIAM ABRAHAM THOMAS, a man of men,
I n many ways a wonder to himself,
L earned in the doctrines of his Master;
L earned though self educated, he was
I n thought rare; sermonising clear;
A s a teacher instructive, as a preacher faithful,
M any the number that will call him blest.

A nd is he gone? It seems but a dream.
B efore his Maker he stands in spotless purity;
R ighteous made by Jesus, his life, his love, his all,
A nd with Him for evermore eternally secure.
H ang not the head—weep not
A s those without hope—bright shall be the
M orn that shall witness the reunion of friends.

T hen shout, brethren, shout, for surely we cause
H allelujah to God and the Lamb;
O 'er death and the grave triumphantly glorious,
M aster to meet though through trouble he come;
A nd we who survive him let it be ours so to live,
S eparate from sin dying, a like testimony leave.

W. PINNOCK.

Rebukes.

The Treasury of David. An Original Exposition of the Book of Psalms, with Illustrative Extracts, &c. By C. H. SPURGEON. Vols. I., II., III.

THE following reference to Mr. Spurgeon's valuable work on the Psalms occurs in the recently published autobiography of the late Dr. Morgan, of Belfast. [EDITOR B. M.]

"I have spent my evenings this week in reading Mr. Spurgeon's book on the first twenty-six Psalms, a large volume, consisting of his exposition of each of the Psalms, with quotations from other writers, much more lengthened than his own comments. His exposition is truly good, sound, able, elegant, new, and altogether admirable. There are many passages of the finest English

composition, pure Saxon, simple, refined and clear as crystal. They are more correct than his sermons, as might be expected, being carefully written by himself; and yet they are no less spiritual, and practical, and popular. I trust they may lead to a more careful perusal and study of this portion of the Divine Word. The accompanying notes, bulking very large in the volume, are most varied, and instructive, and interesting. This is the man who was accounted a few years ago unlearned, and not sufficiently educated for the Christian ministry. I never regarded such opinions of him otherwise than as the delusions of spiritual ignorance. I believe him to be the greatest power of any man of the present age."

A Mother in Israel; or, a Brief Memoir of Mrs. Elizabeth Chalcraft. By F. W. BOURNE. London: Bible Christian Book Room, 57, Fairbank-street, East-road.

Of all good and profitable reading, we reckon well written memoirs among the best. And this is a gem of excellent biography. The likeness opposite the title-page bespeaks at once a kind welcome. Born in Hants in 1792, she died in 1872, after a holy, happy and useful life in the hope of a glorious immortality. The memoir is well written, and interspersed with apt and telling quotations, rendering it both pleasing and edifying. We give it our cordial commendation.

PERIODICALS AND PAMPHLETS.

The Gardeners' Magazine, &c., edited by Shirley Hibberd, Esq., is worthy of all the good things we have said of it, and was never more ably conducted than now.

The Interpreter. Part 15. Mr. Spurgeon pursues the course he laid down for the execution of this handsome and unique work for family worship. It cannot fail to be very acceptable to Christian families needing such helps.

Sword and Trowel, full of good solid articles. Not quite so vivacious as it is sometimes.

Baptist Magazine is more political and ecclesiastical than usual, but still in spiritual things an average number.

Christian Armour contains several papers of a very superior order.

The Hive is the Sunday-school Teachers' cheapest and ablest help.

The Systematic Bible Teacher is deserving of a kindly reception.

The Sunday School Reformer contains many special features of excellency, and we hope will be well sustained.

The Ragged School Union Magazine is a good and faithful exponent of that sphere of Christian activity.

The Appeal is adapted for free circulation.

Priestly Confession, &c. The substance of an excellent Lecture by Rev. John Aldis, delivered at the Mechanics' Instituto, Plymouth, is clear, sound and forcible. Such lectures should be delivered in all our chief towns. (Elliot Stock, Id.)

A Plain Paper on Preaching. By the Rev. G. W. Butler, M.A. (Macintosh, 2d.) Contains a variety of useful and telling remarks. All preachers may read it with advantage.

The Baptist. Earnest, faithful and true to its vocation.

Old Jonathan ought to find favour with all earnest minded evangelical Christians.

The British Flag, filled with useful papers.

Report of the Baptist College, Regent's Park, for 1872-73. No School of the Prophets is more worthy of the support of the denomination than Regent's Park College, and we are delighted to see that they now supply five mission stations.

Biblical Museum. Part 39. (Elliot Stock.) We renew our advice to all Sunday School Teachers', to possess this invaluable commentary.

Gleanings among the Sheaves.

HEAVEN A NEW CREATION.

I do feel grateful for the pains my Jesus has taken with me. I want to love Him more and serve Him better. I want to have brighter views of an eternal state. I

dreamt the other night that I met with a man that I knew had been dead some time, and I enquired of him what kind of a place Heaven was. The answer was, "Tis a new creation," and doubtless that is what Heaven will be.—*Ann W.*

NO CHANGE OF COMPANY.

DR. PRESTON, when dying, exclaimed, "Blessed be God, though I change my place, I shall not change my company, for I have walked with God while living, and now I go to rest with God."

HAPPY TO LIVE AND DIE
IN CHRIST.

JUST before Calvin died he wrote to a friend these words, "My respiration is difficult, and I am about to breathe the last gasp, happy to live and die in Jesus Christ, who is gain to all his children in life and death." He felt what Paul felt when he said, "For me to live is Christ, and to die is gain." Is this our life? Will this be our death? No life so happy! No death so glorious as this! God grant that both may be ours.

TALKING AND HAVING.

DR. RIPPON said at the funeral of Mr. Ryland, "We talk of candour ;

he had it." This was a great eulogium. To be fair, candid, honest, straightforward, in all our transactions, and make all around feel that we are so, is to attain a God-honouring Christian character. Many talk about this virtue ; let us see that we have it.

HOW TO DO DUTY.

FIRST do the duty which lies nearest you, which you know to be a duty. Probably, your second duty will then have become clear.

KISSING THE STAKE.

MR. SAUNDERS, at the stake of Coventry, was offered a pardon if he would revoke his heresies. He replied, "I hold no heresies. I hold the doctrine of God, the blessed Gospel of Christ, and that I will never revoke." Taking the stake to which he was about to be chained, in his arms, he kissed it, saying, "Welcome the cross of Christ; welcome eternal life." The fire was then kindled, and he went in his fiery chariot to glory.

Poetry.

"IT IS I, BE NOT AFRAID."

"It is I, be not afraid," though thy head
is bound with woe,
Though thy faithless soul is trembling
and a cloud hangs o'er thee now ;
It is I, I never leave thee nor forsake
thee all the way,
Lift thine eyes, behold thy Saviour,
soon thy night shall turn to day.

"It is I, be not afraid," though thy
earthly treasure's gone,
I took it, child, that thou might'st have
a brighter, better one ;

I saw 'twould be a hindrance, on thy
path thou would'st have strayed,
So in love to thee I took it—"It is I,
be not afraid."

"It is I, be not afraid," though the
tempter bids thee fear,
Look unto me and thou art safe—I'll
shortly bring thee here ;
That where I am thou too may'st be—
thy sins on me are laid ;
I am thy Mediator, "It is I, be not
afraid."

"It is I, be not afraid," fight a little longer there
 With the world, the flesh and devil,
 thou shalt have no fighting here ;
 Thou shalt know no sin or sorrow—
 thou shalt never feel dismayed,
 Watch and pray—I'll never leave thee
 —"It is I, be not afraid."

"It is I, be not afraid," for when death
 appears to thee,
 He'll only be the messenger to bid thee
 come to me ;
 Fear not, for I am with thee through
 the valley and the shade,
 A shining host shall bear thee—"It is
 I, be not afraid."

ELIZABETH GRAVES.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

Rev. J. CUMMING BROWN, who has been for many years the respected pastor of the church at Perth, has received an invitation to Dundee.

Rev. J. Brown, Chipping Sodbury, Gloucestershire, has intimated his resignation of the pastoral charge which he has held for five years, and expects to sail with other brethren, for America, on the 21st April.

Rev. T. H. Holyoak, late of Northampton, has accepted an invitation to the pastorate of Onslow Chapel, Queen's Elm, Brompton.

Rev. J. Hillman has resigned the pastorate of the church at Barton Mills, Suffolk, having accepted the pastorate of the church at Chapel Fold, near Dewsbury.

RICKMANSWORTH, HERTS.—Rev. C. Evans having resigned the pastorate, has preached his farewell sermons, and during the evening service baptized two candidates, making a total of ten during his pastorate of fourteen months. His present address is 27, Longley-street, Blue Anchor-road, London, S.E.

EAST LONDON.—A very pleasant meeting was held in the spacious schoolroom under Bow Chapel, on Thursday evening, February 19, to welcome back the pastor, the Rev. J. H. Blake, after a severe illness, and in celebration of the completion of

his tenth year of labour in East London. Mr. Blake himself presided, and amongst the speakers were the Revs. Dr. Burns, W. A. Blake, J. S. Stanion, E. M. Erskine and J. Thomas. During the evening a purse of gold was presented, in the name of the church and congregation, to the pastor, who stated that a debt of £7,000 on the chapel had now been reduced to £3,000.

SHREWSBURY.—On Sunday, March 10, very interesting services were held in the Wyle Cop Chapel, Shrewsbury. Rev. William Satchwell having through a change of views on baptism resigned the pastorate of the Independent Church, Hartshill, Warwickshire, Mr. Satchwell, in a sermon preached to a crowded congregation, stated his reason for becoming a Baptist, and was afterwards baptized by Rev. W. Wootton, Dawley. Three other candidates "put on Christ" in baptism at the same time. In the evening Mr. Wootton preached to a numerous audience and administered the ordinance of the Lord's Supper. Mr. Satchwell has decided to accept the pressing and cordial invitation of the Wyle Cop Baptist Church to become its pastor.

Rev. E. P. Barrett, of Bromsgrove, has accepted the invitation of the church at Hereford to the pastorate.

Rev. C. Kirtland having accepted the invitation to the pastorate of the church

at Battersea Chapel, for thirty-six years under the pastoral care of the late Rev. I. M. Soule, has given notice that he will shortly vacate the office of Secretary to the British and Irish Baptist Home Mission.

The Rev. W. W. Laskey, after six years' ministry at Stroud, has accepted the invitation to the pastorate of the church at Worstead, Norfolk.

Rev. D. Wilshire, of High-street Chapel, Willingham, has accepted an invitation to the pastorate of the church at Prickwillan.

Rev. H. J. Betts, our friend and brother whom we have long known and much respected, has signified his wish to return to full pastoral work again. Our brother's health has improved, and we sincerely trust he will soon meet with a suitable sphere of labour. Mr. Betts address is Chestnut Cottage, Crescent Park, Heaton Norris, near Stockport.

PRESENTATIONS.

SHEFFIELD.—On Monday evening, March 9th, the members of the bible class in connection with Portmahon Chapel, held their second annual gathering at the house of Mr. John Greaves, president of the class. About thirty members and friends were present. After tea Mr. W. H. Hall, on behalf of the class, presented to Mr. Greaves a handsome writing desk, which had been subscribed for exclusively by the young ladies attending the class, and was intended to express the great esteem in which he is held by them. Mr. Greaves acknowledged the gift in suitable terms, and spoke of the good feeling which had always been manifested by the members to himself since the formation of the class, and the great interest which he took in their temporal and religious welfare.

Rev. F. G. Marchant, of East-hill Chapel, Wandsworth, has been presented by his church and congregation with a purse of fifty guineas, as a mark of esteem and deep Christian sympathy with him in his recent severe bereavements.

Rev. W. Morris, of Wymeswold, has

been presented with a purse containing ten pounds by his congregation and friends.

Mr. Phillips, on resigning the post of superintendent of the Rose-street Sunday-school, a branch of Bloomsbury, has been presented with a handsome marble clock.

Mr. Henry McKnight, choirmaster in Warwick-street Chapel, Leamington, was presented on the 24th of February with a purse containing five pounds, at a tea-meeting to which the choir was entertained by the congregation. Mr. McKnight has conducted the psalmody since the removal of the organ in 1870.

Rev. W. Norman, of Hatherleigh, Devon, was presented, on the 26th of February, with a purse containing eighteen pounds ten shillings, contributed by the church and congregation, in recognition of his faithful services during the eighteen years of his ministry amongst them.

Rev. George W. White and his wife were welcomed home, after their marriage, at a tea and public meeting in the Baptist chapel, Enfield-town, N., on the 23rd February. Rev. J. Stribling, Independent minister, presided, and the guests were presented with a purse of gold from the church and congregation, a handsome timepiece from Mr. E. Gibbons, jun., deacon, and his wife, a study table from the pastor's Bible-class, a set of silver teaspoons and sugar-tongs from a member of the church, and a beautiful flower-stand from the children of the Sunday-school.

BUSHEY, HERTS.—A meeting of the members of the church and congregation of the Baptist Chapel, Bushey New-town, has just been held to welcome home their newly-married pastor and his wife, Rev. W. H. and Mrs. Rolls. Mr. Barnett, one of the deacons, presided; and an address of congratulation, accompanied by a purse containing thirteen pounds ten shillings, was presented to the pastor. Mrs. Rolls was also presented, on behalf of the ladies of the church and congregation, with a dinner and tea service, &c., on behalf of the Sunday-school children with a

handsome lamp and a silver-plated toast-rack; and on behalf of the Band of Hope with a silver-plated teapot, &c.

HARLOW, ESSEX.—On Monday, the 16th, a tea-meeting, followed by an entertainment consisting of singing and reading, was held in the School-room of the Chapel, Potter-street, under the presidency of the Rev. J. Billington, pastor. In the course of the evening a purse containing four pounds ten shillings was presented to Miss Clayden as an acknowledgment of her services, presiding at the harmonium, in the devotions of the chapel.

SERVICES TO BE HOLDEN.

ILFORD.—The anniversary sermons of Ilford Chapel will (D.V.) be preached on April 3rd (Good Friday). Rev. J. Teal, Woolwich, will preach in the morning, the Rev. Jos. Fletcher, Commercial-road Chapel, in the afternoon, and the Rev. Charles Stovel, vice-president of the Baptist Union, in the evening.

RECOGNITIONS.

HARLINGTON.—The recognition services of the Rev. James Manning were held on Tuesday, March 3rd. In the afternoon, at three o'clock, Rev. W. H. Burton delivered the charge to the pastor, Rev. D. Russell to the church, Rev. A. Gliddon to the congregation. Dinner was provided at the Chapel Manse by the members of the church and congregation for the ministers and friends. A tea-meeting was held at half-past five o'clock, and in the evening a public meeting, Mr. J. Edwards presiding. Mr. T. Wild, senior deacon, stated that Mr. Manning began his labours in the first Sunday in December last, since which time thirty-seven persons had been baptized, and others added by transfer. The congregation had largely increased, and the church greatly revived. The mission-stations had also improved. Addresses were afterwards delivered by the Revs. W. Williams, A. Gliddon, W. H. Stone, A. Hill, J. Williamson, and others.

Rev. Henry Dokamoro was publicly

recognized as pastor of Water-street church, Stafford, on the 2nd of March. The Rev. W. Walters gave the charge to the pastor, and the Rev. J. Ferguson the charge to the church. At the public meeting in the evening the chair was occupied by the Rev. S. Panting, M.A., vicar of Chebsey, who expressed his belief that whatever might be the verdict of his brethren in the ministry upon his conduct in taking the chair at a meeting of his Dissenting brethren, yet he felt satisfied of this—that he was in the conscientious discharge of a Christian duty; that his conduct would commend itself to the conscience of every right-minded person of every section of the Christian Church, and what was of still greater importance, would receive the approbation of the great Head of the Church. Rev. W. Walters, of Birmingham, stated that, although he had been in the ministry for more than thirty years, he had never before been presided over at a Baptist tea-meeting by a Church clergyman.

COUNTERSLIP, NEAR BRISTOL.—On Wednesday evening, March 11th, a recognition service on the settlement of the Rev. W. R. Skerry (late of Newcastle-upon-Tyne), as pastor of the Counterslip Baptist Chapel, in the place of the Rev. R. P. Macmaster, took place. The proceedings commenced with tea, at which over 700 were present, and at the subsequent meeting the chair was occupied by Mr. G. H. Leonard, who was supported by the Revs. T. W. Handford (of London), H. Norris, W. R. Skerry, J. Penny, U. R. Thomas, J. James, R. Glover, Adams, and Baxter; Messrs. W. Pearce, S. B. Wearing, E. Gay, B. T. Gough, &c. Mr. Wearing (deacon) read an address, in which the eleven years' pastorate of the Rev. R. P. Macmaster in that place of worship was alluded to, and also his departure in January, 1873, to another sphere of labour. Since he had left no dissensions had arisen. They had waited patiently until by a unanimous voice they chose Mr. Skerry, who commences his labour with promise.

LLANIDLO, RADNORSHIRE.—Rev. W. Jenkins was publicly recognized as

pastor of the church at Llandilo and Painscastle, on Wednesday, February 11th, 1874. The service was held at Marial, Llandilo. Rev. J. Nicholas asked the questions to the minister, and offered prayer. Rev. J. Jones gave the charge to the minister. Rev. G. H. Llewellyn addressed the church. Rev. H. Howel and J. Phillips took part in the service.

NEW CHAPELS.

WOOLWICH.—The Baptist Chapel in Charles-street (for several years occupied by the Primitive Methodists) has been taken by the Elm-grove Baptist Church, which has for some time past been meeting in the Alexandra Hall in the town. After cleaning, repairs, and decorations, the chapel was opened on Sunday, March 1, when sermons were preached by the pastor, the Rev. Jas. Smith, of the Metropolitan Tabernacle College. In connection with the opening services a special meeting was held on Thursday, March 5, when the baptism, which long had lain unused, was reopened, and in presence of a crowded congregation, eleven friends were immersed by the pastor on their profession of faith.

The church meeting in Westgate chapel, Bradford, have taken the Good Templars' Hall, Girlington, for public worship, in order to meet the wants of this rapidly increasing neighbourhood. It was opened on February the 12th by the Rev. J. P. Chown, and on the following Sunday, two sermons were preached by the Rev. H. Dowson, President of the Baptist College, Manchester. In future, services will be conducted alternately by the Revs. W. H. Ibberson and James Denn, the pastors of the church at Westgate.

MISCELLANEOUS.

LAKE ROAD CHAPEL, PORTSMOUTH.
—The annual Tea and Public Meeting in connection with the Sunday-school, was held on Tuesday evening, Feb. 24th. The pastor, T. W. Medhurst, presided, and the Revs. R. Y. Roberts, H. C. Arkell, and W. Griggs, gave

addresses. The Band of Hope choir, under the leadership of Mr. W. E. Green, sang several pieces. The finance account of the school for the past year amounted to £79 13s. 7d.; and the Pastor's Bible Class to £58 10s. 11d., making a total of £138 4s. 6d. The statistics of the school showed 1,065 scholars on the rolls, with an average attendance of 772. The names of 248 scholars were entered during the year. The Sunday-school Library contains 292 volumes, and the Pastor's Bible Class Library 150 volumes, making a total of 442 books. Number of teachers, 47. The Band of Hope and Temperance Society has a membership of 2,145, and the Youths' Temperance Institute, formed August 29th, a membership of 76, composed of lads of the age of fourteen years and upwards.

BUSHEY NEW TOWN, HERTS.—The annual meeting for the distribution of prizes to the children connected with the Paddock-road School was held on Wednesday, Feb. 11. The chapel was crowded with parents and children. Rev. W. H. Rolls, pastor of the church, presided; and Mr. E. Barnett, secretary of the school, exhibited a number of dissolving views. It appears that during the year sixty scholars have been added to the school, six from the school have joined the church after baptism, and the children's contributions amounted to £6 10s., which was divided between the Baptist Missionary Society and the Stockwell Orphanage.

LUTON.—On March 3, a tea meeting was held in the schoolroom of Park-street Baptist Chapel, followed by a public meeting, when the Rev. W. Genders occupied the chair. Addresses were given by the Revs. H. W. Taylor, of Markyet-streate; T. Cardwell, of Ampthill; A. Walker, of Houghton Regis; A. C. Gray, J. Tuckwell, and Mr. George Hunt, of Luton. The trays being given by the church and congregation, the clear proceeds of tea and donations amounted to £20 14s., which goes towards the chapel improvement fund.

An appeal has been issued on behalf of the projected Bunyan Memorial

Chapel at Elstow, and this is accompanied with a pretty engraving of the handsome structure it is proposed to build. The Rev. John Brown, B.A., of Bunyan Church, Bedford, says that surprise has often been expressed by visitors from all parts of the world that some worthy building has not been erected as a Nonconformist place of worship in Bunyan's native village. The resources of the Bedford Church have for some years past been taxed to the uttermost in other directions, and the work could not be undertaken by them. But the need is urgent now. There is a good village congregation and Sunday-school, to which preachers and teachers come from Bedford, and there is every prospect of usefulness if any adequate building can be provided. The Rev. C. H. Spurgeon says, "Of course there ought to be a good Baptist Chapel in Elstow;" and he contributes £5 to the fund.

THE *Senatus* of Granville College, Tennessee, U.S., has conferred the degree of LL.D. on the Rev. Samuel Cowdy, minister of Arthur-street Chapel, Camberwell, author of *Heavenward Ho!* and other works.

THE BAPTISM OF CHRIST IN JORDAN.

PAINTED BY E. GOODWYN LEWIS.

THE want of a really good picture, at once a work of art and a true rendering of this great historical fact, has long been felt by Baptists; who, however much they may have appreciated their artistic qualities, have been unable to believe in those numerous paintings which represent the Fore-runner pouring a few drops of water upon the head of our blessed Lord.

Happily, we have lately had the pleasure of seeing an almost completed picture of this subject, which merits the attention not only of the Denomination but of the public at large.

The idea of this work was first suggested by the controversy which took

place, now many years ago, between the Rev. Dr. Halley and Rev. Charles Stovel, in which Mr. Lewis was so keenly interested that he then resolved to paint a picture, at some future time, that should be what he conceived a literal interpretation of the inspired record of the Baptism of Christ.

But it was not until about two years since that the long-cherished design was attempted. And many and great have been the technical difficulties which have had to be overcome before the present satisfactory result could be attained.

Facing the picture, the spectator sees the Jordan full in front of him; it recedes into the distance, winding along at the base of the barren and precipitous mountains in the background, whose soft purple tones throw into harmonious relief the richer colouring of the picturesquely-wooded banks of the foreground, alive with the many-tinted and motley crowd of "dwellers in all the regions round about," as well as phylacteried Scribes and Pharisees from Jerusalem, and foreign legionaries from Rome.

In the centre of the picture, and nearly in the centre of the fordable stream, are the two all-important figures. The Baptist is in the act of raising from the water the Saviour who has just immersed, and the deep reverence of his whole attitude expresses, "I have need to be baptized of Thee."

The face of Christ, fair and gentle, but full of intellect and devotion, is upturned naturally, and without any so-called "religious" effect, and a beam of white light descends upon Him from heaven. It is impossible to look at this picture without feeling that it must very much resemble the actual scene the Evangelists describe. The details are full of interest, and amply repay a careful study; while the whole is pervaded by an intense though simple Christianity.

The picture is on view at the studio, 43, Fitzroy-street, Fitzroy-square.

BAPTISMS.

Abertillery.—March 1, at the English Chapel, by L. Jones.

Alloa.—March 1, Three, by James Scott.

Belfast.—Feb. 19, by G. W. Cross, at Regent-street Church, Two; February 26, Two; March 5, Two. March 10, One.

Barnsley.—March 1, Five, by W. B. Osler.

Barrow-in-Furness.—February 25, at Abbey-road Chapel, Seven, by James Hughes.

Bassaleg, Monmouthshire.—March 15, at Bethel Chapel, Six, by J. Morgan.

Bassaleg.—March 8, at Bethesda Chapel, Eighteen, by J. Thomas.

Beaufort.—February —, at Siloam English Chapel, Three, by T. Mackdonel.

Blaenavon.—March 15, at the English Chapel, Seven, by W. Rees.

Bole Moors, Yorkshire.—March 8, Six, by H. W. Holmes.

Brabourne, Kent.—February 22, Five, by J. W. Comfort.

Bradford.—February 22, at Trinity Chapel, Seven, by John Russell.

Brynbo, Denbighshire.—March 8, Three, by J. Davies.

Bushey, Herts.—February 26, Two, by W. H. Rolls.

Carlton, Beds.—Feb. 22, Two, by John Jull.

Carnarvon.—March 1, at Caersalem Chapel, Two, by R. Ellis.

Carmarthen.—March 2, at the English Church, One, by E. Thomas.

Cloughfold, Lancashire.—Feb. 22, Seven, by Abel J. Parry.

Coalville.—February 22nd, Five, by C. T. Johnson.

Cumdraw, Glam.—March 8, Five, by Joseph Evans.

Deal.—February 25, Four, by N. Dobson.

Dawley, Salop.—March 1, Four, by W. Wootton.

East Itley Chapel, February 25th, Two, by W. H. Elliott.

Ebbw Vale.—March 1, at Zion English Chapel, Ten, by W. Davis.

Ebbw Vale.—February 22nd, Two, at Brynhy-fryd Chapel, by D. Oliver Edwards.

Finchley (North End).—Dec. 22nd, Three. February 26, One, by J. Chadwick.

Glasbury, Breconshire.—February 22, Two, by D. Howell.

Glasgow.—March 15, at Blackfriars-street Church, Thirteen, by H. Phillips, B.A.

Goetre, Pontypool.—March 15, Three, by J. Thomas, for I. Richards.

Gorton, near Manchester.—March 1, at Willington, Three, by W. B. Vasey.

Great Grimsby.—February 26, at Upper Burgess-street Chapel, Eight, by E. Lauderdale.

Hamsterley.—March 15, Eleven, by J. P. Boel.

Harrington, W.—February 26, Seventeen, by J. Manning.

Hucknall Folkard.—February 11, Nine; March 8, Ten, by J. T. Almy.

Hucknall Folkard.—March 4, Six, by J. T. Almy.

Kilmarnock.—March 7, One, by John Johnston.

Kirkby-in-Ashfield, near Mansfield.—March —, Ten, by W. Scotchorn.

Liverpool.—February 22, at Soho-street Chapel, Four, by E. Walter.

Llathdu.—March 8, a branch of the Church of Mayeserhelem, Radnorshire, Three, by D. D. Vies.

Llanilltyd Farche.—March 1, at Salem Chapel, Two, by Hugh Williams.

Lochee Scotland.—February —, Five; and on March 1, Five, by Thos. D. Cameron.

Manchester.—March 15, at Moss Side, Seven by R. Cheney.

Mansfield.—March 4, Eight, by J. Parks, for the pastor. H. Marsden.

Marloes, Milford Haven.—March 8, Two, by Benjamin James.

Marloes, Milford Haven.—February 22, Two, by J. M. Powell.

Melton Mowbray.—March 8, Three, by J. Tansley.

Metropolitan District.—

Barking-road, E.—February 22, at Zion Chapel, Two, by R. H. Gillespie.

East London Tabernacle.—February 26, Twenty-two, by A. G. Brown.

John-street, Edgware-road.—March 22, Two, by J. O. Fellowes.

Metropolitan Tabernacle.—February 26th, Twenty-two, by J. A. Spurgeon.

St. John's Wood.—February 19, at Abbey-road Chapel, Ten, by W. Stott.

Milford Haven.—March 15, One, by B. James, owing to the illness of the pastor, J. Jones.

Milwood.—March 1, One, by H. Briggs.

Moriah Risca.—February 22, Eight, by Thomas Thomas.

Morley.—March 3, Nine, by J. Wolfenden.

Nottingham.—March 3, at Prospect-place Chapel, One, by A. Britain.

Neuthorpe, Derbyshire.—March 15, Eleven, by W. Smith.

North Shields.—March 1, Four, by T. Pipe.

Oswaldtwistle.—February 22, Fourteen, by John Naylor.

Pembrey.—February 22, at the Tabernacle, Seven, by W. E. Watkins.

Porth, Glam.—Feb. 22, at the English Church, Three, by J. Williams, pastor of Salem Welsh Chapel.

Preston.—February 22, at Fishergate Chapel, Six, by Edward Walters.

Ruunds, Northamptonshire.—February 9, Seven, by J. Pearce.

Risca.—March 1, at the English Chapel, Seven, by Thomas Thomas.

Ross.—February 22, at Broad-street Chapel, Six, by J. Smalley.

Salford.—February 22, Two, by D. Rhys Jenkins.

Sheerness-on-Sea.—February 25, Four, by J. R. Hadler.

Stafford.—August 31, One; November 9, Four; November 23, Three; November 24, One; February 8th, Four, by Henry Dolermore.

Stoke-on-Trent.—Feb. 11, Two, by W. March.

Sunderland.—March 8, at Sans-street Church, One, by J. C. Roger.

Theford.—February 22, Two, by G. Monk.

Vale, near Todmorden.—February 8, Sixteen, by W. Chapman.

Wantage.—February 22, Two, by S. A. Swain

Wellington, Somerset.—March 13, at South-street Chapel, Eleven, by G. W. Humphreys, B.A. (three from the Sunday-school).
 Willenhall.—February 22, at Lichfield-street Chapel, Six, by W. M. Thomas.
 Wisbeach.—March 1, at Upper Hill-street Chapel, Twelve, by J. Cockett.
 Woolwich.—March 5, at Charles-street Chapel, Eleven, by Jas. Smith.

RECENT DEATHS.

EAST DERHAM.—A heavy loss has been sustained by the Church at East Derham, Norfolk, in the death of Mr. PERFITT, the senior deacon. Mr. Perfitt had been an earnest worker in the Church, first as superintendent of the Sunday-school, and then as deacon, and as an occasional preacher his services were in constant request in the villages round. The pastor, Rev. W. Freeman, in preaching a funeral sermon, remarked that their lamented brother was known by all as a man who 'walked with Jesus.'

At Upper Trasnant, Pontypool, on Lord's-day, 8th March, one of our

deacons, Mr. SETH JENKINS. While on his way to Chapel, he was taken ill in a fit of apoplexy, and although medical aid was soon at hand, he entered his rest, in the seventy-second year of his age.

RECENTLY, another of our aged deacons, Mr. W. HARRIS, has been called away through an accident in the mines. He also had been a useful and active member, and served the office of deacon for several years.

RECENTLY, two others of our aged brethren (both of whom were members of the above chapel), Mr. W. REED and Mr. E. JONES, have taken their departure to that

“Land of pure delight,
 Where saints immortal reign,
 Where infinite day excludes the night,
 And pleasures banish pain.”

“Oh, where is death not to be found;
 He's on the seas,
 On land and under ground;
 This teaches us prepared to be
 In time for death
 And for eternity.”

A FELLOW MEMBER.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from February 17th to March 18th, 1874.

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. A. Searle	1	0	0	Mr. H. Eastman	1	0	0	Mrs. Bagg'ster	1	0	0
Mr. Walmaley, per				H. M.	2	0	0	Mr. J. Early	0	10	0
Rev. J. L. Keys	1	1	0	Miss Bullock	1	1	0	Collection at Sloane-			
Mr. M. Tutton	5	0	0	Mr. E. Ingle	0	7	0	square Chapel, per			
W. S.	0	1	0	A Thursday Night				Mr. Minns	7	8	0
Mr. W. C. Sutherland	0	10	0	Hearer	5	0	0	Weekly Offerings at			
Barrow	8	0	0	A Thankoffering	0	8	0	Metropolitan Ta-			
The Misses Drausfield	4	4	0	Mrs. Corke	0	2	6	bernacle—Feb. 22	38	1	6
Miss Barnes	1	1	0	Reader of <i>Sword and</i>				" " " " " " "	1	30	2
J. G. D.	0	10	0	<i>Trowel</i> —J. H.	0	5	0	" " " " " " "	8	32	2
A Working Man	0	5	0	Mrs. Maskell	1	0	0	" " " " " " "	15	36	0
Mr. D. G. Patterson...	0	5	0	Mrs. Knight	0	16	11				
Mr. J. Smith	10	0	0	Mr. Evans... ..	0	10	6				
											£179
											12
											11

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

A SOLEMN EMBASSY.

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

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—2 CORINTHIANS v. 20.

THERE has long been war between man and his Maker. Our federal head Adam, threw down the gauntlet in the garden of Eden. The trumpet was heard to ring through the glades of Paradise, the trumpet which broke the silence of peace and disturbed the song of praise. From that day forward until now, there has been no truce, no treaty between God and man by nature. Man has been at variance with God. His heart has been enmity towards God. He would not be reconciled to God. Never in the heart of any natural man, unless Divine grace has put it there, has a desire to re-establish peace been felt or entertained. If any of you long to be at peace with your Maker, it is because His spirit has made you long for it. Left to yourselves you would go from conflict to conflict, from struggle to struggle, and perpetuate the encounter, till it ended in your eternal destruction. But though man will not make terms with God, nor sue for peace at his hands God shows his unwillingness any longer to be at war with man. That he anxiously desires man to be reconciled unto Him, He proves, by taking the first step. He, Himself, sends His ambassadors. He does not invite them from the other party—that were grace—but He sends ambassadors, and He commands those ambassadors to be very earnest, and to plead with men, to pray them, to beseech them that they would be reconciled to God. I take this to be a sure pledge that there is love in the heart of God. Why, at the very announcement of these tidings, the rebellious sinner's ears should be opened! It were enough to make him say, "I will hearken diligently; I will hear what God the Lord shall speak, for if it be true that He takes the first step towards me, and that He is willing to make up this deadly quarrel, God forbid that I should turn away; I will even now hear and attend to all that God shall speak to my soul. May He bless the message to you, that you may be reconciled to Him without a moment's delay. John Bunyan puts it plainly enough. If a certain king be besieging a town, and he sends out the herald with a trumpet to threaten the inhabitants that if they do not give up the town, he will hang every man of them, then straightway they come to the walls and give him back a reviling answer; they swear that they will fight it out, and will never surrender to such a tyrant. But if he sends an embassage with a white flag to tell them that if they will but surrender and yield to their lawful king, he will pardon every one of them, even the very vilest of them will relent." Then, saith honest John, "do they not come trembling over the walls, and throw their gates wide open to receive their gracious monarch." Would that such a result might be accomplished to-night! While I speak of the great grace of this Prince of Peace, who now sends His ambassadors to the rebellious, may some rebel say, "Then I will be at peace with Him; I will hold out no

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longer. Such irresistible a love as this has dissolved my heart, resolved my choice, and constrained my allegiance.

Well now, let us speak awhile of *the Ambassadors*,—*the Commission* with which they are entrusted,—*the duty* they have to discharge,—and close with a question—*What then?*

1. First, then, we have to speak of Ambassadors. Welcome messengers are they!

All nations, with one accord, have agreed to honour ambassadors. Strange then that all nations and all people should have conspired to dishonour the ambassadors of God! Which of God's ambassadors in the olden time was not persecuted, rejected, or slain? Were they not stoned, beheaded, sawn asunder. How continually they were maltreated, and made to wander about in sheep-skins and goat-skins, though of them the world was not worthy! But there have been some men to whom the ambassadors of God have always been welcome. The men whom God had ordained to clerical life. Those on whose behalf, from before all worlds, He had made an effectual covenant of peace. From them the ambassadors get a hearty welcome. Standing here to preach as an ambassador, I shall get but little attention from some of my audience. The proclamation of mercy will sound common-place to many. They will turn on their heel and say, there is nothing in it. But mark you, the ambassador of God will be very welcome to some of you, who have bitterly felt your estrangement, to some whose hearts are prepared by a sense of ruin for the good tidings of redemption; to some in whom the secret mystery of predestination begins to work by the overt energy of effectual calling. These shall find their souls greatly but surely drawn to hail the proclamation of mercy that shall be made, and they will say, "How beautiful upon the mountains are the feet of them that bring glad tidings of peace, that publish salvation!"

Ambassadors are always specially welcome to a people who are engaged in a war which is beyond their strength, when their resources are exhausted, and the peril of defeat is imminent. If some tiny little principality has ventured to rebel against a great empire, when it is absolutely certain that its villages will be consumed, its provinces ravaged, and that all its power will be crushed, ambassadors are pretty sure to receive a cordial welcome. Ah, man! thou hast bid defiance to the King of Heaven, whose power is irresistible; by whom rocks are thrown down; whose voice breaketh the cedars of Lebanon; whose hand controlleth the great deep sea. He it is who bindeth the clouds with a cord, and girdleth the earth with a belt! Angels that excel in strength cannot stand against him. From the lofty battlements of heaven he hurled down Satan, the great archangel, and the mighty host of rebellious morning stars! How canst thou stand against Him; shall the stubble contend with the fire? Shall the potter's vessel resist the rod of iron? What art thou but a moth easily crushed beneath His finger! The breath is in thy nostrils, and that is not thine own; how then canst thou, poor mortal, contend with Him who only hath immortality. With a puff of His mouth He can drive thee away like chaff. Thou art broken more rapidly than a sear leaf by the wind! How canst thou venture to be at war with one who has heaven and earth at His command, who holds the keys of hell and of death, and who has Tophet as His source of ammunition against thee? Listen to His thunders, and let thy blood curdle! Let His lightning flash, and how art thou amazed! How then canst thou

stand against the greatness of His power, or endure the terror of His wrath. Happy for thee that terms of peace are proclaimed in your ears. God is willing to cease the warfare; He would not have thee be His adversary. Wilt thou not gladly accept what He proposeth to thee? Never, surely, was war more charged with disaster than that into which thou hast madly rushed.

An ambassador is always welcome when the people have begun to feel the victorious force of the king. Yonder province has already yielded. Certain cities have been taken by the sword and given up to be sacked. Now the poor miserable inhabitants are glad enough to get peace. They dread the foot of the conqueror now that they have felt its weight. Doubtless there are some here present who have known the power of God in their conscience. Perhaps He has scared you with visions and frightened you with dreams. Though it be but the voice of a man that you heard, yet the law has been very terrible to you, and now you find no pleasure in your pleasure; no joy in your joys. God has begun to break your bones with conviction; He has made you feel that sin is a bitter thing; He has made you drunken with wormwood, and broken your teeth with gravel stones. He has brought you down as the fool in the hundred and seventh Psalm, by affliction and by labour, and you are crying out in anguish, "God be merciful to me a sinner!" Ay, doubtless, you that have once felt the weight of God's hand upon your conscience, will rejoice to hear that there is an embassy of peace sent to you.

An ambassador is likewise always welcome to those who are labouring under a fear of total and speedy destruction. If none of you are in that plight, I remember when I was, when I thought every day it was a marvel of mercies that I was kept alive, and wondered as I woke at morn that I was not lifting up my eyes with Dives in hell. Everything about Christ was precious to me then! I think I would have stood in the most crowded chapel, nor would I have been weary had I sat upon the hardest seat; no length of service would have wearied me, might I but have had an inkling that God would peradventure have mercy upon my soul. My eyes were full of tears. My soul was faint with watching, and I would have kissed the feet of any man who would have told me the way of salvation. But, alas, it seemed as if no man cared for my soul, till at last God blessed an humble instrument to give light to His poor dark child. Hence, I know that the news of mercy will be exceedingly welcome to you who stand upon the jaws of hell, fearing that the gates will soon be bolted upon you, and that you will be for ever lost. You will be ready to cry like our Methodist friends, "Hallelujah! Glory! Hallelujah! Bless the Lord!" whilst you hear that God still sends an embassy of peace to your soul.

Most acceptable, too, is a messenger of peace if the people know that he brings no hard terms. When a certain king sent to the inhabitants of a town that he would make peace with them provided he put out their right eyes and cut off their right hands, I am sure the tidings must have caused the utmost consternation, and the ambassador could not be very popular. But there are no hard terms in the Gospel. In fact, there are no terms, no conditions at all. It is an unconditional peace which, God makes with men. It is a Gospel which asks nothing of men, but gives them everything. The Lord saith: "My oxen and my fatlings are

killed; all things are ready, come ye to the supper." There is nothing for man to get ready; all things are prepared. The terms—if I must use a word I do not like—are simple and easy. "Believe, and live;" not "Do, and live;" not "Feel this and live; but simply, "Believe and live." With what joy should a rebellious sinner hear the voice of the ambassador who brings no hard conditions from God.

And should not the fame of the King increase the zest with which the embassy is received? Comes it not from Him who cannot lie! No temporary peace is proposed that may presently be broken, but a peace that shall stand fast for ever and ever. No temporary armistice, no brief interlude between the deeds of battle do we herald. Peace; eternal, unbroken peace; peace that shall endure in life and outlive death, peace which shall endure throughout eternity, we testify and make known to you.

This peace is proclaimed to all men. It is proclaimed without exception; "Whosoever believeth in the Lord Jesus Christ shall be saved." None are excluded hence but those who do themselves exclude. Such an ambassador bringing such a message must surely be a welcome messenger from his God.

II. What now is the commission of peace which God has entrusted us to proclaim? The words are concise, the sense is transparent. "To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Let us open the commission. It lies in a nutshell. "Thus saith the Lord of Hosts, As I live, saith the Lord, I have no pleasure in the death of him that dieth, but had rather that he should turn unto me and live." "Come now, let us reason together, saith the Lord; though your sins be as scarlet they shall be as wool, though they be red like crimson they shall be whiter than snow." Our commission begins with the announcement that God is love, that He is full of pity and compassion, that He is desirous to receive His creature back, that He willeth to forgive, and that He electeth, if it be consistent with the high attribute of His justice, to accept even the most rebellious, and to put them amongst His children. Our commission goes on to disclose the manner as well as the motive of mercy. Inasmuch as God is love He, in order to remove all difficulties in the way of pardoning rebels, has been pleased to give His only begotten Son that He might stand in the room, place, and stead of those whom God has chosen; their sins He engaged to take; to carry their sorrows, and to make such an atonement on their behalf. Thus the justice of God should be satisfied, and His love flow over to the human race. We declare, therefore, that God has given Christ, and He has made it a faithful saying, and worthy of all acceptation, that He came into the world to save sinners, even the very chief. Christ the Son of God has become man. Cheerfully and willingly He took upon Himself our nature; veiled the form of Deity in a humble garb of clay; was born of the Virgin Mary, lived a life of holiness, and died a death of sacrifice. Through this marvellous death of the Man, the God, Christ Jesus, God is at peace with His people. The peace is made already, for He is our peace. God is at peace with every man for whom Jesus died. Jesus Christ stood in the room, place, and stead of His chosen people. Christ was punished for their sins. Justice cannot punish twice for one offence. Christ, the substitute, being punished, the sinner cannot be amenable for his own offences. Those

for whom Jesus died go free. The proclamation is that God is willing to be reconciled, that He is reconciled. It is an announcement, not that you may have peace merely, but that peace is made with God by Jesus Christ for you—full peace, without condition, not half-made, but wholly made; the penalty being completely paid to the last doit, and the sacrifice completely slaughtered till the last drop of blood had expiated the last offence. But the proclamation needs something more to give us any satisfaction. Are there any tidings in it for you and me? Well, our message goes on to announce that whosoever in the wide world will come to Jesus Christ, and commit His cause to Him as Redeemer, Saviour, and Friend, shall forthwith be at peace with God, receive full pardon for all offences, and be welcomed as a favourite of the Most High. He shall know that for him Jesus Christ did die in his stead, and as surety did stand for him when He appeared before God. From condemnation he is therefore free, of salvation he is therefore sure. This proclamation, I say, is to be made universally. Though every man will not be blessed by it, the preacher cannot discriminate between those who must and those who will not inherit the blessing. Though only some will accept it, the preacher is not warranted in showing any partiality. It is the Holy Spirit's work to impress the Word on the conscience, and to arouse the conscience by the Word. As for us, we are willing enough to turn our face to the north or to the south, to the east or to the west. Gladly would we proclaim it to the red man who hunts the savannahs of America, to the swarthy man who never heard the name of Christ before, or to the white man who has often heard but never heeded it. The same message, that God has accepted Christ as a substitute for every man that will believe in Christ, and that whosoever trusts Christ to save him is in that moment saved, will suffice for all. Yea, we would tell them that before the sinner does trust Christ he is reconciled unto God by His death, because the atonement which He offered had been accepted, and there was peace forestalled between God and that sinner. What a message I have to present! What a proclamation I have to make! Nothing is necessary on your part: God expects nothing of you to merit His esteem, or to enhance the value of His gift. If repentance be indispensable, He is prepared to give it to you. If a tender heart be needed, He is ready to give you a heart of flesh. If you feel that you have a heart of stone, He has engaged to take it away. Does your guilt oppress you, He says,—“I will sprinkle clean water, water of pure fountains, upon them, and they shall be cleansed from all their filthiness, and from all their uncleanness will I save them.” Know all men that there is no exception made. When Charles II. came back to England there was an amnesty, except for certain persons, and these were mentioned by name—Hugh Peters and others were proscribed; but there is no exception here. I find not any traitors singled out and denounced by name. I have to proclaim an indemnity of such universal import that it is indiscriminate, “Whosoever believeth on Him shall never perish, but shall have everlasting life.” Moreover, there is no exception made in my commission to any form of sin—unless it be the sin against the Holy Ghost—which carries its own evidence as well as its consequence. Those to whom I now speak, if they feel any drawings of heart towards God have not committed that mortal crime. Murder, theft, forgery, felony, fornication, adultery, and covetousness, which is idolatry—black and

hideous as is the catalogue—here is pardon for the whole. Ransack the kennels, however filthy; rake the slums, however odious; drag out the abominations of the age, however degrading; here is pardon not only possible, probable, but positive. Bring a man here who has stained himself crimson all over with every sort of infamy, though it be not the lapse of an hour but the habit of a life, yet God is still able to forgive. Jesus Christ is able to save to the uttermost them that come unto God by Him.

I do not know whether you find it very good to hear the proclamation, but I do know that I feel it most gratifying to utter it. Thrice happy am I to have such an announcement to make to rebels. Unwonted hearers, listen to my voice. By what strange chance have you reckless, heedless, unconverted souls mingled with this throng of worshippers? Not often do you darken the floor of a place of worship. You hardly know how you were led to come in hither. To what depths of sin you have run, to what extremities of iniquity you have gone! You marvel to find yourself in the company of God's people. But since you are here, give heed to the message: "Thus saith the Lord, I have blotted out like a cloud thine iniquities, and like a thick cloud thy sins. Return unto Me, for I am married unto thee. I have given My blood to redeem thee. Return, O wandering child of man; return, return, and I will have mercy upon thee, for I am God and not man."

III. Having thus opened my commission, I will endeavour to perform a very solemn duty. My text supplies me with a warrant. It says:—"As though God did beseech you by us we pray you in Christ's stead, be ye reconciled unto God." Then it seems we have not merely to read our commission, but we have to beseech you to accept it. Why should we beseech you? Is it not because you are rational creatures, not automata, men not machines. A machine might be compelled to perform functions without persuasion, but the Spirit of God often acts upon the heart of man by the sound arguments and affectionate entreaties of His servants whom He commissions. We are to beseech you because your hearts are so hard that you are prone to defy God's power, and resist His grace. Therefore we pray you to put down your weapons. We are to beseech you because you are unbelieving, and will not credit the tidings. You say it is too good to be true that God will have mercy on such as you are. Therefore we are to put our hand on you, to go down on our knees to you, and to beseech you not to put away this blessed embassy. We are to beseech you because you are so proud and self-satisfied that you will sooner follow your own righteousness and cling to your own works, than accept a peace already and freely proffered to you. We are to beseech you because you are careless. You give little heed to what is spoken: You will go your way and forget all our proclamations; therefore are we to press you urgently, instantly, importunately, and to beseech you as when a mother pleadeth for her child's life, as when a condemned criminal beseeches the judge to have pity on him, so are we to beseech you. I think I never feel so conscious of my own weakness as when I have to ply you thus with exhortations. Oh, there have been a few times in my ministry when I could with flowing eyes beseech you to be reconciled to God, but these dry eyes of mine are not so often fountains of tears as I could wish. We need such an one as Richard Baxter to dilate upon this last part of the text. Perhaps we could handle the former part better than he, but he could handle this last far better than we.

can. Oh, how he would have summoned you by the terrible reality of things to come! With what glaring eyes and seething words he would say, "Oh, men! turn ye, turn ye, why will ye die? By the need of a Saviour you will feel in the pangs of parting life, when the pulsings shall be few and feeble, till with a gasp you shall expire; by the resurrection when you will wake up, if not in His likeness, to everlasting shame and contempt; by the judgment-seat, where your sins shall be published, and you shall be called to account for the deeds done in the body; by the dread decree which casteth into the pit for ever those that repent not; by the heaven you will lose, and by the hell into which you will fall; by eternity, that dread eternity whose years never waste; by the wrath to come, the burning indignation of which shall never cool; by the immortality of your own souls, by the perils you now run, by the promises you despise, by the provocations you multiply, by the penalties you accumulate, we do beseech you to be reconciled to God." Fly to Jesus. Call upon His name. Trust Him; His word; His work; His goodness and His grace. This is the way of reconciliation. Bow the knee and kiss the Son. We do conjure you to do so. Acquaint yourselves now with God and be at peace with Him. My text hangs like a crushing weight upon my soul at this moment. It is awful in its grandeur, and it is majestically full of divine love. I must read the words again in your hearing. Oh, that the sense might break on your understanding! We are to beseech you as though God did beseech you, and we are to do it in Christ's stead. You see God speaks when His ambassadors speak. I wonder, oh! I wonder, whether I have brain enough to compass the thought of how God would beseech you to be reconciled! 'Tis the Father's own self-pleading with his prodigal son. Can you imagine the father in the parable going after his son, and finding him in rags feeding swine? Can you conceive him saying "My son, my dear son, come back! come back and I will forgive you all!" You think you hear that son saying to his father, "Get you gone, I will not hear of it," till his father says,— "My dear son, why will you prefer the company of swine to your father's house? Why will you wear rags when you might be clothed in the best robe? Why will you starve in a far off country when my house shall be full of feasting on your return?" What if that son should utter some indignant word, and tell his father to his face he never would go back. Oh! I think I see the venerable, loving man falling on his son's neck and kissing him, in his filth just as he is, (for "the great love wherewith He loved us when we were dead in trespasses and sins!")—and He says to the rebel that insults Him and resents His tenderness—"My dear son, you must come back; I must have you; I cannot be without you. I must have you; come back!" In such a style we ought to plead with men. Ah then, I cannot plead with you as I would. As though God Himself, your offended Maker, came to you now as He did to Adam in the cool of the day, and said to you—"Oh! return to me, for I have loved thee with an everlasting love," even so, as though God spoke, would I woo you, ye chiefest sinners, to return to Him. You know, dear friends, that the great God did send another ambassador, and that great ambassador was Christ. Now the apostle says that we, the ministers, are ambassadors for Christ in Christ's stead. Christ is no more an ambassador; He has gone to heaven; we stand in His stead to the sons of men, not to make peace, but to proclaim it. What! am I then to speak in Christ's stead! But how can I

picture my Lord Jesus standing here? Alas, my imagination is not equal to the task. Would that I had sympathy enough with Him to put myself in His case so as to use His words. Methinks I see Him looking at this great throng as once He looked at the inhabitants of Jerusalem. He turns His head round to these galleries, and about on yonder aisles, and at last He bursts into a flood of tears, saying—"How often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not." He is choked with tears, and when He has paused a moment, He cries—"Come unto me all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls; a bruised reed I will not break, nor quench the smoking flax." Again; I think I see Him, as He looks at you again, and when He observes some hearts so obdurate and hard that they will not melt, He unwraps His mantle, and exclaims—"See here." Do you mark the gash in His side? As He lifts his hands and shows the nail-prints, and points downward to His pierced feet, He says—"By these, my wounds, which I endured when suffering for you, O my people, return unto me; come bow at my feet, and take the peace which I have wrought out for you. Oh! be not faithless but believing! Doubt no longer! God is reconciled! Tremble no more! Peace is established. Toil no more at the works of the law, cling not to your own doings. Cease to consult your feelings. It is finished. When I bowed my head upon the tree, I finished all for you. Take salvation: take it now! Come to me; come now to me just as you are." Alas, this is but a poor representation of my Lord and master. I could wish myself laid among the clods of the valley, sleeping in my grave, rather than that I should be so poor an ambassador. But, Lord, wherefore didst Thou choose Thy servant, and why givest Thou this people still to hear his voice, if Thou wilt not more mightily enable him to plead with men. I have no more words, oh, let these tears plead with you. I feel that I could freely give my life if it would avail for the saving of your souls. Fain would I meet a martyr's death, if you would be persuaded thereby to come to Christ for life. But oh, sinners, no pleading of mine will ever prevail if the pleading of Christ prove ineffectual with you. To each one of you, a distinct proclamation of salvation is addressed. Whosoever among you will believe that Christ died, and that He is able to save you, and will trust your soul upon what He did, shall be saved. Oh! why reject Him? He will not hurt or harm you. Do lay hold of this good hope, for your time is short! Death is hastening on; eternity is near! Do lay hold of it, for hell is hot, the flames thereof are terrible! Lay hold of it, for heaven is bright, and the harps of angels are sweet beyond compare! Lay hold of it! It shall make your heart glad on earth, it shall charm away your fears and remove your griefs! Lay hold of it! It shall bear you through Jordan's billows, and land you safe on Canaan's side. Oh, by the love of the Father, by the blood of Jesus, by the love of the Spirit, I beseech you, sinner, believe and live! By the cross and the five wounds, by the agony and bloody sweat, by the resurrection and by the ascension, sinner, believe and live! By every argument that would touch your nature, by every motive that can sway your reason or stir your passions, in the name of God that sent me, by the Almighty that made you, by the Eternal Son that redeemed you, by the gift of the Holy Spirit, sinner, I command you, with divine authority to

sanction my vehemence, that ye be reconciled to God through the death of His Son!

IV. And what then? When we have answered this question we shall have done. What then? Are there not some of you with whom this peace is made at this good hour. I will go back and tell my Master so. Then there shall be fresh ratifications between you and Him. The angels will hear of it, and they will strike their harps anew to sweeter lays than they have known before.

Others there are of you that will not be reconciled. I must have an answer from you. Do you hesitate? Do you delay? Do you refuse? You shall never have another warning, some of you! No tears of pity shall be wept for you again; no loving heart shall ever bid you come to Christ again—I must have your answer now. Yes or no. Wilt thou be damned or not? Wilt thou be saved or not? I will not have thee say, "When I have a more convenient season I will send for thee." Sinner, it cannot be a more convenient one than this. This is a convenient place, it is God's house. It is a convenient time, it is the Lord's day. Now, sinner, wilt thou be reconciled, restored, forgiven? "Wilt thou be made whole?" said Jesus, and I say the same to thee—"Wilt thou be made whole?" Do you say, "No?" Must I take that for an answer? Mark you, sinner, I have to tell my Master. I must tell Him when I seek the closet of the King to-night; I must tell Him your reply that you would not. What then remains for the ambassador to do when he has spoken to you in the name of the Sovereign? If you will not turn, we must shake off the dust of our feet against you. I am clear, I am clear, of the blood of you all, I am clear. If you perish, being warned, you perish wantonly. The wrath cometh upon you, not on him who, to the best of his power, has told his Master's message. Yet again, I beg you to accept it. Do you still say no? The white flag will be pulled down. It has been up long enough. Shall I pull it down, and run up the red flag now. Shall I hurl threatenings at you because you heed not entreaties?

"If your ears refuse
The language of His grace,
And hearts grow hard like stubborn Jews,
That unbelieving race,
The Lord in anger drest,
Shall lift His hand and swear,
Ye that despised My promised rest
Shall have no portion there."

But no, I cannot pull it down, that white flag! My heart will not let me do so; it shall fly there still, it shall fly there as a sign and a symbol of the day of grace. Mercy is still held out to you. But there is one coming—I can hear his footsteps—who will pull that white flag down. The vision haunts my eyes. That grim heartless skeleton whom men call Death, will rend the white flag from its place, and up will go the blood-red flag, with the black escutcheon of the thunderbolts. Where are you then, sinners? where will you be then? You shudder at the thought. He lays his hand on you. There is no escape. Oh, turn ye, turn ye, turn ye! Come and welcome, sinner, come now while you are welcome. 'Tis love invites you. Jesus stretches out His hand to you all the day long. He has stretched

out His hands to a rebellious, and a gainsaying generation. Do not say, "I will think of it, but yield to His love who around you now the hands of a man doth cast." Do not make a resolution, but commit yourself to the good confession. Now, even now, may sovereign grace constrain, and irresistible love draw you. May you believe with your heart, may you record your profession at once. Before you close your eyes in sleep, just as you would wish before your eyes are closed in death, may you be at peace with God. I pray God, as I entreat you that this may come to pass, for His Son Jesus Christ's sake. Amen.

Essays and Papers on Religious Subjects.

ON PREACHERS AND PREACHING.

BY JABEZ BURNS, D.D., LL.D.

No. V.—AUGUSTINE OF HIPPO.

WHETHER we consider the outbursts of early depravity, the remarkable conversion, or the eminent Christian labours that followed, it is manifest that Augustine stands alone. The piety and prayers of his devoted mother can never be over-stated, for she as an angel of mercy followed him in all his wanderings, bore him up in all his moral deviations, and only ceased in her agonizing strifes, when he was given to Christ and to His Church. As a writer, ten folio volumes bear witness to his persistent toils. But Augustine was a born and trained orator, and as such took the highest position in his day. With a highly-cultivated mind and much imagination he often adopted the plainest similes to illustrate his subjects. A few selections will show the special peculiarities of his preaching on the "Hidden Life." He says:—"The root lives, but in winter the green tree is like the dry. In the season of winter the tree which is sapless, and the tree which has vitality, are alike destitute of the burden of leaves, alike devoid of the

burden of fruit. But the summer will come, and show the difference between the trees. The living tree produces leaves, and is covered with fruit; the dead tree will remain bare in summer as in winter. And so the storehouse is prepared for the one, the axe applied to the other, that it may be cut down and cast into the fire. Thus our summer is the advent of Christ; our winter His concealment in heaven. Our summer is the revelation of Christ. In a word, to good and faithful trees, the Apostle addresses these words:—'Ye are dead, and your life is hid with Christ in God.' Certainly dead, but dead in appearance; living at the root. Fix your eye on the season of summer that is to come; mark how it follows, 'When Christ, who is your life, shall appear, then shall ye also appear with Him in glory.'

And in a sermon on the Saviour's inviting the heavy laden:—"The burdens which each one bears are his sins. To those who are bearing the incumbrances of these intolerable burdens, and futilely toiling under them, the Lord says:—'Come unto me all ye who labour and are heavy laden, and I will give you rest.' How does He give the burdened rest but by the forgiveness of their sins. The Preacher of the World from a tower of lofty authority, ex-

claims:—Hear, O human race; hear, sons of Adam; hear, O toiling and unfruitful race! I see you toil, behold ye my gift! I know you labour and are heavy laden; and what is more miserable, you bind hurtful burdens on your shoulders; and what is worse, you ask loads to be added, not those you have to be taken off. Who of us is able to describe, in a brief space of time, the multiplicity and variety of these burdens. Yet let us enumerate a few, and leave the rest to conjecture. You see a man laden with the load of avarice—you see him sweating under this load, gasping, thirsting, and by labour adding to it. What do you expect, O covetous man, by embracing your load and taking your burden on your shoulders? What are you looking for, toiling for, panting for, yearning for? The satiating, forsooth, of your avarice! Oh, insane wishes: Most wicked conduct! You expect, then, to satiate your avarice, do you? It can crush you, but you cannot satisfy it. Perhaps it is not grievous—this burden of yours—you say? Have you to such an extent lost feeling under this load? Avarice is not grievous, is it? Why, then, does it rouse you from sleep, while sometimes it does not suffer you even to sleep. Perchance you have along with it another burden of laziness, and these two most wicked burdens, fighting with each other, press you down, and tear you asunder. For their commands do not correspond, their orders are unlike. Laziness says, Sleep. Avarice says, Rise. Laziness says, Don't expose yourself to cold weather. Avarice says, Endure even storms on the ocean. The one says rest; the other does not allow you to rest, it bids you not only walk the ground, but sail beyond the seas."

And it is worth while to see

what he thought would make a preacher:—"And so that eloquent preacher of ours labours when he speaks what is just, and holy, and good—for he ought to deliver nothing that is not so—he labours, I say, to the utmost when he speaks those things, that he may be heard intelligently, willingly, and obediently; and if he is able to do this; let him not doubt that the degree in which he is able to do it is to be ascribed rather to the piety of his prayers than to the power of his oratory; so that he must be a pleader by praying for himself and those whom he is to address before he is a preacher. On the approach of the hour in which he is to speak, let him raise his thirsting soul to God; that he may send forth what he has drunk in, and pour out that with which he has replenished his spirit. For since on every subject which has to be treated in relation to faith and love, there are many things to be said, and many ways in which they are expressed by those who know them; who knows what is best for us to say or to be said through us, but He who scans the hearts of all? And who makes the right word to be spoken by us in the right way but He in whose hands both we and our sermons are? And thus let him who wishes both to know and to teach learn all that he requires to teach, and acquire the faculty of speaking as becomes an ecclesiastic; but at the hour of preaching let him think that more suitable to a pious mind is what our Lord says:—"Take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak; for it is not ye that speak, but the spirit of your Father that speaketh in you."

The Rev. W. Wilson's *Popular Preachers of the Ancient Church*, which we have freely quoted, thus

refers to Augustine, and the character of his ministerial work:—“He is illustrative rather than declamatory. There is so little of the formality of the rostra in his homilies, that it is difficult to conceive them as spoken out of a Geneva gown, much less out of episcopal lawn. He is profuse in illustration, and that often of the homeliest description. For example, he illustrates the distinction between anger and hatred by the instance of a cow butting at her calf, but showing that she has been influenced not by hatred, but by temporary displeasure, by seeking it again and caressing it. In expostulating with his flock on the unreasonableness of preferring a bad life to a good one, he says:—‘You buy a farm, and look out for a good one; you wish to marry a wife, and look out for a good one; you bargain for shoes, and you do not wish for bad ones; yet a bad life you lead.’ And showing the folly of those who put off reformation because they think they will live long, he tells them that no one delays taking his dinner because he knows it is to be a good one. Homely, familiar, and affectionate, he exemplifies the demeanour of Paul and his associates who wrote to the Thessalonians:—‘We were gentle among you even as a nurse cherisheth her children,’ and ‘exhorted, and comforted and charged every one of you, as a father doth his children.’ A teacher of babes, a nurse of children, a father to his charge. Such was Augustine. Yet he did not think it was necessary, like some would-be-simple preachers, to be himself babyish and infantile. He chose for his themes the highest mysteries of faith and life, making it his endeavour to draw the boundary line between what can be and what cannot be understood, making all on one

side of the line plain to the most untutored mind, and exhorting them to accept, with humble and unquestioning faith what was beyond the range of the human intellect. He is very generally expository, as were most of the great preachers of antiquity. But, while he agglomerates around the sacred text a profusion of rich and eloquent thought, meditative sayings, and quaint original remarks, he is a most unsafe guide as a commentator. His ingenuity in spiritualizing and finding mystical meanings is wonderful, and his mode of treating the Scriptures would tend to produce the belief that they were not at all amenable to the ordinary laws of interpretation, but that they were intended to be a mirror to reflect whatever was presented to them, or a kaleidoscope whose contents might be made to group themselves into any forms, according as the instrument was shaken. He attaches mystical meanings to numbers. The seventy-seven generations from Adam to Christ, and the seventy times seven times that Jesus Christ bids us forgive our brother, all are significant, according to him.

“The bread, the fish, and the egg, which a child is supposed, in the instance of the New Testament, to ask from his father, are explained thus:—Bread is charity; the fish is faith, which lives amid the billows of temptation, without being broken or dissolved: the egg is hope, because, though the egg is something, it is not yet the chicken. Such interpretations, of course, to the simple folks of Hippo, would be vastly interesting and edifying, and as firmly believed in as the text of Scripture itself. Not only, however, were his discourses acceptable in his own comparatively humble neighbourhood, but they were taken down by shorthand writers, and cir-

culated over the whole of North Africa. The basis of them is reasoning, explanation, and exhortation. But he rarely misses an opportunity of dealing a blow at Pelagians, Donatists, and others. Even in the pulpit you can often see the cuirass and sword peeping through the gown, and recognise in the affectionate pastor the soldier-priest.

"He is almost always master of his theme, and his heart goes with it; he never studies effect, yet rarely fails to produce a profound impression; the humble and simple, he has yet about him all the majesty of the ambassador, and all the dignity of lofty aims and a holy heart; he does not dazzle or coruscate, but he gains your heart by persuasion and pathos; not the pathos of high-wrought pictures of misery intended to move the sensibilities of the hearers, but that which flows from deep and affectionate solicitude for their good. Augustine could weep in the pulpit; not for effect, but for real grief of heart; weep such tears as filled the eyes of that greater preacher who wrote, 'Many walk of whom I have told you before, and now tell you, even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose god is their belly, who glory in their shame.'"

THE SALVATION OF LITTLE CHILDREN.

BY REV. J. H. COOKE.

"Can I bring him back again? I shall go to him, but he shall not return to me."—2 SAMUEL xii. 23.

In this utterance of King David we have the wail of a sad heart cheered by a bright hope. In every age, from innumerable weeping parents, has the cry arisen for some

beloved departed child, "Can I bring him back again? He shall not return to me." But not ever has the comforting thought been added, "I shall go to him." Keen, very keen is the anguish the parent feels when God takes away a child; but when, from imperfect views of truth, there is added doubts of salvation of the departed soul, then there follows some of the keenest agony the believer can know on earth. Death has a singular power of developing love; it throws a halo of beauty over those who are gone; excellencies scarcely prized before are now remembered; failings are forgotten; now they appear in a different light, and call forth a deeper love. We have heard of the illusory power of death, but is this illusion? Probably a higher wisdom and a fuller insight might reveal that this is the truer view. Well would it be, were we in life to consider the nobleness and overlook the failings of those dear to us, as we do after death. This spirit is especially manifested by the bereaved parent. He forgets all imperfections, he recalls the beauty, the affection, the intelligence and the promise of unusual excellence in the future, and bitterly regrets the loss, as he says, "He shall not return to me."

The hour of mental anguish is not ever the best time to calmly pursue an inquiry after truth. Many a bereaved parent, the Christian pastor knows well, has greatly magnified his trouble by doubting or questioning the salvation of little children. It is well to have a clear view upon this subject, and now it is proposed to calmly inquire into the scriptural warrant for believing that when young children die their souls enter into bliss, that if any of us are called to pass through such a trial, we may have the consolation of David, with the higher consola-

tion given by David's Son and Lord, and be enabled to say, "Not lost but gone before." "I shall go to him." "He is with Christ and far better."

I.—We begin by enquiry, Are there really any grounds for questioning the salvation of little children? It is true they inherit a sinful nature, shapen in iniquity, born in sin. But the living soul within is the offspring of God. It is impossible to believe in a righteous God punishing any of His creatures for a condition in the selection of which they had no voice, until by perverseness and depravity, they have willfully made it their choice. The justice and righteousness of God is a foundation truth which cannot be questioned.

But children are subjected to temporal suffering: may not this become eternal? The answer to this is readily found. In the Scriptures we learn that temporal suffering is the common lot of human creatures. "Man is born to trouble as the sparks fly upward." "Of few days and full of trouble." But with regard to eternal suffering, the statements are very different. In every case it is spoken of as punishment, the just desert of a guilty life. The one who is cast into outer darkness is "the wicked and slothful servant." In the description of the time when the Son of Man shall come in His glory, those on His left hand are permitted to reason with Him, and it is not, till convinced of their guilt, that they pass into everlasting punishment. An accurate judgment, according to works, ever precedes final condemnation, and God is justified. Justified in the salvation of the saved by His grace, and equally justified in the condemnation of the lost by their works. Every statement we have of the solemnities of the great white throne is opposed to the notion that children

may be found amongst the eternally lost souls.

II.—A full clear statement of the two views may help us. A child is born of Christian parents; an immortal soul entrusted to their care. The deepest emotions of the heart are called forth. A new, less selfish, more self-denying and in many respects nobler love is awakened. The more of God's spirit they possess the stronger will that love be. For a few months, or a few years, the child has the nurture, the admonition, the brightness of a Christian household. With the earliest dawn of intellect, he learns of one called gentle Jesus, wisest, best, and most loving of all beings; he is even to some extent conscious that His love is to be supreme. As yet he has no comprehension of the great moral conflict of earth. The perception of the awfulness of sin he has not yet attained; hence by no solemn decision of will has he chosen Christ. All this might have come in time; there was fair ground for hoping it would. A thousand earnest believing prayers had arisen to God for this, in the name of Christ. Ere he knew "to refuse the evil and choose the good," the God who is not "willing that any should perish," summons him to His presence. Fearless he enters, but to encounter the wrath of the Lamb, and the One whom he had been taught to believe in as the Good Shepherd who loves little children, bids him "Depart ye cursed." Down to the realms of endless ruin and despair he is hurled, he who never chose evil, never truly rejected Christ, for him there has been no fair opportunity of repentance, fears are all unavailing, prayers all unheard. Brethren, the supposition is simply monstrous; and yet the unhallowed thought is sometimes entertained. Not unfrequently the fair statement of a question brings its own answer.

"The utter impossibility of this needs no argument to those who believe that God is holy, just, and true,—that God is love.

The other view renders all clear. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Salvation is wholly by grace. Ere the child has done the work of sin and earned its wages, the abounding grace takes him to a scene of purity. He can receive the welcome, "Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world." Now, like the angels that were born into bliss without probation, he enters into joy. His faculties are nurtured in the light of glory. He learns what he might have been had it not been for the work of Christ. From him there arises a new song, without which the anthem of heaven would not be complete. The shipwrecked mariner, who, after a fearful exposure to the storm, yet arrives home safely, has a song of gratitude; but a sweet, if gentler strain of praise, should surely come from him who has had a brief and sunlit voyage. The organ of heaven will not be complete without the dulciana stop of redeemed childhood. The songs of those who were babes and sucklings on earth will be needed there to perfect praise.

III.—The tender interest which our Lord displayed whilst on earth in little children, and His statements with regard to them, are utterly irreconcilable with the supposition of their eternal ruin. Three remarkable sayings here call for our attention.

1. The first is, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Angel really means

messenger, and the phrase, "behold the face" is somewhat equivalent to the English expression, "have free access;" the meaning is, that God is ever ready to give attention to the needs of little children, and to receive messages concerning them. He cares for them. Our Lord goes on to say, "For the Son of Man is come to save that which was lost." On another occasion, when speaking of men, He said, "The Son of Man is come to seek and to save that which was lost." To seek suggests the possibility of difficulty in finding. Alas, multitudes stray so far in the jungles of sin, that they never return; but little children are so near the fold, they have but to be saved, not sought. Still further, He goes on to say, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

2. The second is, that tender welcome of our loving Lord, so dear to every mother's heart, the first divine message she conveys to her child: "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven."

3. The third is intimately connected with the last; "Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." This was not the only occasion on which our Lord spoke thus. In another place we find Him saying, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." In the broader knowledge and stronger will of the maturer life, it is the recovery of the humble, simple, teachable, trusting spirit of childhood that evinces the discipleship of Christ. These and other statements of our Lord reveal that His heart was towards little chil-

dren, and that He was the Good Shepherd who should gather the lambs with His arm and carry them in His bosom.

IV.—Thus, then, passing away from this world little children go to the presence of the Lord. Whilst on earth He distinctly and repeatedly revealed Himself to have a heart full of love for little children; He expressed strong displeasure with those who doubted His readiness to receive them; He showed delight in their songs of praise; and almost the only occasion on which He appeared joyful is thus recorded: "In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight." True, they have inherited a sinful nature, and none such can enter heaven, but the blood of Jesus Christ cleanseth from all sin. It is obvious that the redeemed inherit many glories to which infants, as such, even were they pure and holy, can have no title. A glorious and immortal body fashioned like to that of Christ; eternal life in Christ and all which that embraces; the sustaining and sanctifying power of the Spirit of the Lord; the white robes of heavenly righteousness; an inheritance incorruptible, undefiled, and that fadeth not away; an abiding home in the Father's house of many mansions prepared for the objects of the Saviour's love; a special rank and share of divine love, to follow the Lamb whithersoever He goeth, above the other inhabitants of glory. But to these none are *entitled*. All are the *gifts* of the overflowing grace of the Saviour. Not earned by service, however

long or good, but given to whom He will.

It needs not a long life to serve God well. A very short time may suffice to complete the special work designed by the Master. The soul's mission here may be to awaken deep affection, to exercise the sweet and softening influence of childhood, to sow hallowed seeds in the hearts of parents, and sisters, and brothers, and nurses, and teachers, and friends, that shall in time flower into holy gentleness and precious fruit. Then, having accomplished all that God intended, the child is called away to bliss. And the parents, and often not the parents only, go forth feeling that their heart is more in heaven, for now they have a treasure there. In the deep waters of sorrow they find precious pearls that enrich their souls. New sympathies and power to console other sufferers are given. Heaven is brighter for the hope of seeing a little darling on the banks of the pure river of water of life. Often in the quiet night, and even amidst the business of the day, is heard a little voice calling, "Come, come up hither!" It is impossible to calculate the amount of sanctifying influence left in our midst by departed babes. This world is wonderfully more beautiful for the flowers that spring from little children's graves.

"In all things He shall have pre-eminence." Accepting the doctrine of the salvation of those who die in early childhood, we have a consolatory evidence of this. Christ entered into conflict with the great foe, and will destroy the works of Satan. In their redemption He obtains immediate and complete victory to the extent of one half of the human race. The Holy Spirit of the Lord is able to fit the youngest for glory. He is stated to have sanctified Jeremiah and others in olden time from

the birth, and this may explain the language of the Apostle who saw a great multitude before the throne gathered, not only from every nation, but from every kindred and tongue.

V.—A word to bereaved parents. God has asked you for your child for Himself. He spared not His own Son, but freely gave Him up for us all. Your little one, in departing, must surely, if you will listen, have preached such a sermon as no other minister could preach on the text. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" and, perhaps, still further on, the glorious revelation, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." For in your earnest desire and unmitigated effort to save that child from temporal death, you dimly set forth how God deals with you to save you from eternal death. No distant stream can rise to the height of its source, no human parental affection can attain to the height, and depth, and length, and breadth, of the love that passes knowledge. The Gospel is replete with consolation, but after all there is none like this. Let the child of God, then, not be satisfied with sub-

mission, but seek for peaceful, even joyful acquiescence, in a loving Father's will.

But the question of our text may arise in another form. Let the bereaved parent, assured that Christ will not cast out the innocent child, inquire if He may not the guilty parent. He has saved your child. Has he saved you? And if within you there be no good hope through grace on this account, consider your lost condition. It was hard to part, it will be harder at the great white throne. You may meet there to part for ever—across the gulf to see the beautiful darling all glorious with the Lord as you depart to the outer darkness. The thought is awful, thrice awful, and we but suggest it to awaken you to earnestness. God has spoken to you, spoken by His Word, spoken by your conscience, spoken by the ordinances of His house, and yet again, in this the way most calculated to touch your careless heart, and arouse you to your state. Why, O why will ye die? Look up, and see a loving Saviour who says, "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls."

Tales and Sketches.

THE JOYS AND SORROWS OF A BAPTIST MINISTER.

BY SCRIBATOR.

CHAPTER V.—*On Chapel Debts.*

"THIS is my library, Mr. Ernest. A nice snug place, is it not? Just the place to spend quiet half hours with the best authors! Take a look

at the books, and talk about anything you like."

"Thank you, Mr. Stirling. I will do so. Will you then allow me to ask you a few questions relative to your former connection with our Church?"

"Most willingly. Draw me out as much as you choose. I have nothing to keep back that I am aware of."

"The first question, then, that I will ask you is this: When did you join the Church?"

"About three months after the chapel was opened."

"Then you were not associated with the friends when the Church was founded?"

"I was not; for I dwelt in another part of the country. But one of the first things I did when I came into this neighbourhood was to get my membership transferred from the Baptist Church with which I had been happily connected for seven years, to your Church."

"In what condition was this Church when you joined it?"

"It was just beginning to reap the fruit of a great blunder."

"What blunder, sir, was that?"

"A blunder which, unfortunately for Dissenting Churches, is, I am sorry to say, very fashionable in the present day—the blunder of getting into debt. But perhaps, Mr. Ernest, you would not call that a blunder?"

"Would it not depend, Mr. Stirling, upon the circumstances of the case?"

"I should say, No. A thing is either right or wrong. If it is right, it should be done; if it is wrong, it should not be done. My argument would be that under any circumstances it is wrong to incur debts; and that on that ground chapel debts are great blunders."

"Will you please give me your proof for that?"

"My proof is God's Word. You know the old axiom:—'The Bible, and the Bible alone is the religion of Protestants.' I only wish it was. I fancy that if all kinds of Protestants had to prove their religion from the Bible they would find themselves to be in as great a dilemma as Roman Catholics are when they strive to prove their

Popish dogmas from the same book. But putting that aside, you will certainly concede to me this, that 'The Bible and the Bible alone ought to be the religion of Protestants.' That granted, the question I ask is this: Does the Bible under any circumstances affirm or assume that it is right for Christian people to get into debt? Find me a single passage of Scripture that warrants such a procedure! I know of none. But I do know of one passage at least that is dead against it. In Rom. xiii. 8 we have the express command:—"Owe no man anything, but to love one another." To me that command is as decisive as 'Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal;' for if you will look at the chapter, you will find that 'owe no man anything' is included by the Apostle in the same category. Who would say that it depended upon the circumstances of the case as to whether it was right to commit adultery, to kill, to steal, to bear false witness, to covet, or to break any one of the Ten Commandments? You would not let expediency be the rule there. Yet while you are prepared to argue that it would be very wrong to plead expediency as the warrant for breaking any one of these moral laws, you willingly allow it to be your warrant for breaking the inspired command to abstain from incurring debt. You do not say that it is right to incur debt: but that the necessities of a case may warrant it. In other words, 'You must have a chapel: you cannot pay for it: therefore you must get into debt to build it.' That is your argument, as I understand it. So forthwith carrying out the expedient theory, you break God's Word: do evil that good may come; and then think yourselves hardly used when you have

to reap for many years the sad consequences."

"Strongly put, Mr. Stirling: but take the case of this Church, and let me see how you would meet it. A few Christian people gather in a hired room for worship for some months. A Church is formed, and converts are added. The room is ultimately crowded, and more space is wanted. What is to be done? They cannot go on as they are: people want accommodation, and they must provide it for them. Now, if they could pay for it they would not incur debt; but when they cannot what else are they to do? It seems to me to be a real necessity."

"It is a pity, then, that God's Word does not provide for such 'necessity!' According to your theory it does not. It says absolutely and authoritatively, 'Owe no man anything,' and here you have a case where Christian people are compelled by the sheer force of uncontrollable circumstances to break the commandment. But I demur entirely both to the premise and the conclusion. God's Word is not so blind as not to foresee such a case and to provide for it. It is really just the case that is provided for. We will say that you have stated it fairly. No one disputes that the people want accommodation, and that it is desirable for them to have it. But the question is 'How are they to procure it? Shall they at once attain their end by running into debt.' You say 'Yes: let them incur debt.' But I say No; there is another and a better way; rather let them obey the Scriptures, and take measures to secure their building without incurring debt. They may just as well strive even on the ground of expediency to get the money beforehand as after; and it would, in my

opinion, save them from much risk and future embarrassment."

"But might they not in such a case have to wait a long while without their chapel, and be put to great inconvenience?"

"Probably so. Those who walk in God's way are not supposed to be exempt from patient waiting and trial. But I am persuaded that in the long run they would be the gainers. The advantages are obvious. 1. Walking in God's way they might justly expect His blessing. 2. Their avowed determination to the world to suffer inconvenience rather than break one of the Lord's express commands would honour the Lord and prove to all around that their faith was genuine. 3. They would not then be charged with inconsistency in urging individuals to avoid getting into debt while they themselves have wilfully contracted a huge chapel debt. 4. They would, under the pressure of inconvenience, be constantly waiting upon God to send them needful help; and in the use of proper means their faith would be greatly strengthened by the precious answers, small and great, that from time to time they would receive. 5. They would be saved from the temptation of building too large a place, or of spending money on useless ornamentation. 6. When opened free of debt the chapel would be a noble monument of the power of faith, prayer, and labour; and prove a striking illustration of the efficacy of the voluntary system. 7. The way would then be paved for doing enlarged spiritual work without the workers being hindered by pecuniary burdens. 8. Should the people believe it to be their duty to give a minister a call to accept the pastorate they could do so with the pleasant feeling

that his salary was not likely to be crippled by their having to meet that and a chapel debt also. 9. They would enter upon their enlarged sphere with the certainty of there being no church strife in developing ways and means to meet the mortgagees' pressing requirements. And, lastly, the Christian character of the Church would, as a final result, be demonstrated to all around; and the cause would thus become more than ever a source of attraction to all those who love sterling principle and scriptural practice. Surely these are not slight advantages, and they are worth seeking! Whether you think so or not, Mr. Ernest, my experience has shewn me, that a chapel opened free of debt is far more likely to become a power for spiritual good than a chapel burdened with debt, which I have too often sorrowfully observed to be a source of evil rather than good to those connected with it."

"To a large extent I go with you, Mr. Stirling. I could not willingly incur debt myself, on the ground that it would be wrong for me to do so: and I might justly argue that what is wrong for me is wrong for others. I am also willing to admit that, if it is not right for one person to incur debt, it cannot be right for twenty or for fifty. Still, I am not satisfied that you meet fully these chapel cases. As an illustration, take our own chapel. Consider how nobly the poor people gave and toiled to get the chapel erected, and so far paid for. The wonder was that they did so much in so little time. They prayed over it and prayed often, and the answers sent were sometimes considered to be most remarkable, greatly strengthening their faith. Did not that show that they were walking in God's way, and that they received His blessing? When the chapel is

opened it is half paid for, and the deeds are handed over to the mortgagee, who, by thus holding the property, is fully secured from loss. To him certainly no wrong is done. On the contrary, he is well pleased with the bargain. He knows that come what will he is safe for twenty shillings in the pound."

"I am willing, Mr. Ernest, to give the poor people all the credit they deserve for their work of faith and labour of love. I also grant, that, to a large extent the Lord helped them. My argument does not require a denial of these facts. But that is no proof that they were perfect in thought or in action. If God waited to bless us until we acted in every respect scripturally, I am afraid we should have in many cases to go without the blessing. It is to us a sweet proof of His love and care that He often helps us when our work is most defective. If He did not thus help defective persons and defective organisations, I know not what would become of the Church and the world. I should rather argue thus: If God blessed this Church to a certain extent when acting defectively, how much more would He have blessed it, had the poor people been determined to suffer any inconvenience rather than break one of His known commandments! The blessing, I believe, would have been increased tenfold. Then as to the mortgagee: no doubt in most cases he is safe enough. The wrong is not the wrong done to him, but the wrong that the Church does to itself in entering into a contract which is a breach of God's Word, and is certain to involve it in more or less difficulty. But we have had sufficient argument: let us come to fact. How has it fared with the Baptist Church in Grumbletown? For fifteen years it has indisputably had

hard up-hill work to pay its pastor's salary, and meet its numerous claims. The £250 debt remains on the chapel still; and for that sum fully £170 have been paid in the shape of yearly interest. To my knowledge £200 at least have been paid at various times for extras and improvements. The incidental expenses are four times as great as they were when the church met in its hired room. The ministers have invariably had a wretched salary, and a salary often curtailed as the result of the church being compelled to meet its urgent calls. The interest of the debt, extras and improvements, incidentals, chapel and school anniversaries, missions, quarterly collections, subscriptions and collections for various objects,—all these urgent calls have had to be met; and as it was found next to impossible to meet them and pay the minister's salary fully too, invariably the poor parson has had to be the chief sufferer. I do not hesitate to say that the constant struggle to meet all expenses, and the minister's salary, has laid the foundation of a great part of the strife and disunion that has made your church a bye-word in the town; and it is, I fear, the case with many more such causes in the kingdom."

"No doubt it is. But after all is there not, Mr. Stirling, a bright side even to chapel debts? Do they not set people to work, and often to work hard in endeavouring to liquidate them? To keep members alive, you will admit they must have something to do: they must be kept from the curse of idleness. Now, see what scope these chapel debts give for varied labour. See how earnestly the younger members beg! What interest the ladies take in getting up sewing meetings and bazaars! What ingenious schemes

are devised to get up a certain definite sum! How many pleasant tea meetings and parties are held! How many popular preachers are sent for to plead for the cause who otherwise might never be heard in the district! What a number of instructive and entertaining lectures are frequently given tending to educate the people! See how in all these ways the people are taught to give, and how often they do give with a generosity and self-denial that is most praiseworthy. Surely, sir, when you think of all these good things, you will candidly admit that chapel debts are not wholesale evils!"

"I think, Mr. Ernest, that in an amusing way you have said the best that can be said for chapel debts. But granting you all that you demand—though I might demur somewhat to the propriety of some of your ingenious schemes for getting rid of chapel debts—I would say how much better it would be for the Church to work to prevent a chapel debt rather than to liquidate it. Set the members to work in any lawful way to get the money required beforehand; you will have just as much scope for varied labour in this case as in the other. It is, to say the least, as I have already hinted, more scriptural, more expedient, and far less likely to do harm to the spiritual life of the Church. A chapel opened free of debt must be a fragrant, free-will offering to the Lord; far more so, in my humble opinion, than a new chapel with a debt on it. But if you please we will change the subject, for I think we have said enough about it, and as you want to hear my experience of church life as a member of your Church, sit down and I will now give it you."

(To be continued.)

Reviews.

Kempster's Home Library. Well bound, with printed wrapper and good paper and type, and excellent contents for sixpence a volume. We have before us two of these admirable cheap books.

From Darkness to Light. By Rev. F. Wagstaff. And *Recitations in Verse.* Written and Selected by Harriett Glazebrook. This volume is admirably adapted for Band of Hope and Temperance Meetings. We trust this series of good books will have a large and remunerative circulation. They are well adapted for cottage and mansion, for public meetings and home reading. (Published at 9 and 10, Bride's Avenue, Fleet Street.)

PERIODICALS AND PAMPHLETS.

The Baptist Magazine. An able and thoroughly good number.

Ragged School Union Magazine, full of information on the immediate labour and labourers in Ragged Schools.

The Hive, ever full of good and adapted material to help Sunday-school teachers.

The Biblical Museum (Part 40) in this number form, and at the low price of 3d., should command the support of all Sunday-school teachers, lay preachers, and students.

The Interpreter (Part 16) will be completed in five more numbers. The plan with which Mr. Spurgeon began this work for family worship has been most uniformly sustained, so that we have nothing to add to our former notices.

Catholic Sermons. (Longley, 29, Far-

ringdon-street.) This admirable series of unsectarian sermons sustains its reputation for supplying most excellent discourses by living preachers of our various Evangelical denominations, both American and English, and deserve universal circulation. Well printed and only one penny each monthly part. Talmage, Charles Garratt, A. Munsell, and Mr. Punshon, are among the preachers whose sermons have been supplied.

The Churches of Christ: their claim to mutual recognition. A Sermon by Rev. S. Minton, M.A. (Elliot Stock, 3d.) This very good and liberal spirited discourse was preached by this popular clergyman in the Islington Presbyterian Church, and though now nearly two years ago, the spirit and principles of it are worthy of general recognition and universal diffusion.

The Appeal, cheap and good.

The Rechabites of Scripture. By Rev. W. T. Adey. (Leeds: Moxon and Barmby, 1d.) A clear, excellent sermon.

The Baptist holds on its way, and we are glad to see in the number for the 10th, a good report of the London Quarterly Baptist Association.

The Freeman was never better, and pursues its course, no doubt stirred up by its younger competitor. There is ample room for both, if our people felt the value of the press for the maintenance and extension of the truth, civil and religious.

Quarterly Record of the Trinitarian Bible Society, is a faithful report of the work of that excellent Society.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. G. D. EVANS, of Grove-road Chapel, has accepted an unanimous invitation to the pastorate of Old King-street Chapel, Bristol.

DALSTON JUNCTION.—At a special church meeting held on April 2, it was resolved to invite the Rev. Alexander Carson, M.A., to the pastorate. In accepting the invitation, Mr. Carson expressed himself as very hopeful respecting his new sphere of labour.

Rev. J. S. Colville, of Market Harborough, has accepted an invitation to the church at Sudbury.

Rev. J. Smith, of Winslow, has accepted an invitation to the pastorate of Zion Chapel, Chatham.

Mr. A. E. Soddon, of Regent's-park College, has accepted a cordial invitation from the church at Kingston, Herefordshire.

Rev. J. Hillman has resigned the pastorate of the church at Barton Mills and Mildenhall, Suffolk, which he has held for upwards of seven years, having accepted an invitation to the church at Chapel Fold, Dewsbury.

Rev. H. Gillmore has resigned the pastorate of the church at Yaringdon, Berks, after a ministry of seven years. The step is greatly regretted by persons of every shade of belief in Yaringdon, by whom Mr. Gillmore is highly respected.

OLD KENT-ROAD.—The Rev. J. Jarvis, president of the Metropolitan Tabernacle Evangelical Association, has accepted the invitation to the pastorate of Alfred-place Chapel, Old Kent-road.

The Rev. H. Williams, of Uxbridge, has left England for Illinois, U.S. America.

PRESENTATIONS.

Rev. John Clark, of Eye, has been presented with £50, subscribed by his congregation and friends, as a mark of esteem on his leaving England for

Nova Scotia. The presentation was made by the Rev. T. M. Morris, at a public meeting in the Town Hall, Eye, at which between 600 and 700 persons were present. Mr. Clark has acceded to a request to print his farewell sermon.

The first anniversary of the new cause at Willingham, Cambs, was held on the 25th of March, when the proceeds of the tea, £8 8s. 5d., was presented to the Rev. W. Jackson, the pastor, as a token of esteem. Mr. Cornelius Robinson, of St. Ives, presided, and donations were promised towards the new tabernacle.

RECOGNITIONS.

Rev. J. J. Dalton was publicly recognised as pastor of Bethel Chapel, Infirmary-street, Bradford, on the 7th April; Mr. James Rhodes, the senior deacon, presided, and addresses were given by the Revs. W. H. Ibberson, J. Dann, R. P. Macmaster, D. Wood, J. A. Andrews, T. Horsfield, Dr. Russell, and J. Hayley.

LONDON: EDGWARE-ROAD.—The recognition of Rev. Dawson Burns, M.A., as co-pastor of the church meeting at Church-street Chapel, took place on Good Friday, in connection with the usual congregational tea-meeting held that evening. Dr. Burns gave a brief statement of his own pastorate from 1835 to 1874, nearly thirty-nine years, and the invitation of himself and church to the Rev. Dawson Burns to the co-pastorate. He stated that up to the end of 1873 he had preached five thousand and ninety-nine sermons, and had baptized one thousand and nine persons. Rev. Dawson Burns then gave the reasons which induced him to accept the invitation. Congratulation on this mutual union was spoken to by the Revs. E. Davis and James H. Blake, of Bow. Words of counsel and prayer were offered by the Rev. Dr. Angus; the Rev. W. M. Jones spoke on the

relationship of the American Free Baptist Churches with those of Great Britain; the Rev. Mr. Morgan (of the American Bible Union) spoke on the true oneness of the Church comprising all believers in the Lord Jesus Christ; and the Rev. J. Morgan (Congregational minister) spoke on the Christian Church with its mission in connection with temperance institutions. Dr. Burns closed the meeting with prayer.

At Boxmoor, Rev. J. W. Thomas has been welcomed to the pastorate of the church recently vacated by Rev. H. C. Leonard, M.A., on account of ill-health. J. Marnham, Esq., presided. Rev. G. Rogers gave the charge to the pastor, who, with Rev. H. C. Leonard and Rev. T. Foston, gave addresses. A sermon by Mr. Leonard and a large public tea preceded the service.

Rev. Levi Palmer was publicly recognised on the 7th April as pastor of the church at Woodstock. Rev. W. Allen presided. Prayer was offered by the Rev. W. Anderson, and the charge to the pastor was given by Rev. George Rogers. The charge to the church was given at a public meeting in the evening by Rev. J. B. Myers, and the congregation was addressed by Rev. W. Anderson.

NEW CHAPELS.

THE new chapel, Cannon-street, Ac-
crington, has been opened. A devo-
tional meeting for the dedication of the
building to the service of God was held,
at which Dr. Landels delivered an ad-
dress. On the following day, Dr. Landels,
preached in the afternoon, and the Rev.
A. Maclaren, B.A., in the evening. On
Sunday, Rev. John Aldis conducted the
services in the morning and evening;
and on Wednesday, Rev. H. S. Brown,
of Liverpool, was the preacher. The
remaining services of the opening
series were conducted by Revs. Charles
Vince, Dr. Green, Charles Garrett,
and J. P. Chown. The collections
at the services on Thursday amounted
to £167. It is calculated that £1,000
will be required to free the church
from debt. The old chapel in Black-
burn-road, round which cluster so

many hallowed associations, and
which has been for many years the
central gathering-place of the Baptists
of North-East Lancashire, has been
sold for £2,250. The total cost of the
new chapel and schools is about £12,000,
and of that sum the people have raised
among themselves about £10,000.

VENTNOR, ISLE OF WIGHT.—We are
glad to learn that the works are in
progress for the erection of the much-
needed Baptist chapel here. The
foundation stone was laid on Good
Friday, by Mrs. J. Olney, of London,
and the building will be in the Gothic
style, and is to cost £1,665, towards
which there is in cash and promises
nearly £1,000.

MISCELLANEOUS.

SCRIBITON-HILL BAPTIST CHAPEL.—
A tea-meeting was held at the Good
Templar's Hall, Surbiton-hill, on Tues-
day evening, 31st March, in connection
with the congregation who use this hall
on Sundays, during the erection of a
new chapel. After tea a public meet-
ing was held, Mr. J. Cowdy presiding.
Mr. Ealing made a verbal report of the
progress that had been made since they
first met as a congregation twelve
months since. A number of conver-
sions had taken place, and they had
evidence that God was with them.
With respect to the building fund for
the chapel now being erected, he said
that £1,000 was required, and they
had yet only £100 towards it, so that
any subscriptions would be acceptable.
Next came addresses from the chair-
man, the Rev. J. Perrin, T. Humphris,
W. Wheatley, and G. D. Cox, who
each expressed his hearty sympathy
with the work, and wished the pro-
moters of it God speed. A collection
was made, amounting to £7 2s., of
which £5 was given by the chairman,
to whom a vote of thanks was unani-
mously passed.

At the anniversary services at
Harvey-lane chapel, Leicester, it was
stated that the place was now free from
debt, the expenses incurred by the
alterations, which amounted to £500,
having been paid about a month ago.

The sermons were preached by Rev. S. Manning, LL.D., of London. The collections amounted to £40.

In response to an appeal at the tea-meeting by the pastor, the Rev. W. L. Giles, the congregation of South-street Chapel, Greenwich, promised contributions to the amount of £110 13s. towards defraying the necessary expenses of the chapel. £300 will be required.

Sir T. Chambers, M.P., presided at a meeting held on the 7th April, in aid of the new chapel to be erected in Sutherland-gardens for the church meeting at the temporary place of worship in Maryland-road. Sir Thomas gave a donation of £5 to the building fund.

MORLEY, NEAR LEEDS.—On Easter Monday the foundation stone of a new schoolroom was laid by Mr. David Hartley. The young church at Morley has hitherto met in the Odd Fellows' Hall, but the new building, which will seat 500 people, is to be used both by the church and school until a chapel is erected. The church already numbers seventy-five members, Rev. J. Woolfenden being the pastor. On Monday the Rev. W. Best, Dr. Stock, Charles Dyson, John Haslam, W. T. Adey, and many other friends, took part; and the proceedings closed with a tea at five, and a public meeting in the evening.

The quarterly meeting of the London Baptist Association was held on Tuesday, April 7, at Stockwell Chapel, under the presidency of Rev. D. Jones, B.A., of Brixton. At the morning meeting a paper on "Christian Fellowship" was read by Rev. J. Bigwood. At 2 o'clock the ministers and delegates dined together, and at half-past 3 a paper was read by Rev. Clement Bailhache, entitled, "Stray Thoughts concerning the Association," which gave rise to an interesting discussion. At the public meeting in the evening, addresses were delivered by Revs. Charles Standford, R. H. Roberts, B.A., and T. V. Tymms.

At meetings held on Good Friday in Lordship-lane Chapel, of which Rev. H. J. Tressider is the pastor, the collections, with promises to aid in liquidating the debt upon the chapel, amounted to nearly to £300. Mr. H.

Varley preached to a crowded congregation in the afternoon. John Olney, Esq., presided at the public meeting in the evening.

BUGBROOK, NORTHAMPTONSHIRE.—The chapel having been entirely renovated and repaired, re-opening services were held on April 14th. In the absence of the Rev. J. T. Brown, a sermon was preached by the Rev. J. B. Myers, and a public meeting held, the Rev. T. Islip presiding, and the Revs. G. Jarman, T. Adams, J. Allen, B.A., J. Lea Weston, J. C. Robinson, A. Smith, T. Howe, E. R. Broom, J. A. Causin, and W. H. Payne, pastor, took part in the services. A public tea was held in a barn, and the proceeds of the day's contributions were about £30. The cost is about £320, and about half was previously raised. It is also proposed to hold a bazaar on Thursday, May 14.

THE ancient church at Eythorne, Kent, which is believed to be the oldest in England, celebrated one of its most successful anniversaries on Friday, 3rd of April. In the afternoon Rev. Dr. Culross, of London, preached the annual sermon to a crowded congregation; and after tea a recognition service was held in connection with the settlement of Rev. John Stubbs as pastor of the church. Mr. James Jacobs, one of the deacons, presided. Dr. Culross delivered the charge; Rev. J. Drew offered prayer; and Rev. W. Garwood addressed the church. Addresses were afterwards given by Revs. A. J. Palmer, J. T. Bartram, J. Drew; W. A. Lington, of Ash; N. Dobson; R. Hobson; and R. T. Passingham.

LAKE-ROAD CHAPEL SUNDAY-SCHOOL, LANDPORT.—The teachers of Lake-road Chapel Sunday-school being anxious to pay off the balance of the debt incurred in building the infant school and Bible-class rooms at the back of the chapel, and also to renovate the interior of the Sunday-school, which is much needed, have undertaken, relying on the generous assistance of their friends in the Church and congregation, to collect materials for holding a sale of useful and fancy articles, towards the close of the summer months.

Contributions will be thankfully received by any of the teachers; by Rev. T. W. Medhurst, Strathbungo House, Windsor-terrace, Southsea; Mr. John Crowter, 40, Lake-road, Landport; Mr. E. Haggis, 49, Charles-street, Landport.

REV. W. BRADEN preached the anniversary sermons at Gold-hill Chapel, Chalfont, St. Peter, Bucks, on Easter Monday. At the public meeting in the evening, presided over by J. J. Smith, Esq., it was stated by the pastor, the Rev. W. Hobling, that the present debt on the chapel was £400, towards which there was cash in hand and promises of help amounting to nearly £300. The collections realised nearly £22.

THE Victoria Baptist Church, Wandsworth-road, celebrated its first anniversary last month, when the sermons were preached by Rev. C. B. Sawday, and Rev. V. J. Charlesworth, and a public meeting was held under the presidency of C. de Selincourt, Esq. The annual reports presented by the pastor (Rev. E. Henderson) and the deacons showed that the church numbered 94 members; that there were 28 teachers and 342 children in the Sunday-schools. The total income of the church for the year amounted to £330, and £560 had been subscribed towards the erection of new schools, which are expected to cost not less than £800.

GLADESTRY, RADNORSHIRE. — The Sunday-school anniversary was held at Gladestry on the 5th and 6th of April. The sermon was preached by Rev. J. Williams, pastor. On Monday afternoon the Sunday-school scholars met at 4 o'clock. They sat down to tea. After tea, they retired to an adjoining field, where they enjoyed themselves with many innocent and amusing games. In the evening a meeting was held in the chapel, presided over by the minister. The congregation was very large. A number of the scholars recited some excellent pieces in a most creditable manner. The choir went through a well-arranged programme. The whole was most interesting, as well as profitable.

RUSHDEN. — The old Baptist Meeting, erected in 1796, has for several months

past been closed for the purpose of enlargement and improvement, and on Tuesday week it was re-opened under the most encouraging circumstances. The old-fashioned pulpit has been demolished, and a very neat and serviceable rostrum takes its place. The gas fittings are new, and the organ is undergoing repair at a cost of about £40. The whole of the alterations, inclusive of the repair of the organ, has cost about £690. Towards this sum the treasurer had received up to the day of opening something like £450, and the proceeds of the services swelled the amount to over £500. The people are a hard-working class. It is only a few years since that they built a handsome and commodious house for their minister at a cost of £400, and now they have nobly succeeded in enlarging and beautifying their house of prayer. It is rather singular, and certainly worthy of record, that a lady who was present at the opening of the chapel in 1796, is still alive, and in full possession of all her faculties, and on Tuesday, though unable to be present, she sent a sum of money towards defraying the cost of improvement. For upwards of twenty years the late Rev. Mr. Whittermore, the originator and proprietor of the *Christian World*, laboured in the pastorate there, and the present minister (the Rev. R. E. Bradfield) has laboured with more or less success for more than eighteen years. The opening services were very successful. Dr. Burns preached in the afternoon, and in the evening a public meeting took place, and both were largely attended. Addresses were delivered by Dr. Burns, Rev. J. H. Millard, B.A., Rev. Mr. Vivian, Rev. Mr. Fielder, and the chairman, Mr. Wilkinson, of Addington. A tea was provided in the afternoon, and about 400 persons assembled to partake of it.

BAPTISMS.

Aberdare.—April 5, at Carmel Chapel, Seven, by Thomas Jones.

Armsley.—April 5, Three, by H. Bowson.

Audlem.—March 22, Two, by B. P. Cook.
Burrow-in-Furness.—April 1, at the Abbey-road Chapel, Eight, by James Hughes.
Bassaleg.—April 12, at Bethel Chapel, Six, by J. Morgan.
Bath.—March 29, at Hay-hill Chapel, Six, by J. E. Chamberlain.
Beaumaris.—March 22, Four, by George Evans.
Bedminster, Bristol.—April 2, at Philip-street, Eleven, by W. Norris.
Bettes, Salop.—April 13, One, by T. Rowson.
Blackburn.—March 29, at Montague-street Chapel, Four, by J. Douglas.
Bozmoor.—March 25, Four, by J. W. Thomas.
Bradford.—April 5, at Ebenezer Chapel, Ripley-street, Three, by G. Edmondson.
Brixham, Devon.—April 5, Ten, by W. G. Hallstone.
Bromsgrove.—March 28, at Worcester-street Chapel, Two, by E. P. Barrett.
Bugbrock, Northamptonshire.—April 5, Two, by W. H. Payne.
Bures.—March 29, Four; April 5, Six, by J. Kemp.
Burnham, Somerset.—March 22, Eight, by W. Wiggins.
Burnley, Lancashire.—April 5, at Ebenezer Chapel, Five, by G. Needham.
Bushy New Town.—March 29, Two, by W. H. Rolls.
Carmarthen.—April 13, at Priory-street Chapel, Four, by T. Lewis.
Caxton, Cambs.—April 5, Eight, by Robert John Middleton.
Chew Magna, Somerset.—March 29, Six, by G. M. Carhile.
Cloughfold, Lancashire.—March 29, Six, by A. J. Barry.
Colne, Lancashire.—March 29, Eight, by J. Bury.
Creve.—March 29, One, by F. J. Greening.
Dartford.—March 26, Eleven, by A. Sturge.
Dowlais.—April 12, at Beulah Chapel, Nine, by J. Williams.
Dublin.—March 22, at Lower Abbey-street Chapel, Two, by D. E. Evans.
East Dereham, Norfolk.—February 1, One; March 1, Two; April 5, Two, by William Freeman.
Ebbo Vale.—March 25, at Zion English Church, Eleven, by W. Davies.
Exeter.—March 31, at South-street Chapel, Three, by F. Bosworth.
Eythorne.—March 29, Six, by John Stubbs.
Frome.—April 3, at Bedcox-lane Chapel, Six, by W. Burton.
Gainsboro', Lincolnshire.—March 30, One, by A. J. Robinson, in the Chapel, Kirton-in-Lindsey (kindly lent for the occasion).
Glusgow.—April 12, Fourteen, by H. Phillips, B.A.
Great Grimsby.—March 29, at Upper Burgess-street Chapel, Four, by E. Lauderdale.
Halifax.—April 5, at Trinity-road Chapel, Seven, by James Parker.
Hanslope.—April 12, at the New Chapel, One, by B. T. Lewis.
Horham.—April 5, Four, by T. Heddy.
Hucknall Torkard.—April 1, Eight, by J. T. Almy.

Kingslanley, Glos.—April 1, Ten, by W. Coombs.
Kirton Lindsey.—April 1, Five, by Jonathan Young.
Lancaster.—March 24, Two, by J. Baxendale.
Leeds.—April 2, at Morley, Seven, by J. Wolfenden.
Lincoln.—April 5, at St. Benedict-square Chapel, Three, by E. Compton.
Lineholme, near Todmorden.—April 5, Three, by W. Sharman.
Little London, Willenhall.—March 29, Seven, by W. Gill.
Liverpool.—March 29, at Soho-street Chapel, Six, by Ely E. Walter.
Llanfihangel Crucorney.—April 12, One, by E. Probert.
Llangord.—March 22, Two, by George Evans.
Maidenhead.—March 26, Four, by J. Wilkens.
Metropolitan District.—
Barking-road, E.—March 29, at Zion Chapel, One, by R. H. Gillespie.
East London Tabernacle.—April 2, Fourteen, by A. G. Brown.
Finchley, North End.—March 26, Seventeen, by J. Chadwick.
Harlington.—April 1, Thirteen, by J. Manning.
Kensington.—March 29, at the Tabernacle, Seven, by J. Hawes.
Lambeth-road.—March 20, at Upton Chapel, Four, by J. Roberts.
Metropolitan Tabernacle.—March 19th, Sixteen; March 23rd, Thirteen; March 26th, Twenty-five; March 30th, Nineteen; April 2nd, Twenty-one, by J. A. Spurgeon.
New Cross.—March 25, at Brookley-road Chapel, Eleven, by J. T. Wigner.
Millwood, Todmorden.—April 2, Two, by H. Briggs.
Modbury.—March 22, Four, by Rev. J. W. Spear.
Morley.—April 2, Seven, by J. Wolfenden.
Nantwich.—April 5, Three, by R. P. Cook.
Newport, Mon.—March 24, Two; April 6, at the Albert-hall, Two, by J. P. Thomas.
Oakengetes.—March 24, Sixteen, by Dr. Crange; March 30, One, by T. L. Smith.
Oldham.—March 29, at King-street Chapel, by R. Howard Bayly.
Oswaldtwistle, Lancashire.—March 29, Fifteen, by John Naylor.
Oswestry.—March 22, Four; March 23, Three, by E. D. Wilks.
Pembroke Dock.—March 29, at Bethany Chapel, kindly lent for the occasion, Two, for the Bush-street Church.
Pennyheol, Breconshire.—April 12, Four, by D. Howell.
Penzance.—April 1, Four, at Olarence-street Chapel, by Isaiah Burt.
Portsmouth.—April 1, at Lake-road Chapel, Landport, Two, by T. W. Medhurst.
Quorndon.—April —, Ten, by W. J. Steynes.
Ramsey, Huntingdonshire.—On Good Friday, April 3, at the Great Whyte Chapel, Four, by S. H. Pirks.
Rhymney.—March 22, at Beulah English Chapel, Five; March 21, at Zoar Chapel, Seven, by J. F. Williams.

Risca.—April 5, at the English Church, Three, by J. Thomas.

Roch, Pembrokeshire.—March 29, Three, by W. Williams.

Rochdale.—March 15, at Drake-street Chapel, Three, by James Evans.

Ross.—March 29, at Broad-street Chapel, Two, by J. Smalley.

Sherness-on-sea.—March 31, Three, by J. B. Hadler.

South Shields.—March 25, at the Tabernacle, Five, by J. E. Cracknell.

Southsea.—March 26, at Ebenezer Chapel, Two, by James Eames.

Stafford.—March 29, Three, by H. Dolamore.

St. Albans.—March 26, Three.

Stradbroke, Suffolk.—March 29, Five, by George Cobb.

Sunderland.—March 29, Six, by E. S. Neale.

Swansea.—April 1, at Mount Pleasant Chapel, Five, by James Owen.

Swindon.—April 1, Eight, by C. T. Edgley.

Tirzah, Mon.—March 22, Six, by T. Thomas.

Torquay, Upton Vale.—April 5, Thirteen, by E. Edwards.

Tredeger Bethel, George Town.—February 8, Two; March 8, Three; April 5, Seven, by E. Lewis.

Trowbridge, Wills.—April 1, at the Backstreet Chapel, Nineteen, by W. Barnes.

Upton-on-Severn.—April 12, Two, by James Duncley.

Waltham Abbey, Essex.—March 29, at Paradise-row Chapel, Three, by R. Williamson.

Watton, Suffolk.—April 5, Five, by George Ward.

Whitebrook, Mon.—March 29, Four, by H. Whately.

Whittlesey.—March 29, at Windmill-street Church, Four, by T. Watkinson.

Wisbeck.—March 31, at the Ely-place Church, Twelve, by W. E. Winks; April 5, at the Upper Hill-street Chapel, Seven, by J. Cocket.

Woodchester, Gloucestershire.—April 5, Two, by G. R. Fanswell.

Woodcock.—April 12, Two, by Levi Palmer.

Wyken, near Coventry.—April 5, Four, by R. Morris.

York.—March 28, at Priory-street Chapel, Ten, by F. B. Meyer.

RECENT DEATHS.

DIED on the 28th of March, MARY ANN, the beloved wife of Mr. John Davey, of Lyme-Regis, Dorsetshire, and daughter of Samuel and Elizabeth Clark, formerly of Chenies, Bucks, aged 48 years; deeply lamented by her numerous family of surviving children, and by a large circle of friends. Her illness was of short duration—inflammation of the lungs—but borne with exemplary patience, and being conscious of her approaching dissolution, with a firm hope of being with her Saviour, in whom she trusted, her last moments were calm and serene, and her end peace. She departed singing faintly—"Hark! the herald angels sing," &c.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from March 19th to April 18th, 1874.

£ s. d.			£ s. d.			£ s. d.					
Mrs. Sedcole ...	0	9	4	The Misses Johnson ...	3	0	0	R. P. ...	10	0	0
M. A. Taylor ...	0	3	0	Mrs. D. Harding ...	1	0	0	Mr. R. Mills ...	0	4	0
Miss Helen Macleod	2	0	0	Mr. Davis, per Rev.	Mr. Ball ...	2	0	3
A. B. ...	0	5	0	J. W. Thomas ...	1	0	0	Mr. J. Ball ...	1	0	0
Friends at Kings-	wood and Watton-			A. B. ...	0	19	0	Weekly Offerings at			
under - Edge, by	Mrs. Griffiths ...		2	E. D. ...	0	5	0	Metropolitan Ta-			
Mrs. Griffiths ...	2	7	6	Mr. J. G. Hall ...	1	1	0	bernae: March 29			
Mr. J. Griffiths ...	12	13	0	Mr. Rose ...	0	10	0	" " " 29			
Mrs. Isabella Gray ...	1	0	0	Mrs. J. Searle ...	2	0	0	" " " April 5			
Amy ...	0	5	0	A. B. C. ...	5	0	0	" " " 12			
Mrs. Allbury ...	0	2	0	Mr. H. B. Frearson ...	5	0	0	" " " 19			
Mrs. A. Morgan ...	1	0	0	Mr. D. Keely ...	0	5	0	" " " 80			
				Mr. C. Brady ...	1	1	0				
								£290 13 9			

* * For want of space we have been compelled to omit part of the list till the month of June.

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

ARAUNAH'S THRESHING FLOOR.*

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

"This is the house of the Lord God, and this is the altar of the burnt-offering for Israel."—1 CHRONICLES xxii. 1.

It will be fresh in your recollection that David had committed a great sin against the Lord. In truth, all the people of Israel had, for some years, gone astray from God, and when He determined to punish them, He made the sin of their ruler an occasion for visiting their iniquities upon their head. David had determined to number the people. He carried out his purpose in the teeth of precept, precedent, and protest. It would seem that thereby he trespassed on the prerogative of the priests, and violated the levitical law. Thereupon God, the prophet, came to him with the choice of three punishments. He selected, as the lesser evil, and preferable to famine or the sword of the foe, the pestilence, saying, "It is better to fall into the hand of God than into the hand of man." Jerusalem was, therefore, for three days ravaged by a terrible plague. The strong men fell down in the streets, and the women died at the mill; the little children perished from the breast, and the aged were smitten down with a stroke. For three days the fatal disease had proceeded with its ravages, when suddenly the angel of the Lord, who had caused this slaughter, appeared before David. He beheld the messenger of judgment standing in bodily form on the threshing-floor of a man called Araunah. David was summoned by God to attend upon this angel, and when he approached he saw him with the sword drawn in his hand, as though he were about to smite even till the going down of the sun. David, moved by the Spirit of God, slays a bullock, piles up an altar, kindles a fire, and, as the smoke of the bullock ascends to heaven, the angel, who was visible before their eyes, to the joy of every one of them, thrust back the sword into its scabbard, saying, "It is enough." Now, David seemed to have been moved by an inward impulse to consider that this spot, though nothing but a piece of ground beaten hard for the threshing of corn by the feet of bullocks, must be henceforth a sacred place, and he said, "This is the house of the Lord God; this is the altar of sacrifice for Israel." I scarcely need remind you of a coincidence which may probably have been known to David, that on this very spot Abraham had, many generations before, drawn the knife to slay his son Isaac. The mountain was thus doubly typical of that sacrifice of Christ which marks the place where God founds His temple, and where all sacrifice rendered by the saints of God to their God must be offered. At first the Lord only showed the fact that He would give His Son. Yon hoary patriarch, with his only begotten, dearly beloved child of promise all bound and lying on the wood, unsheathing the knife to slay his son was a graphic picture of the Eternal Father, who spared not His own Son, but freely delivered Him up for us all. Abraham taught the fact of the sacrifice, while to David the reason of that sacrifice of Christ was explained. He

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was sacrificed to stay the plague—the plague of sin, the punishment of our iniquities. Just as the bullock at Araunah's threshing-floor, when hewn in pieces and laid smoking upon the altar, stayed the pestilence, so Christ bleeding upon Calvary, the Lamb of God's passover, the sacred firstling of Jehovah's choice and dedication, makes atonement, and the plague is stayed. David then selected this spot as henceforward the place of the temple, and the spot where the one altar should stand. To me this looks very significant. I hope in a few words to make you think it interesting and instructive. First, I shall try to explain the occurrence itself spiritually, and then to explain the consecration of the floor mystically.

As to the occurrence itself, and the varied symbols it unfolds: David sins, and an angel smites; David offers sacrifice, and the angel stays. Four lessons are suggested. First, there is such a thing as sin. Men fight hard to try and prove that there is not. In vain they strive: for so long as the book inspired is extant, and so long as there is one man on the face of the earth with a conscience clear, healthy, and undrugged, to bear witness with that book, sin will be discovered to be exceeding sinful. A breach of the Divine law, though it be committed by a man after God's heart, is not overlooked or counted venial. Sin cannot be winked at by the Most High. Though it receive the sanction of the very best of men, it hath as much virus as when committed by the most debased. The sin of ignorance is as disastrous as the sin of wilfulness. The wrong act performed with a right motive would still be deadly. Sin is exceeding sinful. When I see David and the elders of Israel with sackcloth on their loins and ashes on their heads, bowing before this angel, I discern that there is a something in sin which ought to make us hide our heads, and weep, and wail, and humble ourselves before the Most High. Let us wake up to a sense of the dire reality of transgression; it is a frightful fact, not a foolish fancy. In the presence of the angel this admits of no doubt.

That sin must be punished is here taught with equal distinctness. This looks like a platitude, but it is so often disputed, that we are constrained to assert it, and to reassert it. Yea, we sound it forth as with a trumpet, that wherever there is an iniquity there must be a penalty, for sin must be punished. The good order of the universe requires it; the justice of God demands it; the Book of God threatens it; the hand of God continually executes it. The supposition that because God is merciful He will therefore overlook sin is as delusive as it is dangerous. It is one of Satan's lies. In like manner, the theory that God is a Universal Father, and that the punishments He awards are not judicial, but corrective; the mild chastenings of a gentle discipline imposed only with a view of winning back His erring children, and not the terrible denunciation of an angry Sovereign, or the inevitable curses of a violated law. That theory, palatable though it may be to the fallen creature, is but a poisonous draught wherewith Satan would drug the souls of men who are bent on indulging their lusts till they are drowned in perdition. Ah, no! Though God is merciful, He is just; though he can pardon the sinner, sin must be punished. The two facts are made consistent in the cross of Christ, where the sin was expiated, where the sinner was represented. But be assured, O sinner, that if thou buildest thy hope on any theory which denies that debt must be paid, that crime must be avenged, that sin must be punished—thou art misjudging the law by which thou must be judged; thou art arguing on premisses

which have no basis but a dream; thou art dallying with disappointment and death. I remember a poor man interrogating me thus: "Sir," said he, "I want to know how my sin can be forgiven." "By the blood of Christ," was my answer. "Yes," said he, "but I do not understand that; what I want to know is this"—and he put it plainly—"if God does not punish me for what I have done, all I have to say is, He ought." I explained to him how He could punish Christ instead of us, and so be just, and by finding a substitute provide a pardon. He understood the plan of grace, and rejoiced in the gospel. That way of putting it—which I am sure the conscience of every man must make him feel to be true—struck me as forcible. The Judge of all the earth, the Author of the law, must vindicate His own prerogative. In order to do this, every transgression must receive its recompense: as the sin, so the penalty. It is not meet and fit that I should enjoy the sweets of sin without partaking of its bitterness. As I gaze on yonder angel bright, with flaming sword, I hear God say to me—addressing my eyes rather than my ears—"Sin must be punished." As He smites right and left, as dead corpses lie in His awful pathway, as He passes on and His breath is pestilence, and before Him burn hot coals of fire, I see in that dreadful vision the tremendous fact that vengeance pursues crime, that vindictive punishment follows vicious practises. God will by no means spare the guilty. Cursed is every one that hath broken the law of God.

Yet, were this all, we could only see in this vision an increase of our miseries; but, blessed be God, we discern in the vision which David beheld a sacrifice for sin. The sword will not return to the scabbard through the force of prayer. Not the pleadings of David combined with the humiliation of the elders of Israel, though sackcloth and ashes be on their loins, can prevent or avert the vengeance or appease the wrath. Sin had unsheathed the sword, and without a sin-offering there was no sheathing it again. Had David and those senators wept until their eyes were dry, had they lacerated their flesh till the wounds began to mortify, it had availed nothing. Or had they brought forth all the priests with smoking incense and paraded the ark with solemn pomp, yet had not the angel stirred. Nothing sufficed until the guileless victim appears on the scene, the warrant of death is carried into execution, and the life-blood is shed on the threshing floor. Not till the bullock, cleft in pieces, was laid high on the altar, and the wood was heaped on the offering, and the fire coming straight from heaven in a mass of flame arose before the Most High, were the signals reversed, and the message announced, "It is enough; sheathe thy sword." Call this type, parable, or illustration, but know, O sinner, that nothing can ever prevent God from punishing thy sins. Thy reformations, thy prayers, thy tears will not do it; though thy penitence be ever so humiliating, though thy resolutions for the future be ever so determined, though thy zeal for an universal reformation be ever so glowing, the outlook were hopeless.

Could you give rivers of oil or ten thousand of the fattest of fatted beasts, your property or your profits would be of no account. Should you give your children for your transgression, the fruit of your body for the sin of your soul, still doth the inexorable decree stand fast. Sin must have punishment. There is only one method whereby the sword can be sheathed; forsooth, by Christ's suffering in thy room, and place, and stead. The Son of the Virgin, who was also the Son of God, must go to Calvary.

Ya nails, ye must pierce Him; wood, thou must uplift Him; soldiers, ye must bruise Him; Death, it needs thee that thou should'st smite Him. There, sinner! there! there is that which can make the angel sheath his sword. In Gethsemane and on Calvary rest thine eye; there God is teaching thee—see! He must punish sin. How dreadfully He punishes it in Christ. Hark to the groans that come from His heart. Hear His death-shriek and His awful cry, "*Lama Sabachthani?*" God is just, for He is punishing Christ. Believe thou in Christ, trust Him; then shalt thou know that God hath punished thy Saviour instead of thee; by His chastisement thou art made free. He cannot punish two for one offence. He will not first smite thy Surety and then smite thee.

Rejoice in this, that if Jesus died for you, He released you from condemnation, and He secured to you eternal redemption.

Christ has paid the whole penalty; your utmost liability He has discharged. The wrath of God, damnation in full, or its equivalent, has Christ endured for you, and absolved you from sin, and delivered you from the curse of the law by His vicarious sacrifice. He has robbed you in His righteousness, and washed you in His blood. Such grace have ye received who have believed in His name, and taken shelter beneath His cross. Such truth was David taught concerning sin, punishment, and substitution.

And mark it, beloved, so soon as the bullock smoked, and the angel put back his sword, the plague was stayed; not one more died in Jerusalem—no, not one. They might be sick, but the fever left them. Some might be on their beds given up of the physician, but the sheathing of the sword restored them to health. It was not the physician's healing art, it was the mystic virtue of the sacrifice that saved their life. Consider this, O guilty, terror-stricken sinner. When Jesus died, from that day forward no sinner that believed in Him ever did perish, or ever could. The redeemed are distinguished by their faith in the Redeemer. Disciples may be recognised by their allegiance to the Lord. Christians are identified by their conformity to Christ. Blessed are all they that put their trust in Him. Hell doth not hold a soul that ever trusted Christ. Ye might as leave expect to find a rebellious apostate in heaven, as a penitent believer in hell. It cannot be. The moment you trust Christ, at that moment for you the sword is sheathed. Cast thyself on Jesus; it is a simple, but a saving act. So soon as thou hast come to rest on Him alone, without other prop or pillar, thou art surely saved. Wert thou already on the plains of glory, with the white robe about thee, and the golden harp in thy hand, thy salvation would not be more certain. Cheer up, beloved; let gladness fire thy heart, and rapture flame thy tongue. Be of good courage, thou timid, down-cast secker. If Jesus died for thee, thou hast no cause for fear. Believest thou in Him, thou hast the witness in thyself. Thy faith is the key of thy fellowship. Thy sins, which are many, are all forgiven. No angel can smite thee; thou art exempt from the commission of the destroyer; thou art saved. Such, I think, was the teaching which God communicated to David.

Now grant us a moment's pause, and we turn to the reason of David's consecrating the spot to be the site of the temple. The temple, be it remembered, was the designed meeting-place between God and man. It is highly suggestive, therefore, that David consecrated the floor of sacrifice, for there the sword was sheathed, the anger appeased, and

the grace made conspicuous; there, therefore, should the sanctuary be reared. Is there a spot of ground, or is there a ground of reconciliation where you or I can safely meet with God, except where the atonement of Christ has prevailed to avert the penalty of our transgressions. We often meet with people who neglect our solemn assemblies, accounting church or chapel alike objectionable, while they profess to find in their private gardens, or on the open heath, a nobler temple. They prefer the songs of the birds to the psalms of the saints, and the murmur of the river to the melody of worship. Their love of nature is so absorbing, that the spiritual has no charms for them. They tread the clods, and gaze on the clouds with a gratification akin to the beasts that perish. On their Sabbath they are like a horse turned out into the meadow; they cease from labour, and enjoy the interval of repose. Do they tell you that they worship the God of nature? Their self-deception is too transparent. You are not stupid enough to believe them. Did you follow them, I expect you would find that their idol was Bacchus, and the god they honoured on these days was their own belly. So far from really seeking quiet retirement to worship the Almighty, they spend the Lord's day in wanton pleasure and sensual riots. We don't believe in such worship as these professed votaries of nature affect to offer. We hear of the piety, but we have never seen anything but the profanity. Besides, could we give a man credit for his sincerity in worship, we should be disposed to ask what sort of a divinity it is they accredit, admire, and adore. The God of nature, they tell us, is all benevolence without alloy, and they flatter themselves that He does not punish sin, avenge guilt, or condemn the evil-doer. Pardon me, but by your leave, I would correct your misapprehensions. What law of nature do you think you can violate with impunity? When of old our forefathers sinned against sanitary laws, did not God punish them. What think you of the plague of London, and the multitudes dying in every house, till Aldgate pit was crammed, and there was scarcely place to bury the bodies? The God of nature did that, be it recollected; men violated His laws, and straightway He smote them. Can you trespass against what are called natural laws without fear? I cannot. Have you forgotten the terrible experiences of America when she denied to the black population its natural rights, and sinned against the slaves. How did God smite that vast continent? Remember ye not the Northern and Southern States in deadly conflict, and the battle-fields red with blood? What, though a brother's hand was lifted against his brother, it was no less God's punishment of sin. Among your own selves, when a man defiles himself with vice, does not the penalty he incurs make you shudder to think of? Ay, and will not it be visited upon his children? Shall they not feel it to the third and fourth generation? Surely it is the God of nature who thus openly punishes sin. "The God of nature," as Byron puts it, "mirrors Himself in tempests as well as in green fields, and is as much to be seen riding the whirlwind, and making the clouds His chariot amidst the storm, as He is in the fair flowers and the sweetly singing birds." If you will make your appeals to the God of nature, look what sort of God He is. I aver that the God of nature is a God of judgment, nor is there a meeting-place between a conscious, reasonable, awakened rebellious man, and the God that rules the universe, except through a sacrifice—that sacrifice the cross. Assuredly I know that my soul could never realise a possibility

of communion with my Creator except at the foot of the Cross, where justice was honoured and mercy manifested.

"Till God in human flesh I see,
My thoughts no comfort find."

Young men, members of this Church, I want you to be thoroughly initiated into this doctrine of redemption. Understand it clearly, and then contend for it manfully, I pray you. If once you give this fortress up, you will be exposed to the most dismal scepticism; nay, you will be open to stark atheism. Should you discredit the atonement of Christ, young man, you will have pulled up your anchors, and you must drift before the wind. You cannot draw nigh to God without the cross. Only an Araunah's threshing-floor can furnish the site of a temple. If you forsake the altar and the sacrifice, you will be forsaken of God; and ere long you will relinquish truth and righteousness. From holiness and happiness you will then be estranged. In any pulpit where the doctrine of atonement is kept back, the tide of teaching drifts to Socinianism, and there is small margin left, but a narrow line to separate the Unitarian from the infidel. The temple is not only the meeting-place for man with his God,—no less is it the meeting-place for man with his fellow man. There is never such unity as that which comes through the cross. The baptismal pool is not the rallying place for all believers, as full many are there baptized into the waters of controversy. Oh my soul, come not thou into their secret! Certainly no doctrinal confession or orthodox creed supplies a *locus standi* where all see eye to eye, for good people hold very different views; yet the children of God are of one family, notwithstanding their diversity of opinions. Whenever we come to talk about the cross, we sheath our swords. There is no fighting there. John Wesley sings,—

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

And Toplady sings:—

"Rock of ages cleft for me,
Let me hide myself in Thee."

Wesley denounces Toplady in the pulpit, Toplady calls John Wesley "The old fox tarred and feathered;" but when they come hither to Christ Jesus, their bitterness is all laid aside; they meet, as you clearly see, in harmony, for their sentiments are the same. Lift high the Cross, then, preacher; lift high the Cross, Sunday-school teacher. Here, and here only, righteousness meets with peace, God embraces man, and man embraces his brother, and we become one with each other, and then one in Christ Jesus.

We shall now turn to a second reason for this dedication. The temple was the manifesting place. The Jew never dreamed of seeing God anywhere but in the temple. He went up to its sacred courts that in the various services of God's house he might behold the beauty of the Lord. The High Priest, on the day of atonement, saw God in the mysterious light which glistened between the wings of the Cherubim, the light called the shechinah, the only manifest indwelling of deity, the only light of God which human eye could clearly behold. The temple, I say, was God's unrobing place. To every high priest a favour, akin to that accorded

to Moses, was given. Moses was put into the clefts of the rock that he might see the skirts of Jehovah's robe; so every high priest of the Jews, and every Jew in his high priest, saw in the temple as much of God as could be seen under that dispensation. See then, friends, it is fitting that the place where Christ makes the sacrifice should be the place of manifesting God to man. We declare, without fear of controversy, that there is more divinity in the wounded body of Christ than in all the round world beside. If any man would see God unto perfection, let him behold yon bleeding man! If he would see God's love, let him behold the Son of God, incarnate, suffering in the sinner's stead. If he would see God's justice, let him behold the only begotten of the Father, pierced with every arrow out of heaven's quiver, wounded in every part and particle of His spirit and His body, that He may bear the curse for guilty men. If he would see God's omnipotence, let him behold it in Christ, bearing the sin of the world, and yet with unbroken bones. If he would see the wisdom of God, let him discover it in the ignominious gibbet, where the Saviour expiates the sin of man. There is no attribute of God which is not clearly seen there. It is not one solitary star, but it is like the Pleiades, a constellation of the brightest stars in Christ; I see not the stars but the sun in Christ; I see not the robes of deity, but deity itself. Here I see not heaven's pearly gates, but heaven unfolded to each eye. Here I see not merely God's works, but verily God's heart—not so much the attributes of the Almighty, as Almighty God Himself. Turning aside from the burning bush of Calvary, where Jesus burns with fire and is not consumed, I say, "We have seen God! We have seen Him face to face." I must repeat it,—that nowhere else is God to be so clearly seen as in the Cross. Those who refuse to see God in Christ, presently become callous to the evidence of the eternal power and Godhead anywhere. "Charity," is the cry I hear. "Charity" is lauded everywhere. Yes, forsooth, more charitable than Christ, I suppose, some would have us to be in our toleration of heresy. But what saith the Scripture? It says—"Other foundations can no man lay than that which is laid." What saith it? "There is none other name given under heaven among men whereby we must be saved." Do ye remember the emphatic saying of the Apostle Paul? "If any man preach any other Gospel than that ye have received, let him be anathema maranatha." This new charity I know nothing of, nor did our fathers before us. The Puritans and the Covenantors could bleed and die, but they could not yield the blood-red flag of the Cross of Christ. Our blessed ancestors, the Albigenses and Waldenses, from whom, in a direct line, we sprang, could dare the snows of the mountains and stain them crimson with their bloody feet, but they could not surrender the truth. Those early confessors of the faith, from whom we have sprung, could suffer at the harlot's hand—the harlot of Rome—and shed their blood like water for the Lord God of Hosts. This was the rallying cry, from which they could never depart. "We can see in Christ the only way of salvation." Without controversy God was manifested in the flesh. He has wrought out an atonement for His people. By that blood-besprinkled path we enter into heaven. Yes, dear friends, the doctrine of the atonement, or rather the atonement itself, is God's only meeting-place with man, and it is God's only place of revelation to man, if man would see Him rightly and distinctly.

Now, thirdly, the temple was the home of joy. Oh what song, what sacred harmony went up to heaven from Mount Zion! I have sometimes been in this house when my willing soul was fain to stay and sing herself away to the celestial plains. When I have heard the songs of the thousands of God's saints here, I have thought no rapture could exceed it; but our songs, I reckon, were poor compared with the multitudes of Israel coming from the North, South, East, and West, from Dan, from Beersheba, and from beyond Jordan—they came up like rivers of harmony, and when they got a sight of the golden roof of the temple, their hearts beat high and their voices grew jubilant. With golden trumpets and silver trumpets they sounded forth volumes of melody, and then, with divers instruments and vocal notes, sent up their joyful sound of grateful praises to the Most High. Priest and elders led the tune, and ten thousand times ten thousand of all the tribes cried, "Hosanna!" or chanted some of the glorious strains of David. Oh, how good and pleasant a thing it must have been in those days to go up to the house of the Lord! And oh, how marvellous that just that threshing-floor, where first an atonement was made for Jerusalem, should be the spot where all this song should gather. The music abounds where the blood freely flowed; where wrath stayed, there sacred mirth begins. Beloved the richest joy that earth and heaven could know springs from the crystal fount of Jesus' side. Heaven was never so glad as when He ascended up on high. Then they tuned their harps anew—

"They brought the chariot from on high
To bear Him to His throne,
Clapped their triumphant wings, and cried,
The glorious work is done."

You and I are never so happy as when we see our pardon, our full redemption there. Then I think we can sing,—

"Oh for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

If you want to be very happy, sit down under the shadow of the Cross. Would you be supremely blest, remember the threshing-floor of Araunah. There the pestilence raged, the angel stood, the bullock smoked, and the plague was stayed. That is the place where song finds its focus; there abide, and be glad all your days.

Yet a fourth thought may be worthy of your remembrance. The temple was a type of the Church; therefore the temple must be built where the sacrifice stayed the plague. The foundation stone of the Church is the person of Christ. The doctrine of atonement is the interpretation of His work on the earth. If any man believe in the atonement of Christ, and trusts himself to its fact and its issues, he is a Christian. He that believeth not in our Redeemer's wondrous passion, and His complete satisfaction to the justice of God, may call himself what he likes, and assert his profession by what name he pleases—a Christian he is not. Where two or three are gathered together in Christ's name, there is a Church. But the richest corporation, with the highest dignities that a

nation can confer, will never make a Church, unless the doctrine of the atonement be strongly maintained and clearly taught. I would not judge harshly or speak rashly. But most solemnly I do believe there are hundreds of pulpits in London that never give a certain sound about the atonement of Christ. That Christ did something on the cross they admit; what He did, they cannot determine. Popular books published by learned divines, tell us we ought not to inquire, nor need we wish, to know. A certain mythical reconciliation was effected, but as to His really suffering vicariously for sinners, the just for the unjust, this is left to such weak intellects as popular evangelists may possess. As for these refined gentry, so learned that nobody can understand them, and so attractive, that they have more spiders than hearers in their places of worship; they are far too philosophical to preach an atonement. Oh no! it just suits the common mind, they say. Do you know, sirs, I have heard that at a college, where young men are being trained to preach, after a discussion held upon the question, "Has the modern revival of puritanic doctrine done more good than harm?" the affirmative was carried by a majority of one—of barely one! Well now, as Puritan doctrine is neither more nor less than a consistent exposition of the Gospel, with a corresponding demand for simplicity and sincerity of life, we are prone to ask what is to be expected of the instructors of the rising generation? Are these the gentlemen in training to teach the sons of toil? What kind of spiritual food will they dispense to those who wait on their ministry? Will these gentlemen preach Christ crucified, or will they strain and dilute the Gospel till their sermons echo nothing but the sentiments of the age, and the utilitarian morals that pass current in their times? Rather may this house be utterly consumed with fire, and not so much as one stone be left upon another that shall not be cast down, than the day should come when here there should be given an uncertain sound about the atonement. This is not merely a doctrine of the Church; it is *the* doctrine of the Church. Leave this out, and you have no truth; you have no Saviour, no Church. As Luther said of the doctrine of justification by faith, that it was the article of a standing or falling Church, so we affirm of the atonement, the complete efficacious atonement, the substitutionary sacrifice of Christ for the sins of men. Cling to it ye that would build up the saints on their most holy faith. For life, or for death, cling to it. Be this your corner stone; be this your vermilion cement with which ye bind your members to one another. Be this your trowel, be this your hammer, and be this your sword; be this your one essential, account it your indispensable implement, if you would honour God, and if you would build up His Church.

And finally, as this was to be the place for the foundation of sacred fellowship, so it must be the site of the altar on which all the offerings were to be made to Jehovah. Brethren, it was meet that the place where Christ died—the place, I mean, where the sacrifice stayed the devastating sword of judgment—that this Mount Zion should be the spot where the people of God offered their sacrifices and peace offerings. Mere exhortations to propriety are of no avail. You may preach never so eloquently on sobriety without rescuing a single drunkard. You may eulogise chastity to the admiration of the lascivious. You may extol honesty in the midst of knaves and sharpers who will praise your fair speech. Precept has no

regenerative power. People do not get good by having goodness preached at them. Pure Christianity is not propagated by the law. And in the community of saints, legality is of no avail. Whips are for the backs of fools. Saints need more sacred stimulus. Threats may keep simpletons in check, but for Christian men, promises are of more account. If I want to stir you to action, or to promote among you some good work, I must preach up Christ, feed your souls with the bread of heaven, and then, after that, the grace will work in you effectually, and the goodness will flow out of you spontaneously. Behold the place where Jesus shed His blood! Hither then your offerings bring: dedicate yourselves as whole burnt-offerings unto God, your time, your talents, your substance. No man brings his offering to Sinai, but thousands bring their sacrifices to Calvary. No man goes for a missionary, I hope, from stress of duty, except it be the man who found Zulu Kaffirs too much for him. We go as missionaries not from a sense of duty, but from a sense of love to Christ. Love will make a man do and dare. He will carry his life in his hands; he will go to savages, among them to endure privations, or to die. Not from duty's imperious call. That is a spur that Christians do not always feel. But love—love to Jesus, love to men, gratitude to God for what He has done for them, zeal for man, and desire to benefit his race will prompt action devout and heroic. Preach the Cross, minister, and you never need doubt that your sermons will be practical. The Atonement is the most practical of all doctrines. Those who preach up works, play with projects, and produce no profits, while those who preach up Christ cultivate holiness, and reap fruits of righteousness unto life eternal.

Ask yourself, good friend, have you ever found Christ to be a place for you to meet with God? If you have not, if thou wouldst meet God, go straightway to Christ, trust Him, and so shalt thou find God. "He that hath seen Me hath seen the Father," is His own declaration. Go to the Cross, O thou that feelest thy burden of sin! There it is done for thee. The site of the cross is the place where the temple of joy is reared. Do you want to be at peace with your neighbour? Go ye both to the altar where Jesus died; there your peace shall be cemented. Do you want to build up a church in your neighbourhood, any of you? Go to Christ, and lean on His promise. He is the Rock on which you shall be made strong. None but Jesus—none but Jesus! Strive not to make yourselves better; seek not to get to heaven by merit; give up your foolish reasons and resolves. You may work at the treadmill, but you will get no higher—not an inch nearer to the stars will you be with all your efforts. Flat before the cross cast thyself, sinner—rags and all, hard heart and all—

"Just as I am, and waiting not
To rid myself of one foul blot,
To Him whose blood can cleanse each spot,
Oh! Lamb of God, I come, I come."

And coming thus to Christ you have come to happiness, to safety, to heaven. So may thy heart incline thee; so may the Spirit lead thee; so may Jesus save thee; so may God, even the Father, accept thee; and to the triune Jehovah shall be the praise for ever. Amen.

Essays and Papers on Religious Subjects.

ON PREACHERS AND PREACHING.

BY JABEZ BURNS, D.D., LL.D.

No. 6.—CHRYSOSTOM, THE GOLDEN-
MOUTHED ORATOR.

Of early orators of the Christian Church, Chrysostom (born 347) bears away the palm. Besides, he possessed, in a very eminent degree, every spiritual excellency to make his pulpit work acceptable and popular: highly educated, a profound student, a man of unwearied diligence and exalted piety. Moreover, he had a most exalted sense of his high ministerial calling, and made all things subservient to its efficiency. We have a very great proportion of his homilies and sermons in an English dress, so that we are able to form a very adequate opinion of their real worth. It is obvious, however, that much of the effect of his discourses produced was owing to the manner of the preacher. His whole soul was thrown into their delivery, and while they were beautified by the wealth of an affluent rhetoric, yet he spake as one who believed and felt the message he delivered, and as one that was accountable to God for fidelity to his trust. It is out of question in these short papers to describe the surroundings of this eloquent preacher, or to the peculiar circumstances under which he was placed, or the severe penalties he had to pay and the suffering he endured for conscience sake, but we must be content with a few extracts from the sermons he delivered. As Bishop of Constantinople he preached in the great church of St. Sophia three times a week, and sometimes every

day, and the "Amen" of the audience to the prayers he offered could be heard a-far off, so deeply impressed and excited were the crowds that hung on his ministry.

"*The Triumphs of the Cross.*—To-day we hold a festival and an assembly, beloved; for our Lord is fixed with nails to the cross. And think it not strange that so sad an event should be the occasion of a festal celebration, for such are spiritual things, contrary to what ordinarily happens in human affairs. To show this clearly: The cross was once the symbol of condemnation and punishment, but has now become an object venerable and dear. The cross was once the theme of ignominy and doom, but has become now the means of glory and honour. That you may learn that the cross is glory, listen to the Saviour's words: 'Father, glorify Thou me with the glory which I had with Thee before the world was.'

"Here He calls the Cross glory. The Cross is the summit of our salvation, the foundation of countless blessings. Through it we, who before were dishonoured and cast off, are now raised to the rank of sons; through it it is that we wander no longer in error, but have attained the knowledge of the truth; through it we, who worshipped stocks and stones, now know the Creator of all; by it we, who were slaves of sin, have been brought into the freedom of righteousness; through it earth has become, and will henceforth be, heaven.

"The Cross has freed us from our wandering; it has led us to the truth; it has reconciled God to man; it has drawn us up from the

depths of sin, and raised us to the highest pinnacle of virtue; it has quenched the delusion of demons, it has abolished their deceit. Through it there is no longer the smoke and smell of the shedding of the blood of beasts, but everywhere spiritual services, hymns, and prayers; through it the demons have fled away; through it the devil is put to flight; through it human nature aspires to live the life of angels; through it virginity walks the earth, for since the time that He was born of a virgin, the nature of man has known the way to this virtue. It has enlightened us who were sitting in darkness; it has reconciled us who were up in arms; it has brought nigh those who were afar off; it has made those who were alienated friends; it has constituted those who had become foreigners, citizens of heaven; it has become the abolisher of war; it is the safeguard of peace. Through it it is we no longer dread the fiery darts of the devil, for we have discovered the fountain of life; through it we are no longer in widowhood, for we have received the bridegroom; through it it is we no longer fear the wolf, for we know the Good Shepherd: 'I am,' says He, 'the good shepherd;' by it we no more dread the tyrant, for we have run to the rightful king.

"Would you learn another most illustrious achievement of the cross transcending all human thought? The closed gate of Paradise He has opened to-day, for to-day He has brought into it the thief. Two most sublime achievements these. He both opened Paradise, and brought in the thief. He restored to him the primeval fatherland of man. He led him back to the ancestral city. 'To-day shalt thou be with Me,' he says, 'in Paradise.' What sayest thou? Thou art crucified and fixed

to the cross with nails, and dost thou promise Paradise? How wilt thou confer such a gift? Paul, indeed, says, 'He was crucified in weakness;' but hear what follows: 'Yet he liveth,' he says, 'by the power of God;' and again, in another place, 'My strength is made perfect in weakness. Wherefore now on the cross,' he says, "I promise that by this thou mayst know My power." The spectacle itself is sad: look not at what the Cross is in itself, lest thou despair, but raise thine eye to the power of the Crucified, that thy countenance may gleam with the radiance of joy; for this end He shows to thee there His might."

"*On Prayer.*—Prayer is a powerful weapon, a boundless treasure, inexhaustible wealth, a placid and waveless haven, the source of unruffled calm, and the root, the fountain, the mother of ten thousand blessings.

"Prayer is more potent than regal power. Oft when the wearer of the diadem is in the grasp of the fever, and lies prostrate on his couch, scorched in every vein, with physicians, and guards, and servants, and generals around his bed, and neither the skill of his physicians, nor the presence of his friends, nor the assiduity of his attendants, nor the abundance of remedies, nor the magnificence of palatial pomp, nor the greatness of his riches, nor any human resource has power to charm away the malady which presses sore upon him. Should one who has access to God enter and only touch the body, and over it offer with holy lips a prayer, he puts the malady to flight. And that which no wealth was able to effect, no multitude of servants, no skill of the most experienced physician, no pomp of royalty—that has been oft achieved by the prayer of one poor and even

indigent man. I speak not of that prayer which is feeble and full of languor, but of that which is made with earnestness, whose birth is accomplished with spirit throes, and which is produced by the intense concentrated exercise of the faculties of the mind.

This is the prayer that wings its way to heaven. As water, while flowing over a level plain, and spreading unconfined on either side, springs not upwards; but when forced to descend into a channel, and compressed into narrow space, it bounds aloft with the speed of an arrow, so is it with the human mind. When it enjoys unbroken tranquillity, it flows smoothly on, and dissipates its energies; but when, through the force of circumstances, it is depressed and imprisoned in a narrow channel, the influence of this salutary pressure makes it pour forth on high pure and impassioned prayers."

Chrysostom before the Roman Emperor was a beautiful example of true Christian courage. The Emperor threatened him with banishment, if he still remained a Christian. Chrysostom replied, "Thou canst not, for the world is my Father's house; thou canst not banish me." "But I will slay thee," said the Emperor. "Nay, but thou canst not," said the noble champion of the faith again, "For my life is hid with Christ in God." "I will take away thy treasures." "Nay, but thou canst not," was the retort; "for in the first place, I have none that thou knowest of; my treasure is in heaven, and my heart is there." "But I will drive thee away from man, and thou shalt have no friend left." "Nay, and that thou canst not," once more said the faithful witness; "for I have a Friend in heaven, from whom thou canst not separate me. I defy thee;

there is nothing thou canst do to hurt me."

In the instances we have supplied of Cyprian, Ambrose, Chrysostom, and Augustine, we have, with the greatest diversity of gifts, certain striking traits in each and all of them. They were evidently renewed spiritual men. Had experienced the transforming power of the Holy Ghost, and this inward change was most manifest in their unworldliness, self-consecration, and entire devotedness to their great work. They believed, and therefore spake, and they spoke under the power of that faith that saw only the path of duty, and girded themselves for it. Their work was their life and their glory, and for the execution of it they cheerfully sacrificed everything else. They had a positive passion for saving souls, and they were ready for every kind of toil, the extremest self-denial, and the most horrible sufferings rather than deny their Master, or sacrifice the truth. Their ministry was constructed on the plan of adaptedness to their multifarious hearers. The plainest forms of speech they adapted for the masses, with all sorts of striking illustrations and pungent forms of appeal, even often to the telling of strange stories and curious incidents. To the learned they often presented the highest fruits of culture, profound learning, extensive research, and oratory of the most elevated order. But withal they never forgot their immediate mission and its great object—winning souls to Christ and enlisting their fellow-men in the sacred army of God's elect. They were lifted up infinitely above the fear of man, and hence their extraordinary boldness, fidelity, and utter incapability of compromising their master or the interests of His kingdom. Such men were eminently needed when

the truth had to come into direct collision with the arts, sophistries, superstitions, and imperial power of Paganism. To us it is interesting that so many of their pulpit productions, in the shape of expositions and homilies, have come down to us, so that what they uttered, and how they illustrated Divine truths, is so abundantly supplied that we may know them better than even the preachers and sermons with which we are contemporary. And so we cannot possess ourselves of the immense treasures they have bequeathed to posterity and not become wiser and more fitted for our preaching work, by the vivid examples they have supplied. In the dark ages there were a few burning and shining lights, and some of extraordinary lustre, when we remember the times in which they lived, but as the entire range of this would involve volumes instead of short papers, we may go on to the times just preceding the Great Reformation, when illustrious proclaimers of the Gospel were raised up in our own land, in Germany, in France, in Italy, and amid the mountains and lakes of Switzerland.

GOD A HEARER OF PRAYER.

BY REV. J. ROBINSON.

O Thou that hearest prayer."—PSA. lxxv. 2.

THERE is but one true and living God. He has graciously revealed Himself to man as sitting upon His mercy seat, ready to hear and answer the sincere prayer of *all* that come to Him by faith in His Son, whom He hath appointed to be our Saviour and Mediator. If this was not His character, the righteous would not be able to hold on their way, but would grow weary, faint, droop, and die. Having this assurance, that

Jehovah hears the cry of His people, the Christian calls upon him continually. "Prays without ceasing." Keeps up constant intercourse with his heavenly Father.

"If pain afflict, or wrongs oppress,
If cares distract, or fears dismay;
If guilt deject, if sins distress,
We can go to our God and pray."

Many are the privileges of God's children. One of the greatest, and which should be highly valued, is this, "That whatever be their state, or circumstances, they have near access to their Father in heaven, by the blood and righteousness of their Redeemer. It is the most powerful weapon we can wield, one that must be constantly used. When all other means fail us, we can take our cause to God, and plead it at His throne of grace. The prayers of the saints go up to God with acceptance when offered with strong faith in Christ, and He sends down gracious answers, because He is a God that heareth prayer.

I. The character here ascribed to the Most High God. He hears prayer. This is His name, nature, and glory. He not only has heard prayer, but He hears it to-day, and always will hear it, for He is an Immutable Being, not given to change. He is the High and lofty One that inhabiteth eternity; whose name is Holy. Infinitely above all; in no need of such creatures as we, yet He graciously condescends to lend a listening ear to our supplications. Reveals Himself as the object of Prayer. The Merciful One to whom we are to address our cries for mercy and every needful thing. He invites us to come to Him with the promise that He will hear. In the Scriptures we read of those who were blessed in answer to prayer. In His dispensations towards His Church He manifests

Himself as the hearer of prayer. This is the *title of honour*. It dignifies and exalts Him greatly above all the gods of the heathen, who cry aloud, "O, Baal, hear us! O Baal, hear us!" for hours together to no profit. He neither hears nor heeds. But Jehovah instantly sends fire from heaven, and consumes the sacrifice in answer to the prayer of the prophet Elijah.

It adds much to the glory of His goodness to hear prayer. Sets before us His benevolent disposition, that He is ready to do what He can consistent with His own honour to make man happy even in this world. This has always been his character. He has been a prayer-hearing God in every age of the world. The saints before the flood prayed; the patriarchs prayed; the prophets prayed; the Church prayed; the Apostles prayed; the primitive Christians prayed; those who suffered imprisonment for righteousness sake prayed; the martyrs when at the stake, and having their bodies consumed by the flames, prayed; were heard and blessed.

We have prayed, and been heard. When conviction of sin seized our mind we prayed, nor did we cease until we had experienced pardon from and peace with God through our Lord Jesus Christ. Have we not been delivered from trouble, succoured in temptation, supported in trial, strengthened in the hour of

weakness, enlightened in the time of darkness, and guided in providence in answer to prayer. We have acknowledged the Lord in all our ways, and He hath directed our steps. In that our own happy experience is that,

"When we have had a heart to pray,
The Lord hath had an ear to hear."

We know He hears our prayers by accepting our supplications. That He is not angry with us for drawing nigh to Him, but signifies His pleasure by acceding to our requests, by discovering His great mercy to us in Christ, the all-sufficiency of the Atonement made on Calvary for our sins, and His willingness to accept us in His beloved Son.

By this we are confident that He is the true and living God. There is no God but Jehovah that hears prayer. There is no other God beside Him. Those that are called gods are but the work of men's hands. He whom we adore and worship is the Creator of all things. In Him we live, and move, and have our being. As He is a prayer-hearing God, let us who profess to be His by adoption and grace, be much employed in this holy duty. Pray with all prayer and supplication. Live prayerful lives, continue instant in prayer, watching thereunto with all perseverance, for that our Divine Master hath said, "Men ought always to pray, and not to faint."

Great Sampford, Essex.

SERVICES TO BE HOLDEN.

BAPTIST CHAPEL, CHADWELL HEATH, ESSEX.—Public services will be held at the above place on Tuesday, June 23rd, 1874, to celebrate the anniversary, and to recognize Mr. D. Taylor, late of Barking, as pastor of the church. In

the afternoon, at 3 o'clock, a sermon will be preached by Rev. W. Cuff, of Shoreditch. After which tea will be provided at 6d. each. And in the evening, at half-past six, a public meeting will be held, when Rev. J. Davis, of Romford, will preside. Collections after each service.

Tales and Sketches.

THE JOYS AND SORROWS OF A BAPTIST MINISTER.

BY SCRIBATOR.

CHAPTER VI.—*Mr. Stirling's Narrative.*

FOURTEEN years ago, Mr. Ernest, I came into this neighbourhood. At that time I was but a poorworking journeyman. Since then a kind providence has blessed and prospered me, and as the result, during the past five years I have been a small employer. I am not wealthy, as you may suppose, but, like Jacob of old, I can say truly, "I have enough." With sufficient to provide for my family, and something over to give systematically in the Lord's service, I am content. To accumulate sordid wealth, for its own sake, never has been my aim, and I trust never will be. When, therefore, I joined the Church, I was received in as a poor member, willing to cast in his lot with members equally as poor. For eleven years I remained on the member's list, and then I felt it to be my duty to send in my reasons for withdrawing from the Church. It would only weary you if I gave you in detail the Church history of these eleven years; but you shall have a summary. The first Church meeting I attended was to me anything but satisfactory. To put the thing in plain language, for the first time in my life I witnessed, in a Church meeting, something like a row. You will ask how it was. It arose in this way. The pastor presided, and had the unpleasant task of informing the Church that, although a £250 debt remained on the new chapel, it would require at least £80 more to pay up certain extras, and make sundry im-

provements, originally overlooked in the estimates. The question proposed was, "Where was the money to come from?" The members candidly confessed that they could not furnish it. Most of them had paid up their promises in full, and had made great sacrifices in doing so. Some few had paid even more than they promised, and were grieved to find that more still was required. A discussion ensued of an unpleasant kind. Some blamed the architect for want of skill, and others blamed the committee for want of foresight. Two or three expressed it as their opinion that it would have been better for them all if they had never shifted from the old room. And so they went on, mutually recriminating each other. You may imagine the effect of this scene on me—a stranger! Ultimately, it was resolved to borrow the £80 required, on personal security, at 5 per cent. interest, and to strive to pay the whole back in eighteen months, by means of weekly subscriptions. In the course of eleven years I was compelled to witness many Church meetings of a similar kind, and great has been my grief at the disastrous effects produced on many persons by them. Money was wanted to meet constantly recurring debts, and, "by hook and by crook," it must be had; and I should be ashamed to tell you of some of the questionable means resorted to at times to obtain it. But passing by that, I come to the time when the Church was gladdened by the news that a wealthy Baptist family were likely to join it. The head of this family was none other than your senior deacon, Mr. Snap, who came to the town soon after the second

minister had secured a berth where he and his little ones had the promise of something better than "workhouse fare." The Snaps—father, mother and two daughters—did join, and were received by the members with joy akin to acclamation. Now there would be an end to all their pecuniary difficulties! What a help this family would be to a needy cause! How gracious the providence that sent such a family at such a critical time! It was quite refreshing to hear the unctuous prayers and thanksgivings offered up at the prayer meetings for this wealthy household. It was like a revival season. Now do not wonder at this; it was perfectly natural. Assuming that the Snaps were what they were supposed to be, what else could be expected from a poverty-stricken Church, often at its wits' end in devising ways and means to meet the claims of its creditors? Drowning men will catch at a straw, and the slightest hope of deliverance will cheer a prisoner. It was not long, however, before the Church found out its mistake. The prayers and thanksgivings were offered too soon. A little patient waiting, and they would never have been offered at all. Chosen very hastily to be deacon and treasurer, Mr. Snap soon proved to the Church that he possessed two qualities that ought never to be found in a professed Christian man—love of money and love of power. If he gave, it was but sparingly, and always with the clear understanding that in the distribution of his own and the Church's money he must have his own way. That sort of thing did for a while, but people soon got tired of it. Baptist Churches are essentially democratic—in my opinion too much so—and they have a wholesome horror of money rule. With a few others, I found myself in constant antago-

nism to Mr. Snap's selfish projects, and my outspokenness often gave great offence. What I proposed, he was certain to oppose; and others met with the same fate. Once, I remember, we proposed that, in order to make the third minister more comfortable, we should raise the seat rents from one shilling per sitting to two; but that was objected to by him on the ground of its pressing too heavily on the poorer members, and so the sittings are charged a shilling per quarter to this day. On another occasion we proposed that we would drop seat-rents altogether, and pay, according to our ability, so much weekly as a freewill offering towards the minister's support; but as this would have laid him under an obligation to contribute more largely, he stoutly opposed it, and the project fell through. The failure of this Scriptural scheme—which I have every reason to believe would have proved a success—so grieved the poor minister that on the Sunday afterwards he preached two sermons for which Jeremiah Snap never forgave him. His text in the morning was, 'The labourer is worthy of his hire;' and he followed it up in the evening with a telling discourse from the words, 'The Lord loveth a cheerful giver.' So pointed and pungent were his remarks that I have been credibly informed by one who saw him that Mr. Snap shook his fist at him as soon as he came out of the pulpit.

"To spite Mr. Snap in return, measures were taken by a few in the Church to curtail what they deemed to be his despotic power, and as the minister sided with them, Mr. Snap made it known that so long as he remained pastor he would not give a farthing beyond the customary pew-rent towards his support; hitherto he had subscribed something at the year's end to make up

the deficiency of salary, but that must now be considered at an end. From that period two parties were formed in the church—what one party wanted the other did not—and at last, to put Mr. Snap down finally, a majority carried the extreme resolution that nothing should be done in connection with the cause unless it was duly authorised at a Church meeting. From that day Mr. Snap has looked upon himself as an ill-used man, and complains everywhere of the ungrateful treatment that he has received. On the other hand, while he grumbles at the Church, the Church as frequently grumbles at him, so that grumbling and growling are the order of the day. This grumbling system is certain more or less to pervade every meeting. It has proved the bane of teachers' meetings as well as of Church meetings, for the parties who rule the one also take the rule of the other. A pleasant meeting is, I know, to this day an exception rather than the rule. So, weary of these money squabbles; weary of seeing poor ministers abused and half-starved into the bargain: weary of Church meetings that were notorious for strife and division instead of brotherly unity: weary of trying to carry good measures that were as persistently opposed through evil party motives: weary of the unprofitable debates that uniformly prevailed upon the adoption of the extreme resolution to bring every little matter before a Church meeting: and weary of the everlasting grumbling that was sure to be dinned in your ears, do the best for the Church you could, I threw up the whole concern at last in absolute disgust, and never in my life have been happier than since I left it. There, Mr. Ernest, that is my story; and I have striven to give it you without any exaggeration."

"So far as I see, Mr. Stirling, you lay the blame for the present state of things on Mr. Snap. Do you regard him as being the sole cause of blame?"

"No, I do not. But I regard him as being the chief. It was, in my opinion, an error for the people to choose a minister when bowed down with their chapel and other debts. The difficulties into which they were plunged were the cause of making them at the outset place more power in Mr. Snap's hands than was either scriptural or politic. Had Mr. Snap been a thoroughly liberal man, who was willing to give without claiming power as compensation, things would have been vastly different. Nothing pleases a poor Christian Church more than to receive help cheerfully and voluntarily given by a Christian man who seeks nothing in return. To such a man Churches will give way greatly. His opinions are certain to command much respect. He will have no occasion to fight for power. His influence will permeate every movement, and will unconsciously mould most that is done. But poor Jeremiah never could see this. He talks about what he has done for the Church, but at the same time overlooks the fact that he was not required to do a great deal of it. If you thrust your good upon a reluctant people, that good becomes to them an evil. If, instead of letting it be known that he would have his way or not pay, Jeremiah had said, when giving a good subscription, 'Now do as you like, and it will please me,' they would have done as he liked, and have pleased him; all dispute would have been at an end. The people would have solicited his views, and doubtless, with some trifling modification, have acted upon them. As it is, the very reverse has been the case."

"Do you think, Mr. Stirling, that

there is any remedy for this state of things?"

What answer Mr. Stirling would have given it is not possible to say, for just then a knock at the door of the library put an end to the conversation. A letter placed in his hands informed him that he was wanted on urgent business for an hour or two elsewhere.

Not long afterwards his visitors wended their way homewards, Mr. Ernest finding himself burdened with a neat parcel which Mr. Stirling had kindly asked him to take home with

him, and not to open till he got there. The reader may imagine Mr. and Mrs. Ernest's joyful surprise when, on opening it, they found it to contain, with Mr. and Mrs. Stirling's Christian love, a handsome present of sufficient fine black cloth for a suit for Mr. Ernest, and a nice lace shawl—the special gift of Mrs. Stirling—for his wife.

The minister's home by this spontaneous and unlooked-for act of generosity, was made a very happy home that night.

(To be continued.)

Gleanings among the Sheaves.

CONQUER OR DIE.

I MIGHT address the members of the Church, as it is said an old Scotch commander once addressed his soldiers when he saw the enemy coming. This was his brief, terse speech: "Lads," said he, "there they are, and if you dinna kill them, they will kill you." Look, members of the Church, if you do not put down lethargy and sloth, if you strive not against Popery, infidelity and sin, they will put you down. There is no other alternative; to conquer or to die; to live and to be glorious; or to fall ignobly.—*Spurgeon.*

FIERY FELLOWSHIP.

No man can make a good fire with one stick. But take a green stick, one that is damp, and put it amongst a good number of dry ones, then set them on fire, and the intense heat will cause this one to blaze with them. If we feel that we are like the green stick, and cold and damp in God's cause, let us go amongst the brethren and sisters whose hearts are all on fire with love to Jesus, and getting into their company, we too may be set on fire—be all of a blaze.

THE VALUE OF "A LITTLE HOPE."

MR. Samnel Varley tells us that he was visited by an enquirer who stood weeping before him, and had been in a mournful condition for two years. He took his seat beside her, saying, "My sister, are you weeping on account of sin?" "Oh, sir," she replied, "I do not believe in Jesus." He replied, "Are you sure of this, you tell me you do not believe; have you no hope in Jesus?" "A very little, sir; very little." "Well now," he said, "will you take £500 for your hope in Christ?" "O no, sir," she replied quickly. "What," he said, "do you value your little hope more than £500; then I will double it; say £1,000!" "I won't take it, sir," she replied with much fervour. "My sister," he added, "could I lay the whole world at your feet, would you give it for your little hope in Jesus?" "Oh no, sir, no." "Then," added Mr. Varley, "be of good cheer, all is well; your faith is bearing the precious fruit of hope in Jesus, and of love to Jesus." She had faith in Jesus, and was not aware of it.

Reviews.

Flashes of Thought. One thousand extracts from the works of C. H. Spurgeon. (Passmore and Alabaster.) Crown 8vo., 521 pp., price 5s.

A FRIENDLY hand has here culled just such passages from Mr. Spurgeon's sermons as his hearers and readers would probably have been most struck with at the time of their delivery; and he has obtained Mr. Spurgeon's consent for their separate publication in the present form. One thing may be specially noted: the extracts are alphabetically, not chronologically, arranged. Hence it would appear that his pulpit sounded the same evangelical strains twenty years ago that it tells out to-day. His convictions as to truth were ripe then, if his experiences of the Gospel are riper now. This indiscriminate blending of sentences and sentiments, delivered at so wide an interval in so short a life, may augment the respect we feel for the sincerity of his ministry. But such variety of illustration, combined with such sameness of teaching, is characteristic of the author. Those who relish the preacher's utterances will revel in these extracts; and those who know him only by reputation may acquire an acquaintance with his style through the medium of this comely little volume without wading through twenty folios of his weekly sermons.

PERIODICALS AND PAMPHLETS.

Sword and Trowel. An admirable number.

Biblical Museum (Part 41). We have exhausted all our eulogistic phrases on this excellent work.

The Hive, as good as ever.

The Appeal, suited to gratuitous tract circulation.

The Baptist Magazine, thoroughly good.

Old Jonathan, varied, faithful, and evangelical.

The Interpreter (Part 17), uniformly distinguished by the plan with which Mr. Spurgeon commenced the work.

Christian Armour contains eight papers, all good.

Expository Lectures on the Epistle to the Hebrews. By Rev. A. Saphir. (John F. Shaw and Co.) (Part 2.) Lucid in style, and rich in evangelical truth.

The Pictorial Dictionary of the Bible. Royal 8vo. Parts 1 to 4, 1s. each. (Macpherson and Son, Glasgow and London.) A work full of good articles, excellent maps, and striking illustrated views. It is not necessary to institute a comparison between this and similar works, some of which may be better and others inferior; of one thing we are certain, it may be of immense value to Sunday-school teachers, students, lay ministers, and of real worth as a work of reference in Christian families.

The Baptist, as a denominational paper, has done its work well during the recent anniversaries.

After Pentecost. A Pastoral Address. By Adolph Saphir. (J. Shaw and Co.) (2d.) This address, delivered at the close of the Mission Week, is well worthy of general circulation.

Life and Joy in the Church. Two addresses by the same author, and equally good.

The Owllet's Tea Party. A Dream; or, Is Auricular Confession Authorised in Holy Scripture? (Houghton & Co.) (1d.) A respectable treatise, condensed into fourteen pages, and clever, telling, and adapted to do good in these Romanising times.

The Gardener's Magazine, &c., for May. Mr. Hibbard is certainly king in this department of literary work. May he blossom as the rose, and wreaths of beauty surround his brow. His work appears to us exhaustive in every department he supervises.

Our Denominational Meetings.

THE Meetings held this year show an improved attendance. There was much heartiness manifested, and the reports of the several Societies were highly encouraging.

BAPTIST BUILDING FUND.—The forty-ninth annual meeting of this fund took place in the library of the Baptist Mission House, Castle-street, Holborn, on Thursday evening, 23rd April. John Edwards, Esq., presided. Mr. J. Benham, the treasurer, read the financial statement, from which it appears that the subscriptions and donations amount to £983 18s. 6d.; instalments repaid, £3,340 10s. The total amount received was £4,441 11s. 5d. The following loans had been made to churches: three of £500 each; two of £400; one of £300; four of £200, and four of £100. The working expenses were: salaries £220 16s. 8d.; printing and stationery, £43 3s. 8d.; sundries, £62. 3s. 11d. Total £340 5s. 4d. Balance with the treasurer, £31 6s. 4d. Mr. A. T. Bowser, the hon. secretary, read a most interesting report, and addresses were delivered by Revs. C. Bailhache, C. M. Birrell, and J. Aldis.

THE WELSH MISSIONARY MEETING.—The Welsh meeting this year, held on Friday evening, 24th April, at the Mission House, was, on the whole, one of the most enjoyable held for years past. The meeting was opened by the Rev. H. Harries, of Eldon-street, who read the Scripture and offered up an earnest prayer. A Welsh hymn having been sung, the chair was taken by Dr. Price, of Aberdare, who gave a statement of the present position of the society and the work now being done in the various fields occupied by the agents of the society. Other interesting addresses, of a thoroughly missionary

spirit, followed by the Revs. John Jones, T. H. Morgan, C. Bailhache, J. Wiberg, T. Evans, and J. R. Morgan. During the proceedings several Welsh hymns were sung with great heartiness.

THE BAPTIST UNION.—The Baptist Union of Great Britain and Ireland held its first session at the Mission House on Monday, 27th April. There was the usual introductory prayer-meeting, conducted by Dr. Underhill, in which Revs. J. Lewitt, G. W. Humphreys, and others took part. Rev. C. Stovel, the president for the year, gave an address on Christian union, which was listened to with deep attention. The *soirée* at Cannon-street Hotel in the evening was largely attended. Addresses were delivered by Revs. C. Stovel, J. Aldis, J. Owen, and W. G. Lewis.

BIBLE TRANSLATION SOCIETY.—The thirty-fourth anniversary of this society was celebrated on Monday evening, 27th April, in Regent's-park Chapel, under the presidency of the Honourable Justice Lush. Sir Robert Lush, on taking the chair, was greeted with hearty applause. He was supported on the right by the Rev. Alfred Powell (secretary), on the left by the Rev. J. P. Chown, and besides the speakers there were also present the Rev. Dr. Angus and the Rev. Dr. Scott. The preliminary exercises were conducted by the Rev. J. P. Chown. Dr. Underhill next read the financial statement. The balance in hand from last year was £469 3s. The total income from all sources was £2,683 8s. 5d. Of this sum £200

had been voted to the General Baptist Missions, £200 to the Rev. J. G. Oncken, of Hamburg, for the German version, £1,300 to the Baptist Missionary Society, in aid of the various versions circulated under its auspices, and other smaller sums. The balance left in hand is £270 8s. In addition to this there is a sum of £1,870 on deposit account at the bank, and £200 are in hand ready to meet the claim which will be made this year by the Rev. Mr. Carter, of Ceylon, for the Singalese version. Rev. A. Powell read the report, after which addresses were delivered by Rev. J. Davis, J. Page, and others.

BRITISH AND IRISH BAPTIST HOME MISSION.—The annual meeting of the mission took place as usual, in Bloomsbury Chapel, on Tuesday evening, 28th April, when Mr. Hugh Rose, of Scotland, occupied the chair, supported by several ministers and friends. The audience was a large and attentive one, an improvement, it occurred to us, upon the last meeting in this respect, although that was well attended. The proceedings were opened with singing and prayer, after which the secretary, the Rev. C. Kirtland, gave an outline of the printed report, which appeared upon the whole of an encouraging character. Its distinctive features may be thus briefly stated: After regretting the resignation of the secretary on personal and domestic grounds, and stating that hitherto no suitable successor has been found for the office, and also dealing with the loss by death of one or two other officers, it set forth that in England the spiritual results have been good, and greater are still expected. With regard to finance, it is named that the number of Baptist churches in the United Kingdom is 2,839; 664 of these have less than 50 members each. Only 400, or 15

per cent. of the total given contribute to the mission. In Wales, out of 522 churches, only 22 contribute, or a little over four per cent. Out of 126 churches in the metropolis, 38 contribute to the funds, but only 21 make congregational collections. The number of members of churches in London equals 28,300, whilst the personal subscribers to the mission are about one per cent. of the whole. The committee make a stirring appeal for help. In Ireland they want men, in England more money. The financial statement read by the treasurer, showed a balance of £148 1s. 1d. in hand. Rev. J. Aldis, S. Chapman, and P. Lockhart were the speakers.

ZENANA MISSION BREAKFAST.—The annual breakfast in connection with the mission to the Zenanas of India took place on Wednesday, 29th April, at the Mission House. The annually increasing attendance on these occasions indicates a continuous growth of the interest which is felt in the operations of this valuable agency. Joseph Gurney, Esq., presided. Dr. Underhill gave out a hymn; after which, prayer was offered by the Rev. John Davis, of Orissa, who rejoiced that such a work had been commenced for the purpose of relieving the women of India from the moral and spiritual degradation which was their ordinary lot, and of giving to disconsolate mourners the joy which flowed from the knowledge that life and immortality had been brought to light by Jesus Christ. Addresses were given by Revs. Bahari Lal Sing, J. Passingham, J. Page, and J. Lawrence.

BAPTIST TRACT SOCIETY.—The annual meeting of this Society took place in the lower room of Exeter Hall on Wednesday evening, April 29th. The chair was occupied by Mr. Henry Phillips, who was well supported on the platform. The

number of tracts circulated, compared with those of the previous year, has been as follows:—553,688 were scattered in 1872 as against over a million during the past year, or, as represented by money value, the cost of the circulation and grants during 1872 was £527 4s. 1d., as against £577 14s. 7d. during the past year. The Treasurer (Mr. Oliver) read the financial statement, from which it appeared that there was last year a balance in hand of £108 2s. 3d. The expenditure of the present year was naturally much heavier, but the contributions have also grown, so that the existing balance in hand is £66 3s. An amount of £200, left by legacies, is invested to meet emergencies. Rev. F. Tucker, Dr. Price, E. Parker, and J. Whitehead, addressed the meeting.

BAPTIST MISSIONARY SOCIETY.—The annual meeting of this Society was held on Thursday evening, 30th April, when the large room in Exeter Hall was well filled, if not crowded, in every part, the platform being occupied as usual by the leading friends and supporters of the Society in London and the provinces. The chair was taken by Mr. J. Tritton. The proceedings were opened by singing, after which prayer was offered by the Rev. C. Williams, of Accrington. The Treasurer read the Financial Statement. The expenditure of the past year had amounted to £34,640, an excess of £2,098 over last year. The total receipts for the year had been £40,255, a sum exceeding any pre-

vious income of the Society. This amount included contributions from the churches of £3,400, which was more than in former years; £1,240 from the Bible Translation Society; also a liberal gift from their Birmingham friends, as a jubilee offering from the Auxiliary, with a promise that if the society sent out five more missionaries, there should be £100 at least for them. There was also £3,626 received from the Bengal Famine Fund, and for the Widows and Orphans' Fund, £3,147. Dr. Underhill gave a sketch of the operations of the society during the year, and telling addresses were delivered by the Revs. W. Best, J. C. Page, L. O. Shreffsfrud, and T. W. Handford.

YOUNG MEN'S MISSIONARY ASSOCIATION.—The annual meeting of the Young Men's Association in aid of the Baptist Missionary Society was held on Friday evening, May 1st, at the Metropolitan Tabernacle, the Rev. C. H. Spurgeon in the chair. There was a numerous attendance. The proceedings commenced with a hymn, after which the Rev. Mr. Smith, a missionary from the West Coast of Africa, engaged in prayer. The Secretary read the report, which called attention to the fact that about twelve months ago the committee of the Association resolved to direct their efforts to an increase of 1,000 guineas in the permanent income of the society. Addresses were delivered by the Rev. W. Brock, jun., Archibald Brown, J. C. Page, and Mr. F. E. Tucker.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

MR. ALEXANDER MACDOUGALL, of Blair Atholl, has accepted the pastorate of the church at Aberchirder.

Rev. C. Watts, late of Dunstable, has accepted the invitation of the church at Langley to become their pastor, and has entered upon his new sphere of labour. His address is, Myrtle Cottage, Langley, Essex.

The church meeting in the Grange-road Chapel, Darlington, has given a unanimous call to Rev. H. J. Betts, of Manchester, which he has been led to accept.

LEIGHTON BUZZARD.—Rev. J. C. Wells has resigned the pastorate of the Hockliffe-road Church.

STOUMBER, SOMERSET.—Rev. G. Hider, late of Jersey, having accepted an invitation to the pastorate of this ancient Baptist Church, entered upon his labours on Sunday, April 26.

Rev. H. H. Bourne has resigned the pastorate of the church, Sudbury, and accepted the invitation of the church in Victoria-street, Windsor.

WESTON-SUPER-MARE.—Rev. John Roebuck Russell, of Rawdon, has accepted the invitation to the pastorate of Bristol-road Chapel.

Rev. W. F. Edgerton has resigned his charge at Enon Chapel, Chatham, and the church at Providence Chapel, Reading, have given him an invitation, which he has accepted. D.V. he will enter upon his duties early in July.

EXETER.—Rev. C. F. Cooper, after a pastorate of about three and a half years, preached his farewell sermon at Bartholomew-street Chapel on Sunday evening, May 10th, to a large congregation, and on the Monday a public meeting was held, when Rev. F. Bosworth presided. Dr. Cooper, who is leaving Exeter for London, was presented during the evening with an album, containing the likenesses of many of the members of the church.

During his pastorate seventy-three members have been received, of whom twenty-six were by baptism.

PRESENTATIONS.

THE Abbey-road Chapel, St. John's Wood, under the charge of the Rev. W. Stott, has just completed its tenth anniversary. During this period nearly £13,000 have been raised for building purposes, and other contributions make up a total of nearly £20,000. The congregation, by way of testifying their regard to J. C. Bowser, Esq., who from the commencement has most zealously discharged the duties of financial secretary, presented him at a public meeting with an oil painting of himself, and a suitable inscription. The presentation was made by Mr. Stott, who cordially gave expression to the respect in which Mr. Bowser was held by his fellow-members.

RECOGNITIONS.

CAXTON, CAMPS.—On Friday, April 24th, Mr. R. J. Middleton was recognised as pastor of the church. The charge to the pastor was delivered by Rev. G. Rogers, and that to the church by Rev. W. Osborne. The chair was occupied by Rev. G. Burgoyne. Rev. J. Raymond and others took part in the service.

CHATHAM.—A meeting was held in Zion Chapel, on May 4th, in connection with the settlement of Rev. T. Smith, late of Winslow. Tea was provided in the schoolroom, at which nearly 200 sat down, and a public meeting followed in the chapel, presided over by Mr. L. Neale and addressed by him, as well as by the Revs. T. Moir, W. Nobbs, H. Smith, V. Young, Mummery, and the newly-elected pastor.

MISCELLANEOUS.

BUGBROOK, NORTHAMPTONSHIRE.—The chapel and minister's house having

been repaired and renovated at a cost of £330, and £200 obtained, a bazaar was also held in a barn, in aid of the funds, on May 14th and 15th, which was opened by the pastor, the Rev. W. H. Payne. This was followed by a concert of sacred music in the chapel. The proceeds were upwards of £80.

BUSHEY, HERTS.—The second anniversary of the pastor and the fourth of the church has just been held at the Baptist Chapel, Bushey New Town. On the Sunday the sermons were preached by the pastor, W. H. Rolls. On the following day a tea and public meeting was held, Rev. J. W. Rolls, of Croydon, presided. A report of the work of the church during the past year, which showed an improvement in all things against the previous year, was read by the secretary. The Revs. R. Colman, R. H. Gillespie, J. Howard, T. L. Edwards, W. J. Tompkins, W. Townsend, W. J. Dyer, and the pastor, also addressed the meeting. The collections amounted to nearly £9.

The Sunday-schools connected with Park-street Chapel, Luton, now number 640 children and young people, with an attendance in the morning of 220, and in the afternoon of 500; the number of teachers is 52. The anniversary sermons were preached on Sunday, May 10th, by the Rev. J. H. Blake, of Bow, when the collections amounted to £40, the largest amount contributed for many years. To meet the increased demand for accommodation, the teachers are contemplating the erection of new schoolrooms.

BROMLEY, KENT.—On Thursday, April 23, the seventh anniversary of the pastorate of Rev. A. Tessier was held at the Bromley Chapel. The meeting was addressed by Revs. J. C. Collins, E. Fiske, J. Jackson, W. J. Orsman, and Mr. C. Freeman, who represented the officers of the church. Mr. Freeman expressed his congratulations to Mr. Tessier, who, he hoped, might long be spared to them to enjoy even more abundantly prosperity and happiness. Prayer was then offered by the pastor, and the meeting, which was throughout of a most happy and successful character, shortly afterwards separated.

It is proposed to rebuild Charles-street Chapel, Camberwell, and on the 14th April a tea and public meeting was held in furtherance of the scheme, at which Mr. J. P. Bacon, of Waltham-stow, presided. Addresses were delivered by Revs. J. T. Wigner, D. Jones, B.A., W. P. Tiddy, John A. Griffin, the pastor, and Mr. Hayward, one of the deacons. The new chapel will seat about 500 people, and the computed cost is £1,200.

STONY STRATFORD, BUCKS.—Many Baptists have felt particular interest in the church meeting in this town, it being one of the oldest in the kingdom, dating as far back as 1623. It has weathered many a storm, and surmounted many a difficulty since its formation. Its members have been reduced to five, and brought up again to 120. This church has now been without a pastor for about three months, but by the kind assistance of friends there has been no lack of preaching; the peculiarly trying circumstances into which it has been allured have excited the deepest interest of Baptist ministers generally. During this period we have had to shepherd ourselves, and individually to work and bear the responsibility of God's work in the town and neighbourhood. A very interesting and profitable course of services was held on April 12, 13, and 14 by Rev. John Nickalls, of Clipstone; on the latter date he held a baptismal service, and nine made a public profession of their faith by baptism, before a large congregation.

BAPTISMS.

- Abercarnaid.*—May 3, Eight, by J. Parrish.
Alerton.—April 26, at the New Baptist Chapel, Ten, by J. Preston.
Aberlillery.—April 26, at the English Chapel, Four, by L. Jones.
Arnley, near Leeds.—May 4, at Wintown-street Chapel, Three, by R. Silby.
Airdrie, Scotland.—April 22, by W. Fulton, A household.
Birmingham.—April 22, at Christ Church, Aston Park, Ten, by W. Walters.
Birmingham.—April 26, at Bond-street Chapel, Three, by Stewart Gray.

Birmingham.—April 26, at Cannon-street Chapel, Nine, by E. Blackmore.

Birmingham.—April 29, at Longmore-street Chapel, Five, by L. H. Parsons.

Barrow-in-Furness.—April 29, at Abbey-road Chapel, Five, by James Hughes.

Beaumaris.—April 12, Two, by G. Evans.

Brymbo, Denbighshire.—April 15, Two, by J. Davies.

Bures.—April 19, Four; May 3, Five, by J. Kemp.

Bedale, Yorkshire.—May 10, One, by John Myers.

Blaenavon.—May 10, at the English Chapel, Three, by W. Bees.

Bristol.—May 3, at Counterslip Chapel, Twenty-six, by W. Skerry.

Bunham, Bedfordshire.—April 26, at the Old Meeting, One, by W. Abbott.

Bromsgrove.—May 2, at New-road Chapel, Three, by A. Macdonald.

Cambridge.—April 29, at Zion Chapel, Seven, by J. P. Campbell.

Chipping Sodbury.—May 3, Five, by W. H. Buller.

Cullingworth, Yorkshire.—May 3, Three, by J. Kendall.

Cwmpark.—April 19, Nine, at Bethel; April 26, Five, by J. Howell.

Caernos.—April 26, Seven, by J. Nicholas.

Canterbury.—April 26, at St. George's-place Chapel, Six, by J. F. Smith.

Carmel, Sirhowy.—April 19, One, by D. Davies.

Cheltenham.—April 12, at Cambrey Chapel, Thirteen, by W. Julian.

Driffield.—April 26, Three, by C. Welton.

Dowlais.—April 26, Six; May 10, Three, at the Tabernacle English Chapel, by A. Humphreys.

Douley, Salop.—May 3, Six, by W. Wootton.

Dumfries.—May 5, One, by J. B. Wallace.

Ebbs Vale.—April 29, at Zion, Seven, by W. Davies.

Grantham.—April 29, Four, by G. B. Bowler.

Goodshaw, Lancashire.—April 19, Seven, by W. G. Fifield.

Galashiels.—April 19, Two, by Andrew Morton.

Glasbury.—April 26, Three, by D. Howell.

Hartlepool (East).—May 10, Four, by J. H. Newton.

Highbridge, Somerset.—May 3, Six, by T. Hanger.

Hucknall Torkard.—April 29, Seven, by John T. Almy.

Isleham, Cambs.—May 3, Seven, by G. Towler.

Kilmarnock.—April 21, Two, by John Johnston.

Kirkby-in-Ashfield.—April 4, Nine, by A. Brittain.

Leamington.—April 26, at Warwick-street Chapel, Four, by S. T. Williams.

Lindley.—May 3, at the Oakes Chapel, Four, by D. Davies.

Leeds.—May 4, at Wintown-street Chapel, Two, by R. Silby.

Lineholme.—May 6, Threes, by W. Sharman.

Liverpool.—April 26, at Soho-street Church, Six, by Eli E. Walter.

Llangod.—April 19, One, by G. Evans.

Llanalltud Fardre.—April 26, at Salem Chapel, Two, by Hugh Williams.

Llandilo, Radnor.—May 3, Threes, by Wm. Jenkins.

Metropolitan District:—

Barking-road, E.—April 26, Three, by R. H. Gillespie.

Barkham-terrace.—April 26, at Upton Chapel, Three, by J. Roberts.

Devonshire-square, Chapel.—May 10, Six, by W. T. Henderson.

East London Tabernacle.—April 30, Twenty-two, by G. D. Evans, for the pastor.

Finchley, North End.—April 31, Six, by J. Chadwick.

Harlington.—April 30th, Eleven by James Manning.

New Cross.—April 26, at Zion Chapel, New Cross-road, Thirteen, by John S. Anderson.

Metropolitan Tabernacle.—April 27, Twenty-one; April 30, Twenty-six, by J. A. Spurgeon.

South Hackney.—April 30th, Seven, by C. W. Banks.

Trinity Chapel, John-street, Edgware-road, W.—February 26th, Seven; April 3, Seventeen; April 20, Seven, by J. O. Fellowes.

Montacute.—April 19, Three, by Mr. Hardin

Meesham, Yorkshire.—May 2, One, by J. Alderson.

Millwood.—May 3, Five, by H. Briggs.

Morley.—April 28, Ten, by J. Wolfenden.

Market Drayton.—May 6, Two, by T. Clark.

Newport, Monmouthshire.—April 22, at the Albert Hall, One, by J. P. Thomas.

Old Basford.—April 5, Three, by W. Dyson.

Oswaldtwistle, Lancashire.—April 28, Eight, by John Naylor.

Pershore.—April 30, Three, by J. H. Feek.

Queensbury.—April 26, Seven, by Richard Hardy.

Raudon.—April 29, Nine, by John Harper.

Rhudsence.—April 5, One, by J. Cole.

Risca.—May 3, at the English Chapel, Two by Thomas Thomas.

Ryde, Isle of Wight.—April 24, at Park-road Chapel, by John Harrison.

Rock.—Pennybont, Radnorshire.—April 19, Six, by J. Jones.

Rishworth, near Halifax.—May 2, Four; May 3, Eight, by James Wilkinson.

Ramoth Hermon.—April 19, Four, by E. Evans.

Shoreham, Sussex.—April 19, Two, by Joseph W. Harrauld.

Southampton.—April 19, at Carlton Chapel, Three, by E. Osborne.

Stradbroke, Suffolk.—April 26, Three, by George Cobb.

St. Bride's, Monmouthshire.—April 26, Two, by J. Morgan.

Shefford, Beds.—April 26, Two; 29, Two, by B. Player.

Sunderland.—May 3, at Sans-street Chapel, Two, by J. C. Roger.

St. Helen's.—April 26, at Park-road Chapel, Three, by J. Harrison, for the cause at Earlestown.

Shelfanger, Norfolk.—May 3, Two, by H. Sparham.

Tredegar, Bethel, George Town.—May 3, Two, by E. Lewis.

Torquay, Upton Vale.—May 17, Sixteen, by E. Edwards.

Thornbury, Gloucestershire.—May 3, Seven, by G. Rees.

Tanbryn, Llanddogett.—May 3, Five, by R. Jones.

Thaxted, Essex.—April 28, Five, by G. H. Hook.

Troubridge.—May 3, at Bethesda Chapel, Seven, by W. F. Egerton.

Tiverton, Devonshire.—May 2, Nine, by J. P. Carey.

Vale, near Todmorden.—May 3, Ten, by W. Chapman.

Wainsgate, near Hebden.—May 3, Five, by Mr. Bamber.

Whittlesea.—April 3, at Zion Chapel, Three, by Frederick Shaw.

Whitstable.—April 6, Five, by G. Stanley.

Wisbeach.—May 3, at the Upper Hill-street Chapel, Five, by J. Cockett.

Yeovil.—April 29, Eleven, by R. James.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts continued to April 18th, 1874.

	£	s.	d.		£	s.	d.		£	s.	d.
A Sinner Saved by Grace	0	2	6	Mr. H. W. Carr	1	1	0	Mr. W. W. Baynes... ..	2	2	0
S. Powney	0	5	0	Mr. Oxley	1	1	0	Mr. J. Walker	2	2	0
Miss Spliedt	3	0	0	Mr. Ballard	2	2	0	Mr. J. Neal	2	2	0
Collected by Miss Jeph's	1	5	0	Mrs. Cook	5	0	0	Mrs. Perrott	1	1	0
Mrs. Lindley, Servants' Home	0	5	0	Mr. J. J. Cook	1	1	0	Mr. and Mrs. Nisbet	5	0	0
A Friend	0	10	0	Mr. J. Wilson	5	0	0	Mr. and Mrs. G. J. Marshall	4	4	0
A Lover of Jesus	0	2	6	Mr. W.	0	10	0	Mr. T. Drake	2	2	0
Isaiah xlii. 16	0	10	0	Mr. J. B. Nicholson... ..	3	0	0	Mr. and Mrs. Boot	2	2	0
E. W. D.	5	0	0	Mr. Kelly	2	2	0	Friend, per Mr. Vickery	1	1	0
A Friend, per Mr. Shirley	0	5	0	Mr. B. S. Faulconer	10	0	0	Mr. B. Vickery and Friend	5	5	0
Mr. and Mrs. Goddard	3	0	0	Mr. and Mrs. Taylor	5	0	0	Geo. G. B.	1	1	0
F. Gloucester	0	5	0	Rev. S. Shoobridge	10	0	0	C. W.	2	2	0
Mr. J. Malcolm	1	0	0	Mr. Charles Spurgeon	1	1	0	Mr. G. Redman	10	0	0
Mr. Evans	10	0	0	Mr. and Mrs. James Thorne	2	2	0	Mr. S. Walker	5	5	0
Mr. and Mrs. Marsh... ..	5	0	0	Mrs. Ellwood	5	5	0	Mr. W. C. Greenop... ..	3	3	0
Mr. and Mrs. Marsh, Jun.	2	2	0	Mr. F. Holland... ..	1	1	0	Mr. Pearce... ..	2	2	0
A Visitor, per Mr. Higgs	1	1	0	A Friend	0	10	0	Mr. S. Longbotham	2	2	0
Mr. J. Hill... ..	2	2	0	Mr. G. H. Frean	5	0	0	Mr. G. H. Pike... ..	1	0	0
Miss Higgs	1	1	0	Mr. J. W. Brown	1	1	0	Mr. John J. Cowdy... ..	2	2	0
Mr. F. Hill... ..	5	5	0	Mrs. Johnson	1	1	0	Mr. J. Cowdy	5	5	0
Mr. T. R. Hill	5	5	0	Mr. D. B. Price... ..	1	1	0	J. B.	1	1	0
Mr. J. B. Mead... ..	10	10	0	Mr. H. A. Hill	1	1	0	A. W.	0	5	0
Mr. Thos. Spurgeon	1	1	0	Mr. W. Harrison	10	10	0	Mr. F. Amsden... ..	5	0	0
Mr. Thomas Mills	2	2	0	Mr. J. Short	1	0	0	Mr. and Mrs. W. Higgs	50	0	0
Mr. W. C. Canton	2	2	0	Mr. and Mrs. Haydon	5	5	0	Mr. Duncalf	1	0	0
Mr. R. Bowman	3	3	0	Mr. Thos. Wickham	1	1	0	Mrs. Jolly	1	1	0
Mr. A. Wilson	5	0	0	Mr. W. H. Hale	5	0	0	Mr. and Mrs. W. C. Murrell, Jun... ..	5	0	0
C. W. R.	0	10	0	Miss Gilbert	1	1	0	Mr. S. Johnson... ..	1	1	0
				Mrs. Ruck... ..	1	1	0	Mr. Helier	2	2	0
				Mr. J. S. McMaster... ..	10	0	0				
				Mr. A. H. Baynes	2	2	0				
				Miss Burgoyne... ..	5	0	0				

£ s. d.			£ s. d.			£ s. d.					
Mr. Court ...	0	10	0	Mr. and Mrs. James Mills ...	5	5	0	Miss H. May ...	1	0	0
Mr. and Mrs. Romang ...	5	0	0	Mrs. Stevenson ...	1	1	0	Miss Pentman ...	1	0	0
Mr. M. Romang ...	5	0	0	Mr. W. Edwards ...	5	0	0	Mr. Cockrell ...	5	0	0
Mrs. Roberts ...	1	1	0	Mr. H. Cook ...	1	1	0	Mrs. Lewis ...	1	1	0
Miss Payne ...	1	1	0	Mr. H. Daintree ...	2	2	0	Mr. Pettifer ...	1	0	0
Mr. G. H. Payne ...	1	1	0	Mr. J. P. Bacon ...	5	0	0	Miss Maxwell ...	1	0	0
Mr. W. Willis ...	1	1	0	Mr. R. Harris ...	5	0	0	Mr. J. W. Brown ...	2	2	0
Mr. Rogers ...	1	1	0	An Old Friend ...	3	3	0	Mr. J. Harvey ...	50	0	0
Mr. Isaac Rogers ...	1	1	0	Mr. H. Tubby ...	5	0	0	Mr. E. Heritage ...	5	5	0
Rev. B. Ashton ...	1	0	0	Mr. Russell ...	2	0	0	Mr. W. Thomas ...	0	12	6
Mr. B. W. Carr ...	5	0	0	Mr. Chew ...	10	0	0	Mr. & Mrs. Buckland	1	1	0
Miss Drausfield ...	5	5	0	Mr. S. Morley, M.P. ...	50	0	0	A Friend, per Mr. F. B. Phillips	3	15	0
Miss Barnes ...	2	2	0	Mr. Toller ...	5	0	0	Mrs. Virtue ...	10	0	0
Mr. Abrahams ...	5	5	0	Mrs. Toller ...	1	0	0	Miss Penston ...	5	5	0
Mr. Stevenson ...	5	5	0	Mr. Mills ...	10	0	0	Mr. Whittaker ...	5	0	0
Miss Mills ...	1	1	0	Mrs. Glenman ...	2	0	0	Mr. and Mrs. Jenkins	5	0	0
Mr. Cleeve Hooper ...	2	2	0	Mrs. Benzies ...	0	10	0	Mr. S. Snell ...	5	0	0
Mr. and Mrs. Cross ...	2	2	0	Mr. R. Priest ...	5	0	0	Mrs. Adams ...	1	0	0
Mr. G. Unwin ...	1	1	0	Mr. R. J. Wilkinson	5	0	0	Mr. G. W. Selwright	1	0	0
Mrs. Edward Unwin	1	1	0	Mr. W. J. Gallaway	0	10	6	Mrs. Gardiner ...	2	0	0
Mr. J. D. Rodgers ...	1	1	0	Mr. Garwood and Miss Stevenson	5	0	0	Mrs. Priestman ...	0	10	0
Mr. and Mrs. Charles Murrell ...	3	3	0	Mr. F. Howard ...	5	0	0	Mr. T. D. Galpin ...	10	0	0
Mr. W. Higgs, Junr ...	2	2	0	Mr. R. Head ...	0	10	6	Mr. & Mrs. Spurgeon	100	0	0
Miss Mary Higgs ...	1	1	0	Mr. W. B. Head ...	0	10	6	Miss Emily Barnes ...	10	0	0
Miss Charlotte Higgs	1	1	0	Mr. H. Williams ...	0	10	6	Mrs. J. W. Brown ...	2	2	0
Miss Annie Higgs ...	1	1	0	Part of a Sailor's Tithe	1	0	0	Mr. E. H. Brown ...	2	2	0
Mr. Vinson ...	1	0	0	J. L. ...	0	5	0	Mr. and Mrs. Murrell	10	0	0
Mr. Vinson ...	0	10	0	Mrs. Penalupa ...	1	0	0	Mr. W. R. Huntley ...	10	20	0
Mr. A. Bath ...	0	5	0	Mr. O. Scruby ...	1	1	0	Miss Lizzie Hunt ...	1	1	0
Mr. Walton ...	2	2	0	Romans vi. 7, 8	1	0	0	Master W. Hunt ...	1	1	0
Mr. S. Sharp ...	2	2	0	A Constant Reader ...	0	2	6	Mr. Thos. P. Fisher	2	2	0
A Well Wisher ...	0	10	0	Mr. W. Stuart ...	5	0	0	Mr. & Mrs. Downing	10	10	0
Mr. W. Payne ...	3	3	0	A Constant Reader ...	0	2	0	Miss C. Downing ...	2	2	0
Mr. G. Simpson ...	1	0	0	A Servant ...	0	10	0	Miss E. Downing ...	2	2	0
Mr. J. C. Barr ...	1	1	0	Miss J. Miller ...	0	10	0	Mr. and Mrs. Greenwood	25	0	0
Messrs. Straker and Son ...	10	10	0	Mr. Miller ...	0	2	0	The Misses Greenwood	10	0	0
Rev. V. J. Charlesworth ...	1	1	0	Edinburgh ...	0	2	0	Mr. T. Greenwood, Junr.	5	0	0
Mr. H. Keen ...	1	1	0	A Scotch Solicitor ...	1	0	0	Mr. T. Whitehead ...	2	2	0
The Editor <i>Christian World</i> ...	5	5	0	Mrs. Johnson ...	1	0	0	Mr. & Mrs. Hinchliffe	0	10	6
Mr. T. Cook ...	1	0	0	Training College ...	1	0	0	Per Mr. Cockarton, Lundsfeld	0	15	0
F. B. ...	0	5	0	J. S. ...	100	0	0	Per Mr. Owers, Burton-on-Trent	1	1	0
Mr. J. C. Goslin ...	1	1	0	A Sermon Reader ...	0	4	6	Per Mr. Usher, Red-Hill	4	11	3
Mr. S. E. Goslin ...	1	1	0	Mr. G. Sturges ...	0	10	0	Mr. Stapple ...	1	0	0
Mr. John J. T. Fell ...	1	0	0	Mr. H. Howell ...	0	5	0	Per Mr. Medhurst, Lake-road, Landport	7	15	4
Mrs. J. J. F. Fell ...	0	10	0	Mr. J. Smith ...	2	2	0	Per Mr. Rootham ...	1	1	0
Mr. & Mrs. H. Olney	10	0	0	Mr. and Mrs. H. Smith	5	5	0	Per Mr. Hillier, Ridgmount	2	1	0
Mr. Thomas Olney ...	10	0	0	Mr. John Cook ...	1	0	0	Per Mr. Genders, Luton	3	1	0
Miss Florence Olney	1	0	0	Mr. H. Marshall ...	1	0	0	Per Mr. H. Moore	0	10	0
Miss Gertrude Olney	1	0	0	Proceeds of sale of old gas glasses lately used in Tabernacle	2	4	8	Meeting at Providence Chapel, Hackney	18	10	10
Miss Ellen Olney ...	1	0	0	Mr. John Campbell ...	1	0	0	Mr. J. Field ...	5	0	0
Mr. W. Cuthbert ...	1	0	0	S. G. ...	0	5	0				
Mr. and Mrs. F. Jones	1	1	0	J. J. ...	0	2	6				
Mr. E. P. Fisher ...	5	0	0	H. N. S. ...	40	0	0				
Mr. F. Ledger ...	1	1	0	Miss Hadland ...	1	0	0				
Mr. J. B. Parker ...	5	0	0	Mr. W. Mills ...	3	3	0				
Mr. H. Hadland ...	1	1	0	Mr. Izard ...	10	10	0				
Mr. and Miss Temple	1	11	6	Mrs. R. May ...	20	0	0				
Mr. W. Davis ...	2	0	0	Mrs. May ...	5	0	0				
Mr. G. O. Heard ...	2	2	0	Mr. R. J. May ...	2	2	0				
A Friend ...	1	0	0	Miss May ...	1	0	0				
Mrs. T. ...	100	0	0								
Mrs. Russell ...	1	6	0								

£1,286 10 10

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

TWO COVERINGS AND TWO CONSEQUENCES.*

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

"He that covereth his sins shall not prosper."—PROVERBS xxviii. 13.

"Thou hast covered all their sins."—PSALM lxxxv. 2.

In these two texts we have *man's covering*, which is worthless and culpable, and *God's covering*, which is profitable, and worthy of all acceptance. No sooner had man disobeyed his Maker's will in the garden of Eden than he discovered, to his surprise and dismay, that he was naked, and he set about at once to make himself a covering. It was a poor attempt which our first parents made, and it proved a miserable failure. "They sewed fig-leaves together." After that God came in, revealed to them yet more fully their nakedness, made them confess their sin, brought their transgression home to them, and then it is written, the Lord God made them coats of skin. Probably the coats were made of the skins of animals which had been offered in sacrifice, and, if so, they were a fit type of him who has provided us both with a sin offering and a robe of perfect righteousness. Every man since the days of Adam has gone through much of the same experience, more or less relying on his own ingenuity to hide his own confusion of face. He has discovered that sin has made him naked, and he has set to work to clothe himself. As I shall have to show you presently, he has never succeeded. But God has been pleased to deal with His own people, according to the riches of His grace; He has covered their shame and put away their sins that they should not be remembered any more.

Let me now direct your attention, first, to man's covering, and its failure; and, then, to God's covering, and its perfection.

May the Holy Spirit be pleased to give you discernment, that you may see your destitute state in the presence of God, and understand the merciful relief that God Himself has provided in the bounty of His grace!

I. There are many ways in which men try to cover their sin. Some do so by denying that they have sinned, or, admitting the fact, they deny the guilt; or else, candidly acknowledging both the sin and the guilt, they excuse and exonerate themselves on the plea of certain circumstances which rendered it, according to their showing, almost inevitable that they should act as they have done. By pretext and pretence, apology and self-justification, they acquit themselves of all criminality, and put a fine gloss upon every foul delinquency. Excuse-making is the commonest trade under heaven. The slenderest materials are put to the greatest account. A man who has no valid argument in arrest of judgment, no feasible reason why he should not be condemned, will go about and bring a thousand excuses, and ten thousand circumstances of extenuation, the whole of them weak and attenuated as a spider's web. Some one here may be saying within himself, "It may be I have broken the law of God, but it was too severe. To keep so perfect a law was impossible. I have violated it, but

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then I am a man, endowed with passions that involve propensities, and inflamed with desires that need gratification. How could I do otherwise than I have done? Placed in peculiar circumstances, I am borne along with the current. Subject to special temptations, I yield to the fascination; this is natural." So you think; so you essay to exculpate yourself. But, in truth, you are now committing a fresh sin; for you are accusing God, you are inculpating the Almighty. You are impugning the law to vindicate yourself for breaking it. There is no small degree of criminality about such an unrighteous defence. The law is holy, just and good. You are throwing the onus of your sins upon God. You are trying to make out that, after all, you are not to blame, but the fault lies with Him who gave the commandment. Do you think that this will be tolerated? Shall the prisoner at the bar bring accusations against the Judge who tries him? Or shall he challenge the equity of the statute while he is arraigned for violating it? And as for the circumstances that you plead, what valid excuse can they furnish? Has it come to this—that it was not you, but your necessities, that did the wrong and are answerable for the consequence? Not you, indeed! you are a harmless innocent victim of circumstances! I suppose, instead of being censured, you ought almost to be pitied. What is this, again, but throwing the blame upon the arrangements of Providence, and saying to God, "It is the harshness of Thy discipline, not the perverseness of my actions, that involves me in sin." What, I say, is this but a high impertinence, ay, veritable treason, against the Majesty of that thrice holy God, before whom even perfect angels veil their faces, while they cry, "Holy, holy, holy, Lord God of Hosts." I pray thee resort not to such a covering as this, because, while it is utterly useless, it adds sin to sin, and exposes thee to fresh shame.

In many cases persons violating the law of God have hoped to cover their transgression by secrecy. They have done the deed in darkness. They hope that no ear of man heard their footfall or listened to their speech. Possibly they themselves held their tongue, and flattered themselves that no observer witnessed their movements or could divulge their action. So was it with Achan. I dare say he took the wedge of gold and the Babylonish garment, mid the confusion of the battle, and hid it when his comrades seemed too much engaged to notice so trivial an affair. While they were rushing over the fallen walls of Jericho, amidst the *débris* and the dust, he might be unmolested; and then, in the dead of night, while they slept, he turned the sod of his tent, dug into the earth, and buried there his coveted treasure. All looks right, to his heart's content. He has smoothed it down, and spread his carpet over the grave of his lust. Little did he reckon of the Omniscient eye. Little did he count on the unerring lot that would come home to the tribe of Judah, to the family of the Zarahites, to the house of Zabdir, and, at last, to the son of Carmi, so that Achan himself would have to stand out confessed as a traitor—a robber of his God. Men little know the ways in which the Almighty can find them out, and bring the evidence that convicts out of the devices that were intended to cover their sin.

Do you not know that Providence is a wonderful detective. There are hounds upon the track of every thief, and murderer, and liar—in fact, upon every sinner of every kind. Each sin leaves a trail. The dogs of judgment will be sure to scent it out, and find their prey. There is no disen-

tangling yourselves from the meshes of guilt; no possibility of evading the penalty of transgression. Very wonderful have been the ways in which persons who have committed crimes have been brought to judgment. A trifle becomes a tell-tale. The method of deceit gives a clue to the manner of discovery. Wretched the men who bury their secrets in their own bosom. Their conscience plays traitor to them. They have often been forced to betray themselves. We have read of men talking in their sleep to their fellows, and babbling out in their dreams the crime they had committed years before. God would have the secret disclosed. No eye had seen, neither could other tongue have told, but the man turned king's evidence against himself; he has thus brought himself to judgment. It has often happened, in some form or other, that conscience has thus been witness against men. Do I address any one who is just now practising a secret sin? You would not have me point you out for all the world, nor shall I do so. Believe me, however, the sin is known. Dexterous though you have been in the attempt to conceal it, it has been seen. As surely as you live it has been seen. "By whom?" say you. Ah! by One who never forgets what he sees; and will be sure to tell of it. He may commission a little bird of the air to whisper it. Certainly He will one day proclaim it by the sound of trumpet to listening worlds. You are watched, sir; you are known. You have been narrowly observed, young girl; those things you have hidden away will be brought to light, for God is the great discoverer of sin. His eye has marked you; His providence will track you. It is vain to think that ye can conceal your transgressions. Before high heaven, disguise is futile. Yea, the darkness hideth not; the night shineth as the day. I have known persons who have harboured a sin in their breast till it has preyed upon their constitution. They have been like the Spartan boy who had stolen a fox, and was ashamed to have it known, so he kept it within his garment, till it ate through his flesh, and he fell dead. He suffered the fox to gnaw his heart ere he would betray himself. There are those who have got a sin, if not a lie in their right hand, yea, a lie in their heart; and it is eating into their very life. They dare not confess it. If they would confess it to their God, and make restitution to those whom they have offended, they would soon come to peace; but they vainly hope that they can cover the sin, and hide it from the eyes of God and man. He that covereth his sin in this fashion shall not prosper.

Again, full many a time sinners have tried to cover their sin with falsehood. Indeed, this is the usual habit—to lie—to cloak their guilt by denying it. Was not this the way with Gehazi? When the prophet said, "Whence comest thou, Gehazi?" He said, "Thy servant went no whither." Then the prophet told him that the leprosy of Naaman should cleave to him all the days of his life. The sin of Ananias and Sapphira, in lying in order to hide their sin, how quickly was it discovered, and how terrible was the retribution! I wonder that men and women can lie as they do after reading that story. "Hast thou sold the land for so much?" said Peter. And Ananias said, "Yea, for so much." At that instant he fell down and gave up the ghost. Three hours after, when his wife Sapphira said the same, the feet of the young men who had buried her husband were at the door, ready to carry out her corpse, and bury her by his side. Oh, Sirs, ye must weave a tangled web, indeed, when once ye begin to

deceive; and when you have woven it you will have to add lie to lie, and lie to lie, and yet all to no purpose, for you will be surely found out. There is something about a lie that always deludes the man who utters it. Liars have need of good memories. They are sure to leave a little corner uncovered through which the truth escapes. Their story does not hang together. Discrepancies excite suspicions, and evasions furnish a clue to discoveries, till the naked truth is unveiled. Then the deeper the plot the fouler is the shame. But to lie unto the God of truth, of what avail can that be? What advantageth it you to plead "not guilty," when He has witnessed your crime? That infallible Eye which never mistakes, is never closed. He knows everything; from Him no secret is hid. Why, therefore, dost thou imagine that thou canst deceive thy Maker? There are some who try to cover their sin by prevarication. With cunning subtlety they strive to evade personal responsibility. Memorable is the instance of David. I will not dwell upon his flagrant crime; but I must remind you of his sorry subterfuge, when he tried to hide the baseness of his lust by conspiring to cause the death of Uriah. There have been those who have schemed deep and long to throw the blame on others, even to the injury of their reputation, to escape the odium of their own malpractices. Who knows but in this congregation there may be some one who affects a high social position, supported by a deep mercantile immorality? Merchants there have been that have swollen before the public as men of wealth, while they were falsifying their accounts, abstracting money, yet making the books tally, rolling in luxury, and living in jeopardy. Have they prospered? Were they to be envied? The detection that long haunted them at length overtook them; could they look it in the face? We have heard of their blank despair, their insane suicide: at any rate, a miserable exposure has been their melancholy climax. "Be sure your sin will find you out." You may run the length of your tether. It is short. The hounds of justice, swift of scent and strong of limb, are on your trail. Rest assured, you will be discovered. Could you escape the due reward in this life, yet certainly your guilt is known in heaven, and you shall be judged and condemned in that great day which shall decide your eternal destiny. Seek not, then, to cover up sin with such transparent cobwebs as these.

Some people flatter themselves that their sin has already been hidden away by the lapse of time. "It was so very long ago," says one, "I had almost forgotten it; I was a lad at the time." "Aye," says another, "I am grey-headed now. It must have been twenty or thirty years ago. Surely you do not think that the sin of my far-off days will be brought out against me. The thing is gone by. Time must have obliterated it." Not so, my friend. It may be the lapse of time will only make the discovery the more clear. A boy once went into his father's orchard, and there in his rough play he broke a little tree which his father valued. But, rapidly putting it together again, he managed to conceal the fact, for the disunited parts of the tree took kindly to each other, and the tree stood as before. It so happened that more than forty years afterwards he went into that garden after a storm had blown across it in the night, and he found the tree had been riven in two, and it had snapped precisely in the place where he had broken it when it was but a sapling. So there may come a crash to your character precisely in that place where you sinned

when yet a lad. Ah, how often the transgressions of our youth remain within our bosoms. There lie the eggs of our young sin, and they hatch when men come into riper years. Don't be so sure that the lapse of time will consign your faults and follies to oblivion. You sowed your wild oats, sir; you have got to reap them. The time that has intervened has only operated to make that evil seed spring up, and you are so much the nearer to the harvest. Time does not change the hue of sin in the sight of God. If a man could live a thousand years, the sins of his first year would be as fresh in the memory of the Almighty as those of the last. Eternity itself will never wash out a sin. Flow on, ye ages; but the scarlet spot is on the sand. Flow on still in mighty streams, but the damning spot is there still. Neither time nor eternity can cleanse it. Only one thing can remove sin. The lapse of time cannot. Let not any of you be so foolish as to hope it will.

When the trumpet of the resurrection sounds, there will be a resurrection of characters, as well as of men. The man who has been foully slandered will rejoice in the light that reflects his purity. But the man whose latent vices have been skilfully veneered will be brought to the light too. His acts and motives will be alike exposed. As he himself looks and sees the resurrection of his crimes, with what horror will he face that day of judgment! "Ah! ah!" says he; "Where am I? I had forgotten these. These are the sins of my childhood, the sins of my youth, the sins of my manhood, and the sins of my old age. I thought they were dead and buried, but they start from their tombs. My memory has been quickened. How my brain reels as I think of them all! But there they are, and, like so many wolves around me, they seem all thirsting for my destruction." Beware, oh men! Ye have buried your sins, but they will rise up from their graves and accuse you before God. Time cannot cover them.

Or do any of you imagine that your tears can blot out your transgressions? That is a gross mistake. Could your tears for ever flow; could you be transformed into a Niobe, and do nothing else but weep for aye, the whole flood could not wash out a single sin. Some have supposed that there may be efficacy in baptismal water, or in sacramental emblems, or in priestly incantations, or in confession to a man ten times worse than themselves—one who has the impertinence to ask them to disclose their secret wickedness to him, and betrays a morbid avidity to make his breast the sewer into which all kinds of uncleanness should be emptied. Be not deceived. There is nothing in these ordinances of man, or these tricks of priestcraft (I had almost said of witchcraft, the two are so much alike) to excuse the folly of those who are beguiled by them. You need not catch at straws when the rope is thrown out to you. There is pardon to be had; remission is to be found; forgiveness can be procured. Turn your back on yonder shavelings; lend not your ear to them, neither be ye the victims of their snares. In the street each day it makes one's soul sick to see them. Like the Pharisees of old, they wear their long garments to deceive. You cannot mistake them. Their silly conceit publishes their naked shame. Confide not in them for a moment. Christ can forgive you. God can blot out your sin. But they cannot ease your conscience by their penances, or remove your transgressions by their celebrations.

Thus I have gone through a rough, not very accurate, list of the ways by

which men hope to cover their sin, but they "shall not prosper." None of these shall succeed.

II. A more joyous task devolves on me now, while I draw your attention to my second text—"Thou hast covered all their sin." This fact is affirmed concerning the people of God. All who have trusted in the atoning sacrifice which was presented by the Lord Jesus Christ upon Calvary may accept this welcome assurance—"God has covered all their sin." How this hath come to pass I will tell you. Before ever God covers a man's sins he unveils them. Did you ever see your sins unveiled? Did it ever seem as if the Lord put His hand upon you, and said—"Look, look at them?" Have you been led to see your sins as you never saw them before? Have you felt their aggravations fit to drive you to despair? As you have looked at them, has the finger of detection seemed to point out your blackness? Have you discovered in them a depth of guilt, and iniquity, and hell-desert which never struck your mind before? I recollect a time when that was a spectacle always before the eyes of my conscience. My sin was ever before me. If God thus makes you see your sin in the light of His countenance, depend upon it he has purposes of mercy toward you. When you see and confess it, he will blot it out. So soon as God, in infinite loving-kindness, makes the sinner know in truth that he is a sinner, and strips him of the rags of his self-righteousness, he grants him pardon and clothes his nakedness. While he stands shivering before the gaze of the Almighty, condemned, the guilt is purged from his conscience. I do not know, of a more terrible position in one's experience than to stand with an angry God gazing upon you, and to know that wherever God's eye falls upon you it sees nothing but sin; sees nothing in you but what He must hate and must abhor. Yet this is the experience through which God puts those to whom He grants forgiveness. He makes them know that He sees how sinful they are, and He makes them feel how vile and leprous they are. His justice withers their pride; His judgment appals their heart. They are humbled in the very dust, and made to cry out—each man trembling for his own soul—"God be merciful to me, a sinner!"

Not till this gracious work of conviction is fully wrought does the Lord appear with the glorious proclamation, that whosoever believeth in the Lord Jesus shall have his sins covered. That proclamation I have now openly to publish and personally to deliver to you. With your outward ears you may have heard it hundreds of times. It is old, yet ever new. Whosoever among you, knowing himself to be guilty, will come and put his trust in Jesus Christ, shall have his sins covered. "Can God do that?" Yes, he can. He alone can cover sin. Against Him the sin was committed. It is the offended person who must pardon the offender. No one else can. He is the King. He has the right to pardon. He is the Sovereign Lord, and He can blot out sin. Beside that, He can cover it lawfully, for the Lord Jesus Christ (though ye know the story, let me tell it again—the song of redemption always rings out a charming melody), Jesus Christ, the Father's dear Son, in order that the Justice of God might be vindicated, bare His breast to its dreadful hurt, and suffered in our room, and place, and stead, what we ought to have suffered as the penalty of our sin. Now the sacrifice of God covers sin—covers it right over; and He more than covers it, He makes it cease to be. Moreover, the Lord Jesus kept the law of God, and His obedience stands instead of

our obedience; and God accepts Him and His righteousness on our behalf, imputing His merits to our souls.

Oh the virtue of that atoning blood! Oh the blessedness of that perfect righteousness of the Son of God, by which He covers our sins!

There are two features of covering I should like to recall to your recollection. The one was the mercy seat or propitiatory, inside the golden ark, where were the tables of stone. Those tables of stone seemed, as it were, to reflect the sins of Israel. As in a mirror they reflected the transgression of God's people. God was above, as it were, looking down between the cherubic wings. Was he to look down upon the law defiled and defiled by Israel? Ah, no; there was put over the top of the ark, as a lid which covered it all, a golden lid called the mercy seat, and when the Lord looked down He looked upon that lid which covered sin. Beloved, such is Jesus Christ, the covering for all our sins. God sees no sin in those who are hidden beneath Jesus Christ.

There was another covering at the Red Sea. On that joyous day when the Egyptians went down into the midst of the sea pursuing the Israelites, at the motion of Moses' rod the waters that stood upright like a wall leapt back into their natural bed and swallowed up the Egyptians. Great was the victory when Miriam sang "The depths have covered them. There is not one of them left." It is even so that Jesus Christ's atonement has covered up our sins. They are sunk in His sepulchre; they are buried in His tomb. His blood, like the Red Sea, has drowned them. "The depths have covered them. There is not one of them left." Against the believer there is not a sin in God's Book recorded. He that believeth in Him is perfectly absolved. "Thou hast covered all their sin." I shall not have time to dwell upon the sweetness of this fact, but I invite you that believe, to consider its preciousness; and I hope you who have not believed will feel your mouth watering after it; to know that every sin one has ever committed, known and unknown, is gone—covered by Christ. To be assured that when Jesus died He did not die for some of our sins, but for all the sins of His people; not for their sins up till now, but for all the sins they ever will commit! Well does Kent put it:

"Here's pardon for transgressions past,
It matters not how black they're cast;
And, O, my soul, with wonder view,
For sins to come here's pardon too."

The atonement was made before the sin was committed. The righteousness was presented even before we had lived. "Thou hast covered all their sin." It seems to me as if the Lamb of God slain from before the foundation of the world had in the purpose of God, from the foundation of the world, covered all His people's sins. Therefore, we are accepted in the beloved, and dear to the Father's heart. Oh what a joy it is to get a hold of something like this truth, especially when the truth gets a hold of you—when you can feel by the inwrought power and witness of the Holy Ghost, that your sins are covered—that you dare stand up before a reinvigorating, heart-searching God, and give thanks that every transgression you ever committed is hid from the view of those piercing eyes through Jesus Christ your Lord.

Some people think we ought not to talk thus, that it is presumptuous. But really there is more presumption in doubting than there is in believing. For a child to believe his Father's word is never presumption. I like to credit my Father's word. "He that believeth in Him is not condemned." Condemned I am not, for I know I do believe in Him. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Beloved, the covering is as broad as the sin. The covering completely covers, and for ever covers; for as God sees to-day no sin in those who are washed in Jesus' blood, so will he never see any. You are accepted with an acceptance that nothing can change. Whom once He loves He never leaves, but loves them to the end. The reason of His love to them does not lay in their merits nor their charms; the cause of love is in Himself. The ground of His acceptance of them is in the person and work of Christ. Whatever they may be, whatever their condition of heart may be they are accepted, because Christ lived and died. It is not a precarious or a conditional, but an eternal acceptance.

Would you enjoy the blessedness of this complete covering? Cowering down beneath the tempest of Jehovah's wrath, which you feel in your conscience, would obtain you this full remission? Behold the gates of the City of Refuge which stand wide open. The grace of Our Lord Jesus Christ is proclaimed to the thirsty, needy, labouring, weary soul. Not merely open are the gates, but the invitation to enter is given. "Come unto Me all ye that labour and are heavy laden, and I will give you rest." You are bidden to lay hold upon eternal life. The way of doing so is simple. No works of yours, no merits, no tears, no preparations are required, but trust—trust—that is all. Believe in Jesus. Rely upon Him; depend upon Him. I have heard of Homer's Iliad being enclosed in a nutshell, so small was it written; but here is the Plain Man's Guide to Heaven in a nutshell. Here is the essence of the whole gospel in one short sentence. "Believe in the Lord Jesus Christ and thou shalt be saved." Trust Him; trust Him. That is the meaning of that word believe. Depend upon Him, and as surely as thou doest it, nor death, nor hell, nor sin shall ever separate thee from the love of Him whom thou hast embraced, from the protection of Him in whose power thou hast taken shelter. The Lord lead you to cower beneath His covering wings, and grant you to be found in Christ, accepted in the beloved. So shall your present peace be the foretaste of your eternal felicity.—AMEN.

—A LADY, who was in the habit of close attendance on the Princess Amelia during her last illness, described some of the latter interviews which took place between the Princess and her royal father, George III., and which seldom failed to turn on the momentous topic of the future world, as being singularly affecting. "My dear child," said his Majesty to her on one of these occasions, "you have ever been a good child to your parents; we have nothing wherewith to reproach you; but I need not tell you that it is not of yourself alone that you can be saved, and that your acceptance with God must depend on your faith and trust in the merits of the Redeemer." "I know it," replied the Princess, mildly but emphatically, "and I could wish for no better trust."

Essays and Papers on Religious Subjects.

ON PREACHERS AND PREACHING.

BY JABEZ BURNS, D.D., LL.D.

No. 7—DR. JOHN TAULER, OF STRAS-
BOURG.

THIS celebrated German preacher anticipated Luther by one hundred and forty years, and John Huss by more than a century.

His life was one of extraordinary labour, and his preaching possessed immense popularity. His "History, Life, and Times," and some of his sermons have been translated by Susanna Winckworth, with a preface by Charles Kingsley, and published in a most handsome small quarto, by Smith, Elder & Co., 1857. The memoir is more telling than a romance: his extraordinary experience, gradual enlightenment as to Divine truth, and how he was led to be a faithful expositor of the Word of Life. He must have been a great favourite with the people; his sermons are so plain and telling, and withal so familiarly illustrated with the events of everyday life: but our selections from his twenty-five sermons preached in Strasbourg will be the best introduction to this renowned minister. From a sermon on "The Inward Kingdom and its Near Approach," we select the following:—

"Our Lord says here that the Kingdom of God is nigh to us. Yea, the Kingdom of God is in us; and St. Paul says that now is our salvation nearer to us than we believe. Now, ye ought to know, first, how the Kingdom of God is nigh at hand; secondly, when the Kingdom of God is nigh at hand.

"Now, we must give earnest heed to take note of all that is contained

in these words, 'The Kingdom of God is nigh at hand.' For if I were a king and did not know it, I should be no king; but if I were fully convinced that I was a king, and if all men deemed me so likewise, and, further, if I knew that all men deemed me such, I should be a king, and all the riches of the king would be mine. But if any of these three things were wanting, I could be no king. In like manner does our blessedness depend upon our perceiving and knowing the highest Good, which is God Himself. I have a power in my soul which enables me to perceive God. I am as certain as that I live that nothing is so near to me as God. He is nearer to me than I am to myself. It is a part of His very essence that He should be nigh and present to me. He is also nigh to a stone or a tree, but they do not know it. If a tree could know God, and perceive His presence as the highest of the angels perceives it, the tree would be as blessed as the highest angel: and it is because man is capable of perceiving God, and knowing how nigh God is to him that he is better off than a tree. And he is more blessed or less blessed in the same measure as he is aware of the presence of God. It is not because God is in him, and so close to him, and he hath God, that he is blessed, but because he perceives God's presence, and knows and loves Him; and such an one will feel that God's Kingdom is nigh at hand. Often, when I meditate on the Kingdom of God, I cannot speak for the greatness thereof. For the Kingdom of God—what is it but God Himself, with all His riches? The Kingdom of God is no

small thing. If we think of all the worlds that God could create, that is not the Kingdom of God. When the Kingdom of God is manifested in a soul, and she knows it, you need not preach or to teach, for that soul is taught of God, and assured of eternal life. He who knows and perceives how nigh God's Kingdom is, may say with Jacob, 'Surely the Lord is in this place, and I knew it not.'

"The revelation of the Father by Christ in Matt. xxi. 10—17:—He revealeth Himself and all that the Father hath uttered in Him, according to the measure of the soul's ability to receive it. In the first place, He reveals the Father's sovereignty to the soul by declaring His changeless, infinite power. And when, through the Son, the soul hath experience of this power, it becomes strong and mighty in whatever happens; so that it grows powerful and steadfast in all virtues and in perfect singleness of mind, so that neither weal nor woe, nor any or all of the things that God has created in time have power to stir him, for that he has power and abiding in the strength of God, against which all things are weak and unavailing.

"In the second place, the Lord reveals Himself in the soul with an infinite Wisdom, which He Himself is.

"In this Wisdom the Father perceives Himself, with all His Fatherly sovereignty; and that same Word, which is also Wisdom, and all that it comprehends is all the same, sole unity. When this Wisdom is united with the soul, all doubt and error and darkness utterly vanish away, and she is transported into a pure light, which is God Himself. As the prophet says, 'Lord, in Thy light shall we see light.' That is to say: 'Lord, in Thy light shall we

perceive the light in the soul.' Then is God perceived in the soul by means of God. Then does she, by means of this Wisdom, perceive herself and all things, and perceiveth this Wisdom itself and through it she perceiveth the Father's Majesty and His essential self-existence in simple oneness, without distinction.

"In the third place, Christ reveals Himself also with an infinite love, sweetness, and richness flowing forth from the power of the Holy Ghost, overflowing and streaming in a very flood of richness and sweetness into the heart that is waiting to receive it; and with this sweetness He not only reveals Himself to the soul, but unites Himself with her. Through this sweetness the soul in its essence, by grace, flows out with power above all creatures, back into her first origin and fount. Then is the outward man obedient unto the inward man, even unto death, and liveth in constant peace in the service of God continually. That the Lord may thus come into our souls also, overthrowing and casting out all hindrances, bodily or spiritual, that we may become one here on earth, and hereafter in the kingdom of heaven. May He help us evermore. Amen."

ON THE ASCENSION FOR US.

"Now let us meditate how Christ has gone before us into the glory of His heavenly Father. Therefore, if we desire to follow Him, we must mark the way which He has shown us, and trodden for three-and-thirty years, in misery, in poverty, in shame, and in bitterness, even unto death. So likewise, to this day, must we follow in the same path, if we would fain enter with Him into the Kingdom of Heaven. For, though all our masters are dead and all our books burned, yet we should ever find

instruction enough in His holy life. For He Himself is the Way, the Truth, and the Life, and by no other way can we truly and undeviatingly advance towards the same consummation than in that in which He hath walked as our exemplar, while He was yet upon earth.

“Now, as the loadstone draws the iron after itself, so doth Christ draw all hearts after Himself which have once been touched by Him; and, as when the iron is impregnated with the energy of the loadstone that has touched it, it follows the stone uphill, although that is contrary to its nature, and cannot rest in its own proper place, but strives to rise above itself on high; so all the souls which have been touched by this Loadstone, Christ, can neither be chained down by joy, nor grief, but are ever rising up to God out of themselves. They forget their own nature, and follow after the touch of God, and follow it the more easily and directly, the more noble is their nature than that of other men, and the more they are touched by God’s finger.

“Now, let each one mark for himself whether his soul has been touched by God or not. Those who have not been touched by God often begin many excellent undertakings from which we might expect great things would come to pass; but if we watch them for a time, behold it all comes to nothing, for they soon fall back again, and they plunge once more into all their old customs, and give themselves up to their natural inclinations. They do just as the untrained dogs in the chase, which have no perception of the noble quarry, but run with all speed after the good dogs of nobler breed. And, verily, if they kept on running, they would bring down the stag. But, no; in the space of some short hour or so, they look about

them, and lose sight of their companions, or they stand still, with their noses in the earth, and let the others get ahead of them, and so they are left behind. But the dogs of noble breed who have come upon the scent of this noble quarry, eagerly pursue after it, through fire and water, through brake and bush, till they have brought down their game. So do those noble-minded men who have caught a glimpse of the Highest Good; they never slacken step till they have come up with it. Now, the other sort of men remain at the same point, and make no progress in their whole life; but all such as stand still while they are in this state, and make no progress, before death, must stand still for ever hereafter; so long as God is eternal.

“Children, if our souls have not been touched by God’s finger, we have no right to lay the cause of it to the charge of the Eternal God, as men often do when they say, figuratively, ‘God does not touch me, nor move me; as He does such and such an one.’ This assertion is false. God touches, impels and admonishes all men alike, and (so far as it rests with Him) will have all men to be saved; but His touch, His admonitions, and His gifts, find a different reception and response in different men. With many, when God comes to them with His touch and His gracious gifts, He finds the chambers of their soul occupied and defiled by other guests. So then He must needs go His way, and cannot come in to us, for we are loving and serving some one else. Therefore His gifts, which He offers without ceasing to every man, remain unaccepted. This is the cause of our eternal loss; the guilt is ours, and not God’s.

“How much useless trouble do we create for ourselves, insomuch that

we neither perceive our own condition nor God's presence, and thereby do ourselves an unspeakable and eternal mischief!

"Against this there is no better or surer remedy than an instant resolute turning away of the thought, and hearty, fervent, continual prayers. Hereby we may obtain this steadfastness, together with a firm and entire and loving trust in the unfathomable mercy of God, in which lies all our salvation, and likewise a diligent and faithful watchfulness, to keep our goings ever in accordance with the will of God; that all we do, or abstain from, and all our affections, spiritual and natural, may remain at all times agreeable to the will of God."

Tauler's end is thus given:—"After twenty weeks of pain, he sent for his mysterious friend and begged him to visit him once more, for he perceived that his end was nigh. The man was obedient, and came to the master, who received him full lovingly; and the man was glad that he found him yet alive, and said, 'Dear master, how fares it with thee?' Then said the master, 'Dear son, I believe the time is near when God is minded to take me from this world; therefore, dear son, it is a great comfort to me that thou shouldst be here at my departure.' On this, Tauler gave him some papers in which he had written down the discourse which they had had together twenty years before, and begged Nicholas to make a little book of it, which the latter promised him to do. But Tauler earnestly enjoined him to conceal both their names, 'For,' he says, 'thou must surely know that the life, and words, and works which God hath wrought through me, a poor, unworthy sinner, are not mine, but wrought by the power of the Almighty God, to whom they eter-

nally belong. Therefore, dear son, if thou art minded to write them for the benefit of our fellow-Christians, do it in such a manner that neither my name nor thine be mentioned therein. Thou mayst say, 'The master and the man.' Neither shalt thou let anyone in this city see the book, else people will mark that it was I; but take it with thee into thine own country, so that it do not come out during my life.' For yet eleven days, it is said, they held much discourse together; and then, under circumstances of extraordinary sufferings, the faithful servant yielded up his spirit to God on the 16th of June, 1361."

He was buried in his own convent. The stone which formerly covered his grave has been recently set up by the Protestants in the church in which he warned and consoled his brethren more than five hundred years ago by word of mouth, as he teaches us who are now living by the written record of those words.

THE BEAUTIFUL LIFE.

BY REV. JOHN BLOOMFIELD.

"Enoch walked with God."

It is interesting to study the character of men who feared and served God in the ages that are past. In the sacred writings we have some noble and illustrious men, and among them Enoch was one of the noblest and most remarkable. His religious life was devout, vigorous, progressive, and sublime. He believed in God with an intelligent, growing, trustful, and heroic faith. His faith in God brought him into subjection to the Divine will, ennobled all his faculties, sanctified

his life to God. His life was elevated, consecrated, and inspired, through his faith in the personal and ever living God. His religion was no dream of the imagination, no external ceremonial, no mere bodily exercise, but a living *power*, filling him with light, peace, and freedom. One of the deepest and quaintest thinkers of these modern days of ours says, "that in every sense a man's religion is the chief fact with regard to him a man's or a nation of men." The words at the head of this paper are few in number, but they are great in meaning and suggestiveness. They are singularly terse, unique, and wonderful. They bring before us one of the most beautiful ideals of a devout life which can be found in Holy Scripture. "Walking with God" is not the life of a religious recluse, but it is rather expressive of a high degree of spirituality, practical earnestness, and sublime communion with God. Richard Baxter once said, "To walk with God is a word so high, that I should fear to incur the guilt of arrogance in using it if I had not found it in the sacred Scriptures." The words, "walking with God," seem to remind you of one of those grand old paintings which seems to speak to you and look on you whichever way you turn. What a wonderful thing it is that walking with God is possible. It argues that God's love is infinite in greatness, tenderness, and condescension. "Walking with God" shows repentance, faith, holy aspiration, subjection to the Divine will, and godly sympathy on the part of those who are so favoured. There is no "walking with God" without repentance of sin, for men cannot enjoy communion with the Infinite Unseen, and live in sin; repentance of sin is absolutely essential to the true religious life; the

more one knows God, the more our hearts will abhor sin; the more we love God, the bitterer our sorrow is for sin. It is sin which deadens our moral sensibilities. It is sin which separates us from God, and paralyses all our noblest energies. There is no "walking with God" without faith. The godly life is a life of faith in the most exalted sense. It is a life of trust in God. Faith in the personal and eternal God is an essential element in all true and saving religion. It is the root of all true godliness, and of all that is beautiful, elevated, and heroic in the religious life. Faith in God always induces the soul to obey and honour God; it induces self-sacrificing devotion to the service of the God of Love, with all the fruits of righteousness. What a grand principle is faith in God. How it quickens, sanctifies, and ennobles life. It makes life spiritual, earnest, laborious, and beautiful. It makes men bold as lions, and gentle as lambs. It draws aside the curtain from the invisible, and gives reality to the things of another world to our hearts. There is a grand unveiling power in an intelligent and strong faith. It apprehends things which are unseen to our bodily vision. It is the eye of the soul to receive spiritual and eternal realities. It is the hand of the soul which takes hold on God, and receives strength from Him. It is through faith we realise God's presence, love, and power. It is through faith we walk with God, and what glorious walking it is, as examples in the Word of the Lord prove. We walk in a vain show without this living faith in God, instead of walking in a consciousness of the Divine presence and love; without this faith in the Lord God we are enslaved and agitated by fear, and faint-hearted amidst the storms, battles, and work

of life. O for a stronger faith in God, that we may more fully realise God's presence and strength in our struggles against sin and error, that our life may be one grand, continuous victory over sin and every false way; that our life may be one of robust spirituality, and glorious consecration to the Divine service; that our life may be full of Christliness, and resplendent with all graces of the Spirit of God; then should our happiness be increased, our usefulness a thousand-fold increased, and men should glorify God in us. "Walking with God," is living in conscious agreement with Him; it is living in a consciousness of His presence, and in sweet communion with Him. What a blessed experience, to have an abiding consciousness of God's presence and love; how it brings strength into the soul for all life's battles and work; how it brightens life with the purest joys; how it endears the Saviour's character, work, and spirit; how it brings the soul into fellowship with the devout and the true of all ages and lands. Communion with God will endear the godly to us of every name and sect. Sectarianism cannot exist in the true communion of saints, for communion with God will make us large-hearted, joyous, and mighty in

service. The man who lives in communion with God, other things being equal, will be far the happiest, and immeasurably the most useful man in the cause of Divine religion. Let us seek to live in an abiding consciousness of the Divine presence; let us seek to live as constantly under the Divine eye; let us seek to live in subjection to the Divine will, and in all to seek God's glory; then shall our lives be full of moral beauty, spiritual power, and unearthly blessedness; then shall our religion be of a higher type, our power for usefulness shall be mightily enlarged, and our souls shall abound with new joys, even in joys with God for ever. Fellow Christians, let us seek a higher Christian life, a more intimate communion with God, a fuller consecration of our powers, substance, and time to God's service, and so shall come to us a Christian community, a revival of religion which shall flood our souls with a new baptism of the Spirit, and increase our numbers with a multitude of souls who shall be saved in the Lord with an everlasting salvation. Truth shall triumph on every hand, and the moral wilderness shall become the garden of the Lord. God hasten it in his time. Amen, and Amen.

Gloucester.

Gleanings among the Sheaves.

MINISTERIAL TEACHERS WANTED.

It has been well said that "an informing ministry is the want of the times," and that therefore "the pulpit is not the place now-a-days for sanctified indolence and stupidity." We want men who will inform us what

God has said, what the Gospel really is, and what God calls upon us to believe and to perform; and no man who enters the pulpit under the influence of "sanctified indolence and stupidity" will do that. We must "study to show ourselves workmen that needeth not to be ashamed,

rightly dividing the word of truth."
—H. W.

BAXTER'S MOTTO.

BAXTER'S motto used to be—"Lord, when Thou wilt, where Thou wilt, and as Thou wilt;" and when Mr. Fox, a good minister of Christ, was dying, he had these words constantly on his lips. So may it be with us; then, living and dying our will and God's will shall be one.

VALUE OF A FAITHFUL REPROVER.

REAL service is done to the community by the exposure and denunciation of offences against the moral laws. A faithful reprovcr is the benefactor of his times.—*W. Brock.*

THANKFUL BUT NOT PROUD.

A CERTAIN lady in Scotland had two fine sons. Some one said to her, "Madam, you have two of the finest sons in Scotland to be proud of." Said she, "I have nothing, ma'am, to be proud of, but much to be thankful for." So let us thank God for what we have, but not be proud over it.

A NATION WITHOUT VANITY.

IN the French translation of the *Pilgrim's Progress* (kept in stock by the Religious Tract Society) the well-known passage in the description of Vanity Fair, "Here is the Britain-row, the French-row, the Italian-row, the Spanish-row, the German-row, where several sorts of vanities are to be sold," has been amended by the omission of the words "the French-row." Would it not have been better for the translator to have left the words in, and told the French nation the truth? What nation in modern times has exhibited more vanity than the French? Has it not nearly been sacrificed through its love of vain glory? Its love of war, and power, and pomp, and finery and pleasure has become a proverb, and is fast eating out its national life. To hide this fact is to delude the nation and not to save it. Nations need to be told of their vices, in order that they may be saved from ruin, as well as individuals. This translator has dealt treacherously in not bearing this in mind.

Tales and Sketches.

THE JOYS AND SORROWS OF A BAPTIST MINISTER.

BY SCRUTATOR.

CHAPTER VII.—*Pastoral Visitation.*

MR. ERNEST was a firm believer in pastoral visitation. For instruction in this important branch of ministerial duty, he was at the outset of his pastoral career indebted to the counsel of a venerable and honoured relative of Mrs. Ernest's, whose

success as a pastor during the greater part of a long life, had won for him the enviable distinction of being "the brother whose praise was in the Gospel throughout all the churches." From this experienced minister, shortly after his acceptance of the pastorate in Grumbletown, he received the following advice:—

"Now, Mr. Ernest, as you wish me to do so, I will give you a little counsel about your pastoral work.

You are, as you say, young and inexperienced, and for that reason I know you will feel grateful for any hints that may be given to you by one whose hoary locks proclaim that he has 'borne the burden and heat of the day.' As you value your own usefulness, and the welfare of the Church and congregation, visit the people. Do not for a moment conceive that you fulfil your duty as a pastor by getting up and preaching elaborate, highly-wrought, finished sermons. Get up your best, and preach your best, and aim with the Divine blessing to make every sermon, whether preached to few or many, worthy of your high vocation. But do not stop there. Never suppose that a flock can be kept in good condition without being well looked after. An unvisited flock will be sure to be an unhealthy flock. From the thirty-fourth chapter of Ezekiel you may learn a very solemn and useful lesson. There you will find the negligent shepherds strongly censured, not only for not feeding the flock, but for 'not strengthening the diseased, healing the sick, binding up that which was broken, bringing again that which was driven away, seeking that which was lost, and searching after wanderers scattered on the mountains and high hills.' Never come under that censure. But if you do not visit the flock, you must expect to fall under it. You can know but little of the opinions, feelings, trials, difficulties, temptations, sorrows, sufferings, and wanderings of the people, unless you come in contact personally with them, and hear from their lips their own statements. It is, in my opinion, as much your duty to visit the homes of the people, to talk to them about Jesus, and help them to get to Him, as it is to preach Christ to them from the pulpit. A minister who confines his ministrations al-

most exclusively to the pulpit, is not likely to have any real knowledge either of what his people are or of what they are doing. The young need much looking after, to be preserved from the snares of youth; the middle-aged to receive help and encouragement amid their growing cares; and the aged to convey to them consolation, as the outward man visibly decays and the spirit draws nearer its eternal home. Enquirers—and I trust you will have many of them—want guidance: the sceptical need your presence to resolve their anxious doubts: the wavering want grounding in the faith: the offending and the offended require to be reconciled: persons plunged in difficulty need at times 'the word in season' to extricate them out of it: the backsliding need restoration: the sick, the dying, and the bereaved call for much spiritual aid and sympathetic prayer: and the thoughtless, the worldly, and sinners of every grade require personally the word of faithful warning and exhortation that you may be 'pure from their blood.' I do not hesitate to say that not a few Churches have declined or gone to ruin for want of thus being looked after. You will find that John Wesley, in his journals, lays great stress, again and again, on the importance of household visitation. His testimony, you will admit, is worth considering. On one occasion he found that a certain society had decreased since a successful preacher had left the circuit. It was proved on examination that he had been succeeded by preachers fully as good as himself, and yet the society had declined! And why was it? It was discovered that household visitation had been neglected. The minister who had left had done a great deal of it, and the ministers who had succeeded him had done

next to nothing. This leads the venerable founder of Methodism to affirm that 'preaching was not sufficient,' and that 'more must be done to assist the people under their care.' And what is his remedy? 'We must,' he says, 'instruct them from house to house: till this is done, and *that in good earnest*, the Methodists will be little better than other people. *For what avails public preaching alone, though we preach like angels?*' If any man had a right to speak on this point, I think John Wesley had, and I am sure, though a Baptist, you will respect such an excellent authority. But John Wesley is not alone: I might cite other testimonies to the same effect, from the representatives of other evangelical denominations, if they were deemed needful. There is a good old proverb, which says that 'a house-going parson makes a church-going people,' and if you want to prove whether it is correct my counsel to you is, '*try it.*' I can only say that I have found it true, and so have thousands more. When a minister preaches on the Sunday in the pulpit, some are prone to look upon him as a mere professional, and to treat his sermons lightly, on the plea that he is 'paid for preaching them:' but let him of his own free-will visit them in their homes, and show that, apart from the question of payment, he takes an interest in their temporal and spiritual welfare, it will not be long before he will, as a rule, gain their confidence and esteem. Disinterested visits find their way to the people's hearts: and are often found to influence their lives. The great Apostle of the Gentiles could call upon the elders of the Church of Ephesus to take record that from them 'he kept back nothing that was profitable; but showed them and taught them publicly, and from house to house.'

Copy his judicious example. Make it your *primary* business as a pastor to preach and visit, and never allow any *secondary* thing to interfere habitually with this your life work. In this way you will prove yourself to be a true 'successor of the apostles,' and you may expect that in some humble measure, under favourable conditions, your pastoral labours will bear apostolic fruit."

Convinced of the utility of this sage counsel, Mr. Ernest determined to put it into practice. Having copied in his visiting book a list of the members of the Church and congregation, with their places of residence, he divided them into so many districts, and visited each district in turn. His visits—made mostly in the afternoon and evening—were generally short, rarely exceeding, except in special cases, fifteen or twenty minutes to each household. After making various kind inquiries relative to the well-being of the inmates, old and young, his usual habit was to spend the remainder of the time in profitable conversation, and whenever he deemed the opportunity favourable to offer a few words of parting prayer. Inviting the confidence of any of the household to make known their cases, difficulties, and requirements, he listened patiently to all that they had to say, but declined candidly, yet respectfully, to indulge in gossip or slander. From the first he made it publicly known that it was not his intention to call on the friends for the mere sake of calling, or of paying ceremonial visits. While striving to visit all in turn, he held it to be his paramount duty to visit the sick and dying at all times: and to prevent neglect he kept by him a complete list of the various sufferers he was solicited to attend. Having stated periods for his general visits, he

would not permit such season to be encroached upon by other labours any more than he could possibly help. Generally carrying in his pocket a small packet of tracts and leaflets, he took special care to leave one of these Gospel messengers behind him in most of the houses he visited, to be perused at leisure; and not unfrequently made one of them serve as an appropriate introduction into the houses of the ungodly. It was not customary for him to attempt to visit more houses in a given time than he could manage to visit profitably, believing it to be better to work few houses well than many hurriedly. Conscious that a lean soul would make but a barren visitor, it was his constant habit before starting on one of these periodical rounds, to see that his own soul was in a right state, and to ask the Lord not only to go with him, but so to imbue him with the Spirit's love, wisdom, and grace, that he might be able, out of the fulness of the heart, to speak the right word at the right time, both to saints and sinners. Believing in Edward Irving's famous maxim, "Be thou the pastor always, less than the pastor never," he sought to enter every house as the ambassador of Christ; and to come out with the testimony of a good conscience that he had not said or done anything that would lead the inmates justifiably to suppose that for the time being he had lost that illustrious character.

Such was Mr. Ernest as a visitor, and though he sometimes failed from various causes; to do justice to the people at Grumbletown it must be admitted that most of the members of the Church expressed their satisfaction with their pastor's attempts in this way to minister to their welfare. But some few—to say the least of them—were far from being content. No matter how hard

their minister worked, he was almost certain, on crossing their threshold, to be welcomed by the exclamation, "Well, *you* are a stranger: really we thought you were never going to visit us again!" Charitably supposing that he had taken up so much time with the rich that he had little or none left to visit the poor, this was insidiously thrown out to him as the probable cause of his presumably long absence. With an unenviable taste for the gossip and slander that "tarnishes whatever it touches," and "blackens what it cannot consume," it was to them a source of constant complaint that their minister declined to pander to it. To rake up old sores, talk about members' failings (supposed or real), ask questions publicly in relation to topics that were best buried, and tell with seeming gusto what had been said to the detriment first of this one and then of the other, was to them an unending source of delight. It was not at all an uncommon thing for them get up *private tea parties* for the specific purpose of indulging in this their favourite occupation: taking special care, however, that none were invited save the members of their own little clique, or those that might be *safely trusted!* To hear them criticise the minister, censure the deacons, set up one member and pull down another, complain of things done and undone, and express their conviction that "everything was going to rack and ruin," might have made a new visitor sad, had he not observed that all was said with such a relish as made it quite evident that those present felt such talk to be to them "a season of refreshing." Here plots were laid for future action, the seed sown usually developing itself unexpectedly and most disastrously in an abundant harvest, both at the

Church and Teachers' meetings. A series of interesting experiments having shown the members of this industrious party that when all other methods failed to produce the designed effects, this ingenious method of promoting discord was almost certain to succeed, it was from time to time adopted as occasion demanded; and thus it came to pass that the youthful pastor had not

been twelve months in Grumbletown before he found out that one of the most painful tasks which, as a minister, he had to perform, was to be compelled *ex officio* to visit these worldly professors in their homes, and try, by words of kindness and remonstrance, to teach them for their own sakes, as well as for the sake of others, to do better.

(To be continued.)

Reviews.

The New Testament, &c., &c., with large comprehensive Map, also Notes and References, critical and explanatory, suggesting emendations (placed within brackets) of many words and phrases in the Authorised Translation, and an Extended Appendix. By Philip Dixon Hardy, M.R.F.A. London: Elliot Stock. 1874.

We have abbreviated the very elaborate title of this revised New Testament of our Lord and Saviour Jesus Christ, which we have examined with considerable care, and which we introduce to our readers with unfeigned satisfaction. It is an admirable volume, well printed and strongly bound, so as to be well adapted for giving efficient help to Scripture readers, Sunday-school teachers, heads of families, as well as to the thousands of our village and lay preachers. The introductions to the various books of the sacred volume are well written, the critical notes usually sound in thought and lucid in expression, and we hail the volume as one of real and intrinsic worth. Without being captious, we would suggest to Mr. Hardy whether it were necessary to tell the reader, on Matt. iii. 6, that the word "baptize" in the original does not always signify immerse, and if he thinks, on reconsideration, that Matt. xx. 22, 23, Mark vii. 4, and Heb. ix. 10, do really esta-

blish that conclusion. The other reference to Mark xi. 38 is a mistake, as that chapter only contains thirty-three verses. We would advise the erasure of this note in future editions, and allow the readers to find out for themselves where the word "baptize" does not involve the idea of immersion. This is a very small spot in a noble book, and even the glorious sun has far larger and many more on his blazing disc. We shall recommend the work to our friends most heartily, and wish it may secure a very large and continuous circulation.

The Life and Labours of the late Rev. James Maden, of Gambleside, Lancashire. By James Maden. (Elliot Stock.)

We know this excellent and devoted servant of Christ, and to know him was both to revere and love him. His worthy son has done well to give this brief memoir of about eighty pages to edify his father's numerous friends and to profit the Christian Church in general. The volume is full of telling incidents, and shows what may be accomplished by a plain, unlettered country minister, whose heart and life were consecrated to the glory of Christ and the saving of souls. We hope it will be widely circulated, as it cannot fail to edify those who peruse it.

PERIODICALS AND PAMPHLETS.

The Sword and Trowel. An admirable number of good, rich and varied papers.

The Biblical Museum. (Part 42.) Extending to Galatians iv. 26. We are glad to see this excellent work is receiving the high commendation of American reviewers.

The Hive and *The Appeal.* Worthy of the good name they have secured.

The Baptist of June 5th has an admirable article on Dr. Parker and Concurrent Endowment. We wish the nail had not only been driven home, but strongly clenched, that both the Corporation of the City of London and the worshippers in the Temple might have had their bauble medley ever before their eyes.

Old Jonathan has a picture of a godly matron reading the Bible, worth at least six times the cost of the number, besides its usual store of good things.

The Gardeners' Magazine is as near perfection as anything is likely to be in this mutable world of ours. Shirley Hibberd, the devoted editor, is one of the princely cedars among the trees of humanity.

The Interpreter. (Part 18.) Three more numbers will complete this handsome quarto volume of Scripture family worship.

Windsor Clewer Anti-Ritualistic Tracts. No. 1. Confession. Four octavo pages of sound orthodox teaching on that anti-Scriptural Romish dogma. We believe it is written by Rev. Mr. Bourne.

The Baptist Magazine has several valuable papers, and its reviews are always discriminating.

Ragged School Union Magazine has a full account of their annual meeting.

The Metropolitan Tabernacle Colportage Report for 1873, is deeply interesting, and should be read by all the friends of that institution.

Poetry.

MY HOME.

THERE is life without annoy,
There is peace and perfect joy,
There is bliss without an end.
Say—Shall I meet you there, my friend?

There all tears are wiped away,
There no night succeeds to-day,
Pleasure is there on every hand.
Say—Are you journeying to that land?

There they are, all crowned with light,
Friends who now are lost to sight,
Well and strong, and heavenly fair.
Say, my friend—Shall we see you there?

Pure and holy every one,
Sin and sorrow there unknown,
All has past, and every doubt.
Say—Do you will to be left out?

Jesus in His glory stands,
A sceptre in His piercèd hands;

Loving as ever is His heart.
Say—Shall he say to you, "Depart?"

The joy will last eternally,
When earthly things have ceased to be.
Say, my friend—With us will you come
And make in heaven your happy home?

Southsea.

J. H. C.

LYRICS FOR THE HEART.

No. II.

CHILD of sorrow, weak and sinking
'Mid life's dark and troubled sea,
Hear a voice come o'er the waters;
Lo! it calleth, calleth thee!
Though the rising storm distract thee,
Hides earth's glories from thy view,
See, the star of love mild beaming,
Bids thee better hopes pursue.

O'er the waves now rising round thee,
 Threat'ning all thy hopes to drown,
 Comes a form majestic moving,
 Mark His face! He wears a crown!
 Lo! the sea, all calm, obeys Him,
 Like a child it sinks to rest;
 Lo! His hand outstretched would save
 thee;

Seize it, sinner! reach His breast!

O'er life's sea He'll calmly guide thee
 To the port of endless peace,
 In His bosom safely hide thee
 Till all storms and conflicts cease;
 In His robe of love He'll fold thee,
 Crimsoned by the blood He spilt;
 Fearful heart, O rise, embrace Him!
 Loose thy sorrow and thy guilt.

W. POOLE BALFERN.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

Mr. James Smith, of the Metropolitan Tabernacle College, has accepted an invitation from the church meeting at Charles-street Chapel, Woolwich, to become their pastor.

Mr. George D. Cox, of the Metropolitan Tabernacle College, has accepted the pastorate of the church, Market Harborough, Leicestershire.

Mr. W. Hetherington, of the Pastors' College, has accepted an invitation to become the pastor of the church at West Hartlepool.

Rev. John Clark, late of Eye, Suffolk, has accepted the pastorate of the church at Bridgetown, Annapolis, Nova Scotia.

Rev. H. Bradford, who has left New Mill, Tring, having accepted the pastorate of the church at Diss, Norfolk, was presented, at a farewell meeting, with a testimonial from his Bible-class, and a purse containing over £21, as a token of his people's esteem at the close of nearly six years' successful labours.

Rev. J. E. Brett, of Dorchester, has accepted the pastorate of the church at Eastcome, Gloucestershire.

Mr. R. Jeffrey, of the Pastors' College, has accepted the pastorate of the church at Southport.

Rev. S. Smith has become the pastor of Thornhill Hall Church, Barnsbury.

Rev. J. D. Rodway, of Burton-on-

Trent, has accepted a unanimous invitation to the pastorate of Cavendish-street Chapel, Ramsgate.

Rev. Walter J. Mayers, of Battersea-park Chapel, has accepted an invitation to the pastorate of City-road Chapel, Bristol, and will enter on his new sphere of work in August next.

Rev. Henry D. Brown, of Barrow-in-Furness, has accepted the call to the pastorate of Brookside Church, Darlington.

Rev. Thomas Wheatley, of Weston-super-Mare, commenced his stated ministry at the Chapel, Faringdon, on Sunday, May 31st.

Rev. J. Hunt Cooke has resigned the pastorate of the Baptist church at St. Paul's-square Chapel, over which he has presided for more than fifteen years. He is leaving Southsea with the love and esteem of all who know him.

Rev. Stewart Gray has resigned the pastorate of the Baptist church, Bond-street, Birmingham, being about to proceed at an early date to America.

Rev. G. B. Dale Thomas has resigned the pastorate of the South Parade Baptist Chapel, Tenby.

Mr. H. Charlton, of the Pastors' College, has accepted an invitation to become the pastor of the church, Crown-lane, Maldon.

Rev. G. T. Ennals, having been compelled to resign the pastorate of the church at West Hartlepool through

affliction, has accepted the invitation of the church at Great Shelford, Cambs.

The Baptist church in this town has given an unanimous invitation to the Rev. R. Thomas, Holyhead, Anglesea, to become its pastor.

Rev. Anson J. Towell has removed from South Hackney, and is at present residing at 63, St. John's Wood-terrace, N.W.

SERVICES TO BE HOLDEN.

MEOPHAM, KENT.—The forty-sixth anniversary will be held July 14th. Mr. W. Alderson will (D.V.) preach in the morning and afternoon, and Mr. C. Masterson in the evening. Services at eleven, half-past two and six. Dinner and tea as usual.

NEW CHAPELS.

THE English Baptists of Cefn Mawr, Ruabon, Wales, have opened their new chapel. Sermons were delivered by Rev. A. T. Pany, and the Rev. J. Pritchard, D.D., Rev. A. T. Pany preaching in Welsh. The building is a handsome structure of the Gothic style, with a small tower, and is the design of members of the church, who supplied drawings, &c., gratuitously, and also constructed the building at prime cost. The building, with adjoining property, church furniture, &c., has cost £850, towards which £369 10s. has been received.

A NEW schoolroom, which is also intended to be used as a preaching-room, has been erected at Pendleton, at a cost of £1,000. It is in the early Gothic style, and in the centre of the gable is a large rose window of stained glass. The opening services were conducted by Rev. S. Davis, and Rev. F. Trotman, the pastor of the church. In the afternoon there was a united communion service, at which several ministers of other denominations were present.

RECOGNITIONS.

THE Rev. C. Kirtland was recognised as pastor of Battersea Chapel on Tuesday evening, June 2. A numerous company assembled in the boys' school,

York-road, where they partook of tea; and afterwards a public meeting was held in the chapel under the presidency of Joseph Tritton, Esq. Rev. Charles Stovel was one of the speakers. Battersea Chapel is one of the classic meeting-houses of the metropolis, having been the scene of the pastoral labours of Joseph Hughes, the friend of John Foster, and the founder of the Bible Society.

Rev. J. Jarvis was recognised on the 1st of June, as pastor of the chapel at Alfred-place, Old Kent-road. Rev. A. Ferguson gave the charge to the pastor, Rev. W. K. Rowe the charge to the church, and Rev. W. Alderson delivered the closing address.

The ordination and recognition services in connection with the settlement at King's-heath, Birmingham, of Mr. Robert Gray, of Rawdon College, were held on Tuesday afternoon and evening, June 2nd. In the afternoon, after devotional exercises by the Rev. T. Anthony, Mr. W. J. Reeve made a statement on behalf of the church, and was followed by Mr. Gray, who gave his reasons for accepting the pastorate, and intimated the course he intended to take. The ordination prayer was offered by the Rev. B. Bird. A charge was then given to the church by Rev. H. Platten. After tea a meeting was held, Rev. J. J. Brown presiding. Congratulatory addresses were given by the Revs. T. Anthony, L. H. Parsons, W. J. Henderson, H. Platten, J. Hulme, G. Jarman, J. R. Russell and E. B. Broom. The attendance at both the services was of a very encouraging character.

LONDON: BROMPTON.—On Tuesday evening, June 9, a meeting was held at Onslow Chapel, recognising Rev. T. H. Holyoak as pastor of the church. Tea was provided in the schoolroom by the ladies, and the subsequent meeting in the chapel was presided over by the Rev. John Bigwood, who was the first minister of the church. Mr. Watkins, one of the deacons, read a short account of the history of the church, and then Rev. T. H. Holyoak spoke, remarking, amongst other things, that he had been the minister of a Christian Church for

about eight or nine years at Northampton. Rev. C. Bailhache, said he was very pleased to welcome Mr. Holyoak. The Revs. J. T. Brown, C. Winter, Frank White, with W. P. Cope, and Arthur Mursell also gave Mr. Holyoak a hearty welcome.

PRESENTATIONS.

ASHFORD, KENT.—Rev. Wm. Clark having resigned the pastorate of the church to take the oversight of the church, New Perth, Tasmania, has been presented by his late hearers with a handsome gold watch and other articles as a token of esteem.

LAKE ROAD CHAPEL, LANDPORT, PORTSMOUTH.—A tea meeting was held on Wednesday evening, June 10th, followed by a public meeting, at which the pastor, T. W. Medhurst, in the name of the church and congregation, presented to Mr. James Furner an esteemed deacon of the church for more than fifteen years, an elegant electro-plated tea and coffee service, toast rack and tray. The tea-pot bore the following inscription: "Presented to Mr. James Furner, as a small acknowledgment of his long and faithful services as Deacon and Secretary of the Baptist Church, assembling at Lake-road Chapel, Landport, Portsmouth. 'The Lord bless thee.' T. W. Medhurst, Pastor. June 10th, 1874."

MISCELLANEOUS.

The quarterly meeting of the London Baptist Association was held on Tuesday, June 9, in Centre-hill Chapel, Norwood (Rev. S. Tipple's). At the afternoon sitting it was reported that a site for the Association's chapel for the present year had been given by the Rev. E. J. Farley, in the rapidly increasing district of Leyton, where it is proposed to erect a chapel at a cost of a little over £2,000. In the evening a sermon was preached by the Rev. T. W. Handford, of Bloomsbury Chapel.

The spring meeting of the Baptist Associations for Bristol and Wilts and East Somerset were held in Frome. There was a most suggestive discus-

sion on the question whether material additions to the membership of the western churches, especially in rural districts, could be expected under existing circumstances. It was thought not by the Rev. W. H. J. Page, of Colno, who said that many of the churches existed in the midst of declining populations, and were continually being weakened by the loss of the most vigorous and useful members. "One convert in a village church," said Mr. Page, "might be as great a proof of Divine favour as a hundred in a city church." Mr. E. S. Robinson, of Bristol, has promised £100 to the home mission work if its income be raised to £400 per year.

The church, Wantage, of which Rev. S. A. Swaine is pastor, have just reopened their chapel after the erection of a gallery. The example of Mr. William Gibbs, who gave the gallery, has been generously imitated by Mr. Thomas Liddiard, who has presented a fine American organ to the church, and some unknown friend, who has given a clock. The reopening, together with the anniversary of the Sunday-school, was celebrated on Sunday last, when sermons were preached by the Rev. S. Lepine, of Abingdon. Collections were made in behalf of the school.

The Shropshire Association held their annual meetings at Shrewsbury, on the 2nd of June. A prayer meeting was held in the morning at Claremont-street Chapel, at which an address to the young was delivered by Mr. Smith, of Madeley. The ministers and delegates afterwards assembled at the Wyle Cop Chapel, when an address was delivered by Mr. Shindler. The churches reported an increase of sixty communicants. A public meeting was held at Claremont-street Chapel in the evening, presided over by Mr. Bayley. Prayer was offered by Mr. Hall, and addresses were delivered by Mr. Vasey, Mr. Evans, Mr. Satchwell, and Mr. Wilkes. The desire was expressed that the next annual meeting be held at Whitchurch.

The annual meetings of the Bucks Association were held at the Lower Chapel, Chesham, on the 20th of May.

In the morning the sermon was preached by Rev. F. I. Benskin. In the afternoon the business meeting took place, when resolutions condemnatory of the Licensing Bill, and in favour of the Liberation Society, and the action taken by Messrs. Dixon, M.P., and Richard, M.P., in respect to education, were unanimously passed. Rev. W. B. Hobling was re-elected as secretary, and Mr. E. Little as treasurer. A public meeting, presided over by the Rev. W. Payne, was held in the evening, and addresses delivered by Revs. H. Bradford, S. B. Rees, and W. B. Hobling. A united communion service, at which the Rev. T. Henson, the Moderator, presided, terminated the day's engagements.

THE OLD WELSH BAPTIST ASSOCIATION.—This Association, including the counties of Montgomery and Radnor, held its annual meetings this year at Staylittie, Montgomeryshire, on June 3 and 4. Conferences were held the first day at eleven o'clock a.m., and at two o'clock p.m., which were opened with prayer by Revs. J. Nicholas, and J. Jones, Rock. Rev. R. E. Williams, the minister of the place, presided, and several resolutions were passed, amongst which were the following:—"That the letter written by the Rev. R. E. Williams be printed, and sent to the churches of the Association." "That the first Sunday in August be set apart for special prayer to God, for the outpouring of the Holy Spirit upon our churches, for the revival of Christians, and the conversion of sinners." "That Rev. E. T. Davies, Dolan, visit the churches, to collect towards the Bible Translation Society." "That the next Association be held at Moriah, Radnorshire, on the first Wednesday and Thursday in June, 1875." "That the three colleges of Pontypool, Haverfordwest, and Llangollen, be allowed to collect through the churches as usual." "That this conference recommends the chapel case of Staylittie to the sympathy and liberality of the churches, and Christians generally." As is the custom in Wales on such occasions, there were many sermons delivered in Welsh in the school-house, and in the

open air, and in English in the Methodist Chapel.

MIDHURST.—The forty-first anniversary services of the Chapel, Midhurst, were held on Wednesday, May 27th. T. W. Medhurst, of Landport, preached in the afternoon, after which a tea meeting was held, followed by a public meeting, presided over by G. Warren, Esq., of Bramshott. T. W. Medhurst and several local ministers and friends gave addresses.

WILLINGHAM.—On Tuesday, May 27, some thousands of persons congregated at Willingham, in Cambridgeshire, to witness the laying of a memorial stone of the New Baptist Chapel, a work which has been started by the Church under the care of Rev. W. Jackson, brother-in-law of Mr. Spurgeon. The new building will seat 600, and will be a handsome structure, in moderate Gothic style, designed by Mr. R. H. Roberts, of Liverpool, to be erected at a total cost of £3,000. The stone was laid by Mr. Bateman Brown, Mayor of Huntingdon. Mr. Thomas Coote, of St. Ives, also spoke. He afterwards presided at a public dinner, when speeches were made by Messrs. Henry Goodman, and the Rev. Dr. Robertson. Nearly a thousand persons had tea. In the afternoon and evening, Rev. C. H. Spurgeon preached earnest open-air sermons to congregations of nearly five thousand each. At the dinner, donations were announced amounting to £300, including £150 from Messrs. Foster, bankers, Cambridge and St. Ives.

UNVEILING THE BUNYAN STATUE.—The bronze statue to John Bunyan, erected on Peter's-green, Bedford, was unveiled on Wednesday afternoon, June 10th, at half-past one o'clock, by Dean Stanley. The attendance of spectators was immense. The Corporation, and several distinguished persons taking part in the proceedings, marched in procession from the Council Chambers through the High-street to the statue, where, after a few remarks from the Mayor, Dean Stanley unveiled the statue, and the band played the National Anthem. Addresses were given in the Corn Exchange by the Mayor of Bedford, Dean Stanley, Dr. Brock, Dr.

Allon, and others. In the evening, at the Bunyan Meeting, the Rev. C. M. Birrell, of Liverpool, lectured on John Bunyan; and in the interval the Mayor entertained about eighty guests at dinner at the Swan Hotel. Here an interesting toast list was gone through. The Rev. Dr. Brock responded for "The Bishop of the Diocese and the Ministers of Religion."

NEBRASKA, UNITED STATES.—We have just received a letter from our friend, Rev. Mark Noble, from which we gather that the work of the Lord is making way. The little church of seven members now numbers thirty-five. Mr. N. thus reports a baptism:—I baptized several in the depth of winter, when the snow was deep, and the ice a foot thick in the River Blue, in which we baptize. A hole was cut in the ice about nine feet long and six feet wide, the water being about three feet deep. After the morning service, we all left the school-house, and took our stations around the baptismal grave. The sun shone splendidly, and the whole face of nature, robed in white, and sparkling as if hung with festoons of diamonds, seemed to speak of the purity and beauty of Him who can wash the sinner white as snow, and robe him in spotless righteousness. A chair being put down at one corner, I step down and receive the candidate, who is assisted from the top by two friends, who again assist the newly-baptized to come up out of the water, after being buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

BAPTISMS.

Abercrombie.—May 31, Two, by J. Parrish.
Andover, Hants.—June 3, Three, by Joseph Hasler.
Ashford.—May 24, at St. John's-lane Chapel, One, by T. Clark.
Ashford, Kent.—June 4, at the Assembly Rooms, Four, by William Clark.
Banbridge, Ireland.—May 31, Nine, by D. Macrory.
Bardwell, Suffolk.—June 7, Two, by A. K. Davidson.

Bargod.—May 25, at the English Church, Two, by J. R. Hays.

Barnsley.—May 10, Four, by W. B. Osler.

Barrow-in-Furness.—June 4, at Abbey-road Chapel, Eight, by James Hughes.

Beeston, Notts.—June 7, Three, by J. Turner.

Bethel Bassaleg.—June 7, Two, by J. Morgan.

Bramley, Leeds.—June 7, Three, by A. Ashworth.

Brandon.—June 4, Four, by J. Sage.

Burnham, Somerset.—May 31, Three, by W. Wiggins.

Bures.—May 21, Seven, by J. Kemp.

Calstock, Cornwall.—May 20, Four, by Daniel Cork.

Cambridge.—June 3, at Zion Chapel, Six, by J. P. Campbell.

Cemaes, Anglesea.—June 9, Three, by L. W. Lewis.

Chatham.—May 24, at Enon Chapel, Three, by W. F. Edgerton.

Cheam, Surrey.—May 28, Two, by W. Sullivan.

Cheltenham.—May 31, at Cambray Chapel, Nine, by W. Julian.

Chesham.—May 24, at Zion Chapel, Four, by J. Smith.

Cheve Magna, Somerset.—June 7, Six, by G. M. Carlile.

Cloughfold, Lancashire.—June 6, Three, by A. J. Parry.

Croesypare, Glamorganshire.—May 17, Two, by H. Williams.

Cupar-Fife, N.B.—February 1, Two; May 3, Seven; May 20, Seven; May 30, Five, by J. O. Wills.

Devonport.—June 3, at Morice-square Chapel, Three, by Alfred Tydeman.

Dover.—June 8, at the Pent-side Baptist Chapel, Eight, for the church at Folkstone, by Mr. Bartholomew.

Douglas, Glamorganshire.—May 24, at Beulah English Chapel, Eight, by J. Williams.

Driffield.—May 31, Three, by Chas. Welton.

Enfield Town, N.—May 10, Two, by G. W. White.

Eythorne, Kent.—May 31, Six, by John Stubbs.

Fakenham, Norfolk.—June 7, Two, by J. K. Chappelle.

Fleet, Lincolnshire.—June 7, Three, by F. Chamberlain.

Frome, Sheppard's Barton.—April 30, Seven, by T. E. Bookes.

Galashiels.—May 17, Five, by Alex. Thomson; May 31, One, by A. Morton.

Glasbury.—June 7, Two, in the River Wye, by D. Howell.

Glasgow.—May 10, at Frederick-street church, Eight; May 24, Five, by J. W. Ashworth.

- Gloucester*.—May 13, Six, by John Bloomfield.
- Gorton*.—June 7, at Wellington-street Chapel, Two, by W. B. Vasey.
- Great Grimsby*.—May 24, Nine, by R. Smart.
- Hanham, Gloucester*.—May 24, Four, by Thos. Bowbeer.
- Hartlepool (East)*.—June 14, Five, by F. H. Newton.
- Kilmarnock*.—May 23, Two, in the river at Dean Castle, by John Johnston.
- Knighton, Radnorshire*.—May 24, Three, by J. Guy.
- Latchford, near Warrington*.—June 7, Two, by J. Wilkinson.
- Laverton, Somerset*.—May 10, Two, by Mr. Bray.
- Leeds*.—June —, at Wintoun-street Chapel, Four, by R. Silby.
- Limpfield, Surrey*.—May 31, Four, by F. M. Cockerton.
- Lincoln*.—April 25, at Mint-lane Chapel, Four, by C. Stovel.
- Liverpool*.—May 31, at Soho-street Church, Seven, by E. H. Walter.
- Llandudno*.—June 14, at the Welsh Chapel, Six, by R. Thomas, Holyhead.
- Lochee, Scotland*.—June 3, Five, by Thomas D. Cameron.
- Maesbyrllan, Breconshire*.—April 19, One; May 17, One, by G. H. Llewellyn.
- Magor*.—January 4, One; February 1, One; March 1, Seven; April 5, Eight, by E. Davis.
- Maidenhead*.—June 4, Three, by J. Wilkins.
- Metropolitan District*:—
- Bromley-by-Bow*.—May 13, at George-street Chapel, Eight; June 10, Seven, by W. J. Lambourne.
- Bow*.—May 24, at Bow Chapel, Eleven, by J. H. Blake.
- Chiswick*.—May 31, Two, by W. Easter.
- Dalston Junction*.—May 21, Six, by Alexander Carson, M.A.
- East London Tabernacle*.—May 28, Eleven, by T. Wigner, in the absence of the pastor.
- Hartington, W.*—June 4, Six, by James Manning.
- Kensington*.—May 31, Seven, by J. Hawes.
- Metropolitan Tabernacle*.—May 21, Nineteen; May 28, Eighteen; June 4, Eighteen, by J. A. Spurgeon.
- New Barnet*.—May 29, Five, by J. Dunlop.
- New Brentford*.—May —, Three, Town Hall, by W. Smith.
- Whitechapel*.—May 31, at Little Alie-street Chapel, Four, by C. Masterson.
- Mill End, Herts*.—May 24, Two, by A. Green.
- Artswood, Tottenham*.—June 14, One, by A. Briggs.
- Morley*.—June 3, Two, by J. Wolfenden.
- Moss, Wrexham*.—May 17, Three, by Joshua T. Morgan.
- Mumbles, Swansea*.—May 14, Nine, by Henry Kidner.
- Neath, Glamorganshire*.—June 14, Four, by A. F. Mills.
- Newcastle-under-Lyme*.—May 20, Five, by Henry C. Field.
- Newport, Mon.*—June 14, at Charles-street Chapel, Two, by Timothy Thomas. May 24, at Summer-hill Chapel, Six, by George Hudgell.
- Nottingham*.—June 3, at Stoney-street Chapel, Eighteen, by Thomas Ryder.
- Ogden, near Rochdale*.—May 31, Two, by A. E. Greening.
- Old Basford*.—May 31, Five, by Watson Dyson.
- Oldham*.—May 24, at King-street Church, Four, by R. Howard Barly.
- Oswaldtwistle*.—May 30, Five, by J. Naylor.
- Pengehoel*.—June 7, Three, by D. Howell.
- Peterborough*.—May 14, One, by B. P. Turner; May 31st, One, by Mr. Wilkinson.
- Polemoor, Yorkshire*.—May 3, Four by H. W. Holmes.
- Pontypool*.—April 26, One, at Upper Trosnant, by Stephen Jones.
- Portsmouth*.—June 3, at Clarence-street Chapel, Landport, Six, by R. Younger Roberts. June 3, at Lake-road Chapel, Landport, Eleven, by T. W. Medhurst.
- Pyle, Glamorgan*.—May 17, Seven, by Joshua Thomas.
- Ramal, Breconshire*.—June 7, Three, by J. Phillips.
- Reading*.—May 31, at Carey Church, Nine, by C. M. Longhurst.
- Redditch*.—June 4, Four, by Edmund Merley.
- Risca*.—June 7, at the English Church, Two, by Thos. Thomas.
- Ross*.—May 10, at Broad-street Chapel, Two, by J. Smalley.
- Ryde, I. W.*—April 24, at Park-road Chapel, Three, by John Harrison.
- Salterforth, Yorkshire*.—June 7, in the open air, One, by Mr. James Fenwick.
- Sheerness-on-Sea*.—May 26, Two, by J. B. Hadler.
- Shoreham, Sussex*.—May 24, Six, by Joseph W. Harrauld.
- Southsea*.—May 24, Six; May 31, at St. Pauls-square Chapel, Five, by J. Hunt Cooke.
- South Shields*.—April 29, Four; June 3, Six, at the Tabernacle, by J. E. Cracknell.
- Stantonbury, Bucks*.—June 14, Five, by J. Hart.
- St. Helen's*.—May 31, Two, by J. Harrison.
- St. Neot's, Hants*.—June 4, Four, by J. Raymond.
- Stow Hill, Newport, Mon.*—May 31, Two, by W. H. Wright.

Studley, Warwickshire.—June 7, Three, by W. Piggott.

Swansea, Glam.—May 27, Six, by D. T. Phillips.

Swansea.—June 3, at Mount Pleasant Chapel, Ten, by J. Owen.

Swanwick.—May 24, Three, by Thomas Hayden.

Swanwick.—June 7, at Sans-street Chapel, Three, by J. C. Roger.

Troedyghyiew.—May 16, at the English Chapel, Five, by the Rev. R. Davis.

Truro.—June 11, Five, by James H. Patterson.

Uteerston.—May 20, Three, by T. Lardner.

Wainsgate, Yorkshire.—May 3, Five, by John Bamber.

West Bromwich.—June 14, Six, by E. Lowe.

West Relford, Notts.—June 7, Three, by J. T. Roberts.

Westmancote, Worcestershire.—June 4, Two, by W. J. Smith.

Wesbech.—May 21, at the Ely-place Church, Seven, by W. E. Winks. June 7, at the Upper Hill-street Chapel, Five, by J. Cockett.

Whitehaven.—June 4, Five, by H. A. Fletcher.

Whitstable.—May 14, Two, by Geo. Stanley.

Woodstock.—May 31, Four, by Levi Palmer.

RECENT DEATHS.

WE regret to record the death of Mrs. FISHBOURNE, the wife of the Rev. G. W. Fishbourne, of Bognor, which occurred on Friday, 29th May. The deceased lady was sister to the Rev. C. B. Lewis, the well-known missionary. The funeral took place at Bersted on June 2nd. The bereaved widower, two of his sons, and two daughters followed in the first mourning coach, and in the next were his son-in-law, the Rev. — Drewett, the Rev. H. C. and Mrs. Leonard, and Mr. S. Græme. Several members of the Local Board, and other inhabitants of the town, assembled to testify their respect and sorrow. The service was read by the aged Vicar, the Rev. E. Eedle. Before the final benediction was pronounced, the pupils of the departed lady and her daughters sang, as well as their grief would permit, the beautiful hymn, "Jerusalem the Golden."

Died, on the 3rd of May, MARY, widow of the late Mr. W. Jones, of Blaendare, Pontypool, in the 72nd year of her age. She had been a faithful member with the Welsh Baptists at Upper Trosnant for upwards of thirty years. Her end was peace. Also died, on the 19th May, MARY, relict of Mr. Charles Johnson, Cwm, Pontypool, aged 86 years. She had been buried with Christ in baptism about thirty-nine years ago, at Upper Trosnant, and was found a faithful member. She was enabled to cleave to her Blessed Lord and Saviour to the end.

WE have to record with deep regret the death of one who has been a contributor to the BAPTIST MESSENGER from its commencement (many have been cheered by the lines signed "Theodore"), Mrs. DOROTHY MATHER, of Wellingborough. The deceased had gone to Hastings for change of air, but took cold, was confined to her bed a short time, and fell asleep in Christ on May 22nd, at the age of 34. In her last moments she expressed her only hope to be in Jesus. Prior to her death she completed a manuscript for the press, which contained the whole of what had appeared in the MESSENGER from her pen. It is the intention of her bereaved husband, Mr. G. R. Mather, to bring it out shortly in a volume.

Entered into rest, February 17, 1874, HANNAH ROWLANDS, for more than sixty-six years a most consistent and devoted member of the Baptist Church, Naunton and Ginting, Gloucestershire. Mrs. Rowlands was baptized by Mr. Wilkins, 1807; from that time, through much affliction and many trials, especially that of widowhood, she enjoyed much communion with her Lord, and fellowship with the Church with which she was for so many years honourably connected, never absent from the house of God when the doors were open, unless prevented by affliction. Dear Christian friends who visited her, were much stimulated by seeing how wonderfully Jesus fulfilled His precious promises in her experience. She leaves behind children and grandchildren, serving the God of their parents; the constant

loving care and devotion to the dear departed, proved how deeply rooted were the principles of Christian and filial affection to their afflicted and aged mother. Many with them exclaim,

"Let me die the death of the righteous; let my last end be like hers." Her remains were interred at Naunton, and her death improved by her beloved pastor, Rev. B. Dickins.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from April 19th to June 18th, 1874.

£ s. d.			£ s. d.			£ s. d.				
Miss Murphy's Box...	0	3	1	1	0	A Friend in Scotland	20	0	0	
Mr. Padgett ...	5	0	0	5	0	L. M. B. ...	0	10	0	
Mr. and Mrs. Ross ...	7	7	0	A Friend, per Mr.		Mr. E. G. Cooper ...	0	5	0	
Mr. W. Payne ...	3	3	0	Smee ...	0	10	0	5	0	
Mr. Rains ...	10	0	0	Mr. W. Rickett ...	10	0	0	Mrs. M. Cassin ...	1	0
Mr. Leichman ...	10	0	0	Daniel Bourne ...	3	3	0	Mrs. Taylor ...	0	1
D. J. H. ...	10	0	0	Mr. G. M. Hammer...	3	0	0	Mr. and Mrs. Aldis	3	3
Mrs. Courtie ...	1	0	0	J. H. ...	1	1	0	J. C. ...	0	14
B. F. ...	0	4	0	A Sermon Reader,				Mr. W. Lockwood ...	0	15
Mr. N. Reed ...	0	3	0	Norfolk ...	0	5	0	Mrs. Salmon ...	0	2
Mr. Potter ...	10	0	0	C. H. ...	0	2	6	An Old Reader, Tain	0	10
Mr. Hollings ...	2	2	0	Mr. Speight ...	1	0	0	Mrs. Jones...	1	0
Mrs. Jane White ...	1	0	0	Mr. J. Hassall ...	1	0	0	Mr. & Mrs. Sangster	1	1
Mr. D. Burgess...	0	2	6	A Working Man & his				Mrs. Marshall ...	1	1
Mrs. Mary Macgregor	0	4	0	riend, Dumfries...	3	0	0	Mr. A. Ballard ...	1	0
A Youthful Sermon				Miss Taylor ...	10	0	0	Maryport ...	1	0
Reader ...	0	2	6	Mrs. Ayling ...	0	5	0	Mr. Few ...	0	10
Mr. T. Chamberlain	0	5	0	Mr. J. Feltham ...	1	0	0	Mr. W. Haddow ...	1	0
One with small means				Mr. J. White ...	1	0	0	Miss Leathers ...	0	15
who wishes to help	0	5	0	Mr. Northcroft...	0	5	0	Mr. B. Hall ...	1	0
A. B. C. ...	20	0	0	Miss Hagger ...	0	10	0	Isaiah lxiii 7 ...	0	10
Mrs. Tunbridge ...	0	10	0	Mr. Ayres ...	1	0	0	Miss Splitt ...	2	10
Miss Bowery ...	1	1	0	A Friend, per Mr.				Rev. H. Smythe ...	0	10
A. C. W., Liverpool	0	10	0	Mead ...	10	0	0	In Memento ...	40	0
The Widow's Thank-				A Friend, per Mr.				Mr. J. Duncan ...	100	0
offering ...	1	0	0	Palmer ...	0	10	0	A Friend ...	2	4
E. L. Combie ...	1	0	0	Mr. Frowd... ..	1	1	0	Dear Fred's Legacy	0	17
L. J. F. ...	0	5	0	Mrs. Keevil ...	1	1	0	J. O. ...	0	10
Mr. G. Pedley ...	5	0	0	Mr. Cross ...	5	0	0	Mr. A. Ledingham ...	0	5
Mr. Philip Pedley ...	5	0	0	Mr. and Mrs. James	10	0	0	A Friend, per C. L...	0	6
Mrs. Shaddock... ..	1	0	0	A Friend at Bra-				Aberdeen ...	1	0
Mr. James Annandale	10	0	0	bourne, per Rev. J.				Sermon Reader ...	1	0
Mr. H. Vellacott ...	2	0	0	W. Comfort ...	0	10	0	Mr. A. Searle ...	1	0
Mr. & Mrs. Chilvers	2	2	0	Mr. G. T. Congreve	5	5	0	Mr. J. Edwards ...	5	0
Mr. W. R. Selway ...	2	2	0	Mrs. Congreve ...	1	1	0	Mr. W. Taylor ...	1	0
D. E. ...	1	1	0	Miss Jessie Congreve	1	1	0	Mr. Rawlings ...	0	10
Mr. Croker ...	1	0	0	Miss Minnie Congreve	1	1	0	Mr. J. Hector ...	1	0
Mr. T. Evans ...	1	1	0	Miss Winslow ...	2	2	0	Weekly Offerings at		
Mr. Knight ...	2	2	0	Mrs. Bartlett's Class	80	0	0	Metropolitan Ta-		
Per Mrs. Rular ...	0	10	0	Mr. J. Partridge ...	2	2	0	bernaele: April 26	16	14
Mr. J. Clark ...	10	0	0	Mrs. Rathbone Taylor	2	10	0	" " May 3	40	2
H. C. J. ...	100	0	0	Mr. E. P. Jeanneret	1	1	0	" " " 10	33	1
In Memory of a Son				Mr. Masters ...	5	5	0	" " " 17	47	13
in Glory... ..	100	0	0	Mr. Vivian... ..	1	0	0	" " " 24	38	1
Honor... ..	3	0	0	Rev. A. G. Brown ...	2	2	0	" " " 31	89	8
Mr. H. G. Fisher ...	2	0	0	J. A. ...	2	0	0	" " " June 7	38	1
Norwich ...	0	5	0	E. B. ...	50	0	0	" " " 14	36	0
M. C. ...	0	10	0	Mr. W. P. Hampton	5	0	0			
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THE JUDGMENT UPON ZACHARIAS.*

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

"Thou shalt be dumb and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."—LUKE i. 20.

UNBELIEF is everywhere a great sin, and a grievous mistake. Unbelief has proved the ruin of those countless multitudes who, having heard the Gospel, rejected it, died in their sins, have been consigned to the place of torment, and await the fiercer judgment of the last day. I might ask the question concerning this innumerable host: "Who slew all these?" The answer would be: "Unbelief." And when unbelief comes into the Christian's heart, as it does at times—for the truest believer has his times of doubt; even Abraham, the father of the faithful, sometimes had his misgivings—that unbelief does not assail his thoughts without withering his joys, and impairing his energies. There is nothing in the world that costs a saint so dear as doubt. If he disbelieve his God, he most assuredly robs himself of comfort, deprives himself of strength, and does himself a real injury. The case of Zacharias may be a lesson to the Lord's people. It is to them I am going to speak. Zacharias is a striking example of the ills a good man may have to suffer as the result of his unbelief.

I. In reviewing the character and position of Zacharias, we can hardly fail to discover some profitable lessons. He was undoubtedly a believer. He is said, in the sixth verse, to have been righteous before God. No man ever obtained such a reputation except by faith. "The just shall live by faith." No other righteousness than that which is by faith is of any esteem in God's account. Such was the righteousness of Abraham, and such was the righteousness of all the saints before the advent of our Redeemer. Such, too, has been the standard ever since. Zacharias evidently was a real believer. Yet for all that, when the angel appeared to him, and God gave him the promise of a son, he was amazed, bewildered, incredulous, and could not credit, but only question the announcement. "How shall I know that these things shall be?"

Nor was he merely a genuine believer; he was well instructed and greatly enlightened, for he was a priest, and as a priest considered, he was righteous before God, and blameless, walking in all the commandments and ordinances of the Lord. That he was well instructed in the Word of God is undeniable. He could not otherwise have discharged his duty, for the priest's lips must keep knowledge, and he must teach men. Being proficient in the one, and competent for the other, ignorance offered him no excuse. Moreover, as a man of years, he was probably to be classed among the experienced saints of his time. He had borne the burden and heat of the day, and received proof upon proof of the abundant mercy of God. Now mark this. For any of us to doubt who have been justified

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No. 189, NEW SERIES.

by faith, is a shameful delinquency. For those to doubt who have, in addition to their first convictions, a thousand confirmations of the truth they have embraced, who are acquainted with the covenant and its rich inventory of promises, who are deeply taught in the things of God—for such to doubt involves a higher degree of guilt. I do not think that had Zacharias been a mere babe in grace, or an inexperienced stripling, his unbelief would have met with so stern a rebuke. It was because he was a venerable priest, one thoroughly schooled in sacred truth, a man who for many years instructed the people of Israel in the oracles of God, that it became a crying evil for him to say, "Whereby shall I know this?" when the angel told him of his prayer being heard, and of the manner of answer the Lord would vouchsafe him.

The high office that Zacharias held as a priest caused him to be looked up to. Hence his conduct was more narrowly watched, and his example had a wider influence. On a similar account we have need, all of us in our several spheres, to consider the effect of our actions upon others. The higher a man's position, the greater his responsibility; and in the event of any delinquency, the graver his offence. For you to disbelieve, my dear brother, who are at the head of a household, is worse than a personal infirmity; it is a violation of duty to your family. And you, dear friend, who preach the Gospel, for you to disbelieve who are looked upon by many as an advanced Christian, as a mature saint whose example may be safely followed by those who listen to your counsels,—this is 'a great and a crying evil, whereby you dishonour the Lord. I pray God that your conscience may be tenderly sensitive, and that you may be aroused to a sense of the dishonour you bring to Him by your faithlessness.

How peculiarly favoured Zacharias was. An angel of the Lord appeared unto him. Not to any of the other priests, when they were offering incense, did such a heavenly visitor come. And what welcome tidings he brought! It was a wonderful message that he was to be the father of a child great in the sight of the Lord, one who should minister in the spirit and power of Elias, and become the forerunner of the Messiah. This surely was a signal instance of Divine favour. And mark this, beloved, our God is very jealous of those whom He highly favours. You cannot have privileged communications from the Lord, or be admitted into close communion with Him, without finding that He is a jealous God. The nearer we draw to Him, the more hallowed our sense of His presence will be. But to doubt His Word, or question the fulfilment of His promise when He speaks kindly to us, must incur His censure. I speak after the manner of men; we do not expect from a stranger the esteem which we ought to merit from our servants. But our friends, who know us better than servants, ought to trust us more implicitly. And yet beyond common friendship in the near relation and tender attachment of a wife to her husband, the most unqualified confidence should be reposed. Even so, my brethren, if you and I have ever been permitted to lean our heads on Jesus' bosom; if we have sat down at His banquets, and His banner over us has been love; if we have been separated from the world by peculiar fellowship with Christ, and have had choice promises given us, we cannot, like Zacharias, ask, "Whereby shall I know?" without grieving the Holy Spirit of God, and bringing upon ourselves some sad chastisement as the result.

What soothing comfort had just been administered to Zacharias by the angel of the Lord! Was not the manner of the salutation fitted to allay terror, and inspire him with trust? The troubled thoughts that perplexed him, and the fear that fell upon him when the angel appeared standing at the right hand of the altar, met with no rebuke. If it was natural that so unwonted a vision should startle him, there was a gentle sympathising tenderness in the angel's address that might well have stilled the throbbings of his heart. "Fear not, Zacharias, for thy prayer is heard." And so is it with us when the consolations of God have been neither few nor small, and when His goodwill towards us has been pointedly expressed, does it not make doubt and questioning more inexcusable? Do we not thereby aggravate the sin? Some of us have lived in the very bosom of comfort. Precious promises have been brought home to our souls; we have eaten of the marrow and the fatness; we have drunk the wines on the lees well refined. We are no strangers to the blessing of His eternal and unchanging love, or to the light of His countenance, which they prove who find grace in His eyes. Oh, if we begin to doubt after these discriminating love tokens, what apology can we offer? how can we hope to escape from the chastening rod?

Moreover, the misgivings that Zacharias betrayed relate to the very subject on which his supplications were offered. It was in response to his own petition that the angel said to him, "Thy prayer is heard." I marvel at his faith that he should persevere in prayer for a boon which seemed, at his own and his wife's age, to have been out of the course of nature, and beyond the domain of hope, but I marvel a great deal more that when the answer came to that very prayer, Zacharias could not believe it. So full often is it with us; nothing would surprise some of us more than to receive an answer to some of our prayers. Though we believe in the efficacy of prayer, at times we believe so feebly that when the answer comes, as come it does, we are astounded and filled with amazement. We can scarcely think of it as a purpose of God; it seems rather to us like a happy coincidence. Surely this adds greatly to the sin of unbelief. If we have been asking for mercy without expecting it, and pleading promises while harbouring mistrust, every prayer we have offered has been only a repetition of our secret unbelief; and it is God's faithfulness that brings our inconsistency to light.

One other reflection is suggested by the narrative. Zacharias appears to have staggered at a promise which others, whom we might well imagine to have been weaker in faith than himself, implicitly believed. The veteran falters where a babe in grace might have taken courage. And is it not always a scandal if any of us who have been conspicuously favoured of God are ready to halt while our feebler brethren and sisters are animated and encouraged. No dubious thought seems to have crossed the mind of Elizabeth; no incredulous expression fell from her lips. She said, "Thus hath the Lord dealt with me."

This case was the very opposite of that of Abraham and Sarah. There Abraham believed, but Sarah doubted; here the wife believes in the face of her husband's scruples. In like manner Mary, that humble village maiden, accepts with simple faith the high and holy salutation with which she was greeted. She just asks a natural question, and that being answered, she replies, "Be it unto me according to Thy Word." Her

surprise was soon exchanged for joy, and by-and-by she begins to sing with a loud voice, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Not a little remarkable is this opening chapter of the Gospel according to Luke. Woman, who had been in the background through long preceding generations, seems suddenly to take a foremost place. Zacharias and Joseph stand in doubt, while Elizabeth and Mary exultingly believe. And who knows but I may be addressing some poor woman here who, in the depth of affliction, bodily suffering, and poverty, nevertheless rejoices in God with all her heart? But without a doubt, I am now speaking to many a man who is vexed with trifling cares, murmurs bitterly because of petty annoyances, and distrusts his God when clouds come over the sky so that he sees not his way. Shame on our unbelief. Think shame of yourselves because of it, I pray you. Never does it disgrace us more than when the weaklings of the Lord's family put us to the blush by the simplicity and sincerity of their faith. The character and position of Zacharias may thus furnish a striking moral, but I do urgently entreat each Christian to point the keen edge of criticism at himself, and consider how much he is personally to blame for his own unbelief.

II. Let us now proceed to investigate the fault of Zacharias. Whence this perilous wavering at that privileged hour? His fault was that he looked at the difficulty. "I am an old man," said he, "and my wife is well stricken in years." And while he looked at the difficulty he would fain suggest a remedy; he wanted a sign. "Whereby shall I know this?" It was not enough for him that God had said so; he wanted some collateral evidence to guarantee the truth of the word of the Lord. This is a very common fault among really good people. They look for a sign. I have often trembled in my own soul when I have felt an inclination thus to tempt the Lord by looking for some minute circumstance to verify a magnificent promise. When I have thought—"Hereby shall I know whether He does hear prayer or not," a cold shiver has passed over me, the shudder has gone through my soul that ever I should think of challenging the truth of God's word, when the fact is so certain. To us who have full often cried unto the Lord in our distresses, and been delivered out of our troubles, to raise such a question is indeed ungrateful. For a child of God who habitually prays to his Father in heaven to look upon His faithfulness as a matter of uncertainty is to degrade himself, and to dishonour his Lord. Yet there is no denying the tendency and disposition among us to want a sign. As we read a prophecy of the future, we crave a token in the present. If the Lord were pleased to give us a sign, or if He told us to ask for a sign, we should be quite right in attaching a high importance thereto, but for us to doubt a plain promise, and therefore ask a sign is to sin against the Lord. Sometimes we have wanted signs in spiritual things. Meet and proper is it for us to rejoice in the true delights of fellowship with Christ, but it ill becomes us to make our feelings a kind of test of our acceptance, or to say, "I will not believe God if He does not indulge me with certain manifestations of grace; unless He gives me the sweetmeats I crave, I will be sulky and sullen, and refuse to eat the children's bread." Why, such conduct is wilful and wicked; it is weak, and utterly inexcusable. Yet how many of us have been guilty of this folly? Now, as Zacharias stood upon the threshold of the Gospel dispensation, and he was the first among those who heard the glad tidings to express unbelief, it was neces-

sary that he should be made an example of. God would show at the very outset, even before John the Baptist was born, that unbelief could not be tolerated, nor should it go unchastened. Therefore His servant Zacharias must, as soon as he had asked for a sign, have such a sign as would make him suffer for months to come, and constrain him to be sorry that he had ever dared to proffer the request. O, beloved, is our faith still so weak, and our experience still so contracted, that we cannot yet trust our God? Twenty years have we known Him. Has He been a wilderness to us? Have His mercy and truth ever failed us in time of need? Shall all His tender dealings with us count for nothing? Do ye think so lightly of the gift of His Son, the gift of the Holy Ghost, of the daily providence which has guarded you, and of the hourly benediction which has been vouchsafed to you, that ye would fain put aside these unfailing benefits from your grateful remembrance, while you indulge in some paltry whim, and tempt the Lord your God by your mistrust? That be far from any of us! We would rather take up the position of Shadrach, Meshach, and Abednego who, when arraigned before Nebuchadnezzar, and adjudged to be thrown into the furnace of fire, said, "Our God is able to deliver us; but," they added, "if not (though He should do nothing of the kind) nevertheless, be it known unto thee, O King, we will not serve thy gods nor worship the golden image which thou hast set up." That is the spirit in which we ought to walk before God—"Though He slay me, yet will I trust in Him." What if He does not spare my mother's precious life? What if He does not preserve my child from the ravages of the fatal epidemic? What if He take away the desire of mine eyes with a stroke? What if my business should cease to thrive? What if my health fail and my strength decay? What if I be dishonoured by the scandal of my neighbours? Shall I, therefore, cast off my allegiance to God, or betray my trust in Him? Am I to engage in rebellion like this? Not flood nor flame could quench or extinguish His love to me. Shall anxiety or tribulation, disappointment or disaster sever my heart from devotion to Him? Nay, God give me grace to see my cattle destroyed, and my goods swept away, and my children cut off in their prime, and to hear cruel taunts from the wife of my bosom; to be covered with sore boils, and to sit on a dunghill and scrape myself with a potsherd, and then to find my best friends miserable comforters; and yet, in the midst of accumulated distresses, to be able to say, "I know that my Redeemer liveth; He has not failed to deliver me hitherto, and though, after my skin, worms destroy this body, yet in my flesh shall I see God. Though the fig-tree should not blossom, though the flocks and herds be cut off, yet will I trust in the Lord and glory in the God of my salvation." If true to our high profession, the Christian's faith should not borrow its hue from the circumstances by which he is surrounded. To hanker after signs that a promise shall be fulfilled is obviously to show distrust of the promiser. "Now the God of hope fill you with all joy and peace, in believing, that ye may abound in hope through the power of the Holy Ghost." So shall you be restrained from asking for a petty sign to justify you in relying on His princely bounty. The Lord keep you from this great transgression!

III. We pass on to observe the penalty that Zacharias incurred. His morbid propensity was followed by a mortifying punishment. He had doubted, and he became dumb, and as the narrative clearly shows us, he

was deaf likewise. Such was his chastisement, and it was sent not in anger, but in God's own covenant love. What a salutary medicine! Although bitter to the taste, how effective it was! Read his song and you will see the evidence. He had been for months silent, quiet, shut out from all sound, and unable to make any. But well he had occupied his months of seclusion. He had searched the prophets—do you see that? He had been musing much upon the coming one—do you see that? Deep humility had taken the place of arrogant presumption. He was bowed down before the majesty of God, yet at the same time full of peace and blissful hope. Thus he looked into the glorious future. Oh, dear brethren, if you are prone to doubt, this sickness of the mind will require a strong corrective. Very likely God will give you some sharp medicine, but it shall work for your good. As His child, He will not chasten you so as to injure you, but He will chasten you so as to benefit you. I do not think children generally court the rod, however beneficial it may be, and yet I am quite sure there is no wise child of God who would not shrink from the graver ills which render such discipline essential to his soul's health.

See how judgment was tempered with mercy. The punishment sent to Zacharias was not so severe as it might have been. Instead of being struck deaf and dumb, he might have been struck dead. As I read this passage, I wondered that God had not struck me deaf and dumb when I have spoken unbelieving words—when I have been depressed in spirit, and spoken unadvisedly with my lips. Oh, had the Lord been wrath with me, and said, "If that is your witness about Me, you shall never speak again." That would have been most just, and I might have been a mournful instance of His indignation against His unbelieving servants; He has not dealt so with me; glory be to His name!

And this chastisement did not invalidate the promise. The Lord did not say, "Well Zacharias, as you don't believe it, your wife Elizabeth shall not have a son. There shall be a John born, but he shall not come to your house." Oh no; that is a grand passage,—“If we believe not, yet He abideth faithful; He cannot deny Himself.” The promise still stands. God does not take advantage of our unbelief to cry off and say, “I will give thee no blessings, because thou doubttest Me,”—no, but having said it, He does it, and His Word does not return unto Him void. Even the trembling, doubting children, though they get the rod, get the blessing too; and the promise is fulfilled, though the father is dumb when the blessing comes. Very painful, indeed, was his chastisement. One would not like to be deaf and dumb for a day; but to be deaf and dumb for the space of nine months, must have been a very painful trial to this man. Moreover, he could not bless the people; he could not speak a word; he could not instruct the people; he was useless for that part of the priest's work; and when the song went up within the hallowed walls of the temple, he could not hear it. He might know by signs that they were singing a hallelujah, yet his ears could not catch its grateful strains. That poor tongue of his was silent. He could not add a note to the volume of praise that went up to the God he loved. It must have been mournful to him to have no prayer in the family which he could hear and in which he could join, and to be as good as dead for all practical purposes. Now I am afraid there are many believers who have had to suffer something like this, for many days, on account of their unbelief. I think I can point out some who are unable

to hear the Gospel as once they did. Many years ago, a friend said that he could not hear me preach. I said to him, "Buy a horn." "No," he said, "it is not your voice; I can hear that, but I don't enjoy it." My reply was: "Perhaps that is my fault, but I am far from sure that it is not your own." I fear, in such cases, it is quite as often the hearer's fault as the preacher's fault. At any rate, when others profit, and our judgment approves, though our hearts find no refreshment, there is reason to suspect that in the dulness of our senses we are compelled to bear chastisement for our unbelief. You go where others go, and find no solace. You hear what edifies and comforts them; but there is no cheer for you. You are deaf; your ears are closed to what the Lord says. Very often it has happened, I fear, to some here, that, for want of faith, they have lost their speech. Time was when they could tell of the Lord's goodness, but they seem silent now. They could sing once, but their harps are hung on the willows now. As they get with their companions, they seem as if they have lost all their pleasant conversation. If they try the old accustomed strings of the time-worn harp, the ancient skill is gone. They cannot praise God as once they did; and all because on one occasion, when the promise was clear before their eyes, they would challenge and mistrust it. They could not rely upon their God. Little do we know how many Fatherly chastisements come upon us as the result of our unbelief.

The lessons I gather, and with which I conclude, are these,—First, if any of you, beloved, are weak in faith; do not be satisfied about it. Cry to God. Our God deserves better homage of us than a weak, attenuated faith can render Him. He deserves to be trusted with such confidence as a child gives his parent. Ask Him to increase your faith. And you who have faith; oh, keep it jealously, exercise it habitually; pray to the Lord to preserve it. Never begin to walk according to the sight of the eyes. Confer not with flesh and blood. Don't come down from that blessed height of simple confidence in God, but ask that you may abide there, and no longer doubt. The Church wants believers to believe for her, and to pray for her. "He that wavereth is like a wave of the sea, driven by the wind and tossed. Let not that man think that he shall receive anything of the Lord." Art thou strong in faith, be thou stronger still: art thou weak in faith, be thou strong.

But let the unbeliever, the utter unbeliever, tremble. If a good man, a saved man, a noble and a blameless man was nevertheless for months struck dumb for unbelief, what will become of you who have no faith at all? He that believeth not is condemned already, because he hath not believed on the Son of God. To you, unbeliever, no angel Gabriel will appear, but the destroying angel awaits you. What shall be your fearful chastisement? You will be silent: it will be eternal. Oh, you shall stand silent at the judgment seat of Christ, unable to offer any excuse for your rebellion and unbelief. Unbelief will destroy the best of us: faith will save the worst of us. He that believeth on the Lord Jesus Christ hath eternal life,—he that believeth not (whatever else his apparent excellences), will assuredly perish. Faith, faith! this is the priceless saving thing to everyone of us. The gift be yours to believe. The grace be yours to inherit the righteousness of faith. The joy be yours to believe in Jesus Christ with all your hearts. The triumph be yours to believe now to the saving of your souls. Amen.

Essays and Papers on Religious Subjects.

ON PREACHERS AND PREACHING.

BY JABEZ BURNS, D.D., LL.D.

No. 8.—MARTIN LUTHER.

No life has been oftener the subject of historical relation, or of theological criticism, than that of the illustrious German Reformer, Martin Luther. Indeed, his life and labours appear almost mythical, and exhibit so many extraordinary phases, as to exceed most romances, either of ancient or modern times. Of poor parentage and lowly origin, in his young days dependent on charity to prosecute his studies, toiling and rowing with head winds in front and breakers around, his extraordinary earnestness and persistent toils in the midst of biting poverty, his remarkable visit to Rome, the outshining of Divine grace, his deep penitence, his inward horrors, his peace by the faith in Christ, became the great cardinal doctrines in his system of Christian truth, his bold and daring attacks on Rome, his defiance of earthly potentates with their invested powers of wrath and ruin, his translation of the Scriptures, his numerous theological writings and holy songs and hymns and music, his abounding labours, and then his triumphant departure to receive his reward! But it is with Luther as a preacher we have to do in this paper, and, happily, we have abundance of material to show us what he preached, and we have no lack of information as to the manner of his pulpit addresses. In the pulpit he was distinguished for great plainness, homely illustrations, proverbs, similes, &c. He was ever earnest

and conscience-searching. He was battling ever with Popery, self-righteous and vain ceremonials. Christ, in His obedience, as the end of the law for our righteousness, and His blood as the one and only atoning sacrifice for sin,—these he put forth nearly into every sermon, without neglecting the practical fruits of a living faith in the Saviour. In his dark day, it is no marvel if he did not get free from all the errors of the Anti-Christian system. In some respects he was less lucid and Scriptural than Ziungle, and much behind Calvin in complete systematical harmony as to the doctrines of the Gospel, but as a public preacher we fancy he excelled all his fellow labourers in power and fulness of hearty emotion and sympathy with his Divine Master, and solicitude for perishing souls. Our extracts will give sufficient illustrations of Luther in his work as a preacher.

But let us hear his own views as to the Christian ministry.

“Oh, how I trembled when I was ascending the pulpit for the first time. I would fain have excused myself, but they made me preach. It was the regulation, that the junior brethren should preach to the rest. Here, under this very pear-tree, I have over and over again argued with Dr. Staupitz as to whether it was my vocation to preach. He said it was. I had fifteen reasons against it, and fifteen more when they were done.

“‘Doctor,’ I used to say, ‘you want to kill me. I shall not live three months if you compel me to go on.’ ‘Our Lord,’ the doctor would reply, ‘our Lord requires the

aid of able men; He needs your services, and must have them.'

"I don't at all like Philip to be present when I preach or lecture; but I make the best I can of it. I put the cross before me, and say to myself: Philip, Jonas, Pomer, and the rest of them, have nothing to do with the question in hand; and I try to persuade myself that I am as competent to fill the pulpit as they."

"Dr. Jonas said to him one day, 'Doctor, I cannot at all follow you in your sermons.' Luther replied, 'I cannot follow myself; for, oftener than not, it is myself, or some particular matter connected with myself, that I take as the subject of my discourse, according to time, circumstances, or audience. If I had my time to go over again, I would make my sermons much shorter, for I am conscious they have been too wordy. I would have the people made thoroughly conversant with my catechism. I take that as the basis of most of my sermons. I discourse as plainly as possible, for I desire that the commonest people, that children, that servants, should understand what I say. It is not for the learned we go up into the pulpit; they have their books.'

"Dr. Erasmus Alberus, previous to his departure for Brandenburg, questioned Dr. Luther as to how he ought to preach before the elector. 'Your sermons,' replied Martin, 'should be addressed, not to princes and nobles, but to the rude, uncultivated commonalty. If, in my discourses, I were to be thinking about Melancthon and the other doctors, I should do no good at all; but I preach in plain language to the plain, unlearned people, and that pleases all parties. If I know the Greek, Hebrew, and Latin languages, I reserve them for our learned meetings, where they are of

use; for at these we deal in such subtleties and such profundities that God Himself, I wot, must sometimes marvel at us.'

"Albert Durer, the famous painter of Nuremberg, used to say that he took no pleasure in works of art which were overladen with colouring, for that he much preferred those which were plain and simple in their execution; and so I say about sermons. 'Oh, how happy should I have been when in the monastery at Erfurt, could I have heard once, only once, a sermon, however brief, upon the Gospel, or upon the least of the Psalms.'

To J. Brentius he writes:—"I do not flatter you, and I do not deceive you any more than I deceive myself, when I tell you that I prefer your writings to my own. It is not Brentius that I here praise, but the Holy Spirit which in you manifests itself gentler, more tranquil, your words flow in a purer, more limpid stream. I, whose style is impracticable, harsh, rough, pour forth a deluge, a chaos of words; my manner is turbulent, impetuous, fierce, as that of a gladiator contending with a thousand monsters, who assail him in uninterrupted succession. If I might compare small things with great, I should say that I had given me somewhat of the quadruple spirit of Elias the prophet, who was rapid as the wind, whose word burnt like a lamp, who overthrew mountains and burst asunder rocks. You, on the contrary, breathe forth the gentle murmur of the light refreshing breeze. One thing, however, consoles me, namely, that the Divine Father of the human race has need, for the instruction of that immense family, of both the one servant and the other, of the rugged for the conquering of the rugged, the harsh for the conquering of the harsh.

To clear the air, and to render the earth more fertile, it is not enough that the rain should water and penetrate its surface; there needs, also, the thunder and lightning. (August 20, 1530.)

"I am very far from thinking myself faultless, but I may, at least, boast with St. Paul, that I cannot be accused of hypocrisy, and that I have always spoken the truth; perhaps, indeed, somewhat too harshly. I would rather offend man by the acerbity of my language in diffusing the truth, than offend God by keeping the truth captive within my breast. If the grandees are displeased at my method of proceeding, they are quite at liberty to leave me to myself; I and my doctrines can do without them. I have done them no wrong, no injustice. The sins I commit it is for God to pardon." (5th Feb., 1522.)

From LUTHER'S SERMONS.—*On Salvation by Grace without Works.*

—"The Apostle teacheth in the words following (Titus iii. 7), 'That being justified by His grace we should be made heirs according to the hope of eternal life.'

"He says that we are justified not by our own works, but by the grace of the same Jesus Christ. That is, we are therefore justified for that Christ hath the grace of the Father, having fulfilled His will in all things, and thereby merited eternal life; for seeing that He hath no need of this merit, He giveth it unto us which do believe in Him, that before God all His things may be imputed to us, and by them we may receive salvation. See how rich a thing sound faith is, and how great good things it bringeth with it; see, also, how precious a thing the Gospel is, and how great a treasure it is to have it purely preached; and, on the

contrary, how great a disadvantage there is where it is not preached, or not rightly preached, the inventions of men being mingled with it, or thrust in instead of it. Take heed, therefore, of such deceivers, and of their counterfeit faith, rest not in thyself, but get thee under the wings of Christ, keep thyself under His protection, trust that thou art heir of eternal life not by thy own righteousness, or grace which thou hast received, but whereby he is righteous and acceptable before God, hereunto pertaineth this saying (Psalm xci. 4), 'He shall cover thee with His feathers, and under His wings shalt thou trust;' and in the Song of Solomon ii. 14, it is said, 'O my dove, that art in the clefts of the rock, in the secret places of the stairs,' that is, in the wounds of Christ; and this, indeed, is a true Christian faith, which resteth not in itself, as the schoolmen dream, but repositeth itself wholly in Christ, and as it trusteth in Him, so it resteth in Him, having received eternal salvation. Whereas Hesaith that we are made heirs of eternal life according to hope, besides that he proveth that we, without all our own merits, by only hope of grace, are born again, heirs of eternal life, and do not become heirs by working, whereof we have already spoken at large. He also teaches this, that our salvation and eternal life is as yet hid, although if we believe, we do verily possess it, and this body being put off and the kingdom of God revealed, all things shall appear manifestly. The text fighteth most mightily, and the most plain words against all righteousness and good works of man's reason and freewill, for the words are plain, 'Not by works of righteousness which we have done, but according to His mercy He saved us by the

washing, &c. All which words do utterly overthrow our righteousness, attributeth all things to the washing of the new birth, and the renewing of the Holy Ghost, to Christ and His grace; how can there, notwithstanding, any presumption as yet remain in us? Wherefore let all sacred and profane laws have a fair show; let all sacrificing priests, monks, and nuns boast of themselves, let all religious and honest men and women seem goodly in outward appearance; let them even raise the dead; if faith in Christ be absent, whereof we have now spoken so much, all these things are to no purpose. These most false shows do as yet deceive the whole world, and seduce almost every one, they make the Gospel obscure, and extinguish the faith of Christ; all their works and orders, although they appear goodly, and they think them to have merited never so much, do avail no more unto salvation than the works of beasts or of artificers, whereby they do maintain themselves and theirs, yea, they do most hurtfully hinder it; therefore, that I may conclude, take heed, as much as thou art able, of these wolves, which under a fair pretence counterfeit themselves sheep, and learn and accustom thyself with a sound faith to cleave unto Christ alone." His death is thus described:—

All at once his eyes closed, and he fell back in a swoon. Count Albert and his wife, and the physicians, made every effort to restore him to life, but for some time altogether in vain. When he was somewhat revived, Dr. Jonas said to him, "Reverend father, do you die firm in the faith you have taught?" He opened his eyes, which were half closed, looked fixedly at Jonas, and replied firmly and distinctly, "Yes." He then

fell asleep. Soon after, those nearest him saw him grow paler and paler; he became cold, his breathing was more and more faint; at length he sent forth one deep sigh, and the great Reformer was dead. His body was conveyed in a leaden coffin to Wittenberg, where it was interred on the 22nd February, 1546, with the greatest honours.

He sleeps in the Castle Church, at the foot of the pulpit.

A DIFFICULT TEXT SIMPLIFIED.

MISINTERPRETATION and misapplication of Scripture is a serious thing, and should be carefully guarded against. This is sometimes done with plain texts, but more frequently with those that are "hard to be understood." To one of the latter description attention is now requested. We refer to Rom. ii. 14, 15.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

Two extreme views have been taken of this passage, both of which have been urged by learned men, each in support of a theory, and both, we think, overlooking the scope of the passage and the design of the writer. One view is that these verses describe such a comparatively virtuous condition of things among the heathen nations, that the salvation of many among them without the Gospel is a point concerning which we may be very hopeful. The other view is, that true Christians are here described, and that "the work of

the law written in their hearts" here spoken of, is the same as the new covenant promise quoted by the Apostle in Heb. viii. from Jer. xxxi. We think both these views are wrong, and that both do much violence to the words of the Holy Spirit, and that their authors quite mistake the Apostle's design.

The following exposition is taken from the *Bible Magazine*, an excellent periodical published about fifty years ago, and long since lost sight of. The writer takes a line of argument between the two extreme views pointed out, and is one which we think will not only be found simple and natural, but in perfect agreement with the great object of the Apostle in the Epistle to the Romans.

In order to understand this difficult passage, we will notice the aim of the Apostle in the first and second chapters of this systematic epistle. Where the Holy Spirit uniformly begins, there this great apostle also commences; his first object is to convince the world of sin, and thereby stop every mouth. This purpose he pursues in the two first chapters, and this he makes known in the third chapter to have been his intention all through (see verses 9 and 10). In the first chapter, from verse 18 to the end, he reveals the awful state of the heathen world. The glimmering light of tradition getting more dim and faint as it passed from age to age, had at length become either wholly lost or sadly perverted; and all that remained to remind men of the traditions of their forefathers, was to be found in some heathen superstition, or idolatrous rite. Nevertheless, God left not Himself without witness; His name was inscribed upon the heavens, "for the heavens declare His glory, and the firmament sheweth His handy work;" and thus "the invisible things of Him from the

creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." And this revelation (which is here intended by the Apostle, when he speaks of the truth of God, as in verses 18 and 25, and of their "knowing God" through the medium of this revelation, as in verse 21) is the condemnation of the heathen world; for, by revealing "the eternal power and Godhead," it rises up against and condemns the idolatrous nations of the earth, and leaves them without excuse.

Thus it is that every age and generation of men will be judged according to the degree of light vouchsafed to them, and by the dispensation under which they have lived; "for as many as have sinned without the law (the law of Moses), shall also perish without the law; and as many as have sinned in the law, shall be judged by the law." The light of nature was a law to the heathen; it declared the eternal power and Godhead of the Creator; but they, by turning "the truth of God into a lie, by changing the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," brought themselves under the sentence of this law, and became guilty before God (see Romans i. 23—25).

Having now declared the situation of the heathen world, Paul next (Romans ii.) adverts to the Jews. Now the Jew was loud in his condemnation of the practices of the heathen; he despised the Gentiles, and said in his heart, "Stand by thyself; for I am holier than thou." Viewing himself in the character of the favourite of heaven, he esteemed even his neighbour, the Samaritan, to be no better than a dog. Puffed up by privileges which he abused,

and by a law which he dishonoured, he imagined that God was "such an one as himself," a respecter of persons, and would accept him, because he was a descendant of Abraham; and reject the Gentile, because he was an alien from the commonwealth of Israel after the flesh. With the law of God in his hand, but with not one tittle of it in his heart, the Jew loudly inveighed against the Gentile for the commission of those vices which he (though more covertly) indulged in himself, and scrupled not to judge him with the utmost severity, according to its perfect dictates; but he thought not of judging himself (see 17—24).

Such was the character of the man to whom the Apostle was now addressing himself, "a hearer of the law, but not a doer, deceiving his own self;" but to whom much is given, from him will much be required. The privileges and advantages of the Jews served only to increase his condemnation, and give him pre-eminence in guilt. Far more inexcusable than the uninstructed heathen whom he so lavishly condemned; the very heathen would rise up in judgment against him, and the sentence which he pronounced on others, should doubly condemn himself. "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God." Now the Jew *did* think so, for he imagined, as I before observed, that God was a respecter of persons. Moreover, he thought to be justified by his observance of the outward rites of the ceremonial law. He paid his tithes of the mint, the anise, and cummin, but passed by judgment and the love of God. He imagined that the sign of circumcision, and an outward obedience to ceremonies, would justify him in the sight of that Being, who

is a Spirit, and who must be worshipped in spirit and in truth. Long time had the Jews laboured under this false idea, and, therefore, the Apostle hastens to set them right in this matter, and to undeceive his deluded and hypocritical countrymen. As they were seeking righteousness by the works of the law, and not by the hearing of faith, Paul shows them that the poor despised Gentile stood on the same ground as themselves in this respect, and had as good pretensions to salvation as they. "For not the hearers of the law are just before God" (and they were no more), "but the doers of the law shall be justified." That *the law of God* promised glory, honour, and peace to every man that worketh good; to the Jew first, and also to the Gentile; and therefore, if the uncircumcision kept the righteousness of the law, his uncircumcision should be counted for circumcision. On this ground the Apostle argues even the impartiality of the law of God; it respected not the person of any man, but reduced Jew and Gentile (both of whom are seeking salvation the same way, that is, by works) to the same level; and it gave the one just as good a foundation of hope as the other. They were both ignorant of this important truth, "that as many as are of the works of the law, are under the curse; for it is written, Cursed is everyone that continueth not in all things written in the Book of the Law to do them" (Gal. iii. 10).

And here I must observe, that most writers darken this passage by supposing that "the patient continuance in well-doing," spoken of in verse 7, has reference to Christian evangelical obedience; whereas it relates exclusively, as the Apostle's whole argument requires it should do, to the obedience of the law, to which this promise is annexed,

"glory, honour, and peace," and not in any wise to the obedience of faith.

But some one perhaps will say, What then is to be understood by obeying the truth? (see verse 8). I should reply that it cannot possibly mean the truth concerning Jesus, for how could the Gentile and Jew be expected to obey that of which neither of them could know anything? By the truth is to be understood, in this place, that measure of truth which was revealed to the Gentile and Jew under their several dispensations; to the one was manifested, by the works of creation, "the eternal power and Godhead;" to the other was given the more perfect revelation of the law; and both these were the truth of God, though not the truth as it is in Jesus, from which glorious manifestation they are almost unmeasurably removed.

If, therefore, we would come to a right understanding of this chapter, we must be careful to separate between the law and the Gospel, between works and faith; we must be content to have the Gospel, as it were, hid from our eyes for a moment, and view man as he is by nature, under the law of works. Here, as we before observed, the whole race of mankind are upon a level. Its conditions to all are the same. It denounces "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." It promises "glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile. For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law."

Having thus far followed the Apostle in his argument, we next

come to the verses we propose endeavouring to illustrate. And here I must remark that the passage appears to me to require now scarce any comment or illustration, it flows naturally in the succession of ideas, and appears, in connection, as a necessary link in the chain of the Apostle's argument. There is no necessity for supposing that the Gentiles spoken of were *justified* Gentiles, converts to the doctrine of the Cross, and that by nature we are to understand "custom." Nor is it needful to punctuate the passage differently from what it stands in our version. The Jews had the law of Moses, the Gentiles had no such law; nevertheless they were both under a law, and were both alike seeking salvation by works. Conscience was to the Gentile what the law of Moses was to the Jew. The former measured what he conceived to be right and wrong by the one; the latter had for his guide the unerring rule of the other. Grievous, it is true, was the difference between these two standards; the fall of man had obliterated nearly every trace of the law of God from the heart. Conscience had become a blind guide; nevertheless, such as it was, it was a guide, and it *sometimes* did decide according to the perfect standard of the law. Now, the Gentiles, though not hearers of the law like the Jews, were yet to be found, in *many respects*, more the doers of it than they. They made a conscience of abstaining from certain things which they judged evil; and there were to be found a few who, in *certain instances*, practised the thing which they judged to be good. Thus natural conscience was not unfrequently found to have more weight with the Gentiles than the law of Moses had with the Jews. This circumstance, so disgraceful to his countrymen, the Apostle takes

advantage of, and forces upon them this truth, "That not the *hearers* of the law are just before God, but the *doers* of the law shall be justified," and that those very heathen whom they so despised, because they had not the law of Moses, were, notwithstanding, by following, in certain instances, the dictates of natural conscience, more the doers of it than they; and therefore, it should seem, were more righteous, *but by no means in a state of justification.*

We ask close attention to the following brief paraphrase of 14, 15 verses. "For when the Gentiles, which have not the law (the law of Moses), do by nature (that is by following the dictates of natural conscience) the things contained in the law; for it will be found that there are instances wherein these two agree; thus the law of God commands us to honour our parents, it bids us to abstain from theft, murder, adultery, &c.; and, doubtless, the natural conscience will be found in the experience of many of the more moral and enlightened heathen to command the former, and abstain from the latter. These, having not the law (the law of Moses), are a law unto themselves (have in their natural consciences a substitute, a law within their own breast, whereby they become a law unto themselves), which show the works of the law written in their hearts (these Gentiles doing, *by nature*, the things contained in the law, manifest thereby that they have more or less certain works commanded in the law written upon their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Of these certain works they made a conscience, and, according as they

did them or abstained from them, their conscience, judging them by this rule of right and wrong, which nature, custom, and tradition had taught them, either accused them or excused them, either condemned them or justified them.

This appears to me to be the simple statement of the passage, and this statement I conceive the context fully justifies. By this mode of reasoning the Apostle attacked the Jew in the stronghold of his prejudice, and endeavoured to convince him that the Gentile was more righteous than he; that his high privileges served only to increase his responsibility and his guilt; that the outward sign of circumcision, of which he was so proud, considering it as he did a badge of distinction, separating him from, and raising him above, his fellow-men, and marking him a favourite of heaven; was merely an empty rite, was nothing worth unless he was a keeper of the law. This point is strikingly stated in the five closing verses of the second chapter.

To these remarks we just add that the view taken of Rom. ii. 14, 15, in the preceding exposition, is the same as that of Haldane, Hodge, Chalmers, Carson, and almost every orthodox expositor of this epistle. The writer quoted takes, we think, a more enlarged view than most, of the *scope* of the apostle. It is, indeed, strange how writers should find, on the one hand, salvation for the heathen in these verses without the Gospel; or, on the other hand, confound them with God's new covenant promise of writing His law in the hearts of those whose sins he remembers no more (Heb. viii. 10—12).

A LOVER OF THE OLD TRUTHS.

SECURITY OF THE SAINTS.

It seems exceeding strange that there should be found existing a single individual Christian delighting in "the glorious uncertainty" of his adoption into God's family, and of his everlasting safety in Jesus; yet it is to be feared many are living in this undesirable condition: truly we may say, the children of this world are wiser in this respect than the children of light. The former are not persons to congratulate themselves upon the uncertainty of business enterprises in which they invest their capital. The merchant on the Exchange has no particular pleasure in transacting business save with those in whom he can repose implicit trust. A man would not feel any great joy in committing himself to a long voyage across the deep in an unsound vessel, or rest in peace at night beneath a roof of decayed timber which was liable at any moment to fall in and crush the form out of humanity. There is certainly in the gospel of Christ every warrant for our safety, and in the covenant of grace every guarantee for our security, and few assurances of this are more acceptable or precious than these blessed words of Jesus—"They shall never perish." Lest we should be discouraged and fearful respecting their application to us who believe, observe Jesus did not say, "They shall never sin." Ah, saith the poor unworthy one, the child of God who feels so sinful day by day, if Jesus had so said, surely I should not be included in that little word "they." Well, my brother, it does not say they shall never sin, but if they do sin (and let us ever avoid sin), they shall never perish in consequence; no, for Christ hath borne their sins in His own body on the tree; neither

do the words read, "they shall never sorrow;" no, for our Lord has told us that through much tribulation we must enter the kingdom. The sorrows and sufferings of believers are compared in Scripture to waters and fires, and hath not water been a scourge of destruction very frequently to men and things in the history of the world? O, what myriads of human lives have been devoured by the hungry sea! how hath inundation swept away the property and persons of men! but no tidal flood of woe, no sweeping deluge of trial shall ever destroy the hopes and souls of the children of God. Fire is a terrible master indeed when it surpasses the compass of human power. Oh, what doleful stories are related of this devastating element! how hath happy homes become by its terrible rage heaps of ruins! how have fathers and mothers and children together been consumed to ashes beneath its relentless power! True, too true is all this, alas! but where is the fire of trouble which can injure or consume the believer? Not any furnace heated seven times hotter than ordinary can singe the hair of a Christian's head. O, happy security! joyful assurance! Turning a moment to the persons or characters here alluded to, we find that these are the sheep of Christ; they wander too often, as their own bitter experience will testify, yet they shall never wander so far as to fall over the precipice of despair, or perish through lack of sustenance and guidance: no, the kind Shepherd "restores their souls" and "seeks them out in the cloudy and dark day." Are they not also said to be children of God? Surely, if born in His own image, they are members of His redeemed family; loved from eternity; brothers of Jesus; their names in the family register

above. O shall not all their wants be supplied? all their maladies healed? all their souls brought safely home at last, to see their heavenly Father's face? Certainly, for "not one of these little ones shall perish." I am personally acquainted with a young man who, although he had known Christ several years, and had often proclaimed the joyful news of salvation to others, and frequently propounded the blessed doctrines of the "saints' eternal security," yet, through his rebellion against the will of God in his soul, brought darkness and distress upon his mind for a season. One evening, which he will not easily forget, he felt afraid of his personal interest in the blood of Christ, and of his union to his Saviour, and began to fear lest, after all his past experiences, he should still be hypocritical. The fear of death and hell made him tremble as he paced his bedroom, at a late hour of the night; he was afraid to sleep, lest he should be lost in his slumbers, when the blessed words were darted, like a ray of light, athwart the fearful gloom of his spirit—"They shall never perish." O what a relief were these heaven-sent words to his heart. The next evening, while standing on the threshold of the door, situated behind the house in which he resided, he looked up into the starry vault of heaven; he gazed upon those lovely shining sheep feeding upon the blue meadows above, and each one seemed to say, "They shall never perish;" "They shall never perish." Ah, they appeared to

speaking thus: We have been shining down on your earth age after age. We shone on the heads of patriarchs, prophets, and apostles; and still we shine and perish not. Shall you, therefore, perish who are stars of righteousness, who are to shine for ever and ever? O cherish not the thought. On the wing of imagination, the next moment the mind of the troubled one was gazing upon the tidal waves of the sea, as they came roaring and crashing upon the rocky beach; each wave said, in its turn, "They shall never perish," "They shall never perish." Have we perished? they said to the lonely watcher. Ah, no; we have destroyed huge ships; we have tossed and rolled upon every shore, but we still survive. And shall you perish? Nay; ye are much better than water. We shall be burned up at last, cried the billows, but "ye shall never perish." O why should inanimate nature rebuke our unbelief? why should we seek instruction and consolation from unconscious creation? why not rather take comfort in the grand truths of the Bible? and solace our souls, and dispel our fears, by confiding in that God who has chosen in Christ from eternity; purchased us from hell by the wondrous price of blood; called us out of darkness into His marvellous light; regenerated us by His Holy Spirit; and given unto us "exceeding great and precious promises," and this, among the number, glory be to His name, "They shall never perish!" C. H.

Breachwood Green.

Gleanings among the Sheaves.

A GOOD PROTECTOR.

Mrs. ANN WILKINSON was returning from Newcastle in her cart, late at night, and was met at Walbottle Deane, the most lonely part of the road, by a man, who seized hold of the horse's head. She gave no utterance of alarm, and the man, somewhat taken aback, said, "Are you not frightened?" "Oh no," she replied, "I am not frightened. I have a good protector." He dropped the bridle and moved off. Whether it struck him who her protector was or not, cannot be known; but the incident proves her presence of mind and her faith in God.—*Baptist Magazine, May, 1871.*

PULLING DOWN EASIER THAN BUILDING UP.

I HAVE found many who want to do away with religion, who have no substitute for it. Suppose I live in a certain house. A man passes by and says to me, "That house of yours, sir, is a poor dilapidated mansion, unsound from the foundation to the roof. I will set my men to work at once, and we will pull it down." "Well, but, my good friend, stop a minute. Before you pull my house down, let me ask you a question: "Do you intend to build another and a better?" "No, sir, I cannot build, but I can pull down. Let me set to work at once, sir." What should I do? Should I let him set to work? Nay, on the contrary, I should say to him, "It's all very well, friend, for you to talk of pulling my house down, but it will be time enough for me to think about letting you do it when you

can build me a better." The most foolish man can pull down, but it takes a wise man to build up. So we say to those who would pull down religion but would give us no substitute. H. W.

WHAT IS IT TO BE FIRST?

I WISH I had all the deacons and all the churches in London to hear me, and I would say, "Hush your everlasting talk about who is the most important, and who is the first in the Church." First, indeed! What is it to be first in a society of five hundred people? What is it, in God's name, to be first in a tiny society of, perhaps, two or three hundred people? I wish all these disputings and quarrellings were hushed and buried for ever, as things utterly inconsistent with the humility and beauty of the religious Christian character.

J. R. JONES.

DEATH A LEVELLER.

How strikingly was the vanity of human wealth and greatness illustrated in the Abergele catastrophe, when in a moment thirty-three persons were enveloped in petroleum flames! When the charred remains were gathered up, members of the nobility could not be distinguished from their servants: the remains did not show which was the peer, which the peccress, which the judge, which the footman. There they lay scattered on the line, charred, blackened corpses. Death is a leveller. It levelled them, and they all lie now in one grave. A solemn lesson this to us all. God grant that by a lowly, humble, useful life we may be proved to have taken it to heart.

Tales and Sketches.

THE JOYS AND SORROWS OF A BAPTIST MINISTER.

BY SCRUTATOR.

CHAPTER VIII.—*Contemplated Alterations.*

In the study sat Mr. and Mrs. Ernest in close consultation. But this time the minister and his wife were not alone. Ten months had fled since a new-comer had made his appearance, destined from the hour of his arrival to be for an indefinite period "master of the house." The said comer now appears in the shape of a fine fat chubby robust boy, full of life and fun. Seated upon its mother's knee the child seeks by various little arts to divert attention to itself. Now it pulls its mother's curls as if it were ringing a peal of bells; then it makes a dash at its father's whiskers, and holds on with such pertinacity as to threaten their being torn out by the roots: gently placed upon the floor it insists upon crawling towards the lowest bookshelf, and in spite of all commands to the contrary will pull the volumes out of their proper places, and scatter them right and left; finally taken into maternal custody, and laid upon its back, crowing, kicking, clapping its tiny hands, and performing all kinds of infantile gymnastics, it does its very best to make its loving parents feel that if it is "a tiresome baby," after all is it not "one of the finest babies in the world?"

"Now, what are we to do, Lucy?"

"You mean with regard to the proposed chapel alterations?"

"Yes; should I recommend them or not?"

"If you do, Job, you must expect more or less to suffer for doing so."

"In what way?"

"Through the conflicts which such a work will sure to engender, constituted as our church is; and through the curtailment of your own salary."

"But are we, Lucy, to allow the Lord's cause to stand still for fear of personal suffering and probable losses?"

"Certainly not. But are you sure that in promoting these alterations you are forwarding the Lord's cause?"

"It seems to me that we should be doing so, and on these grounds. We have now been here two years. The chapel is full in the morning, and so crowded in the evening, that seats have to be placed in the aisles. One of the deacons informed me last week that there were fifty applications for sittings, and that none could be supplied. The Sunday-school has increased to such an extent that there is neither room for them in the vestry or in the chapel, and the teachers say they must have a school-house, cost what it will. Then, in addition to all this, it has been ascertained that the roof of the chapel has long been giving way in consequence of the haste with which the chapel was put up, and the poor materials inserted in its construction. The need for extension is recognised on all hands!"

"I do not doubt it, Job; but the question you have to consider is

this, how is it all going to be paid for? You know what the Saviour says, 'For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.'

"An apt quotation, I will admit, and one that we shall all do well to consider. Let us see then how that matter stands. We have to meet first the £250 debt on the chapel. The estimated alterations, consisting of taking down the chapel front, lengthening the chapel three yards at the back, erecting two end galleries, repewing the body, and building on our own ground a new school-house, will cost at least £1,000. Suppose we say, to make the calculation a safe one, that £1,500 will be required; it is not at all probable that we shall need more than that. Now, how is such a large sum to be realised? First comes Mr. Stirling, and he nobly says, that on condition the chapel is reopened free of debt he will give £100. Mr. Snap, with a liberality that has astonished everybody, says if the Church concludes to commence at once he will give £300. Two friends in the denomination will give £50 each. A wealthy brother, belonging to the Independents in this town, will give £50 more; and we calculate that at least £200 can be raised in the Church congregation and town within the next twelve months. We can therefore safely calculate on £750; and ways and means must be invented to secure the remainder. I think decidedly that so far the affair looks very promising. Few poor causes have been favoured with a better start."

"I must confess, Job, that in my opinion you are too sanguine, and I would advise you to be careful, for the sake of all concerned, in what you say and do. Bear in mind that not one penny of Mr. Stirling's will be received unless the chapel is, as you say, reopened free of debt. Mr. Snap will give his £300, but he will after giving it be certain to interfere in a way that will be objectionable to many. The £200 that you calculate upon receiving are not raised as yet; and when you have well drained the Church, congregation and town, where are you to get the remainder? You say that the sum required will not be in any case over £1,500; but it would not surprise me if you are not landed in for £2,000 before the matter is done with. Once give the chapel and school-house into the hands of an architect and a committee, you may then consider yourself to be involved in a venture financially, of which no one can see the end. The architect, to enhance his professional reputation, will naturally enough suggest improvements regardless of cost; and the committee, influenced by his opinion and arguments, are far more likely to fall in with them than to oppose them. Young as I am, I have seen and heard enough of that sort of thing to make me cautious. 'Look before you leap' is one of your proverbs, and I should advise you to carry out the teaching of that proverb in the present case. If you do not, I fear the result will be that you will have to bear a burden for years which no minister ought to have to carry, and which might even lead to your removal from the town. Better far, Job, in my opinion, for you to stand by scriptural principle, and say, that come what will you will have nothing to do with any alterations until the whole sum needed is raised.

As Mr. Stirling says, the Lord will be far more likely to help you, and to crown your efforts with success."

"Then, at the deacons' meeting to night, you would advise me to take that course?"

"I would."

"Well, Lucy, as I believe you to be right, I will do so."

And so ended this important consultation.

After much private prayer for Divine leading, the pastor, at the appointed time, found his way to the minister's vestry, where the deacons usually met for the transaction of business. The four deacons having arrived, and prayer being offered, each one was invited by the president to give his own individual opinion regarding the proposed extension. Brother Snap hoped that now he had made such a liberal offer there would be no hesitation whatever in commencing the alteration at once. Brother Flint (who had engaged to beg £1, and to give nothing) was decidedly of opinion that the sooner the alterations were proceeded with the better. Brother Cherry would have seen his way more clear towards promoting them, if Brother Snap had promised £1,000 instead of £300; and hoped he would give the latter sum, as he knew well that he was able. Brother Snap was exceedingly obliged to Brother Cherry for his admirable suggestion, but before replying to it, he would like to know what he himself was prepared to give? Brother Cherry was not afraid to give a straightforward answer. It was well known that Brother Snap was worth at least £10,000; but he was only worth £100, and it had taken him just ten years of hard toil to save that sum and lodge it in the savings' bank. Now, if Brother Snap would give one-tenth of his capital, he would give one-half of his, and he

there and then challenged him to do it. Brother Snap must say that the offer was a fair one, but he did not feel it to be his duty to accept it. Brother Cherry would then, without hesitation, let them have his conclusion; he would, if he stood alone in doing so, oppose any alterations until the money required for effecting them had been raised to pay the contractors. Brother Brown, for once, felt that he must disagree with Brother Cherry. He thought that as Brother Snap had offered the £300 on condition that the work should be commenced forthwith it would be a pity for the Church to lose such a sum, and he should advise that the offer be accepted: would Mr. Ernest be kind enough now to give his opinion? The pastor would willingly. He had thought a great deal over the matter, and prayed for it, and believing it to be wrong, under any circumstances, to incur chapel debts, he could not but agree with Brother Cherry, and hoped that steps would be taken as soon as practicable to secure the money beforehand. Brother Snap must give it as his conviction that the pastor and Brother Cherry had been secretly agreeing together to carry out their extreme views,—views with which he had not the slightest sympathy. Brother Cherry begged Brother Snap's pardon, but he knew nothing whatever of the pastor's conclusion until he heard it given at that meeting; he knew however for a fact that Brother Snap had been conferring with Brother Brown to win him over to his side, and he had evidently succeeded. The pastor hoped that the deacons would, for the sake of the cause, strive to find out some bond of union, and not appear before the Church divided on such an important subject. Would it not be best to think the matter over for

another month or two? Brother Snap had made up his mind: "take his offer now or never." Decided immediately, by three votes against

one, to urge upon the Church the acceptance of the offer.

(To be continued.)

Reviews.

Behold I Stand at the Door and Knock; or, Christ's Message to the Church at Laodicea, &c. By JAS. CULROSS, M.A., D.D. (Morgan and Scott.)

THIS very handsome volume on a subject of perpetual importance, will no doubt be welcomed, especially by those who are acquainted with Dr. Culross's other excellent works. Dr. Culross has here pre-eminently exhibited his usual excellencies as a religious writer. Clear in style and eloquent in argument, striking in illustration. Never wordy or tedious, never flat or cold, but always exhibiting great Christian affection, with the obvious sense of the fidelity his subject so solemnly demands. We are sure this work will be useful wherever it is read, and hope it will have a very wide circulation.

The Early Heroes of the Temperance Reformation. By WM. LOGAN. (London: Houlston and Tweedie, Strand.)

AN admirable book, full of interest to all anxious for the removal of the nation's greatest curse. To all Temperance workers just the book to stimulate to full and consecrated toil and devotion.

PERIODICALS AND PAMPHLETS.

Ragged School Union Magazine, varied, suggestive, and good.

The Baptist holds on its course with great vigour, and keeps up a good supply of information with regard to the various associations and the institutions in general.

Lecture on Life Assurance. A. J. Cook, A.L.A. Third Edition. Walford, 320, Strand (1d.). Worthy of a general perusal.

British Flag and Christian Sentinel. A very excellent number for soldiers and sailors.

Gardener's Magazine, as usual, full of varied and useful papers.

The Sword and Trowel. The first paper, "The Commissariat of the Universo," by Mr. Spurgeon, is worth the price of the number.

The Baptist Magazine. A very good number.

Quarterly Record of the Trinitarian Bible Society has a good article on "Mission Work in Spain."

The Interpreter. Mr. Spurgeon's Scripture for Family Worship, &c., is now near completion, and will doubtless take its place in numerous Christian families.

Old Jonathan, with an excellent picture of "Getting ready for the Czar."

Poetry.

ALL IS WELL!

ALL is well! O let us hearken
 To our Father's loving voice;
 Though the skies above us darken,
 We may still in Him rejoice.
 Though our bark with storms be driven,
 And the billows rise and swell,
 Still our Father speaks from heaven,
 And He whispers, "All is well!"

Tenderly He watches o'er us,
 And our daily needs supplies;
 He will ever go before us
 When the thickest dangers rise.

What may come to us to-morrow
 Neither tongue nor pen can tell;
 But in every joy and sorrow
 He assures us, "All is well!"

All is well! Yes, heavenly Father,
 Through Thy goodness, power, and
 grace,
 We around Thy throne shall gather,
 And behold Thee face to face.
 We are Thine, O Lord, for ever,
 And with Jesus hope to dwell;
 When we pass through Jordan's river,
 May we feel that "All is well!"

Nova Scotia.

J. CLARK.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. W. POOLE BALFERN has accepted a call from the church in Sussex-street, Brighton.

Rev. Joseph Jones, of Rawdon College, has accepted an invitation from the church at Wellington, Shropshire.

After ten years' ministry at Sevenoaks, the Rev. John Jackson has accepted an invitation to the pastorate of the church at Addestone.

Rev. R. Jeffrey, of the Pastors' College, has received an invitation to the church at Southport, Lancashire.

BOURNEMOUTH.—Rev. H. C. Leonard, M.A. (formerly of Boxmoor), has accepted the invitation of a committee to undertake the work of gathering a

church in this rapidly increasing neighbourhood.

Rev. W. W. Haines, of the Pastors' College, has accepted an invitation to the pastorate of the church at Eye, Suffolk.

Rev. T. C. Finch has resigned the pastorate of the church at Bridport, and has accepted the invitation of the church at Tiverton.

Rev. Joseph Hawkes (formerly missionary in Hayti) has accepted the invitation to the pastorate of the Baptist church, Grove-street, St. Helier's.

Rev. William J. Scott, of Regent's-park College, has accepted the invitation of the church at Eastgate-street, Lewes.

Rev. W. Owen, of Waterford, has received an invitation to the pastorate of the church at Keynshaw, Bristol.

WESTBURY LEIGH, WILTS.—Rev. T. H. Jones has resigned the pastoral charge of this ancient church.

Rev. Dr. Cooper, late of Exeter, has accepted a unanimous invitation to the church at Uxbridge.

LEICESTER.—Rev. F. B. Meyer, B.A., of York, has accepted a unanimous invitation to become pastor of the church meeting at Victoria-road.

RECOGNITIONS.

Rev. George Hider was publicly recognised as pastor of the church at Stogumber, Somerset, on the 18th June. The Rev. J. Tetley preached in the afternoon, and after tea a public meeting was held, under the presidency of J. Crocker, Esq. Addresses were delivered by Mr. Gosling, evangelist; Mr. Burnett, senior deacon; Mr. Hider, the Rev. J. Miles (formerly pastor for ten years, and who is now aged 84), the Rev. J. Mitchell, Mr. Tetley, Mr. Loaney, and Mr. Fletcher. The chapel-house at Stogumber has recently been repaired.

PRESENTATIONS.

BARROW-IN-FURNESS.—Interesting services have been held in connection with the removal of the Rev. Henry D. Brown to Darlington. On Tuesday, the 7th of July, a tea and public meeting was held. Mr. T. T. Briggs presided. There were on the platform the Revs. D. Williams, J. Dunning, W. H. Fothergill, J. Hughes, J. Hender, also J. Daulty and T. Chadwick. The chairman, in the name of the friends at Barrow, presented Mr. Brown with a purse of gold to signify the respect of those among whom he has hitherto laboured. Rev. J. Dunning next presented Mr. Brown with an album containing the portraits of some of his friends; and the Rev. D. Williams read an address, which had been prepared by Mr. Fothergill, from the Dissenting ministers of the town.

Rev. T. Davies, who for eleven years has been pastor of the church at Cheddar, in connection with several churches in

the district, was presented with a purse of fifty sovereigns at a farewell meeting on the 30th June. The Rev. E. Webb, the first pastor of the church, presided, and the speakers were Mr. R. Clark, the Revs. T. Gould and E. Lewis, the one for many years a missionary in the West, and the other for a still longer period in the East, Indies, and many local ministerial brethren. Mr. Davies has been compelled to relinquish his pastorate by ill-health.

NEW CHURCHES.

GUNNERSBURG.—A Christian church was formed here on Lord's-day, July 12th. Rev. W. L. Giles preached in the morning, and the Rev. W. A. Blake in the evening. In the evening the minister, the Rev. W. Frith, stated the principles of his Christian belief, and the Lord's Supper was administered to about forty communicants. A Sunday-school has also been established of 100 children and a full staff of teachers, all of whom are members of the church.

NEW CHAPELS.

The foundation-stone of a new chapel was laid at Bingley, Yorkshire, on Saturday, July 11. Mr. Mallett presided, and Mr. Aked laid the stone. Mr. W. E. Skirrow, one of whose ancestors took a prominent part in laying the foundation-stone of the old chapel in 1760, had a place in the ceremony. The new chapel, which will seat 650, is to cost £3,700 of which about £2,000 has already been raised.

PIDDLETRENTHIDE.—The foundation-stone of a new chapel was laid on Tuesday, June 16, in connection with the Western Association. The work has been largely promoted and assisted by Mr. C. H. Mayo, of the Manor Farm; he has given the freehold of the site, an excellent plot of land, abutting on the highway, and situated where it will be convenient for the parishes of Piddlehinton and Piddletrenthide. For about six years preaching in connection with this association has been conducted by Mr. Davis and his coadjutors—at

first in the open air, then in a cottage, next in a cart-house fitted up as a meeting-room, and ere long now they will assemble in a substantial and neat chapel capable of seating 200 persons. There were present on Tuesday the Revs. R. James, J. Bailey, T. Neave, and a goodly party of friends from the neighbourhood. Mr. Davis presented to Mr. C. H. Mayo a silver trowel, with which he laid the corner-stone. The company then proceeded to a spacious barn of Mr. C. H. Mayo's, where an earnest sermon was preached by the Rev. R. James, of Yeovil. Afterwards there was a tea-meeting in Mr. Davis's orchard, and upwards of 100 were present. In the evening there was a public meeting in the barn, Mr. Mayo presiding.

ALPERTON, NEAR SUDBURY, MIDDLESEX.—On Tuesday, June 23rd, interesting services were held in connection with the laying of the stone of the new chapel. In the afternoon a sermon was preached by the Rev. W. Stott in the old chapel, after which a goodly number of friends sat down to tea. Tea being over, the stone of the new chapel was laid by J. Olney, Esq. Afterwards a public meeting was held. Rev. W. H. French, the minister, gave a statement of the accounts, and addresses were delivered by Revs. W. A. Blake, R. Colman, W. L. Giles, S. Haymes, J. S. Stanion, W. Stott, and the Chairman, Mr. Olney. The new chapel is expected to be opened in October.

MISCELLANEOUS.

WOOD GREEN.—The friends at Wood Green are likely, in due course, to have a substantial and permanent home. At present they worship in a small iron chapel, but at the close of 1873 a movement was commenced for the erection of a new building. A fine freehold site has been obtained, and (including the results of a most successful sale, held on the 24th and 25th of June) about £600 have been raised by the friends for the object so dear to them.

OLD KENT ROAD.—The Anniversary Sunday-school services were held on

June 14 and 16. On Sunday Rev. T. G. Gathercole preached morning and evening, and Rev. T. J. Cole in the afternoon (to the young), the chapel was filled to overflowing, and the collections were far in advance of any previous year. On the Tuesday a large number of friends partook of tea, after which a public meeting was held, presided over by the pastor, Rev. C. F. Styles. The superintendent, Mr. J. Titchener, read a most encouraging report of the past year's operations.

The friends at Wyndham Road, Camberwell, reopened their chapel after complete renovation. A sermon was preached on Sunday evening, June 28th, by Rev. George Rogers. On Wednesday, July 1, an opening festival was held; seventy sat down to tea, the room being decorated for the occasion. At the public meeting the chair was occupied by F. Allport, Esq. Speeches were given by the chairman, Jabez J. Hayman (pastor), J. L. Edwards, Mr. Chew, and Mr. Lemming. Vocal and instrumental music was given between the addresses, and all who attended were highly pleased. The whole cost of the repairs has been raised.

Special services in connection with the reopening of the chapel at Mansfield, after alterations which have made it an exceedingly comfortable place of meeting, have just been concluded. The first service, held on Whit-Tuesday, was conducted by Rev. Arthur Mursell, the last of the series by Rev. H. Marsden. In the interval, the preachers were Dr. Underwood, of Castle Donington, and Mr. W. Higgins, the Metropolitan Tabernacle evangelist, who conducted a week of special services, which have been much blessed to the people. £120 have been realised at the various meetings.

MONTACUTE, SOMERSETSHIRE.—The forty-ninth anniversary of the Sunday-school was held on June 28. Rev. T. W. Medhurst, of Landport, Portsmouth, preached morning and evening, and addressed the children in the afternoon. Special hymns were sung, and at the close of the evening service Mr. Medhurst preached in the open air to

a large audience. On the Monday, Mr. Medhurst delivered a lecture in the chapel, on behalf of the school funds, on "Rowland Hill, the Eccentric Preacher." Mr. Shore, of Stoke, presided.

LONDON: UPPER KENNINGTON LANE. The tenth annual excursion of the children, teachers, and friends of the Vauxhall Chapel took place on Tuesday, July 9. More than 500 proceeded from Lambeth Pier to Petersham Park. The boys' brass band from the Norwood School accompanied the party, and a pleasant day was spent. The pastor G. Hearson, and his brother the superintendent were present.

A public devotional conference was held on Wednesday, July 10th, at Berkhamstead, which was attended by nearly 100 friends from London. At the morning sitting Rev. T. Henson read a paper on "Revivals," which led to a discussion, in which several brethren lamented the decline of piety, while others expressed a more favourable estimate of the present spiritual condition of the churches. At the afternoon sitting Rev. J. Thomas read a paper on "How to Conduct Evangelistic Services," which was spoken to by a veteran in that department of Christian labour, Rev. G. W. McCroo. Rev. J. Clifford, M.A., read a paper on "One Lesson from Past and Present Revivals," insisting with much power on the need of reality. A part was taken in the discussions by Revs. J. H. Atkinson, W. Hood, and J. Harcourt, the latter presiding over the Conference. At a camp meeting held on a spot of great loveliness, Messrs. Harcourt, Clifford, and McCroo addressed a large company, and afterwards repeated their addresses in the centre of the town, several of Mr. Sankey's hymns being sung between them.

At the Old Meeting, Blunham, Bedfordshire, on the 1st inst., the Baptist friends commemorated by a public tea and meeting their 150th anniversary, having been formed into a church in June, 1724. Rev. W. Abbott, the minister, who two years since commemorated the twentieth year of his pastorate, presided. In 1672 Bunyan applied, under

the Act of Indulgence, for a license for John Wright for the Lake Barn House, in Blunham. It was Wright who laid the foundation of the dissenting interests in Blunham.

The minister and congregation of Victoria Church, Wandsworth-road, not content with their church work, have set about providing school accommodation for the large number of children to be found about Wandsworth-road. The memorial stone of the new building was laid on Tuesday afternoon, July 7th, amidst circumstances of considerable encouragement. The cost incurred is about £1,100. One half of this amount has been raised by the members of the congregation and a few friends, and an appeal is now made to the expansive Christian benevolence of all who love the Lord Jesus Christ for the necessary means to carry forward the important work of Sunday-school instruction and other Christian agencies. It is not sought by those schools to make proselytes for a sect, but to instil into the minds of the young the truths of Christianity.

BURNLEY.—The annual school sermons in connection with Enoch Chapel were preached on Sunday, June 21, by Rev. Dr. Burns, of London. The congregations were large, and the collections over £100.

HANWELL.—On Tuesday, June 30, the anniversary services were held. In the morning Rev. G. Rouse Lowden presided over a well-attended devotional meeting, at which it was announced that a gentleman promised £50, on the condition that the debt on the school building is extinguished within three months. In the afternoon Rev. Arthur Mursell preached, and in the evening Rev. T. W. Handford. During the interval of service, a large number of friends partook of refreshment in the schoolroom. On the following Sunday Rev. Edward Price preached in the morning, and Rev. A. Griffiths in the evening. The following ministers took part in the services:—Revs. W. Frith, J. Manning, A. Hill, W. Mummery, and the pastor.

THE GENERAL BAPTIST ASSOCIATION

whose meetings have recently been held at Loughborough, contains upwards of 159 churches, 102 pastors, and 22,070 members in the home churches, showing a clear increase during the past year of 884. The membership in the mission churches is 732, an increase of 83. There are 364 local preachers in 79 churches, an increase of 29; 4,150 Sunday-school teachers in 143 churches, being an increase of 186; 32,929 scholars, an increase of 1,500. The chapels number 208, the preaching-places 39. For foreign missions 139 churches raised £3,161, being an increase of £676; for home missions 53 churches raised £346, a decrease of £53. This last item is the only one in the whole of the statistical report which shows a decrease, and Rev. C. Clarke, the association secretary, expresses his belief that if the returns had been complete, they would also have shown an increase. Mr. Clarke pleads for full returns being rendered, it being obvious that if all the churches would do their duty in this respect, the statistics would be most interesting, and to some extent indicative of the life and progress of the denomination. For the college 72 churches raised £514, an increase of £229; and for the Sunday-schools 116 churches and branches raised £3,467, an increase of £246.

LAKE ROAD CHAPEL, LANDPORT, PORTSMOUTH.—The anniversary services of the Sunday-schools were held on Sunday, June 21st, when the pastor, T. W. Medhurst, preached morning and evening, and addressed the Sunday-school children in the afternoon. Specially selected hymns were sung by the congregation and a choir, composed of 250 of the Sunday-school children.—On Tuesday evening, July 7th, Signor Alessandro Gavazzi, the Italian Luther, delivered an oration in the chapel, on "Ritualism, or Popery in its Guise." At the request of the pastor, T. W. Medhurst, the Rev. B. D. Aldwell, vicar of St. Luke's Church, Landport, presided. Signor Gavazzi's lecture was a masterly exposure of the designs and practices of the Ritualistic conspirators in the Established Church.

We are requested to state that Dr. Burns will supply the pulpit of the Baptist Chapel, Ryhl, the first three Sundays in August.

BAPTISMS.

Aberdare, Carmel (English).—July 1, in Dr. Price's Chapel, kindly lent for the occasion, Seven, by Thomas Jones.

Aberdeen.—July 12, in the River Dee, for the Church meeting at Athenæum Hall, Four, by J. T. Hagen.

Alloa.—June 28, Four; July 5, Three, by J. Scott.

Ashford.—June 4, at Hythe-road Chapel, Four, by W. Clark, for the Assembly Rooms Church.

Barrow-in-Furness.—July 7, at the Abbey-road Chapel, One, by James Hughes.

Barrow-in-Furness.—July 8, at Dalton Chapel, Three, by H. D. Brown, of Darlington.

Bedford.—July 12, at Mill-street Church, Two, by R. Speed.

Belfast.—June 18, Three; June 25, One, at the Regent-street Church, by G. W. Cross.

Bilston.—June 21, at Wood-street Chapel One, by J. Bell.

Birmingham.—July 1, at Christ Church, Aston Park, Four, by William Walters.

Birmingham.—At Bond-street Chapel, Four by Stewart Gray.

Blaenavon.—July 5, Four, at the English Chapel, by W. Rees.

Bristol.—July 5, Seventeen, at Counterslip Chapel, by W. R. Skerry.

Bristol, King-street.—July 2, Eleven, by G. D. Evans.

Bures.—June 22, Four, by J. Kemp.

Bures St. Mary.—June 29, Five, by J. Kemp.

Burton-on-Trent.—June 10, at Zion Chapel, Two, by J. T. Owers, of Salem Chapel.

Calstock, Cornwall.—July 1, Three, by Daniel Cork.

Caxton, Cambs.—July 5, Four, by Robert J. Middleton.

Cosham, Hampshire.—July 9, Five, by T. W. Medhurst.

Donlais.—June 28, at the Tabernacle English Chapel, Two, by A. Humphreys.

Dumfries.—June 27, Two, by Wm. Milligan, jun.

Fakenham, Norfolk.—June 15, One, by J. K. Chappelle.

Falmouth.—July 1, Four, by W. Fuller Gooch.

Fortrose, Scotland.—June 21, One, by F. Dunn.

Glasbury.—July 8, Two, by D. Howell.

Glasgow.—June 28, at North Frederick-street Church, Four, by J. W. Ashworth.

Gloucester.—June 24, Four, by J. Bloomfield Goetre, Pontypool.—June 28, Two, by I. Richards.

Great Marlow.—June 21, Three, by J. Apkew.
Hartlepool East.—July 5, Four, by F. H. Newton.

Hay.—June 28, Two, by J. Cole.
Ipswich.—July 1, at Stoke-green Chapel, Five, by W. Whale.

Kilmarnock.—June 17, Two; June 20, One, by John Johnston.

Leamington.—July 1, Three, at Clarendon Chapel, by W. A. Salter.

Lechlade.—June 28, One, by C. Testro.
Lenton.—July 5, Five, by S. Tagg.

Liverpool.—June 28, at Soho-street Chapel, Four, by Eli E. Walter.

Llanillyd Fardre.—June 21, at Salem Chapel, Two, by Hugh Williams.

Ludlow.—June —, Ten, by W. Owen.
Lydney, Gloucestershire.—July 2, Two, by G. W. Boughton.

Manchester.—June 28, at Moss-side Chapel, Four, by R. Cheney.

Mansfield.—June 10, Eleven, by H. Marsden.

Metropolitan District:—

Clapham Common.—June 28, Four, by Richard Webb.

Dalston Junction.—June 28, Five, by Alexander Carson, M.A.

Metropolitan Tabernacle.—June 22, Nine; June 25, Eleven, by J. A. Spurgeon. July 2, Eleven, by J. T. Wigner.

Old Ford, Victoria Park.—July 8, Six, by Robert R. Finch.

Vauxhall.—July 12, One, by G. Hearson.

Milwood, Todmorden.—June 4, One, by H. Briggs.

Northampton.—July 5, at Princess-street Chapel, Thirteen, by J. Spangwick.

North Shields.—June 28, Six, by Thomas Pipe.

Old Basford.—July 5, Four, by W. Dyson.
Ossett.—June 28, Two, by E. Dyson.

Oswaldtwistle.—July 5, Four, by J. Naylor.
Pendleton, Manchester.—June 28, Three, by Frank Trotman.

Penge.—June 24, at the Tabernacle, Four by J. Collins.

Pennyhoel.—July 8, Two, by D. Howell.
Peterchurch, Hereford.—May 10, Five; May 31, Four; June 28, Two, by J. Beard.

Portsmouth, Landport.—July 1, at Lake-road Chapel, Four, by T. W. Medhurst.

Red Hill, Surrey.—June 14, at London-road Chapel, Two, by W. Usher.

Richmond, Surrey.—June —, Three, by J. Whitaker.

Stockton-on-Tees.—July 1, Eleven, by H. Moore.

Swindon, Wilts.—June —, Four, by G. T. Edgley.

Thornbury, Gloucestershire.—July 8, One, by G. Lees.

Thurleigh, Beds.—July 5, Two, by G. Chandler.

Upper Stratton, Wilts.—June 21, One, by Alex. J. Hamilton.

Walton, Suffolk.—July 5, One, by G. Ward.
Wendover.—June 29, One, by T. Thomas.

Westbury, Wilts.—July 5, Seven, by W. Jeffery.

Whitehaven.—June 25, One, by H. A. Fletcher.
Willenhall.—July 5, at Lichfield-street Chapel, Seven, by W. M. Thomas.

Wisbech.—July 5, at the Upper Hill-street Chapel, Six, by J. Cockett.

Woolwich.—June —, at Charles-street Chapel, Seven, by James Smith.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—O. H. SPURGEON.

Statement of Receipts from June 20th to July 19th, 1874.

£ s. d.			£ s. d.			£ s. d.		
Mrs. Watson	2	0	Lillah	1	0	Mr. D. Dick	1	0
Mrs. Bowmer	1	0	Miss Nay	0	10	King-street Chapel,		
Mrs. Harris	0	2	Mrs. Gooding	0	5	Bristol, per Rev.		
J. T.	1	0	From Rome	0	5	G. D. Evans	10	0
Mr. W. Fowler	100	0	A. Z. K.	5	0	Mr. A. Dunn	25	0
Mrs. Bydwell	0	3	Mrs. Reed	1	0	Mr. W. Thomas	0	15
Mrs. Tunstall	0	10	Mr. and Mrs. Speight	1	0	K. M.	1	13
Mr. J. G. Hall	1	1	Messrs. Passmore &			Weekly Offerings at		
Mrs. A. Rothie	1	1	Alabaster	20	0	Metropolitan Ta-		
A Few Friends in			Mrs. Passmore	1	0	bernacle: June 21	32	2
Maldon	0	15	Miss Passmore	1	0	" "	28	25
Mr. Bowker's Class	18	0	Miss Lily Passmore	1	0	" "	July 5	36
Mrs. Kelsall	20	0	Mr. Passmore, jun.	1	0	" "	"	33
Mr. M. Scott	1	0	Miss Breeze	0	10	" "	"	19
Mr. W. Crawford	0	10	Mr. J. Lee	1	1			0
J. C. C.	3	0	Miss S. R. Pavey	1	0			
Luke x. ii.	1	0	Mrs. Holroyd	1	0			
								£393 14 1

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

POWERFUL PERSUASIVES.*

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

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto me, all ye that labour and are heavy laden, and I will give you rest."—MATTHEW xi. 27, 28.

I HAVE preached to you, dear friends, several times from the words—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." There is such sweetness in the precept, such solace in the promise, that I could fain hope to preach from it many times more. But I have no intention just now to repeat what I have said in any former discourse, or to follow the same vein of thought that we have previously explored. This kindly and gracious invitation needs only to be held up in different lights to give us different subjects for admiration. That it flowed like an anthem from our Saviour's lips we perceive: in what connection it was spoken we may properly inquire. He had just made some important disclosures as to the covenant relations that existed between Himself and God the Father. This interesting revelation of heavenly truth becomes the basis upon which He offers an invitation to the toiling and oppressed children of men, and assigns it as a reason why they should immediately avail themselves of His succour. Such is the line of discourse I propose now to follow. Kindly understand me that I want to deal with the hearts and consciences of the unconverted, and, in the power of the Holy Spirit, to plead with them that they may at once go to Jesus and find rest unto their souls. I shall require no stories or anecdotes, no figures or metaphors, to illustrate the urgent necessity of the sinner and the generous bounty of the Saviour. We will make it as plain as a pikestaff and as sharp as a sword, with the intention of driving straight at our point. Time is precious, your time especially, for you may not have many days in which to seek the Lord. The matter is urgent. Oh, that every labouring weary sinner here might at once come to Jesus and find that rest which the Saviour expresses Himself as so willing to give! With all simplicity, then, let me explain to you the way of salvation, "Come unto Me, all ye that labour and are heavy laden."

The way to be saved is to come to Jesus. To come to Jesus means to pray to Him, to trust in Him, to rely upon Him. Each man who trusts in another may be said to come to that other for help. Thus to trust in Jesus is to come to Him. In order to do this I must give up all reliance upon myself, or anything I could do or have done, or anything I do feel or can feel. Nor must I feel the slightest dependence upon anything that a priest can do for me. I must cease from creature helps and carnal rites, to rest myself upon Jesus. That is what my Saviour means when He says, "Come unto Me." The exhortation is very personal. "Come unto Me," says He. He saith not come to My ministers to consult them, nor come to My sacraments to observe them, nor come to My Bible to study its teaching—interesting and advantageous as under some circumstances any or all of these counsels might be; but He invites us in the sweetest tone of friendship, saying,

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“Come to Me.” For a poor sinner this is the truest means of succour. Let him resort to the blessed Lord Himself. To trust in a crucified Saviour is the way of salvation. Let him leave everything else and fly away to Christ, and look at His dear wounds as He hangs upon the cross. I am afraid many people are detained from Christ by becoming entangled in the meshes of doctrine. Some with heterodox doctrine, others with orthodox doctrine, content themselves. They think that they have advanced far enough. They flatter their souls that they have ascertained the truth! But the fact is it is not the truth as a letter which saves anybody. It is the truth as a person—it is Jesus Christ, who is the way, the truth, and the life, whom we need to apprehend.

Our confidence must rest entirely upon Him. “Come unto Me,” saith Jesus, “Come unto Me and I will give you rest.”

The exhortation is in the present tense. “Come” now; do not wait; do not tarry; do not lie at the pool of ordinances, but come unto Me; come now at once, immediately, just where you are, just as you are. Wherever the summons finds you, rise without parley, without an instant’s delay. “Come.” I know that the human mind is very ingenious, and it is especially perverse when its own destruction is threatened. By some means or other it will evade this simple call. “Surely,” says one, “there must be something to do besides that.” Nay, nothing else is to be done. No preliminaries are requisite. The whole way of salvation is to trust in Jesus. Trust Him now. That done, you are saved. Rely upon His finished work. Know that He has mediated on your behalf. Commit thy sinful self to His saving grace. A change of heart shall be yours. All that you need He will supply.

“There is life in a look at the crucified One;
There is life at this moment for thee.”

So sweet an invitation demands a spontaneous acceptance. Come just as you are. “Come unto Me,” saith Christ. He does not say, “Come when you have washed and cleansed yourself.” Rather should you come *to be* cleansed. He does not say, “Come when you have clothed yourself and made yourself beautiful with good works.” Come *to be* made beautiful in a better righteousness than you can wear. Come naked and let Him gird thee with fine linen, cover thee with silk, and deck thee with jewels. He does not say, “Come when your conscience is tender, come when your heart is penitent, when your soul is full of loathing for sin, and your mind is enlightened with knowledge and enlivened with joy. But ye that labour, ye that are heavy laden, He bids you to come as you are. Come oppressed with your burdens, begrimed with your labours, dispirited with your toils. If the load that bends you double to the earth be upon your shoulders, just come as you are. Take no plea in your mouth but this—He bids you come. That shall suffice as a warrant for your coming, and a security for your welcome. If Jesus Christ bids you, who shall say you nay?

He puts the matter very exclusively. “Come unto Me, all ye that labour and are heavy laden.” Do nothing else but come to Him. Do you want rest? come to Him for it. The old proverb hath it that “betwixt two stools we come to the ground.” Certainly, if we trust partly in Christ and partly in ourselves, we shall fall lower than the ground. We shall

sink to hell. "Come unto Me" is the whole gospel. "Come unto *Me*." Mix nothing with it. Acknowledge no other obedience. Obey Christ and Him alone. Come unto Me. You cannot go in two opposite directions. Let your tottering footsteps bend their way to Him alone. Mix anything with Him, and the possibility of your salvation is gone. Yours be the happy resolve—

"Nothing in my hands I bring:
Simply to the cross I cling."

This must be your cry if you are to be accepted at all. Come, then, ye that labour, ye horny-handed sons of toil. Come ye to Jesus. He invites you. Ye that stew and toil for wealth, ye merchants, with your many cares, labourers ye are. He bids you come. Ye students, anxious for knowledge, chary of sleep, burning out the midnight oil. Ye labour with exhausted brains, therefore come. Come from struggling after fame. Ye pleasure-seekers come: perhaps there is no harder toil than the toil of the man who courts recreation and thinks he is taking his ease. Come ye that labour in any form or fashion; come to Jesus—to Jesus alone. And ye that are heavy laden; ye whose official duties are a burden; ye whose domestic cares are a burden; ye whose daily toils are a burden; ye whose shame and degradation are a burden; all ye that are heavy laden come and welcome. If I attach no exclusive spiritual signification to these terms, it is because there is nothing in the chapter that would warrant such a restriction. Had Christ said, "*some* of you that labour and are heavy laden, may come." I would have said "*some*" too. Howbeit He has not said "*some*," but "*all*" "*that labour and are heavy laden.*" It is wonderful how people twist this text about. They alter the sense by misquoting the words. They say, "Come ye that are weary and heavy laden." After this manner some have even preached upon it. Others have attempted to prove that the words were intended to define a character rather than to describe condition, so they shut out some of those who labour from the kind invitation. But let the passage stand in its own simplicity. Let any sinner here, who can say, "I labour," though he cannot say spiritually labour, come on the bare warrant of the word as he finds it written here, he will not be disappointed of the mercy promised. Christ will not reject him. Himself hath said it, "Him that cometh to Me I will in no wise cast out." And any man that is heavy laden, even though it may not be a spiritual burden that oppresses him, yet if he comes heavy laden to Christ he certainly shall find relief. That were a wonder without precedent or parallel, such as was never witnessed on earth throughout all the generations of men, that a soul should come to Jesus, be rebuffed, and told by Him, "I never called you; I never meant you; you are not the character; you may not come." Hear, O heaven! witness, O earth! such thing was never heard of. No, nor ever shall it be heard of in time or in eternity. That any sinner should come to the Saviour by mistake is preposterous. That Jesus should say to him, "Go your way; I never called for you," is incredible. How can ye thus libel the sinner's friend? Come ye needy—come ye helpless—come ye simple—come ye penitent—come ye impenitent—come ye who are the very vilest of the vile. If you do but come, Jesus Christ will receive you, welcome you, rejoice over you, and verify to you his thrice blessed promise, "Him that cometh to Me, I will in no wise cast out."

Now to the tug of war. It shall be my main endeavour to press this invitation upon you, my good friends, by the arguments which the Saviour used.

Kindly look at the text. Read the words for yourselves. Do you not see that the reason why you are solemnly bidden to come to Christ is, because He is the appointed mediator. "All things are delivered unto Me of My Father," God, even the Father, your Creator, against whom you have transgressed, has appointed our Lord Jesus Christ to be the way of access for a sinner to Himself. He is no amateur Saviour. He has not thrust Himself into the place officiously. He is officially delegated. In times of distress, every man is at liberty to do his best for the public welfare; but the officer commissioned by his Sovereign is armed with a supreme right to give counsel or to exercise command. Away there in Bengal, if there are any dying of famine, and I have rice, I may distribute it of my own will at my own charge. But the commissioner of the district has a special warranty which I do not possess; he has a function to discharge; it is his business, his vocation; he is authorised by the Government, and responsible to the Government to do it. So the Lord Jesus Christ has not only a deep compassion of heart for the necessities of men, but he has God's authority to support Him. The Father delivered all things into His hands, and appointed Him to be a Saviour. All that Christ teaches has this superlative sanction. He teaches you nothing of His own conjecture. "What I have heard of the Father," He saith, "that reveal I unto you." The Gospel is not a scheme of His suggestion. He reveals it fresh from the heart of God. Remember that the promises Christ makes are not merely His surmises, but they are promises with the stamp of the court of heaven upon them. Their truth is guaranteed by God. It is not possible they should fail. Sooner might heaven and earth pass away than one word of His fall flat to the ground. Your Saviour, O sinner—your only Saviour—is one whose teachings, whose invitations, and whose promises have the seal royal of the King of kings upon them. What more do you want? Moreover, the Father has given all things into His hands in the sense of government. Christ is king everywhere. God has appointed Christ to be a mediatorial prince over all of us,—I say over us all,—not merely over those who accept His sovereignty, but even over the ungodly. He hath given Him power over all flesh, that He may give eternal life to as many as He has given Him. It is of no use your rebelling against Christ, and saying, "We will not have Him,"—the old cry, "We will not have this man to reign over us." How read ye in the second Psalm? "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed. Yet have I set my King upon my holy hill of Zion." Christ is supreme. You will have either to submit to His sceptre willingly, or else to be broken by His iron rod like a potter's vessel. Which shall it be? Thou must either bow or be broken; make your choice. You must bend or break. God help you wisely to resolve and gratefully relent. Has the Father appointed Christ to stand between Him and His sinful creatures? Has He put the government upon His shoulders, and given Him a name called Wonderful, Counsellor, the mighty, the everlasting King? Is He Emmanuel, God with us, in God's stead? With what reverence are we bound to receive

Him! Moreover, all the treasures of wisdom and knowledge, of mercy and goodness, are laid up in Christ. You recollect when Pharaoh had corn to sell in Egypt, what reply he made to all who applied to him: "Go to Joseph." It would have been no use saying, "Go to Joseph," if Joseph had not the keys of the garner; but he had, and there was no garner that could be opened in Egypt unless Joseph lent the key. In like manner, all the garners of mercy are under the lock and key of Jesus Christ, "who openeth, and no man shutteth; who shutteth, and no man openeth." When you require any bounty or benefit of God, you must repair to Jesus for it. The Father has put all power into His hands. He has committed the entire work of mercy to His Son, that through Him as the appointed mediator, all blessings should be dispensed to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Now, sirs, do you want to be saved? I charge you to say whether you do or not; for if you care not for salvation, why should I labour among you? If you choose your own ruin, you need no counsel; you will make sure of it by your own neglect. But if you want salvation, Christ is the only authorised person in heaven and earth who can save you, "There is no other name given among men whereby we must be saved." The Father hath delivered all things into His keeping. He is the authorised Saviour. "Come unto Me," then, "all ye that labour and are heavy laden."

This argument is further developed by another consideration: Christ is a well-furnished mediator. "*All things* are delivered unto Me," he said, "of My Father." Sum up all that the sinner wants, and you will find Him able to supply you with all. You want pardon: it is delivered unto Christ of the Father. You want change of heart: it is delivered unto Christ of the Father. You want righteousness in which you may be accepted: Christ has it. You want to be purged from the love of sin: Christ can do it. You want wisdom, righteousness, sanctification, and redemption. It is all in Christ. You are afraid that if you start on the road to heaven, you cannot hold on. Persevering grace is in Christ. You think you will never be perfect; but perfection is in Christ, for all believers being saints of God and servants of Christ, are complete in Him. Between hell-gate and heaven-gate there is nothing a sinner can need that is not treasured up in His blessed person. "It pleased the Father that in Him should all fulness dwell." He is "*full of grace and truth.*" Oh sinner, I wish I could constrain you to feel as I do now, that had I never come to Christ before, I must come to Him now, just now. Directly I understand that,

"Thou, O Christ, art all I want,
More than all in Thee I find."

Why then should I not come? Is it because I want something before I come? Make the question your own. Where are you going to seek it? All things are delivered unto Christ. To whom should you go for ought you crave? Is there another who can aid you when Christ is in possession of all? Do you want a tender conscience? Come to Christ for it. Do you want to feel the guilt of your sin? Come to Christ to be made sensitive to its shame. Are you just what you ought not to be? Come to Christ to be made what you ought to be, for everything is in Christ. Is there anything that can be obtained elsewhere and brought to Him?

The invitation to you is founded upon the explanation that accompanies it. "All things are delivered unto Me of My Father:" "therefore come unto Me, all ye that labour and are heavy laden, and I will give you rest." The argument is so exclusive, that it only wants a willing mind to make it welcome. Only let God the Holy Spirit bless the word, and sinners will come to Christ; for unto Him shall the gathering of the people be.

Now note the next argument. Come to Christ, ye labouring ones, because He is an inconceivably great Mediator. Where do I get that? Why, from this—that no man knows him but the Father. So great is He, so good, so full of all manner of precious store for needy sinners. No man knows Him but the Father. He is too excellent for our puny understanding to estimate His worth. None but the infinite God can comprehend His value as a Saviour. Has any one here been saying, "Christ cannot save me; I am such a big sinner." You don't know Him, my friend, you don't know Him. You are measuring Him according to your little insignificant notions. High as the heavens are above the earth, so high are His ways above your ways, and His thoughts than your thoughts. You don't know Him, sinner, and no one does know him but His Father. Why, some of us who have been saved by Him, thought when we saw the blessed mystery of His substitutionary sacrifice, that we knew all about Him; but we have found that He grows upon our view the nearer we approach, and the more we contemplate him. Some of you have now been Christians for thirty or forty years, and you know much more of Him than you used to do; but you do not know Him yet; your eyes are dazzled by His brightness; you do not know Him. And the happy spirits before the throne who have been there, some of them, three or four thousand years, have hardly begun to spell the first letter of His name. He is too grand and too good for them to comprehend. I believe that it will be the growing wonder in eternity to find out how precious a Christ, how powerful, how immutable—in a word, how Divine a Christ He is in whom we have trusted. Only the infinite can understand the infinite. "God only knows the love of God," and only the Father understands the Son. Oh, I wish I had a week in which to talk on this, instead of a few minutes! You want a great Saviour? Well, here He is. Nobody can depict Him, or describe Him, or even imagine Him, except the infinite God Himself. Come, then, poor sinner, sunken up to your neck in crime, black as hell—come unto Him. Come, all ye that labour and are heavy laden, and prove Him to be your Saviour. The fact that no one knows how great a Saviour He is except His Father may encourage you.

Now for another argument. Come to Him because He is an infinitely wise Saviour. He is a Mediator who understands both persons on whose behalf He mediates. He understands you. He has summed and reckoned you up, and He has made you out to be a heap of sin and misery, and nothing else. The glory of it is that He understands God whom you have offended, for it is written—"Neither knoweth any man the Father, save the Son," and He knows the Father. Oh, what a mercy that is to have one to go before God for me who knows Him intimately. He knows his Father's will; He knows His Father's wrath. No man knows it but Himself. He has suffered it. He knows His Father's love. He alone can feel it—such love as God felt for sinners. He knows how His Father's wrath has been turned away by His precious blood; He knows the Father

as a Judge whose anger no longer burns against those for whom the Atonement has been made. He knows the Father's heart. He knows the Father's secret purposes. He knows the Father's will is that whosoever seeth the Son and believeth on Him shall have everlasting life. He knows the decrees of God, and yet He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." There is nothing in that contrary to the decrees of God; for Jesus knows what the decrees are, and He would not speak in contradiction to them. He knows God's requirements. Sinner, whatever it is God requires of you, Christ knows what they are, and He is ready to meet them. "The law is holy, and just, and good," and Jesus knows it, for the law is in His heart. Justice is very stern, and Jesus knows it, for Jesus has felt the edge of the sword of justice, and knows all about it. He is fully equipped for the discharge of His mediatorial office, and those that put their trust in Him shall find that He will bear them through. Often, when a prisoner at the bar has a barrister who understands his work, and is perfectly competent for the defence, his friends say to him—"Your case is safe, for if there is a man in England who can get you through, it is that man." But my Master is an advocate who never lost a case. He has a plea at the throne of God that never failed yet. Give Him—oh, give Him your cause to plead, nor doubt the Father's grace. Poor sinner, He is so wise an advocate that you may well come to Him, and He will give you rest. But I must not weary you, although there is a fulness of matter on which I might enlarge.

With one other argument I conclude. He is an indispensable Mediator. The only Mediator, so the text says. "Neither knoweth any man the Father, save the Son." Christ knows the Father; no one else knows Him, save the Son. There is none other that can approach unto God. It is Christ for your Saviour, or no Saviour at all. Salvation is in no other; and if you will not have Christ, neither can you have salvation. Observe how that is. It is certain that no man knows God except Christ. It is equally certain that no man can come to God except by Christ. He says it peremptorily; "No man cometh to the Father but by Me." Not less certain is it that no man can please the Father except through Christ, for "without faith it is impossible to please Him." No faith is worth having except the grace that is founded and based upon the Lord Jesus Christ and Him only. Oh, then, souls, since you are shut up to it by a blessed necessity, say at once, "I will to the gracious Prince approach, and take Jesus to be my all in all." If I might hope you would do this early, I could go back to my home and retire to my bed, praising God for the work that was done, and the result that was achieved. Let us reiterate again and again the Gospel we have to declare, the very essence of the Gospel it is which we proclaim. Trust your souls with Jesus and your souls are saved. He suffered in the room, and place, and stead of all that trust Him. If you rely upon Him by an act of simple faith, the simplest act in all the world, immediately you so rely you are forgiven, your transgressions are blotted out for His name's sake. He stands in spirit among us at this good hour, and says, "Come unto me, all ye that labour and are heavy laden;" and He gives you these arguments, which ought to convince you. I pray they may. He is an authorised Saviour, and a well furnished Saviour. He is the friend of God and the friend of man. God grant you may accept Him, and find the boon which He alone can bestow.

Essays and Papers on Religious Subjects.

ON PREACHERS AND PREACHING.

BY JABEZ BURNS, D.D., LL.D.

No. 9.—JOHN CALVIN.

JOHN CALVIN, or Cauvin, was born at Noyon, in Picardy, on the 10th of July, 1509. His parents were of humble but respectable condition, and his father made great sacrifices for the education of his son. He was a diligent and apt student, and on leaving the college, Dela-Mache, he removed to that of Montaign, and rapidly progressed in his studies. In early life he indicated a serious regard for Divine things, and an extreme horror of open wickedness. In 1529 his father obtained a benefice for him in the cathedral of Noyon, his native place. Here he often preached, and we believe his ministry was more than ordinarily acceptable. He devoted himself to a most painstaking study of the Holy Scriptures, and was abundantly rewarded for his labours and zeal in this direction. At twenty-four he was highly valued for the evidences he gave of an earnest religious life. During his residence in Paris, he renounced all other pursuits in science and philosophy, and consecrated his heart and life to the study of theology, and became a frequent attendant on secret assemblies, where the friends of a reformed religion conversed for mutual edification. Soon after he retired to Xaintonge, and composed various formularies of sermons, Christian exhortations to a spiritual religious life. Persecutions and vile reproaches were heaped on the noble band of Christian men who

sought emancipation from the darkness and bondage of Popery. To exhibit the theology of the New Testament, he wrote and published his "Christian Institutes," and henceforth we see him exhibiting high-toned spiritual piety, and labouring in preaching and writing to uphold and extend the Protestant Reformation. In 1536 we find him invited to help the illustrious Farel in his ministerial and ecclesiastical work in Geneva; and now Providence has fixed him in a sphere of holy labour and intense activity, which absorbed all his powers, and exhausted life itself, when only about twenty-five years of age.

His pulpit in Geneva is yet shown to visitors, and his numerous works survive to exhibit his learning, talents, and industry in the cause of God and men. His high-toned religious character was indisputably evident alike to friends and enemies, but perhaps it had less sunshine and joyousness in it than was perceptible in Luther and some other reformers. As an author, the numerous folios handed down to us show that of all working, painstaking toilers in that department of work, he had few equals.

Most of his discourses were expository. It is no small honour to Calvin that the circumstance of being born in the later ages of Christianity, detracts nothing from his reputation. Should we here be opposed by the names of Austin and of Chrysostom, we may safely reply that if Calvin had been born in the age of the fathers, he would have been one of the most eminent. Abating that veneration which is

excited by antiquity, our author, it is apprehended, will not suffer by a comparison with these illustrious fathers. To say nothing of the errors into which the ancient fathers have fallen, it is sufficiently evident that, with respect to an extended apprehension of the mysteries of Divine truth, Calvin has surpassed them all. Should this praise be charged with being exaggerated, we refer for a corroboration of it to a comparative view of the writings of the respective authors.

St. Chrysostom has explained the Psalms. St. Austin has also written upon them. Calvin, after them, has composed commentaries upon them. To this comparison we refer the claims of Calvin, persuaded that every candid mind will instantly perceive the superiority of the reformer, and that the preface to his *Commentary on the Psalms* is alone worth their whole works. What father of the Church has left behind him so complete an explication of all the books of sacred Scriptures, with the exception only of the closing Book of the Revelations? "Joseph Scaliger, who scarcely thought any man worth his commending, could not forbear admiring Calvin; and he praised him, among other things, for not commenting on the Revelations, while he owned him far the happiest of all the commentators in apprehending the sense of the prophets." And Pasquier says, "Calvin was a good writer, both in Latin and French, and our French tongue is highly obliged to him for enriching it with so great a number of fine expressions." It is said, though Calvin was extensively known and read as a commentator, the work which did him most honour, and procured him the greatest celebrity, was his *Christian Institutions*, a work written in defence of the Protestants, and intended by its author

to be a complete system of theology. We give a selection or two, in which his style as a writer will be clearly seen.

On the immortality of the soul, a doctrine which, while it confers upon a future state all its interesting attractions, diminishes in proportion the temporary and evanescent gratifications of the present state, our author uses the following just and expressive language:—

"That there are in man two different parts, a soul and a body, is evident beyond the smallest doubt. By the word soul, I understand an immortal but created essence, the most noble and excellent part of human nature, and which the Scriptures sometimes call spirit. For though these two names, when joined together, have a different signification, the word spirit, when used separately, has the same import as that of soul. As when Solomon, speaking of death, says, 'Then shall the spirit return unto God who gave it.' And Jesus Christ, by commending His spirit to God His Father (as well as Stephen to Jesus Christ), intends simply that when the soul quits the prison of the body, God is its guardian and depositary. As to those who imagine that the soul is thus called spirit, because it is simply a breath, or a vigour divinely infused into the body without having in itself any substance, the truth of the thing itself, and the Scriptures at large, evidently show how grossly they impose upon themselves.

"The conscience, by distinguishing between good and evil, corresponding to the judgment of God, furnishes a certain and infallible proof that the spirit is immortal. For how should a simple motion without essence, penetrate even to the tribunal of God, and alarm us on account of the condemnation

which we have merited? Can the body be susceptible of the fear of a spiritual punishment? Who does not perceive that such a sentiment belongs to the soul alone? From whence it follows clearly, that the soul is neither without essence nor a particular subsistence.

“Secondly, the knowledge which we have of God, testifies that the soul which rises above the world must be immortal. For can a feeble inspiration without subsistence, a vigour capable of becoming extinct and of vanishing, be considered as capable of rising to the source of life? Indeed, so many rare and excellent qualities, with which the human soul is ornamented, and which clearly show that there are, I know not what characters of divinity deeply impressed upon it, are also evident testimonies of its immortality. For the instinct of brutes is limited to their bodies, or extends no farther than the objects which present themselves to their sensuality. But the activity of the human spirit, which traverses heaven and earth, penetrates into the secrets of nature, and after having embraced all the varieties of the universe in its understanding and memory, disposes each of them in its order, and according to its rank, and ascertains things future from those which are passed, shows evidently that there is in man a secret and hidden quality distinct and different from his body. By our understanding we conceive of God and of angels, who are spiritual and invisible substances, which in no respect applies to the body. We distinguish what is right, just, and honest, from what is not so, which corporal senses are incapable of; the mind must therefore be the seat where this intelligence resides. Even sleep itself, the emblem of death, is an express witness of the immortality of the soul. For

it not only suggests thoughts and conceptions of what has never taken place, but affords also presentiments and presages of things yet to come. I briefly touch these subjects, which profane writers have set off with magnificence and exquisite eloquence, but it is sufficient simply to indicate them to Christian readers.

“Besides which, if the soul, separated from the body, had no subsistence, the Scriptures would not teach us as they do, that we dwell in houses of clay, and that man at death is unclothed of mortality, and will receive at the last day that which is due to the good or bad actions done in the body. Now these passages, and others of the same kind, which are very numerous, not only distinguish the soul from the body, but in attributing to him the name of man in general, they also declare the soul to be the principal part. St. Paul exhorting the faithful to cleanse themselves from all filthiness of flesh and of spirit, refers without hesitation to two subjects in which the pollutions of sin reside. St. Peter also, calling Jesus Christ the shepherd and bishop of souls, would have spoken unadvisedly if there were no souls towards whom he exercised such a function.

“What he says of the salvation of our souls would be ill-founded, as well as what he commands us, ‘As strangers and pilgrims, to abstain from fleshly lusts, which war against the soul.’ The same remark applies to what we read in the Epistle to the Hebrews, that pastors watch for souls as they that must give account, which would in no respect be suitable, if souls possessed no existence proper to them.

“This is more fully and more clearly expressed in those words of Jesus Christ, in which He commands us to fear Him who, after having killed the body, is able also to cast

soul and body into hell. Add to this that, if souls delivered from the fetters of the body had no subsistence after that separation, it is with great impropriety that Jesus Christ represents the soul of Lazarus as enjoying repose and felicity in Abraham's bosom; and on the contrary, that of the rich man as plunged in the torments of hell. But not to insist any longer upon a thing so little doubtful, I shall only add that St. Luke places it amongst the errors of the Sadduceans that they believed that there was no resurrection, nor angels, nor spirit."

His rigid predestinarianism is most effectually controlled by his views of experimental and practical religion, which he was ever anxious to enforce, and his private foibles and mistakes are only as the spots on the disc of the great orb of day. That he erred in reference to Servetus is most probable, and that fervid emotional Catholic love was not his chief virtue, may well be accepted; but that he was a glorious light in dark times, a noble warrior in the cause of truth, and one mighty in the Scriptures, and whose Exposition and other writings form a grand treasury of knowledge for the college and Church, will be not disputed.

While there is another stand-point than his for surveying the realms of theology, yet men of every diversified form of faith must acknowledge the munificent riches of God's favour to His Church, in raising and qualifying Calvin for his comprehensive and immortal labours. His illness and death are thus given:—

"On the 10th of March, being dressed and seated before the table at which he was accustomed to write, he was visited by Beza and other friends: upon seeing them he leaned his head upon one of his hands, apparently meditating, and

addressed them in a low voice, but with a cheerful and open countenance, saying:—"I return you my thanks, my very dear brethren, for all the care you take of me; I hope you will soon be relieved from it, and that in a fortnight I shall assist in your assembly for the last time; for I think that after that time, the Lord will remove me from this world, and raise me to His Paradise."

On the 24th of March he assisted at the assembly as he had predicted, and when it was concluded, he remarked that God had given him some respite; and having taken up the New Testament, he read some of the marginal annotations, and asked his colleagues their opinions on what he had read; for he had undertaken the revision and correction of those notes. Being fatigued with the exertions of the day, he was worse on the morrow.

On the 27th, being carried to the council, he walked, supported by two men, to the hall in which the seigneurs were assembled; where, being uncovered, he thanked them for all the favours which he had received from them, and particularly for the proofs of affection which they had shown him in his last illness: "For I feel," said he, "that I shall not again have the honour of appearing in this place." Having, with much difficulty, made this speech, he took his leave of them weeping.

Though extremely reduced, he was carried to the church on the 2nd of April, when he heard the whole of the sermon, and received from the hands of Beza the Lord's Supper; and, feeble as was his voice, he joined in singing the psalms. His countenance was so cheerful and serene, that the congregation were delighted with the sight of their pastor's great joy and entire resignation.

It is not easy to conceive a more interesting scene: on the one hand an illustrious reformer and venerable pastor anticipating the resplendent crown of righteousness awaiting him, and, though willing to abide in his earthly tabernacle for the sake of his beloved flock, having also a desire to depart and to be with Christ; on the other hand a devoted people, grateful to their spiritual benefactor for his laborious exertions and edifying example, willing to resign him to the society of the blessed above, and thankful for his apparent meekness for it. He died May 24, 1564.

KEEPING THE HEART.

BY REV. W. FRITH.

THERE are some weighty reasons why the heart should be kept with all diligence, otherwise we should never have had the very solemn injunction from the Holy Ghost. One of the most powerful reasons is this: it is the seat of the *new nature*. Every Christian is declared to be the subject of a new nature, called a "new heart," a "new man," a "new birth" (*palingenesia*). Now this new nature has its seat in the heart, "for with the heart man believeth unto righteousness."

It is not within our province or our power to explain the *modus existendi* of this "seed that remaineth in him" who is "born again." No, its existence and operation are far beyond the ken of our perception or explanation; but it is our duty to maintain the truth of the fact. This is the special work and prerogative of Him "who searcheth the hearts and trieth the reins of the children of men." It is enough for us to know that its seat is in the *heart*;

and that, therefore, it must be "kept with all diligence," as the casket which contains the precious jewel. And if this new nature is "the incorruptible seed that liveth and abideth for ever," then the heart may be regarded as the sacred "garden of the soul." And if so, with what unremitting vigilance should it be regarded! With what prayerful watchfulness should every one of its many avenues be "kept!" How careful should we be lest in this "garden of the Lord" there should lurk, under the verdant foliage of "the planting of the Lord," any of the "seed of the serpent!" Or lest, while we exhibit in our outer life, and in the view of our fellow Christians "the beauties of holiness," there should yet be cherished, deep down in the heart, some "root of bitterness," which, after growth and development, may "spring up and trouble us." This is by no means an uncommon case! For there are thousands who are rejoicing, and even boasting, that they "have passed from death unto life," yet who, because they are not keeping their heart with all diligence, "are bearing the image of the earthly" in a deformed religious life, rather than, as they should, the "image of the heavenly!"

This, however, must not be, if we are to be "obedient children," and "keep ourselves unspotted from the world." No; far otherwise: for if we are to have our souls "like a well-watered garden," we must live above the world, high up, in communion with God. Elijah made the valleys to flow with water by kneeling on the top of Carmel, and if we make Elijah's act an example for ourselves, "He, who is as the dew unto Israel," who "holdeth the waters above the firmament" in "the hollow of His hand," "will cause us to hear the sound of

abundance of rain;" "our" leaf also shall not wither, "and whatsoever we do shall prosper." But in order that this may be so, let us seek the aid of the Spirit—"praying in the Holy Ghost"—that our hearts may be kept rather by Him "who keepeth Israel." Therefore, "watch and pray," Be circumspect! "Be sober, be vigilant!" "Keep your heart with all diligence."

Gunnersbury.

"NOW CONCERNING THE COLLECTION."

BY T. W. MEDHURST.

THE conscience of Christians needs to be aroused with respect to the matter of giving to the cause of God. The present is a time of much worldly prosperity, but the coffers of the Lord's house are not appreciably augmented in consequence. Christian people need educating in the theology of giving their gold and silver to Jesus. The promise is made concerning Christ, "And He shall live, and to Him shall be given of the gold of Sheba: prayer also shall be made for Him continually; and daily shall He be praised" (Ps. lxxii. 15). Here is cause for great joy to loving hearts. The cause of King Jesus will not stand still for want of funds. The silver and the gold are His, and He will constrain His people to bring to Him their gifts; nevertheless, are not many of our Church members leaving it to others to honour the Lord with their substance, while they themselves "rob God" by withholding from Him their "tithes and offerings?" (Malachi iii. 8). The Apostle, by inspiration, wrote directing Christians as to the *time, manner,*

and *proportion* of Christian giving. Let us remind ourselves of his words: "Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. xvi. 1, 2). This inspired order is binding, as to its spirit, on all the Churches down to the end of time, and, were it universally attended to, ample means would always be to hand for all the purposes of the Church of Christ. The circumstance giving rise to this order was local, but the order is placed in the record for the guidance of all Christians in all places and in all ages.

The following is, we fear, though severe, too true. We commend it to the careful consideration of the readers of the BAPTIST MESSENGER. The writer, who is unknown to us, says:—

"LOGIPHOBIA is a moral weakness or a spiritual disease afflicting *some* of the members of our congregations. As HYDROPHOBIA is an unnatural dread of water, so LOGIPHOBIA is an unnatural dread of chapel or church collections. LOGIA is the word Paul uses to designate the collection he exhorted the Corinthian Church to make every Lord's Day (1 Cor. xvi. 1, 2). Now, as people bitten by mad dogs have an unnatural hatred to water, so those afflicted with this disease have an unnatural aversion to a collection *for any object whatever*. So THEY STAY AWAY FROM THEIR ACCUSTOMED PLACE OF WORSHIP ON COLLECTION SUNDAYS. As in cases of HYDROPHOBIA the poor sufferer is equally affected no matter what is the quality of the water, so the poor victim of LOGIPHOBIA is equally affected no matter for what purpose the collec-

tion is announced. *So he resolutely keeps away from it, as though to face it would be death.* In severe cases of HYDROPHOBIA it does not need the sight of water to awaken the horror—anything that suggests the idea of drinking is sufficient—so the mere mention of any benevolent scheme which may possibly lead to a collection is sufficient to excite the most formidable objections. There are milder forms of this disease, which allow the sufferer to put in *one appearance on a collection day.* It shows itself also in a desire to invent excuses for staying at home on such occasions; for the victim cannot bear the thought that he has anything seriously the matter with him. It shows itself at other times in a *strange desire to go and hear some strange preacher on collection Sundays.* Some profess only to object to the manner in which the collection is made, not to the thing itself,—as a rose by any other name would smell as sweet, so to them a collection in any other form would be as objectionable. Native illiberality cannot be hidden under the appearance of an eminent spirituality. To them giving is a *private concern.* What they give is NOTHING to anybody. If their left hand questioned their right hand as to the extent of its liberality, its answer would be, "*Story of my own I have none to tell, sir.*" They never dream of liberality being a Christian duty unless it be in the form of a horrible nightmare! We must get rid of this disease. We must seek to rise above suspicion of being in any degree tainted with it. It is

horribly infectious. It makes rapid progress. It is well-nigh incurable. It shuts out of "THE KINGDOM OF GOD," even as LEPROSY shut out of the camp of Israel."

Dear reader, ask yourself this question: "Am I contributing to the cause of God as God hath enabled me to do?" Let your answer be honestly given to God Himself; then you will be able to remind God of His own promise, and ask Him to fulfil it in your experience. The promise runs thus: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. iii. 10). Put God to the test, prove Him now, and you shall find Him to be faithful to His word.

"For souls redeemed, for sins forgiven,
For means of grace, and hopes of heaven,

Father, what can to Thee be given,
Who givest all?"

"We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

"Whatever, Lord, we lend to Thee,
Repaid a thousand-fold will be;
Then gladly will we give to Thee,
Who givest all;

"To Thee, from Whom we all derive
Our life, our gifts, our power to give
O, may we ever with Thee live,
Who givest all!"

Landport, Portsmouth.

Tales and Sketches.

THE JOYS AND SORROWS OF A BAPTIST MINISTER.

BY SCRUTATOR.

CHAPTER IX.—*A Settlement Effected.*

“WELL, Tom, we’ve had three lively Church meetin’s; but anyhow, it’s settled at last.”

This remark was made in the house of a poor invalid member of the Baptist Church in Grumbletown. The speaker was also a member of the same Church, who had kindly come to pay his afflicted brother a fraternal visit.

“What are they goin’ to do, Joe? Are they goin’ to do all they thought o’ startin’ on?”

“No; they’re goin’ to alter the chapel, but let the school-house alone at present; and they’ve had something to do to get to that, I can tell thee. But afore I give thee the the news, let’s know how’s your foot?”

“It’s gettin’ on pretty well, I think, Joe, all things considerin’. Doctor says it’s a wonder it hasn’t had to be taken off. How much d’ye think the coal weighed as fell on it? Just half a ton, and it came down on it like a shot! You should ha’ seen it when they brought me up into daylight: it wur crushed awful. Nobody hardly ever thought I should walk again on’t; it just looked as if somebody had been poundin’ it wi’ a blacksmith’s hammer. As it is, I expect I shall ha’ to go hobblin’ wi’ it till the journey here’s done; but that’s better nor’ havin’ to wear a peg-leg; don’t you think so?”

“I do, Tom. False teeth, they say, is very good, but after all, I’d rather have my own grinders; so give me my own limbs, if they be poor ’uns, afore wooden ’uns any day. But when do you expect to be walkin’ out, Tom?”

“Doctor says he thinks I shall be able to get out wi’ a crutch in about a fortnight, and I shall then a’ been in doors three months and a half. I’ve heard somebody say as ‘patience is a fine virtue when it’s exercised,’ and I’ve had plenty o’ opportunity o’ puttin’ that sayin’ to the test. But God has given me patience, I’m thankful to say; though glad enough shall I be to be once more on the trot. But you were goin’ to give us an account o’ these Church meetin’s. Let’s have it from the beginning, for I’ve heard next to nought. Parson says little about ’em when he calls, but I often think he’s down on’t.”

“I’ll give it thee just as you wants it. Better than two months ago the first Church meeting was called over this special business. We had a fair muster, for it had got agate that Mr. Snap, for once, was goin’ to do the handsome, and the thing was likely to go on swimmin’ly. Mr. Ernest then laid afore us how things stood. He didn’t deny that we wanted the chapel enlarged badly, and that we wanted a school-house as well, but he said though it wur very kind o’ Mr. Snap to promise £300, and some others to back him up liberally too, yet he could not see his way clear to land the Church in for a debt of £1,000, and he therefore proposed that we should have at least two-thirds o’ the money

in hand afore we started. Mr. Cherry said he agreed wi' the minister most heartily, and so said a few more. But Mr. Snap started up and took t'other side, and said there would be no £300 from him unless they at once commenced operations. This brought t'other two deacons on their legs, and a good few o' the members who said they didn't like debt any more than Mr. Cherry, but they thought it wur a pity to lose the £300. It took 'em two hours o' debate afore they could come to a vote, and when they did there were found to be exactly thirty on one side, and thirty on t'other. Parson said that would never do, and so they left the consideration o' the question until the next monthly meetin'. Well, second Church meetin' came round, and then they found themselves worse off than at the first. One o' the deacons had changed his mind, so that two were for stoppin' and two for goin' on, and the Church was found to be split up into four parties. One party (mostly the singers) would do nothing unless they'd agree to have an organ and do away with the bass viol and fiddle; second party thought the organ and school-house might be let alone at present, and proposed to go in for alterin' the chapel only; third party was for buildin' the school-house first, and alterin' the chapel, if they could pay for it, afterwards; and the Sunday-school teachers backed this up famously; fourth party thought that while they were about it they might as well go in for everything handsome, and so have chapel altered, school built, and a fine organ into the bargain. And so they went on, and such squabblin' you never hardly heard. I thought once I'd take up my hat and walk out and ha' done wi' the whole concern, for I wur ashamed on't. They could make nothing out,

and so they adjourned for another fortnight. At first I thought I'd stay away, but hearin' that there was like to be a settlement, I plucked up my courage to go once more and see what they'd be after. There wur not so many there as at t'other two meetin's, a sign as 'some on 'em, like me, wur beginnin' to be tired out. Well, Mr. Ernest made a speech to start with and he did give it 'em, I can tell you. He said their debates and speeches wur a disgrace to 'em, professin', as they did, to call themselves a Christian Church. It did my heart good to hear him, and once I was nearly shoutin' out, Bravo! He told 'em that unless they'd agree to what he was about to propose he'd send in his resignation as pastor, without any more ado, and go where Providence might send him. It was quite plain he thought that they could neither build the school-house or have an organ without a heavy debt, and that he would never agree to. Provided, however, that Mr. Snap would give his promised £300 towards making the necessary alterations in the chapel, he would add £20 to it out o' his own small salary, and try to beg £300 into the bargain, and this, he believed, wi' other promises that had been given, would pretty well cover what was wanted. They stared at him, I can tell you, but it brought some on 'em to their senses. They found that mild as he is generally, he was not goin' to be played with, so after a bit o' quiet talk it was resolved almost unanimously—only two hands being held up agin' it—to accept Mr. Snap's £300, pay off the old debt, and get in estimates for alterin' the chapel only. And when they'd come to that, what do you think they did next? Somebody said—I hardly know who—'Come, now, let's sing the Doxology,' and as true as my

name's Joe, they all jumped on their feet, and sung

"Praise God from whom all blessings flow,"

right hearty."

"What do they think alterin' the chapel will cost, Joe?"

"They say about £750, and then there's the old debt of £250. If I reckon right that's £1000, isn't it?"

"Yes, that's the sum, but to tell you my mind, Joe, I think it won't be done wi' that. Stick £200 more on for what they calls extras, and I should say that's more like the mark; anyhow, the parson's got his job afore him. What wi' committee meetin's, deacons' meetin's, ladies' sewin' meetin's, teachers' meetin's, Church meetin's, and extra meetin's o' all sorts, he'll find out (if he hasn't done it already) what Grumbletown Church is made on afore this chapel business is done with. I wouldn't say it to anybody, but it's my firm notion that if, instead o' makin' his kind proposal, he'd a taken up his hat and told 'em to look out for another parson, and then a throwd himself on the kind Providence he talked about, he'd a been far better off in the long run. I've seen it, and seen it long, too,

that nobody gets thanks for doing anything good for some on 'em in Grumbletown Church. 'Kicks not kisses' is their motto, and they practice it to the full on them as tries to serve 'em. We shall see, however, how Mr. Ernest goes on. It's quite plain to me that he won't stand what some o' the t'other parsons afore him ha' stood; he's too manly for that. He'll let 'em go so far and no farther; and when they get to the far end, he'll show 'em what sort o' stuff he's made on. You may depend on't he'll surprise 'em yet afore he's done wi' 'em."

"Shouldn't wonder but I must be goin'. I promised the missis as I'd be back in about an hour to go to market wi' her, and it's time I was off. Nothin' like keepin' your word wi' women if you want to have peace in the house. So good-bye, Tom, and mind you takes care o' yourself."

"All right, Joe; good afternoon, and thanks for your visit. Don't forget to remember me to the old 'ooman, and tell her I shall be most happy to give you both a call in return as soon as ever I can manage to hobble as far wi' my crutch."

(To be continued.)

Gleanings among the Sheaves.

EFFECT OF ONE SIN.

THE effect of one wilfully committed vicious action on the inner life of a man may be like the effect produced by allowing a single drop of ink to fall into a glass of pure water, which surely, though perhaps imperceptibly, permeates and contaminates the whole.

FREE TALK.

HE who indulges in liberty of speech will hear things in return which he will not like.—TERENCE.

WOULD BE HIS OWN PILOT.

I ONCE heard of a bright, blythe boy, who loved the sea, and very young he entered on a sailor's life.

He rose to quick promotion, and while quite a young man was made the master of a ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor there, and telegraph for a pilot to take the vessel into port. "Anchor! no, not I. I mean to be in dock with the morning tide." "I thought, perhaps, you would signal for a pilot?" "I am my own pilot," was the curt reply. Intent upon reaching port by morning he took a narrow channel to save distance. Old bronzed and grey-headed seamen turned their swart faces to the sky, which boded squally weather, and shook their heads; cautious passengers went to the young captain and besought him to take the wider course, but he only laughed at their fears, and repeated his promise to be in dock by daybreak. He was ashore before daybreak: his vessel wrecked, and he tossed upon the

beach—dead! He was his own pilot. There was his blunder—fatal suicidal blunder.--ARTHUR MURSELL.

A QUESTION FOR THE LORD'S TABLE.

At the Lord's-table Mr. Crabtree was very solemn, faithful, and pointed. He often said—"My brethren and sisters, we look much like saints to-day; what shall we be to-morrow?"

STIRRING PREACHING.

Mr. Morris was once asked by Dr. Rush what he thought of a clergyman's sermon that the clergyman had been reading. Said Mr. Morris, "It's too smooth and tame for me." Then said the Doctor, "What sort of a sermon do you like?" "Why, sir," said Mr. Morris, "I like that kind of preaching which drives a man into the corner of his pew, and makes him think that the devil is after him."

Poetry.

LYRICS FOR THE HEART. No. 3.

BE STILL.

Be still;—

The dew which cheers the drooping leaf,
To nature's sorrow brings relief,
And yields a balm for all her grief,
Is quiet.

Be still;—

The sun which quickens buried grain,
Which brings the spring with fruitful
train,
And fills the clouds with welcome rain,
Is quiet.

Be still;—

The night which bathes the earth in
peace,
That bids e'en care from toil to cease,
And brings to pain a sweet release,
Is quiet.

Be still;—

The stream that's deepest in its flow,
Which bids the richest pastures grow,
Wears fairest tints of rainbow glow,
Is quiet.

Be still;—

The grief most deep which ever flies,
The public gaze of curious eyes,
And by the Cross most lowly lies,
Is quiet.

Be still;—

The love whose fragrance ever heals,
Whose pensive brow thought ever seals,
And by its work its home reveals,
Is quiet.

W. POOLE BALFERN.

Reviews.

Notes on the Epistle to the Romans.

By the late JOHN MARSDEN CODE. Edited, with Introduction, by J. DENHAM SMITH. (Yapp and Hawkins, 70, Welbeck-street.)

THIS small but handsome volume contains the Notes of an esteemed and devoted clergyman of the Church of Ireland, and Mr. Smith's introduction will go far to commend it to the favourable notice of evangelical readers of all denominations. He who understands the Epistle to the Romans, has the key to all the treasures of Gospel truth, and this excellent work will greatly help all who desire to know more and more clearly the way of salvation.

The Spirits Tried; or, Spiritualism Self-convicted and Self-condemned, and Proved to be of Satan. By ARTHUR PRIDHAM. (Yapp and Hawkins.)

THE author of this book of 130 pages is well known and highly esteemed for his numerous expository works on the Psalms, Romans, Corinthians, Galatians, &c., &c. Here he has done battle with the assumptive dogmas of Spiritualism. But what is Spiritualism? Anything or nothing as presented in the vagaries of its diversified and conflicting advocates. Mr. Pridham directs his attention mainly to a work by Fritz on *Spiritualism Explained*, and to the writings of A. D. Davis and some others, and we think he has fairly reviewed the whole system. We doubt Satan's connection with it in any other way than as the Evil One who is identified with all ignorance, superstition, and wickedness. The folly, impudence, and blasphemy presented by many Spiritualists, both in their speeches and writings, are fairly and effectually exposed and rebuked in this excellent work of Mr. Pridham's.

PERIODICALS AND PAMPHLETS.

Truth and Progress. A South Australian monthly. Edited for the Baptist Association. (Kapunda, Herald Office.) An interesting monthly, with varied information and some very excellent papers.

Caleb and Joshua; or, Wholly following the Lord. By J. E. H. (Yapp and Co. Id.) Worthy of the author of *The Blood of the Lamb*, and adapted to promote elevated and earnest piety.

The Spiritual Songster. 170 choice hymns for one penny. Edited by J. A. Vicary. (Yapp and Co.) An admirable selection, and very cheap, but the type small. We rejoice in all efforts to promote extensive cheap hymnology.

Windsor and Clewer Anti-Ritualistic Tracts. No. 2. The Holy Eucharist or Lord's Supper. A thorough exposure of semi-Romish teaching, and a clear exposition of sound Protestant views.

Gospel Watchword. A thoroughly good penny monthly.

The Baptist, we assume, finds its way among all our churches, and hope it meets with a hearty welcome.

The Freeman was never better in good papers, or spirit and tone.

The Glowworm is a very good half-pennyworth.

The Hive. Having re-examined this useful Sunday-school teacher's help with considerable care, we are astonished both at the quality and quantity of material given for one penny.

The Appeal is ever good, and adapted to its mission.

The Congregational Advance is an excellent Scottish monthly, published in Glasgow, but sold also by Elliot Stock, London. Price 1½d.

What is Homœopathy? &c. By S. Compston, Ratcliffe, Manchester. (Simpkin and Marshall. 3d.) The best short defence and illustrative treatise on homœopathy we have read, and

deserves a candid perusal both from the friends and enemies of that modern system of medical practice. The writer is in thorough earnest, and puts forth his subject in such a clear and direct form that everybody can understand what he means, which is no slight praise, amidst the ambiguities of medical works generally.

The Interpreter. (No. 20.) We believe this admirable work is now completed. We must notice it more fully next month.

* * We have been compelled to postpone many notices till next month.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. EVAN PROBERT, of Llanfihangel Crucorney, has accepted an invitation to the pastorate of the congregation at Great Staughton, Perry, and Bruekden, in connection with Trinity Church, Huntingdon, of which the Rev. J. H. Millard, B.A., secretary of the Baptist Union, is the pastor.

LONDON: DEVONPORT-STREET.—Mr. George Smith Cook, member of the East London Tabernacle, Burdett-road, has accepted the invitation of this church to become their pastor.

Rev. Samuel Burn, late of Taunton, has accepted a call from the church at Stratford-on-Avon.

Rev. T. A. Williams, late of Uxbridge, has received a call to the pastorate of the Baptist church at La Salle, Illinois, U.S., and has entered upon his labours there.

Rev. Noah Heath, of Battersea, has accepted a call from the church and congregation at Windmill-street Chapel, Gravesend.

Rev. Wm. Smith, of Chilwell College, has accepted a unanimous invitation to the pastorate of the church at Allerton.

LLANDUDNO.—The Welsh Baptist Church have invited Mr. David Davies, of the North Wales Baptist College, to become their pastor.

BRADFORD-ON-AVON.—Rev. William Newell, after a pastorate of more than

twenty-three years at Zion Chapel, has accepted an invitation from the church and congregation at Fishponds. Mr. Newell's address is Richmond Villa, Downend, Bristol.

WHITTLESEY.—Rev. Thomas Watkinson, after nearly six years' labour, has resigned the pastorate of the church. Windmill-street, and is open to invitations. Address, Whittlesey, near Peterborough.

Rev. George Epps has resigned the pastorate of the churches at Garway and Orcop, Herefordshire. His present address is 22, Kingsmead-terrace, Bath.

LIVERPOOL.—Rev. Thomas Durant has resigned the pastorate of the church meeting in Everton-road Chapel, and is open to invitations. His address is 16, Canton-street, Liverpool.

MONMOUTH.—Rev. A. G. Thomas has resigned the pastorate of the church at Monmouth.

STONY STRATFORD.—Rev. J. D. Alford, of Birmingham, has accepted the invitation of the church to become their pastor.

PRESENTATIONS.

REV. J. H. PATTERSON, of Truro, has been presented with a purse of gold by the church and congregation to defray the expenses of his month's holiday. Since his settlement in January, 1872,

the number of members has increased one-half, and the ordinary income been doubled; while during the past twelve months between £500 and £600 has been expended in the erection of galleries, of which sum only about £100 remains to be obtained.

SALCOMBE, SOUTH DEVON.—Courtenay-park Chapel.—Anniversary services were held on July 14th and 21st. On Sunday two sermons were preached by the Rev. James Pugh, of Wood Green. The Tuesday following a large party partook of tea. In the evening a public meeting was held, when addresses were given by the Revs. Fredk. Pugh, the pastor; James Pugh, the pastor's brother; J. Stewart, T. Davis, and W. H. Maud. In the course of the evening Mr. T. Partridge, deacon, on behalf of the church and congregation, presented to the pastor a purse of sovereigns, as a token of esteem and affection after eight years' ministry. The meetings throughout were good, and gave cheering token of progress.

RECOGNITIONS.

REV. H. MARSDEN was publicly recognised on Monday, August 3, as pastor of the church at Stockwell-gate, Mansfield. Mr. J. S. Lacey presided, and addresses were delivered by Mr. Robinson, deacon; the new pastor; Rev. W. R. Stevenson, M.A.; and the Rev. T. Goadby, B.A., president of Chilwell College, Mr. Marsden's former pastor, who delivered the charge to the church. The chapel at Mansfield has recently been re-decorated, and otherwise much improved.

Rev. E. Mason, of the Pastors' College, was publicly recognised as pastor of the church at Attleborough, Norfolk, on the 13th of July. S. Colman, Esq., presided. Rev. J. S. Wyard delivered a charge to the pastor, and Rev. T. A. Wheeler addressed the church. Congratulatory addresses were given by the Revs. S. Pilling, W. Holdsworth, T. H. Sparham, and Z. Long, Esq. At the close a sum of money was presented to the new pastor as a token of esteem.

Mr. Hetherington was recognised, on

the 16th of July, as pastor of the church at Lowna-street, West Hartlepool. After tea in the Druids' Hall, a public meeting was held, presided over by J. Rennison, Esq. Rev. G. Rogers gave the charge, and Rev. J. Charter addressed the church.

Rev. J. Spanswick was recognised as pastor of Princes-street Church, Northampton, at services held on the 12th and 13th of July. Rev. J. T. Brown presided, and addresses were delivered by Mr. Warren, the senior deacon, and Revs. G. Rogers, Dr. Hillier, and J. Bradfield.

Rev. A. E. Seddon was recognised as pastor of the church at Kington, Herefordshire, on the 12th and 13th of July. Rev. Dr. Angus preached two discourses. Rev. Dr. Todd delivered the charge to the church.

Rev. Thomas Wheatley, late of Weston-super-Mare, was publicly welcomed as pastor of the church at Faringdon, Berks, on the 30th of July. J. Lewis, Esq., presided, and the speakers were Mr. Henry Williams, jun., deacon, and Revs. T. Wheatley, G. T. Edgley, L. S. Swaine, and A. Testro. The collection, including £5 from an anonymous donor, was presented to the new pastor.

NEW CHAPELS.

TREORKEY, RHONDDA VALLEY, GLAMORGANSHIRE.—The English Baptists in the above place opened their new and commodious chapel on Sunday and Monday, August 9 and 10, when the following ministers preached: Revs. N. Thomas, Wm. Morris, J. Horelly, Wm. Maurice, J. R. Williams, and J. W. Moirce. Friends will be glad to know the English Church in this town is rapidly increasing under the pastorate of the Rev. Daniel Davies, who has baptized sixty-seven during the last three years, and more than doubled the number of the hearers, under God's blessing.

It has been resolved to erect a new chapel at Witchford, near Ely. A gentleman belonging to the Countess of Huntingdon's Connexion has given a site, and at a preliminary meeting £60

was subscribed. The existing chapel is private property, and is in such a dilapidated condition as to be altogether unfit for Christian worship.

The church at Whitstable, in Kent, which was formed in 1870, has rented the place in which it has met for public worship of the trustees of the Wesleyan Chapel, but having now an opportunity of purchasing the building, have determined to do so at a cost of £500. The building, which will seat 300, and has a good schoolroom adjoining, was erected in 1857, at a cost of £1,100. The work of the Baptist church is purely missionary, and is carried on under the auspices of the British and Irish Home Mission. The local brethren are doing their best to raise the necessary funds, but owing to the almost destitute state of the place, in consequence of the failures in the oyster fisheries, they are compelled to look to friends at a distance for help. The case is warmly commended by Revs. Joseph Drew and J. F. Smythe, who speak highly of the devotion of the Rev. G. Stanley, the pastor of the Whitstable church.

OPENING OF A NEW CHAPEL AT SUBBITON, SURREY.—The congregation, after worshipping for some time past at the Good Templars' Hall, Surbiton-hill, has erected a handsome and commodious chapel in Langley-lane, capable of seating 400 persons. The ground was given by Mrs. Woodfall, whose residence adjoins. The building, which is of brick, is of pleasing elevation; the roof inside is open, the principal timbers only being shown. At the back are two vestries and a schoolroom. On Tuesday, the 14th of July, opening services were held. In the afternoon the Rev. C. H. Spurgeon drew a large congregation, so that many could not find room. This service was wholly conducted by Mr. Spurgeon, who, after a short dedicatory prayer, gave out a hymn. A portion of Scripture was then read and explained; and after another prayer and a hymn, Mr. Spurgeon commenced his sermon, having previously stated that he would make the service as short as possible, because of the intense heat. He took

for his text the declaration of the Apostle Paul: "By the grace of God I am what I am" (1 Cor. xv. 10); and founded upon it a powerful and eloquent discourse, in the course of which he said that it was always necessary at the opening of a new place of worship that the friends should have some idea of the doctrines to be preached in it. There were so many new things now-a-days that one seldom lived a month without hearing of some new sect or fashion in religion. He could assure them, however, that if those who were to occupy that pulpit were what he believed they would be, there would be very little novelty, and the old-fashioned Gospel would be preached. They did not believe there was anything new in the Gospel *but what was false*. He trusted the words of the text would be a declaration of faith both for the members and minister of that Church. It was one of the grandest declarations that ever came from human lips; and he would consider it, first, as a doctrinal statement; second, as a grateful acknowledgment; third, as a sweet encouragement; and last, as a suggestion for self-examination. In concluding his discourse the preacher made an appeal in aid of the building fund. He said: I want your help to-day in the matter of this new chapel. There has been little or nothing done yet by friends towards paying for the building. This place will cost with the school-room and everything, about £1,600. The ground has been given by our dear friend, Mrs. Woodfall, whom may God bless. Of the £1,600 the Baptist Association gives £1,000; and there have been contributions to the extent of about £40. There will be £560 therefore wanted. Towards that there is a brother here who will give £20, and another who will give £10; and I shall be glad to give £100. I hope we shall to-day reduce the debt that remains to £400; and if we do I have no doubt that the friends who gather here will be able to bear that small burden. I see a good many friends here and I hope they have brought their purses with them. As pickpockets generally come on these

occasions, I hope the friends will put their money on the plates to make sure that it is not lost. After the service about 160 persons sat down to tea in the new schoolroom, which was decorated with flags and banners. The tables were tastefully ornamented with flowers. After tea the chapel again quickly filled for the evening service. The Rev. W. G. Lewis preached from Acts xii. 24. The collections after both services amounted to £207 14s., including the noble gift of £100 from Mr. Spurgeon. Thus closed the day which saw the successful commencement of this new cause in a permanent building. The minister who will at present officiate is Mr. Dunn, from Mr. Spurgeon's College.

OPENING OF THE NEW CHAPEL AT FOLKESTONE. — Most interesting services were held on Tuesday, the 4th of August, in connection with the opening of the new chapel here. The chapel, which will seat 800 persons, is a very handsome edifice, with convenient vestries and a spacious schoolroom on the basement. The services commenced with a prayer-meeting at seven o'clock, a.m., the pastor, Mr. Sampson, presiding. At eleven o'clock the Rev. J. G. Rogers, B.A., preached from Luke xxiv. 47. A large number of friends sat down to dinner provided in the schoolroom. After dinner the pastor presided, and several friends gave short addresses. After tea, to which about 350 persons sat down, a public meeting was held in the chapel, under the presidency of J. Olney, Esq. Prayer having been offered by the Rev. S. Green, Mr. Sampson gave a short financial statement. He estimated that with architects' fees, extras, and furnishing seats for schoolrooms, &c., they would need £4,700. Up to the previous evening they had received in money or promises £2,518. This did not include money paid for ground and expenses incurred during the progress of the building. Adding these sums, the amount already collected was upwards of £3,000. He was greatly encouraged by the services of the day. The collections and cards that had been

paid in already amounted to £370. The Chairman then gave a most suitable address, and presented £20 to the building fund. After a few words from the Rev. A. Walmer, Mr. W. Olney gave a most stirring address, and called upon the people to raise at least £700 for the day. Having contributed himself £30, Mr. John Olney promised £20 more, and Mr. William Olney £10 if the amount was made up. Slips of paper were then handed round, and the result was that in a few minutes Mr. Sampson was able to announce that what he could not have believed possible had been done, and they might be assured that the debt on the chapel would not exceed £1,500. Besides the payment of promises, the day's proceedings had added to the building fund no less than £710. After addresses from Revs. W. Barker and B. C. Etheridge the meeting closed. A large number sat down to supper afterwards in the schoolroom, when Revs. S. Green and J. Drew spoke. On Wednesday evening Mr. Sampson had the pleasure of baptizing fourteen candidates, and on the following Sunday the Rev. D. Jones, B.A., of Brixton, formerly pastor of the church, preached both morning and evening.

MISCELLANEOUS.

LUMB, LANCASHIRE. — The Sunday-school sermons were preached on the 14th of June. In the morning the Rev. J. Hargreaves delivered an address to teachers, scholars, and parents. In the afternoon and evening the Rev. E. Parker preached to crowded congregations. The collections amounted to the sum of £82 18s.

The memorial stone of new school and class-room in connection with Carey Chapel, Reading, have been laid by Dr. Barnardo, of London. Addresses were delivered by Dr. Barnardo, and the Revs. T. C. Page, W. Anderson, and O. M. Longhurst, the pastor. A large company sat down to tea in a tent opposite the chapel, after which Dr. Barnardo gave an account of his work among the destitute children of London.

In the evening Dr. Barnardo conducted a service in Carey Chapel. The total cost of the new rooms will be about £900, towards which nearly £600 have been contributed. The Rev. C. H. Spurgeon has promised to preach on the occasion of opening the school.

Services in celebration of the jubilee of the church at Montacute, Somerset, were held on Sunday, the 2nd of August, when Rev. J. B. Burt, of Beulieu, Hants, one of the original members of the church, preached two sermons. On the following Tuesday Rev. J. P. Tetley preached, and there was a tea-meeting, attended by more than two hundred, held on the lawn of the minister's house. Mrs. Hardin, the pastor's wife, commenced the work of clearing the ground for the proposed new school rooms, which are to be built at a cost of £400. A minister's house and a site for the new chapel have been purchased at a cost of £600.

KILBURN, LONDON.—A bazaar of useful and fancy goods was opened on July 22nd, at three o'clock, by Rev. Dr. Angus. The stalls, four in number, were neatly arranged round the school-room; and Dr. Angus, in his address, referred to the origin of the church, in the pastor's (Rev. T. Hall) own house, the difficulties through which it had passed, and the success which had attended the effort. The two days' sales, we believe, will realise nearly £40.

EPHING GREEN.—The anniversary of Union Chapel was celebrated on July 30. Sermons were preached morning and afternoon by Rev. J. T. Briscoe, and W. H. Vivian. In the evening a public meeting was held, under the presidency of the pastor, when addresses were delivered by the Revs. J. Billington, W. Doring, J. Lawrence, and other friends. A large number sat down to dinner and tea.

CAMBERWELL.—The Orchard-row Mission, in connection with Cottage-green Chapel, has just commemorated its sixth anniversary. On Wednesday, August 12th, in the afternoon, friends met for tea; in the evening a public meeting was held, presided over by the Rev. James Sears, and the Revs. W.

Alderson, S. G. Gathercote, and others took part in the meeting. The report showed that the past year had been one of much prosperity, and the friends commence another year in a hopeful spirit.

HARLOW (POTTER-STREET CHAPEL).—The anniversary of the Sunday-schools were celebrated on July 19 and 20. On the Sabbath sermons were preached by the Revs. H. A. Fletcher and James Billington, who conducted a special service in the afternoon for the children. On the Monday the scholars and friends were conveyed in waggons to Ryo Hill, Mr. Daniel Judd having again placed his house and grounds at the service of the friends. The expenses of the treat were defrayed by friends interested in the cause.

The first treat given to the scholars of Ramsden-road Chapel, Balham, on the 3rd of August, was a gathering of more than ordinary interest. It took place in Bedford-hill Park, Tooting, the use of which was granted by Mrs. Brand, widow of the late Harvey Brand, Esq. The school was only commenced on the first Sunday in April, and now there are 250 children on the books. Some 429 friends took tea along with the scholars, the entire number supplied being 659. The superintendent is Mr. James Parker, of Belmont House.

A "PARENTS' PRAYER UNION" has been formed for the purpose of arranging for parents' prayer-meetings, the delivery of sermons and addresses to parents, and the issue of books and tracts on parental duties. Mr. J. Groom, of 31, Heath-street, Hampstead, is acting as hon. secretary.

In reference to the Autumnal Session of the Baptist Union, to be held at Newcastle, we may state that ministers and deacons wishing their churches to be represented, or themselves to be present at the meetings, will do well to bear in mind the provision of the new Constitution respecting payment of subscriptions and appointment of delegates. Subscriptions not yet paid, and names of delegates now first appointed, should be sent early to the acting secretary, the Rev. J. H. Millard, B.A.,

Huntingdon. The same remark applies to those who wish for personal membership.

THE COLLEGE, HAVERFORDWEST.—The annual meetings of the college took place on Tuesday and Wednesday, the 4th and 5th of August. The English sermon was preached by the Rev. Alfred Tilly, of Cardiff, and the Welsh sermon by the Rev. W. Thomas, Liverpool; both services were well attended. On Tuesday morning the committee meeting was held, when out of several applicants four were accepted to fill the vacancies left by four students who have settled as pastors during the year, viz., Mr. James Johns, at Bethlehem and Salem, Pembrokeshire; Mr. T. Jenkins, at Pentyrch, Glam.; Mr. W. Harries, at Marloes and Sandyhaven, Pem., and Mr. E. Evans, at Holywell, Flint. On Wednesday morning the annual meeting of members took place, when a cheering report was read. The conduct and progress of the students (twenty-one in number) have been very satisfactory, and the result of the examinations gratifying. There is a balance of £125 in the treasurer's hands on the current account, and the debt on the building fund has been considerably diminished during the year, and now only amounts to £170. The committee hope to be able this year to complete some repairs urgently needed on the college buildings, and to clear off the remainder of the debt. The Rev. G. H. Rouse, M.A., LL.B., formerly classical tutor, having finally decided to continue his labours in India, the committee greatly regret the loss of his services to the college, but yet they believe that he has been called of God to the important post which he now occupies, and wish him much success in it. The Rev. Wm. Edwards, B.A., who has during the past eighteen months fulfilled the duties of the office with ability and assiduity, was unanimously appointed to the tutorship. The state of the college at the present time, both with regard to the internal working and its finances, is considered very satisfactory.

YORKSHIRE ASSOCIATION.—The quarterly conference of the Yorkshire

Association (Leeds district) was held on Tuesday, Aug. 11, at Chapel Fold, near Dewsbury, and was attended by ministers and delegates from the various churches of the district. After devotional exercises, the business meeting commenced at half-past two, under the presidency of the Rev. Wm. Turner. Amongst other business, encouraging reports were received from new stations, in which extension work is being carried on, at Normanton and Holbeck. Deep regret was expressed by the conference at the death of the Rev. Shem Davies, of Hunslet, Leeds, whose sudden decease was regarded as a heavy loss to the church of which he was pastor, and the brotherhood to which he had so recently been welcomed. After tea the members of the conference took part in a public recognition service in connection with the settlement of the Rev. J. Hillman as pastor of the Chapel Fold Church. Addresses were delivered by the Rev. W. Best, B.A., on "The position of the denomination;" by the Rev. J. Haslam, on "The Church's relation to the school;" by the Rev. J. Parker, on "Conditions of Church prosperity;" and by the Rev. W. T. Adey, district sec., on "Pastoral encouragement." The evening meeting was presided over by Mr. J. Brooke, of Huddersfield, who spoke upon the importance of denomination extension in the important towns of Batley, Dewsbury, Morley, Heckmondwike, and neighbourhood, and urged the friends of the Chapel Fold communion to be earnest and united in the endeavour to influence the district, the centre of which they occupied. The next quarterly conference will be held at Wakefield.

BAPTISMS.

Barking, Essex.—July 20, Four, by W. G. Tomkins.

Blackburn.—August 2, Eight, by Mr. Douglas.

Brabourne.—July 26, Two, by J. W. Comfort.

Bradford.—August 2, at Ripley-street Chapel, Four, by George Edmondson.

Bramley, Leeds.—August 2, One, by A. Ashworth.

Broughton, Hants.—July 29, Four, by John Green.

Bugbrook, Northamptonshire.—August 2, One, by W. H. Payne.

Camrose.—June 26, Nine, by Mr. J. John.

Chenies.—August 2, Two, by J. Palmer.

Chester.—August 9, at Pepper-street Chapel, Five, by W. Durban.

Clobham, Surrey.—June 28, at Borough-hill Chapel, Five, by Mr. Forder.

Cloughfold, Lancashire.—July 29, Nine, by A. J. Parry.

Coatbridge, Scotland.—July 7, Two; 24, One, by J. M. Hewson, in the chapel, Airdrie, kindly lent.

Coleford.—July 26, Seven, by W. H. Tetley.

Congleton.—August 13, Three, by James Walker.

Coventry.—July 31, at Cow-lane Chapel, Five, by W. J. Henderson.

Dowlais.—July 19, at Beulah Chapel, Three, by J. Williams.

Dublin.—July 26, at Abbey-street, Two, by D. E. Evans.

Ebbw Vale.—July 8, at Zion Chapel, Five, by W. Davies.

Enfield.—July 26, Three, by George W. White.

Evias Harold.—June 7, Two, by T. L. Davies.

Ferndale.—July 5, at Ystrad Rhondda, Two, by L. Lewis.

Fortrose, Scotland.—August 9, One, in the sea (the pastor's eldest daughter), by H. Dunn.

Franksbridge, Radnorshire.—July 26, One; August 16, One, by Ed. Bebb.

Frome, Badcock-lane.—July 19, Eight, by William Burton.

Galashiels.—August 2, One, by A. Thomson.

Güden Croft, Norwich.—July 29, Six, by J. Jackson.

Glasbury.—August 2, Two, in the Wye, by D. Howell.

Glasgow.—August 9, at North Frederick-street, Three, by John W. Ashworth.

Grantham.—July 15, Two, by G. B. Bowler.

Lancaster.—July 21, Four, by J. Baxandall.

Landport, Portsmouth.—July 29, at Lake-road Chapel, Four, by T. W. Medhurst.

Leeds.—July 27, at Wintown-street Chapel, Six, by Robert Silby; July 30, at South-parade Chapel, Eight, by W. T. Adey.

Lumb, Lancashire.—July 5, Two, by D. George.

Maesbyrian.—July 12, Two, by G. H. Llewellyn.

Maldon, Essex.—July 19, Three, by H. Charlton.

Metropolitan District:—

Clapham Common.—July 26, Three, by R. Wabb.

Dalston Junction.—July 19, Six, by Alex-ander Carson, M.A.

East London Tabernacle.—July 30, Six, by A. G. Brown.

Lower Norwood.—July 19, Three, by G. Pung, of Gipsy-road Tabernacle.

Metropolitan Tabernacle.—July 27, Ten; July 30th, Twenty-two, by V. J. Charlesworth.

Old Kent-road.—July 27, at Alfred-place Chapel, Four, by J. Jarvis.

Edgeware-road.—May 28th, at Trinity Chapel, John-street, Nine; July 2, Three; July 30, Four, by J. O. Fellowes.

Millwood.—August 3, One, by H. Briggs.

Millwood, Tedmorden.—July 30, One; August 3, One, by H. Briggs.

Minchinhampton.—July 30, Six, by H. A. James.

Neath, Glamorganshire.—July 12, Two, by F. A. Mills.

Ogden, Lancashire.—August 9, Two, by A. E. Greening.

Oswaldtwistle.—July 26, One, by J. Naylor.

Portslade.—July 30, One, by M. H. Wimsor.

Preston.—July 1, Three, by Edward Walters.

Reading.—August 9, Four, at Carey Chapel, by Caleb M. Longhurst.

Red Hill, Surrey.—July 26, at London-road, Three, by W. Usher.

Rhydyspence, Hay.—July —, Two, by J. Cole.

Risca.—August 2, at the English Chapel, Two, by Thos. Thomas.

Rochdale.—July 26, at Drake-street Chapel, Three, by James Evans.

Ryde, I. W.—July 16, Four, at Park-road Chapel; August 13, Four, by John Harrison.

Shoreham, Sussex.—July 26, Two, by Joseph W. Harraid.

Shrewsbury.—July 26, at Wylecop Chapel, Four, by W. Sachwell.

Southampton.—July 26, at Carlton Chapel, Five, by E. Osborne.

Stradbroke, Suffolk.—July 26, Three, by Geo. Cobb.

Swindon, Wilts.—July 29, Seven, by G. T. Edgley.

Torquay.—August 2, at Upton Vale, Fifteen, by E. Edwards.

Trowbridge.—July 29, at Back-street Chapel, Eleven, by William Barnes.

Truro.—July —, Six, by James H. Patterson.

Waltham Abbey, Essex.—July 23, at Paradise-row Chapel, Five, by R. Williamson.

West Drayton.—August 5, the pastor's wife and three others, by A. Gliddon, F.L.D.

West Hartlepool.—July 22, at the Lower-street Church, One, by W. Hetherington.

Wilburton.—August 2, Four, in the River Ouse, by J. Stocker.

Woodstock.—July 26, Three, by Levi Palmer

Worcester.—July 29, Eleven, by T. G. Windill.

York.—July 26, Six; July 23, Six, by F. B. Meyer, B.A.

RECENT DEATHS.

RISELY, BEDS.—Died, on Saturday morning, July 11th, Mrs. Priscilla Knight, relict of the Rev. James Knight, late Baptist minister, Little Staughton, in her 87th year. When ten years of age she lost an affectionate mother, and was sent to a boarding school. She became much exercised about her spiritual state; was baptised and joined the Baptist Church at Ilford in her seventeenth year. In 1810, on the 12th of July, she was married to Mr. Joseph Swannell, farmer at Radwell, and became a member at Harrod. When bereaved of her husband she was left with five children, and suffered the loss of a large property. After this she was married to Mr. Knight, who died December 6, 1837. At the same time she was suddenly bereaved of her eldest daughter, and since of two daughters and her son.

She went to live at the Widows' Retreat at Hackney, December 24, 1845. In August, 1870, she sailed for Toronto, British America, to live with one of her daughters, who, dying, she was obliged to return to the house of her only daughter, Mrs. Thomas Woodruff, Lodge Farm, Risely. Much of her long life was actively devoted to the service of Christ, in which she found much happiness. Her life was one of great trials, but of great mercies. During the last years her faculties became much impaired, but amidst failing memory she retained a happy sense of the Saviour's love, and a longing for heaven. Her death was somewhat sudden: for a few hours she suffered much, and then peacefully departed to be with Christ, which is far better. She was buried in the graveyard of the Baptist Chapel, Risely, on Tuesday, the 14th of July. The Rev. W. Abbott, of Blunham, conducted the service, and also preached the funeral sermon from Rev. xiv. 13.

ANN ELIZABETH BRAY.—This devoted member of the Baptist Church, Mint-lane, Lincoln, "fell on sleep" in the house of her brother-in-law, Mr. William Bausor, Cornhill, Lincoln, after a severe illness, on Friday, 17th July, in the fifty-second year of her age. From her earliest days she was the subject of strong religious impressions, and in her thirteenth year she made a public profession of her faith, along with her mother, an elder sister, and brother, the Rev. John Bray of Washington, U.S. From her youthful appearance some exception was taken to this step, and she was told "she was but a child," to which the ingenuous reply was "But I am a child of God," and this beginning of her confidence she maintained steadfastly until the end. Her humility and retiring disposition in some degree interfered with the display of her great natural powers, and obscured the virtues of her character even from her friends, but few have surpassed her in consecration to the service of her Lord, and zeal for His honour. Remarkable for self-denial, she was a pattern to believers, and, while faithful in her dealings with others, she behaved herself with so much wisdom and tenderness as to give no offence. Miss Bray never married, but to her parents, relations, and friends she abounded in all those offices of love and sympathy which only female kindness can render. In the work of the church she took an active part in all that related to its spiritual life and progress, and as a teacher in the Sunday-school she laboured with great success for the conversion of her scholars. In addition to the ordinary work of the class she kept a record of the careers of all who passed through it, with a special note of every case of interest; and of the various times of refreshing with which the class was favoured. In her private journals were also recorded her fervent prayers for the Divine blessing. Having a pleasing style, she wrote a great number of letters to young persons under religious impressions, or whom she desired to see under them, and these were often made the

means of enlightenment and comfort. Previous to her illness she formed the design of composing a letter for publication to be addressed to all those, now scattered through many lands, with whom she had formerly communicated, but the prostration of energy which accompanied her final sickness prevented this design being carried out, except in so far as the present notice may supply its place. After her death it was discovered that she had destroyed a great number of journals containing prayers, meditations, poems, and thoughts upon religious subjects, which, if we may judge of their force and originality from the few fragments that have escaped destruction, must have been of very great value, and would have formed a lasting memorial of her excellence. Her last hours were spent in an unusually painful struggle, during which her fortitude enabled her to triumph over the last enemy. Her body was laid in the family grave at the Cemetery, Lincoln, on July 22nd, in the presence of a great number of her former scholars and friends, the Rev. W. K. Armstrong, formerly pastor of the church, con-

ducting the service. On the evening of Wednesday, July 23rd, the event was improved to a large congregation in Mint-lane Chapel, in a discourse upon John iii. 14—17, a portion selected by Miss Bray as containing the views of Gospel truth she had delighted to teach. After a brief exposition Mr. Armstrong read a number of extracts from Miss Bray's papers, which were listened to with profound interest, and thus was closed the public testimony of a woman who, like "the beloved Persis, laboured much in the Lord."

BRISTOL.—We regret to have to record the death of the wife of the Rev. Walter J. Mayers, who has just accepted a pastorate at Bristol. Mrs. Mayers left London in health and good spirits, was suddenly prostrated with bronchitis and congestion of the lungs, and fell asleep in Jesus. Mr. Mayers, who was busy in London arranging for the removal of his goods to Bristol when the news of the attack reached him, was able to reach his wife's side only just in time to take a last farewell. Two children are left to deplore with the father the sudden loss of her they loved so well.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from July 20th to August 19th, 1874.

£ s. d.			£ s. d.			£ s. d.					
Mr. R. Ryman ...	5	0	0	Mr. W. Brass ...	100	0	0	Mr. Willm. Sims ...	5	0	0
Per Rev. W. J. Mayers	0	9	0	Mr. James Scott ...	5	0	0	G. P. ...	0	10	0
B. W. Folkestone ...	0	10	0	A. Friend, per Rev.				W. McArthur, Esq.,			
H. G. ...	5	0	0	E. T. Gibson...	0	10	0	M.P. ...	100	0	0
Mrs. Sims ...	5	0	0	Collected by Miss				Mr. H. Pledge ...	1	5	0
Mr. M. Savage ...	1	0	0	Jephth ...	1	5	0	Mr. T. Banson ...	1	1	0
Mrs. Jamieson...	1	0	0	Miss O. Leary ...	0	5	0	Weekly Offerings at			
General Dalzell ...	10	0	0	T. R. V. ...	5	0	0	Metropolitan Ta-			
Dr. Bellby ...	3	0	0	Portugal ...	1	0	0	bernacle: July 25	16	14	2
Mr. W. Sims ...	5	0	0	Mr. J. Shirley ...	0	5	0	" " Aug.	2	33	4
Battersea Chapel, per				Incognito ...	0	2	6	" " "	9	32	2
Mr. Davis ...	1	0	0	Mr. N. Blair ...	1	0	0	" " "	16	32	2
Firman ...	0	1	6	Mr. Price ...	1	0	0				
Mr. J. Evered ...	1	0	0	Mrs. Lewis ...	1	1	0				

£376 17 8

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

THE SAVIOUR'S CHARITY.*

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

"Jesus answered and said unto him, What wilt thou that I shall do unto thee?"—MARK X. 51.

THE story of this miracle is wonderfully attractive. It has always been a favourite theme with preachers. From the days of the apostles and the fathers of the Church they have delighted to dwell upon any single item of it as it is described by the three evangelists who record it. We have already touched upon the most important points in our running commentary on the chapter; let us, therefore, now confine our attention to the question which Jesus asked of the blind man—"What wilt thou that I shall do unto thee?" He asks the same question at this good hour; He asks it of blind men, and, methinks, He asks it of purblind men too. There be some of us whose eyes are opened, but whose vision is obscure; we cannot see far off. Our blessed Lord and Master says to us, as well as to the blind ones—"What wilt thou that I shall do unto thee?"

Let us consider this question attentively, first on our Saviour's part—the disposition it shows, and then *on our own part*—the appeal to which we should respond.

I. THE QUESTION, AS PUT BY OUR SAVIOUR, is expressive of much tenderness. There is a beautiful delicacy in its manner. The absence of any distinct allusion to the privation the poor man suffered from is kind. I have noticed, in many cases, that to afflicted persons any allusion to their infirmities is very distasteful. You could hardly do anything that would be more ungracious to a blind person than to be perpetually reminding him of his blindness, or to a person who was lame than constantly referring to his misfortune. Such people are hopeful that, bearing the evil patiently themselves, it will not be detected by others, and they are anxious to avoid the pity which is grievous when it becomes obtrusive. Now, our Saviour did not say to this man—"Alas! poor creature, what a sad state you are in!" There was not a word concerning the man's blindness to wound his sensibility. He was a beggar, to boot, and his dependence on alms for his subsistence would be of itself humiliating enough without referring to that poverty which, if keenly felt, is apt to crush a man's spirit, and shear him of self-respect. But there is not a word about poverty here. Christ did not say—"How long hast thou been sitting by the wayside begging? How much hast thou obtained of the cold hand of charity during the last few days?" You would not know that the man was a beggar and blind by the question which the Saviour addressed to him. "What wilt thou that I shall do unto thee?"—might have been spoken to a prince or to a king as gracefully as it was spoken to the poor blind beggar of Jericho. I do not know whether you see much to admire and appreciate in this tenderness. Methinks it wants a man of fine feeling and generous sympathy to fully estimate it. Very characteristic was it of the way in which Christ deals with souls, as other instances show. The parable of the prodigal son is a

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correct picture of our Heavenly Father's dealings with his returning sons. In that parable we are told of the youth's nakedness, and poverty, and hunger, and so on, but the Father never mentions any one of these things, but he fell upon his son's unwashed neck, and kissed his yet filthy face, and received him to his arms all ragged as he still was. To any one else he would have been a loathsome object, and yet to his father's heart he was still lovely, for he was his own dear child. He perceived the jewel though it was lying on a dunghill. He did not say, "My dear son, how sad a thing it is that thou shouldst have left my roof! How couldst thou be so foolish as to spend thy living with harlots? Alas! my dear son, to what a degradation hast thou been brought in feeding swine." No, there must be no sort of allusion at all to the plight in which the prodigal youth returned. He was owned and welcomed just as he was, in his sinnership. Neither does the Gospel of Jesus Christ come to you with taunts and upbraidings, continually reminding you of your sin. That is the work of the law. The law is like a sharp needle. It must go through the fabric, and draw after it the silver thread of the Gospel; but the Gospel's message is not so much about your sin as it is about the remedy for it, and when it comes to deal with your sin it deals less with it as a crime than as a disease. It looks upon it as an affliction. It takes the most merciful view that is possible, and how little does it say to you even of disease? It gives you many invitations—"Ho, every one that thirsteth." Nothing about sin there. "Come unto me, all ye who labour and are heavy laden;" nothing about sin there. You remember that hymn of Rowland Hill's, which says—

"Come filthy, come naked, come just as you are?"

But I am not quite certain that that is precisely the style of the Gospel invitation, for that seems to say, "Come unto me, all ye who will; whosoever will, let him come and drink of the water of life freely." There is as little allusion made by the Gospel itself to the sin of the sinner as possible. Of course the sinner must be called a sinner, and the Gospel never says, "Peace, peace," where there is no peace; at the same time it does not expose the disease without prescribing the remedy. The Gospel does not appeal to us so much in tones of thunder to acquaint us with our peril as it admonishes us to fly without delay to a place of safety. The Gospel does not speak from Sinai, but from Calvary. From Sinai you hear the voice of rigid justice; from Calvary you hear the voice of tender mercy and gracious pardon. There is something, I think, then, in this omission of the Saviour's which has a blessed tenderness in it. Do we ask, "Why such tenderness to the sinner?" The reply is, "Because he is one who needs to be tenderly dealt with." It has been said that the good surgeon should have a lion's heart and a lady's hand. He should have the courage to do anything that is of vital moment to the physical frame, be it to set a joint, to amputate a limb, or to uncover a sensitive nerve, yet he should have the utmost delicacy of touch, and the tenderest of hearts in performing an operation that involves pain to the patient. To have his bones set with downy fingers is the injured man's desire. The awakened conscience is extremely sensitive. The law has been using its cat-o'-ten-tails upon the sinner's back until it has been furrowed with deep gashes. "The whole head is sick, and the whole heart faint; from the sole of the foot

even unto the head, there is no soundness in it, but wounds, and bruises, and putrefying sores." Such a man needs to be gently handled. The Physician of souls knows this; the Saviour of sinners acts thus. Not a harsh word is spoken, but grace is poured out from His lips; not threatening, terror, rebuke, but grace, and peace, and love. I do revel in this thought; commonplace it may be, but practical and precious it certainly is. What instruction it affords us! how it teaches us wisely to deal with the tender conscience! Like the Saviour Himself, we ought to minister to those who feel their need of help and healing very lovingly and gently, lest we break the bruised reed, or quench the smoking flax. The hypocrite and self-righteous need have no tenderness shown towards them. Caresses would but nourish their conceit. The Saviour addresses them with scathing threats: "Woe unto you, Scribes, Pharisees, hypocrites!" What indignant epithets does He use! with what utter contempt does He assail them, calling them "fools, and blind," "serpents, and a generation of vipers!" yea, "whitewashed sepulchres," and I know not what besides. But when He comes to deal with the shorn lambs, how tenderly He carries them in His bosom! how gently He addresses those whose broken hearts need gentleness! Let us do the same. Let us try to bring out the sweets of the promise. Let us seek to break the promise into small pieces, that it may give them the meaning and sense, so that they can understand it. Let us pray that the Holy Ghost, the Comforter, would effectually make us the instruments of comforting every soul that is depressed and disconsolate.

Not less remarkable is *the wisdom of the Saviour*. You notice the question—"What wilt thou that I shall do unto thee?" It is a rule with Christ never to do for us what we can do for ourselves. He did not tell the man that he was blind, because the man knew that himself. He did not undertake to do the work of conscience. In vain you look to Jesus Christ or to the Holy Spirit to do that for a man which it behoves the man to do for himself. This poor fellow could tell that he was blind, hence our Lord asked him a question which set his own mind to work. Now, dear friend, if thou art desirous of being saved, Christ asks thee, "What wilt thou that I should do unto thee?" Your own conscience, if it be at all enlightened, will tell you that you have many sins that need to be forgiven. Why should Christ tell you that? The inward monitor, when fully awakened, knows that there is much sin that you have committed which requires absolution, and much sin cleaving to your nature from which you require to be cleansed. You have much depravity to overcome. Your conscience tells you so. Christ does not come to you in the Gospel and tell you this. He does not accuse you or excuse you in this way. With all mildness and gentleness, he puts the question thus:—"What wilt thou that I shall do unto thee?"—as if to make the blind man really think of the darkness in which he had lived so long, of the scales that were over his eyes, and the disease that affected his optic nerve. It was well to make him think of all this, that his conscience should be naturally and thoroughly exercised. It seems to me to have been a salutary lesson, without which he would never have felt the gratitude that the gift of sight should inspire. Full many a mercy we receive, and inadequately appreciate, because we have never known the lack of it. People who have never been sick in their lives, are not so grateful for health as those who are restored after a long illness, or those who have

often been cast upon a bed of languishing. Those who have never known the pinch of poverty are seldom so grateful as they ought to be for food and raiment. While this man could see nothing without, he could discern a great deal with his inward consciousness. His privation would suggest such manifold disadvantages, that when he got the light, he would be sure to bless Christ for it. With the power of vision, once more to gaze upon the outward world, he would have a song in his mouth as well as light in his eyes. It was wise in Christ thus to exercise his conscience that he might evoke his gratitude.

By means of this question Christ was giving the man lessons in prayer. A schoolboy is encouraged by his master to apply to him if he finds any difficulty in his exercises that he cannot grapple with. Suppose it is the translation of a sentence from Latin into English. When he asks help, does the master at once take the matter out of his hands and do it for him? Certainly not. He says, Where is your difficulty; is it the meaning of that noun, or the construction of that verb, or what is it that perplexes you? Put your finger on the point that distresses you, and I will give you the assistance you require. When the blind man said, "Thou Son of David have mercy on me," his request was valid but vague. He craved mercy, but what particular mercy was he in want of? He had need to learn the sacred art of pleading. The most advanced Christian has need still to pray, "Lord, teach us how to pray." I have noticed that though the disciples often heard Christ preach, they never said, "Lord, teach us how to preach;" but when they heard Him pray—you recollect the passage—"As He was praying in a certain place, the disciples said to him, Lord, teach us how to pray." They were so astonished with such praying as the Saviour's, that though perhaps they thought that they might emulate His preaching, His praying seemed too masterly, too infinitely above them, and they could not help exclaiming,—“Oh God, show us how to pray like that.” They felt that the majesty of His prayer was a great thing if they could but attain unto it. They desired to be taught how to pray. This is what Christ was doing with this man; He was teaching him how to pray. He did not at once open his eyes, but encouraged him to ask what he would should be done unto him. When the child first begins to walk, it runs, eager to catch hold of something. The mother gets a little farther back, and a little farther, and the child goes tottering onwards to reach what it desires, and so it learns to walk. So is it with the mercy of God; He holds it out a little farther, and yet a little farther, that the soul may pray yet more. It was wisdom on the part of Christ, then, for this reason to propound the question. And oh, what marvellous generosity this question implies! The Saviour's liberality knows no bound. "What wilt thou that I shall do unto thee?" If the Messrs. Rothschild, or some other eminent capitalists were to place in one's hand a book of blank cheques, and say, "There, draw what you like," it would be a liberality unheard of. To whatever extent a man may be willing to benefit his fellow-man, there must be a limit; but when Jesus says, "What wilt thou that I shall do unto thee?" there is no limit to His resources, or His readiness to bestow. The will of the person of whom the question is asked may limit the petition; but as the Saviour put it, He gave, as it were, a sort of challenge to the poor beggar to ask whatever he liked. Now, brethren, this is much the way the

Saviour deals with all His people. "What wilt thou that I should do unto thee?" Whatever thy desire may be, He will hear thee and attend to it. I say not that He will grant it to thee if it be not for thy profit; but He would have thee tell Him what it is thou art desirous to ask. We have a specimen in this chapter of this kind of limitation, when James and John asked for something which our Lord thought it would do them no good to have. Nevertheless, if it be truly for your benefit and for His glory, you shall have it, ask what you will. You are not to dictate, but you may importune. You are not omniscient, therefore your will can never be wiser than His; but you are God's child, and therefore your desire shall be very prevalent with Him. "Ask what thou wilt, and it shall be done unto thee." Take this Book; the promises in it are exceeding great and inestimably precious, so great, that no man need ever complain that they are not large enough for him to stretch himself upon them. There are promises of God in this book, the bottom of which no man can ever touch; streams of mercy which flow on with such a volume of grace, that it is impossible they should ever be exhausted. Even though we should be like that mighty one who drinks up Jordan at a draught, yet should we never exhaust the mighty promises of God. I wish we could really feel how freely Christ gives. When we consider that He spared not His own self, but gave up His whole heart, and emptied out His whole soul unto death for us, we can well understand that having given Himself for us, He will also freely give us all things.

Thus much have I spoken concerning the question of our text as it interprets the good-will of Christ; *let us now turn it over again as it appeals to ourselves.* What do you think it ought to say to us? Or what should we say in response to it? It strikes me that as it shows Christ's tenderness, so, on our part, it ought to prompt a corresponding tenderness. Horrible is the state of that man's mind who can presume upon Christ's tenderness, and yet love sin. I have heard some preach the doctrine that God sees no sin in Jacob, neither iniquity in Israel in such a way as to make you feel that they could not see any sin in the people of Jehovah's choice. But I would like to feel that His great forbearance excited my scrupulousness. Does the Lord say that He can see no sin; then I will see it all the more. Does He say of His exquisite tenderness,—“Thou art all fair, my love; there is no spot in thee,”—shall I therefore treat sin as though it were nothing, trifle with it, and call it a nonentity? Oh no; I will weep because of the tenderness of Him who knows all about me; and though He is too gracious to throw my sin in my teeth, yet I will take care to bemoan it myself. God forgives me, and for that reason I cannot forgive myself. God casts my sin behind His back, therefore I have it continually before my face. Such love as His makes me appear the more black, the more detestable in my own eyes. If I had a friend who knew that I had some besetting sin, some grievous infirmity, and if that dear friend, out of the tenderness of his heart for me, never mentioned it to me, though it had aggrieved him much, should I therefore treat it with levity? Suppose I had injured him in business, and caused him much sorrow, and yet he never mentioned it, do you think I should forget it for that reason? Or had I been the instrument of his losing some dear relative, and yet he never said a word to me about it, never upbraided me, never looked as if he felt that I had wronged him, never even hinted in a side way that I was

the cause of his pain,—well; I hope I speak honestly when I say that his kind reticence would wound and cut me to the heart more than if he spoke bitterly to me. If you, as a servant, have committed a fault, and your master never says a word by way of blame, I am sure you will feel the more sorry rather than the less concerned for the wrong you have done. If a man comes to me in a rage, and calls me ill names, I consider then that whatsoever my fault may be, he has taken his revenge, and I am not bound to humble myself; but when he says, "Ah well, I will say nothing about it," or when he passes it over in silence, and is as quiet and tender to me as if I had never done him an injury, why then, I must chastise myself, even if he will not chastise me; I must blame myself, since he will not blame me. Dear Christian friends, let us cultivate a holy sensibility. There is what is called the sensitive plant, which turns up its leaves when it is touched. Let us be like that plant. If Christ has been tender to us, let us also be tender.

Did we not also say that Christ exhibits wisdom in the question which he put to this blind man? Let us ever seek to acquire wisdom. The text suggests the idea of studying. "What wilt thou that I should do unto thee?" How few students amongst us are studious to do the will of the Lord! They may take to studying Ezekiel, and Daniel, and the Revelation, and they get a blessing out of those three books, but I wish they would *do* a little more for the Master than they are ordinarily wont. Some people are so busy studying the stars that they have no time to trim the lamps here below, and yet methinks the stars would shine as brightly without their study, whereas the lamps below might give clearer light if only they gave them a careful trimming. But while this is the fault of some, the fault of others is that they are all for sowing, but they scatter seed out of an empty basket; they are all for working, but their tools are out of order; they would go a-fishing, but they forgot to mend their nets. It were well if some who are teachers were but learners. Martha worked for Christ, and Mary learned of Christ. A holy mixture of these employments would be profitable. Would we have Martha and Mary in one, first learn of Christ and then work for Christ—this would be comely. Very familiar is that quotation from Pope—

"The proper study of mankind is man."

I am not so sure that it deserves the currency it has obtained. It is hardly standard gold. The proper study of mankind is God, but in order to get to God one must know something about man. It is well for us to know something of man's ruined estate, and especially to be acquainted with our own weakness, our own danger, and our present exposure. Christian, study this; it is a very black book, but read on, for it is useful because of another book which shall follow. For, in order to get wisdom, we had need study the Scriptures too, with a view to the practical testing of what we learn abroad. This leads me to the remark that it would be profitable to us were we to study our prayers. Does that sound strange? You do not think it right to come to the Lord's Table without some degree of preparation; why should you not prepare to go to the mercy-seat and to the throne of grace? If you were permitted to have an audience of Her Majesty, I will warrant you that if you intended to ask anything you would weigh your thoughts and almost construct your sentences before you were

ushered into her presence. Certainly you would not go without considering what you intended to ask. When a man sends up a petition to the House of Commons, he knows what he wants; it were idle to throw together a mere jumble of words. It is true that the Holy Spirit has promised to help our infirmities, but He will not do for us what we can do for ourselves. I love extemporaneous prayer, for I believe that when the thoughts are clear, and the emotions vigorous, fit words will not be wanting. But I am not so fond of extemporaneous prayer when the sentiment itself is extemporised. Let a sermon be delivered extempore, it will be doubtless more effective than the reading of an elaborate essay, but it would be a poor sermon which the preacher never thought about before he uttered it. I have heard of a certain divine, who, after preaching, observed to some of his hearers that he had never thought of it before he went into the pulpit. The answer he got was, "That is just what we suspected." They had noticed how void it was of meaning and method. We ought to well consider our prayers. Are we not told that we have not because we ask amiss. I fear we often ask amiss from want of preparation. The archer, when he draws his bow, not only puts his whole strength into the effort, but he diligently takes his aim before he actually discharges his arrow. So let the suppliant pray. "Unto Thee," says David, "will I direct my prayer." Follow David's example, my friend. Be considerate of the requests you prefer before the Most High.

The generosity involved in our Lord's question—"What wilt thou that I should do unto thee?"—supplies us with a strong incentive to boldness at the throne of the heavenly grace. This is our last thought. Should we not seek much liberty in prayer when we are encouraged by such liberality, such a profusion of grace. Let us not be so reluctant to ask while our Lord and Master is so ready to supply. "Open thy mouth wide, and I will fill it," saith our God. A traveller thinks that this passage must bear an allusion to a custom which prevails in the East, and was practised not many months ago by a Persian Shah. The monarch told one of his subjects to open his mouth, and when the man had done so he began to put into it diamonds, pearls, emeralds, rubies, and all sorts of jewels. Well, though I suppose that these are not very pleasant things to have in one's mouth, I can readily understand that a man who knew he was to have as many of them as he could hold in his mouth would open his mouth rather wide. And are not God's mercies so rich that they are like diamonds of the first water and jewels beyond all price. Surely there should be no need to press the exhortation, "Open thy mouth wide," when the promise says, "I will fill it." We do not ask enough. This is a complaint which was never brought against any poor mendicant in quest of this world's comforts, and yet it is a complaint which God brings against us. Our puny souls do not crave so much as His infinite bounty is willing to bestow. Let us so account of God as that courtier whom Alexander bid to ask what he would. He asked so much that the king's treasurer was staggered at the demand. Not so Alexander the Great. He said, though it was much for a subject to ask, it was not much for Alexander to give. Let the riches of God's glory rather than the meanness of thine own estate measure the compass of thy requests, when He saith, "What wilt thou that I should do unto thee?"

Now the Saviour is present with us in Spirit. He will soon be here in

Person. Methinks I hear His voice as He puts this question, in loving tones to each one of us, "What wilt *thou* that I should do unto *thee*?" You aged folks, who have passed your "best days" (as they are called, though I hope your best days are really now coming), what would you that Christ should do unto you? You venerable saints, if you have little to ask for yourselves in this world, what will you ask for us who are bearing the heat and burden of the day? You soldiers of Christ, who are in middle life, what would you that Christ should do unto you? Have you no children to pray for, no household mercies to seek, no troubles from which you would be delivered? And you young men and maidens, the Master says to you, "What wilt thou that I should do unto thee?" If you can, I trust you will put up a desire whilst you are in your pews. If not, let the question greet you at the bedside, where you have bowed so often. Pause awhile before you pray. Think what you shall ask. It may be that the Lord, who appeared unto Solomon, and said, "I will give thee whatsoever thou shalt ask," may have appeared unto you to make this the night of mercy. Ask not wealth of Him, ask not honour, ask not rank and station, but ask Him to give thee His dear Son; ask to have the Saviour to be thine for ever, and if thou askest this, it will be a wide-mouthed prayer, but God will answer it, and thou shalt have this grateful response—"According to thy faith be it done unto thee."

Essays and Papers on Religious Subjects.

ON PREACHERS AND PREACHING.

BY JABEZ BURNS, D.D., LL.D.

No. 10.—HUGH LATIMER.

THIS heroic and devoted servant of Christ was born at Mount Sorrel in Leicestershire; his father was a small farmer. He received his education at Cambridge and was a blind, bigoted Romanist, until his eyes were opened in conversation with Bilney, who, for Protestant fidelity, was burnt at Norwich. Latimer seemed to know no fear but that of God, and when he saw the truth of the Gospel, it was his one great aim to make it known to his fellow-men. He expostulated with Henry VIII. on the evil of prohibiting the use of the Bible

in English. In 1533 he was made Bishop of Worcester, and it is said he owed his elevation chiefly to Anne Boleyn and Thomas Cromwell. His plain and pointed sermons often placed him in danger, and the king had him cited to appear and answer for a discourse he had recently delivered at court, but he justified it so honestly that Harry dismissed him with a smile. He was a prisoner in the tower for some years, however, in Henry's reign. Released when Edward ascended the throne, he refused to resume his Episcopal functions. In Mary's reign, he became one of the earliest victims to her Papistical rage and cruelty; he with Ridley, were brought to the stake on the North side of Balliol College, Oxford, Oct. 16, 1555. His holy courage

was in the ascendant to the end, his last words were to cheer his brother sufferer, in the result that should follow their martyrdom.

"We shall this day, brother, light such a candle in England, as shall never be put out."

But let us see how this noble martyr had preached the truth for which he so cheerfully died. In sermons on the beatitudes he thus speaks:—

"Our Saviour saith 'Blessed are the poor:' it is contrary to our reason, for who would think poverty to be a blessedness? who is he that would not rather be rich than poor? To be rich is a blessedness in our eyes; to be poor is an unhappiness in our mind; but we must subdue our judgments. We esteem it to be a cursedness to be poor. Luke hath no more but these words; Matthew addeth 'in spirit.'

"The kingdom of heaven is taken sometimes for the office of preaching, as when He compared the kingdom of heaven to 'a net that catches good and bad fishes,' there he meaneth the office of preaching; sometimes it is taken for eternal felicity, which Christ our Saviour merited for us. When John Baptist sendeth his disciples unto Christ to ask him whether He be Christ or not, He told him what miracles He had done, and amongst other things He said, 'The poor hear the Gospel,' meaning that the poor be more willing to hear the gospel, they take more pains in hearing God's Word, than the rich do: for the rich commonly least regard the gospel. Look throughout all England, and you shall find it so. Likewise he saith by the prophet, 'He hath sent me to preach the gospel unto the poor,' because the poor hath more pleasure in it; the rich men commonly regard it for nothing: therefore it

is wonderful that as such terrible things are written of rich men, and yet we seek all to be rich, and call them blessed and happy that be so. But as I told you heretofore how that these rich farmers made their excuses: they would not come to the banquet which God had prepared for them, because their riches did let them; therefore riches are called thorns in Scripture. As for an example: there be two ways to a town, the one is plain and straight, the other is full of thorns. Now he that goeth the plain way shall sooner come to his journey's end than he that goeth the thorny way. So it is easier without riches to come to heaven than with riches: but our nature is so corrupt, that we ever desire that thing that may do us harm. I will not say but that men may have riches, and many good men have had great riches; yet riches must be had with fear; for it is a dangerous thing to have them: they be but burdens, they that have them be but bailiffs and stewards over them, they must make account for them. And therefore, above all things rich men must have in fresh memory this scripture. 'When riches come upon you, set not your hearts upon them,' use them to such end as God hath appointed; with your plenty help the needy, the poor and miserable people: and this is our duty to do. For he that hath riches and helpeth not the poor withal, but layeth them up for himself, he is a thief before God, though he do come rightly and justly by his goods, for he doth not his duty, he withdraweth that from the poor that pertaineth unto them; for God requireth of the rich to relieve and help the poor with his riches; when he now doth it not the writers call him a thief. Here we see what a burden it is to have riches, therefore let us not be so

greedy after them; and when we have them, let us remember that we be but God's stewards, and distributors of his treasures.

"You must mark here that our Saviour when he saith 'blessed be the poor,' he counteth not the Friars' poverty, that same wilful poverty, but if we be come to poverty for confessing of Christ, then thou art blessed. Again, I am a rich man, the fire cometh and taketh away my riches. As Job was a rich man, but what happened? His enemies came and took away all together; so we may this day be rich, and to-morrow we may be beggars; for riches be changeable unto us, but not unto God; for God knoweth them, and to whom he will give them or take them away again. Now when I come to poverty by chance, so that God sendeth poverty unto me, then I am blessed, when I take poverty well without grudging.

"Blessed are they that mourn, for they shall have comfort.' We after our reasons esteem happy that can make merry in this world; but our Saviour contrariwise pronounceth them blessed that mourn and weep in this world. We seek all to be in that case, that we might laugh and be merry, for we think that to be a great blessedness, but our Saviour pronounced them blessed that weep. And therefore the Scripture saith, 'It is better to go to the mourning house than to the house of banqueting.' For he that goeth to sick folks, it shall be a good admonition, it shall make him to consider the frailty and weakness of mankind, and so stir him up to make ready and not to set much by this world. St. Paul speaketh of two manners of sorrowfulness, the one is worldly and the other is ghostly; the worldly sorrowfulness is without faith as the wicked, when they weep, they are

sorrowful: yet this comfort, of which Christ speaketh, is not promised unto them. Esau wept when Jacob beguiled him, but his weeping was without faith. Truly happy are those that have much occasion to weep and wail: For, 'Vexation and trouble maketh us to know ourselves, and teacheth us to leave sin and wickedness.' There be many which be in great miseries, shut out of their houses, or in sickness, or other troubles; they shall comfort themselves with this blessing, which our Saviour promiseth unto them; namely, they shall be sure that they shall have comfort and relief of their miseries, for he will not suffer them to be farther tempted than they shall be able to bear, and then in the end they shall have everlasting comfort.

"It is a notable answer that Abraham maketh to the rich man, when he lay in hell fire: 'My son,' saith he, 'thou hast received thy good days in thy lifetime, now thou shalt be punished.' But, 'Lazarus hath had miseries and calamities: and therefore he shall be comforted now.' So we must learn to be content, to go from weeping to laughing, from sorrow to eternal felicity, but we must first suffer here, we may not go from one felicity to the other; therefore St. Jerome saith, 'that he is a delicate soldier that will not suffer sometimes miseries and calamities.'

"Blessed be the merciful for they shall obtain mercy.' I will not tarry long herein, you know which be the works of mercy. 'I was hungry,' saith Christ, 'I was naked' (Matthew xxv). There is a ghostly mercy, which is to admonish them that be in errors, to bring them to the right way. Also to forgive them that do me wrong; this is a mercy, and a needful mercy. And therefore they that will be

cruel-hearted so that they will not forgive unto their neighbours their faults, let them not look for mercy at God's hands. For we must be merciful, loving, and comfortable towards our neighbour, if we would obtain mercy at God's hands.

"'Blessed be the clean of heart for they shall see God.' By these words we may perceive that we shall not look to see God, to see our felicity when we be impure of heart. We cannot come to that unspeakable joy and felicity which God hath prepared for His, except we be clean in our hearts: therefore David knowing that lesson, saith to God, 'O God, make clean my heart within me.' But you will ask, how shall our hearts be purified and cleansed? Answer, 'Through faith the hearts of men must be cleansed.' They that hear God's word, and believe the same to be true and live after it, their hearts shall be purified, and so they shall see God. There be two manners of seeing God as long as we be here, we must see Him by faith, by believing in Him. Yonder we shall Him face to face, as He is, therefore, believe here, and see there. And so it appeareth, that he who will not hear God's word, and believe the same, that his heart may be cleansed, he shall not see God."

Such preaching went directly to the hearts of the hearers, and they could not fail to understand the way of the Lord more perfectly. Earnest, pointed, searching, plain, and scriptural, he sought not his own fame as an orator to please men, but to be a faithful minister of the New Testament.

Latimer possessed in no common degree the spirit of Elijah. He had no fear, but that of God. His life was one of constant labour, plain and unsophisticated in all his habits, he bought riches and honours which

were celestial, and that pass not away, and his name will ever rank as one of the most GLORIOUS OF ENGLISH MARTYRS.

FILTHY RAGS.

BY REV. T. R. STEVENSON.

"Not a pleasant subject," you think. Perhaps not. But sometimes disagreeable things are useful. It may be so with this. Like medicine, it is repulsive; like medicine, it may be beneficial.

The Bible compares men to "filthy rags." Isaiah employs the expression. It seems strong—at first, it appears quite extravagant. It is not. Spiritually the unconverted are like "filthy rags." Spiritually we say, not morally. There is some good in all. A book was once written called *Praise and Blame*. In it many different persons were brought forward, sketched from life, and in each there was something to praise and something to blame. Exactly—such is continually the case. The bad have some commendable qualities, however small. Nevertheless, though a person be very virtuous, he is, if unregenerated, in a guilty and perilous condition. As regards God he is woefully deficient. Does he love, trust, obey Him? No! If candid, he would not for a moment pretend that he does. His heart may be warm earthwards, but it is cold heavenwards. Here lies the great sin and chief shortcoming of human nature, indifference to God.

That is not all. Each of us has done actual wrong. We cannot deny that again and again we have committed offences against which conscience has loudly protested. Thoughts and feelings have been

allowed board and lodging within our souls which we knew were quite unworthy of us. A Roman orator, accused of a crime whereof he was innocent, said that he wished he had a window in his heart, in order that all might see how guiltless he was. Can you and I say this? No, indeed. Not seldom it would have gone hard with our reputations if the world could have looked into our hearts. Therefore, though the phrase "filthy rags" has a severe sound, we are not long before we discover its appropriateness.

"*Filthy rags*" were not always filthy. They were not always even rags. Once they were clean. Some of them were "fine linen." From clothing the person they degenerated into dirty refuse. And man was not always sinful. At first, Adam was pure. "God made man upright, but he hath sought out many inventions." The heart is compared to a stone. "I will take away the heart of stone." Stones were, ages ago, nothing but earth. In museums, you may sometimes see a bit of rock with the impress of a fern, or the mark of an animal's foot on it, showing that, long ago, it was soft. Gigantic upheavings of nature took place, burying it, subjecting it to pressure and heat—hence its present hardness. The great disaster of the Fall has done something similar to the soul. If you come across a fine statue, lying at the foot of its pedestal, cracked and maimed, at what conclusion do you arrive—that this is its original state and position? Not for a moment. Beholding a stately oak uprooted and prostrate on the grass, you would never maintain that it had always been thus shattered and overthrown. As much may be said of depraved humanity.

Very often wicked men say, "Why do you rebuke me for what

I do? Can I help it? Did not God give me my strong appetites, lusts, and passions?" No, He did not. He gave you appetites and "passions," as you call them, but He did not make them as "strong" as they are. You did that! By indulgence they have ceased to be servants and become lords. You cannot blame the Creator. Even Robert Burns, no paragon of purity, admitted this. Hear his lines:—

"When passion drives to wild excess,
And folly wakes to shame,
It cannot make the madness less,
To cast on heaven the blame.
Oh, blindly wander, if thou wilt,
And break from virtue's rule,
But add not blasphemy to guilt,
And doubly play the fool.

"The light that seemed to shine on
high,
And led them on to sin,
Was but reflected to thine eye
From passion's fire within.
And conscience warned thee of the
guile,
And reason raised her voice;
Thou wert not forced to turn aside,
But freely made the choice."

"*Filthy rags*" may be made beautiful and useful. Paper is manufactured out of them, and what fairer than a sheet of smooth, new paper? How useful, too! We could hardly do without it. By it we communicate with each other. Through it the good, the clever, the gifted, convey their thoughts to us. Nay, the Bible itself, is made of "filthy rags." Wonderful fact! through what were once "filthy rags" my God speaks to me.

The worst men may be pardoned and become useful. There is "a fountain opened for sin and uncleanness." Christ can purify and forgive the vilest. "Now ye are clean through the Word which I have

spoken unto you." St. Augustine was a dissipated youth, revelling in vice, but he was saved. Read his *Confessions*, and you will say, "Here is the filthy rag made clean." John Bunyan was so wicked that he tried to find out a new sin, but he was converted. Read his *Grace Abounding*, and you will exclaim, "Another filthy rag cleansed." After he had enumerated a black list of evils, Paul adds, "And such were some of you; but ye are washed, ye are sanctified, ye are justified." The writer has been told that two able living preachers, popular and useful, were once prize-fighters and actors.

Very useful many a converted sinner becomes. Who can tell what thousands upon thousands have been comforted in grief, strengthened in temptation, encouraged in benevolence, and brought to Christ by the epistles of Paul? Yet he spoke of himself as "chief" of sinners. The *Pilgrim's Progress* has aided many a pilgrim heavenwards, but it was written by one who, according to his own account, had been a notorious offender. John Newton was not only the means of great spiritual good while he lived, but now he is dead his beautiful hymns are a help to hundreds: nevertheless, Newton, in allusion to his former depraved course, called himself "the African blasphemer." My brother, your character may be not only a tattered rag, but a filthy one. You may have been very bad indeed. But if you will go to Christ, and cry, "Create in me a clean heart," He will do it. You are not too wicked to be forgiven and renewed. Seek Him, and He will make you pure.

There is a familiar yet ever-welcome passage in Isaiah to the following effect:—"Though your sins be as scarlet, they shall be as wool; though they be red like crimson, they shall be white as snow." It

has been remarked, "modern science casts new light on this promise." "We have some little difficulty," says a certain authority, "with iron dyes; but the most troublesome of all are Turkey-red rags. You see I have dipped this into my solution; its red is paler, but it is still strong. If I steep it long enough to efface the colour entirely, the fibre will be destroyed; it will be useless for manufacture. How, then, are we to dispose of red rags? We leave their indelible dye as it is, and make them into blotting-paper. Perhaps you have wondered why your writing-pad is red. Now you know the reason." What a striking illustration of the fitness and force of this figure of God's Word is furnished by this explanation! The Spirit of God led the prophet Isaiah to write, not "though your sins be as blue as the sky, or as green as the olive leaf, or as black as night?" he chose the very colour which modern science, with all its appliances, finds to be indestructible:—"Though your sins be as scarlet, though they be red like crimson, they shall be white as snow."

Rags have to be torn before they are good for much. When brought to the paper-mill they are pulled to pieces and reduced to shreds. This is necessary; without it they cannot be converted into proper material. Something of a kindred nature happens to most people ere they are rendered spiritually clean. Trouble handles them roughly, and tears up their peace. Their comfort is, for a time, destroyed. So prone are we to forget God and the soul, that there are few who do not need the rod. Sorrow has brought many a man to Christ who otherwise would never have sought Him. This is one of the prime reasons of affliction. Our Divine Friend takes no pleasure in grieving us, but it is

absolutely needful in order that we may seek them. "I have chosen thee in the furnace of affliction." How many know the meaning of that! It was quaintly said by one, "I could never see until I was blind." By another, "I never ran

in the way of God's commandments until I lost my legs." Reader, how fares it with you? You have trouble. Are you getting good from it? Is it drawing you to Christ? Come to Him! Let not suffering be lost on you.

Tales and Sketches.

THE JOYS AND SORROWS OF A BAPTIST MINISTER.

BY SCRIBATOR.

CHAPTER X.—*A Catalogue of Miseries.*

THE shrewd miner was right. His predictions in relation to the pastor's troubles were soon verified. From the moment the chapel-building committee was formed Mr. Ernest's sorrows were multiplied. Material progress for the cause meant for him anything but material comfort. Hitherto, though he had seen and heard much in the small community over which he had been called upon to preside that had caused him anxious thought and fearful forebodings, all dwindled into comparative insignificance when contrasted with what fell to his bitter lot during the twelve months the various alterations were being carried out. As the space allotted to us will not permit us to enter into detail with regard to these varied miseries, the reader will kindly bear with us if, as the next best thing, we group the chief of them together in the form of a catalogue.

1. Question proposed at Church meeting, "Where should the Church

and congregation meet for worship when deprived of the use of the chapel?" Two places proposed: one the Co-operative Room, the other the Temperance Hall. The members of the Co-operative Stores strongly of opinion that theirs was the best room, and hoped it would be taken. The teetotalers, on the same ground, as strongly in favour of securing the Temperance Hall. A stirring debate on this vital point, each party advocating its claims in the light of vested interests. Finally decided by a fair majority to take the Temperance Hall.

2. Deacon Snap and Deacon Cherry found to differ on the choice of an architect: Deacon Snap for a favourite of his in London; Deacon Cherry for one in Grumbletown. Two private interviews between the pastor and the two deacons to settle the matter. Deacon Snap, with a deal of persuasion, induced most reluctantly, on the ground of economy, to give way.

3. Estimates for the proposed alterations found to amount to £200 more than was contemplated. A long Church meeting to decide, in order to curtail the expenditure, what should be left out, and what should be kept in. Many ingenious

theories expounded by several members, all of them proving that they knew nothing of architecture. Resolved, as a matter of necessity, to instruct the architect to modify the plans to his own liking.

4. Debate at Church meeting as to who should lay the Corner stone. Some for one notability, some for another. Six proposed including two Members of Parliament and the Mayor, the pastor and deacons to wait on them all if necessary. All found, after several journeys and interviews, for various reasons, to decline. Mr. Snap therefore chosen, in the secret hope that he would give munificently at the stone-laying. The stone accordingly laid by him, but the said hope woefully disappointed, Mr. Snap giving nothing, but simply expressing his heartfelt and grateful thanks for the *honour* conferred upon him.

5. The joiner compelled to throw up the contract before signing it, in consequence of having undesignedly sent in deficient estimates. The next joiner, therefore, taken who had tendered for £60 more.

6. Split in the committee on sending out begging circulars. Part for sending circulars out to all the churches in the kingdom, asking each church for a half-crown or a shilling; part declining to send any at all, under the belief that they would not pay for the postage. The circular system ultimately adopted by a majority of one, with the result of nine churches out of ten either paying no heed to them, or declining to send a penny. Much grumbling at the waste of time and labour involved in sending out the circulars, and a net loss of three guineas.

7. Quarrel between Mr. Snap and the architect on some trivial alteration, Mr. Snap threatening non-payment, and the architect to throw up his commission. The

matter smoothed over nobody knew how.

8. The weekly offering not found to pay fully the rent of the hired hall, the people pleading, as an excuse, the claims of the building fund for not giving more liberally. An extra subscription started to meet the difficulty, in which cheerful giving was at a discount, being the exception rather than the rule.

9. The pastor grumbled at by a few for his inability to do two opposite things at the same time; namely, for not visiting more at home when out on his begging mission abroad. The discontented clique at a private tea-party strongly denouncing him for his neglect of pastoral visitation, yet expressing how little they profited by his visits even when he did make them.

10. A good portion of the pastor's time taken up with the aforesaid begging, with the following results:

1. The £300 not only gathered, but £50 in addition; the greater part of this sum being given by Mr. Ernest's personal friends and the benevolent leaders of the denomination to which he belonged. 2. Some murmuring by the discontented clique at Mr. Ernest not taking more time in preparing his sermons, and in being absent from so many of the weekly meetings. 3. One or two members having backslidden, the pastor informed by Mr. Snap and members of the clique that this was plainly to be attributed to their "not having been better looked after," and a breach made between the pastor and Mr. Snap in consequence. 4. The Church, as a whole, so occupied with secular and money matters as to lose sight, to a lamentable extent, of its spiritual interests. 5. The flock acknowledged to be in a poor state religiously, and the greater portion of the blame laid at the door of the

pastor. 6. Mr. Ernest well-nigh worn out with travelling, begging, and being "snubbed" in the course of his arduous mission, resolves that if he once gets through this enterprise successfully no power on earth should ever induce him to engage in such another.

11. Two or three disagreements on the ladies' sewing committee, in which the pastor's wife was made the chief sufferer.

12. Great discontent at the congregation being compelled to stay four months longer in the hired hall than was originally contemplated, and that in spite of all the notes of warning sent to the various contractors, some of the members asking sceptically whether the chapel will ever be opened at all!

13. A lively discussion as to the propriety of cushioning the pews. Most for the cushions being made by the ladies of the church and congregation, that every pew might be alike. Some for providing their own, and others for having none at all. Carried by two-thirds to have crimson cushions of the best material in all the pews except those for the Sunday-school scholars, a special subscription to be raised for the purpose. The work forthwith commenced with great zeal on the part of many, and left to be finished as usual by the persevering few.

14. A date fixed for the opening services, and various popular preachers applied to. The whole of the arrangements afterwards nullified, in consequence of the dilatory conduct of the joiners, plasterers, and painters; the building, through their neglect, being found not to be in a fit state for opening at the time appointed.

15. The date finally fixed, and a rupture threatened in the Church through the discontented clique proposing for the opening service

preachers not in favour with a part of the Church, the said ingenious proposal being the fruit of seed-sowing at a private tea-party. This rupture got over only by the better portion of the Church giving way for the sake of peace.

16. The opening services concluded, when it is found that the alterations have cost £1,250 instead of £750, which, with the £250 of old debt, makes the total £1,500. Towards this sum £950 found to have been collected, leaving a debt, therefore, of £550 on the building. All pleased with the alterations, but none with the debt. The pastor blamed for not collecting more, the architect for deceiving the committee, the committee for being deceived, and those who would "give nothing" heard to declare triumphantly that "they always said it would be so," and forthwith showing practically their disapprobation of the change by appropriating for themselves some of the best pews in the place.

With such a catalogue of chapel-building miseries, no one can wonder at Mr. Ernest's resolution never to engage under such circumstances in a similar enterprise. It must be confessed that in his case the work was peculiarly trying. Had it been his good fortune to have laboured in the same useful line for a noble-hearted, generous, and well-trained Church, where humble efforts to serve would have been, in some measure, appreciated, the case with him would doubtless have been totally different. As it was, in addition to all these miseries in other ways, he had to make personal sacrifices. To induce the Church to enter upon the movement with a degree of unanimity, he had made the promise of giving £20 out of his limited income; this sum was, during the twelve months, promptly

handed over to the treasurer by instalments; but how Mrs. Ernest was enabled to part with it, and yet keep out of debt, was a secret known only to God, herself, and her husband. But one thing is certain, the most rigid economy had to be exercised, and the greatest self-denial put in daily practice. For the wear and tear of good clothes, soon made "seedy" in begging tours, no recompense was ever made, or thought of, and this was to the financially crippled pastor a serious item to have to meet. To enter week after week into fresh cities, towns and villages, face persons hitherto unknown with a subscription book, take kindly anything they might choose to say, answer all the questions they might deem it needful to ask, and walk out cheerfully if, after all, a peremptory and snappish refusal was given, was no easy task to one who felt his courage braced up for it only by the consideration that he was doing it "as to the Lord, and not unto men." Never did he feel this more than on one occasion when, just before starting by train his darling child was taken alarmingly ill. Should he leave it or not? It was a desperate internal struggle. Tearing himself away with the belief that it was his duty to meet his engagement, he fondly kissed the child, and left his home. The thirty miles he rode

were miles of anguish. How was the child going on? Should he ever see it alive again? In two hours he reached his destination. Shown into his bedroom, his first action was to fall down upon his knees, and, like Hannah of old, to "pour out his soul before the Lord." As he prayed relief came. As a message from heaven these words were applied by the spirit of God with power to his soul, "Casting all your care upon Him, for He careth for you." Rising from his knees he cried, "It is enough: O Lord, I cannot see my dear child, but Thou canst; I cannot help him, but Thou canst; by faith, therefore, I commit him into Thy loving care, and I know it must—it shall be well." The burden was gone, and he left his room to do his duty cheerfully, believing that when tidings came from home they would be of a cheering nature. The expectation was not in vain. The next post proved that his prayer had been heard and answered: the child had received relief, and it was believed was on the way for complete recovery. That incident he could never forget; and it was one of those cheering "tokens for good" that helped him to "endure hardness as a good soldier of Jesus Christ" for such a cause as that in Grumbletown.

(To be continued.)

Gleanings among the Sheaves.

FOUND AT DUTY.

THE Rev. J. Carter, one of the Puritan ministers, once came unexpectedly behind a Christian of his acquaintance, who was busily occupied in his business as a tanner.

He gave him a pleasant tap on the shoulder; the good man looked behind him, started, and said, "Sir, I am ashamed that you should find me thus." Mr. Carter replied, "Let Christ, when He cometh, find me so doing." "What,"

said the good man, "doing thus?" "Yes," said Mr. Carter, "faithfully performing the duties of my calling."

PREACHING SMALL.

"MOTHER," said a little girl one day, "do you think our minister would use so many hard words if I told him I could not understand him to day. I'm going over to ask him to preach small."

PHILOSOPHY AND RELIGION.

A LITTLE philosophy inclineth men's minds to Atheism; but depth in philosophy bringeth men's minds to Religion.—*Lord Bacon.*

HOW TO DEAL WITH INFIDELS.

INFIDELS hate the Bible. In their attacks they higgle and wriggle about some disputed point of little importance, confident of being able to overthrow the whole truth of Scripture by their silly prattle. Just as soon would a poor blind mole tear up from the ground an oak of a hundred years by burrowing under one of the best of its roots. Should they attack you, don't cavil with them about trifles, but boldly declare your opinion, leaving them to wrangle by themselves. Tell them if there be anything good, and holy, and heavenly in the world, the Bible exhorts us to practise it; and if there be anything base or wicked in the world the Bible commands us to avoid it. That will be a poser. Tell them that the Bible contains more knowledge and wisdom than all other books that were ever printed put together; that those who believe its promises and obey its precepts have peace, and hope, and joy amid the cares of life, and the trying hour of death. That the Bible has been believed in by the wisest and best of

men; that it makes known to the sinner the only way of salvation, through the sacrifice of a Redeemer. Then ask them, before they pull the book to pieces any more, to produce one that has done a thousandth part so much good in making men happy on earth, and in guiding them in the way to heaven, and this will be the greatest power of all to them.—*Spiritual Garland.*

EARTHLY PERFECTION.

EARTHLY perfection is one of the pleasant dreams of inexperience. It is generally the honest determination of young beginners to do very great things, and they firmly believe that all their lofty aspirations will be fully realised. This is one of the illusions of life by which every new generation is fascinated, despite all the disappointments of preceding generations. Each fresh comer into the field is blissfully forgetful of human frailties and heroically defiant of difficulties, and nothing but his own personal experience will be able to shake his faith in the splendour of his future achievements. He will not relinquish his belief that perfection is to recompense his efforts until repeated failures hurl to the dust the gorgeous pile of his glowing expectations. What man ever yet accomplished all he purposed, either in relation to personal improvement or Christian usefulness? Even the apostle who, by Divine help, did more than most men to enrich the world, and lift himself nearer to God, had to confess, in old age, that the perfection to which he had aspired was still far away. He had not either in holy beauty or benignant influence made his life what, in bygone years, he meant and hoped to make it.

There never lived but One in this

world whose review of His earthly life was free from all the sadness which sight of fault and failure brings. When Jesus hung upon the cross, He could think of such a work as had never devolved upon man or angel, and of that matchless work He could say, "It is finished!" He came into the world with the most perfect ideal of what He should be and of what He should do. He was all that He purposed to be! He did all He purposed to do! Glorious Gospel truth, that His perfection is not for our condemnation, but for our justification! By the obedience of the One the many are to be made righteous. Glorious Gospel hope, that His disciples are to be conformed to His perfection in heaven! In the better land David and all His other servants shall have reviews of life furnishing materials for joy, and praise, and confidence, and hope. The grace of God, to which David turned for solace when

the thought of life's failures made him sad, has pledged itself not only to forgive the earthly past, but also to make perfect the heavenly future. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." What bliss there must be for those who have been for centuries in heaven, and whose memories, revisiting centuries of celestial life and labour, find in them obedience to every commandment, the fulfilment of every early promise, and the accomplishment of every high promise! To that perfect life which His love will give us beyond the grave, God's Word directs the hope of every one who is troubled in spirit and broken in heart by the memories of this faulty life, and who cries out in agony,—

"When shall I, Lord, a journey take
Through my departed years,
And not a mournful visit make,
And not return in tears?"

VINCE.

Poetry.

"ABIDE WITH US."

LUKE XXIV. 29.

"Abide with us," Thou gracious Lord,
Now evening shades obscure the light;
Thy mercies in our hearts record,
And grant us all a blessed night.
"Abide with us,"
That we may rest in perfect peace.
That peace which Thou alone canst give,
Resulting from our sins forgiven;
Peace through Thy blood, that we may live
This night as at "the gate of heaven."
"Abide with us,"
Thine angels charge their watch to keep.

O, Holy Comforter, descend;
Confirm the promise of our Lord:
"So I am with you to the end,"
And give us faith to trust His Word.
"Abide with us,"
That we may feel Thy sacred power.
"Abide with us," celestial Dove,
The day's far spent—let praise arise;
Now fold us in Thine arms of love,
Compose our minds and close our eyes.
"Abide with us,"
The blessed Thou, the faithful *One!*

THE LOST CHURCH.

From the German of Uhland.

In the deep wood I hear the swell
Of some far-distant sacred chime,
But whence it cometh none can tell,
Nor legend of the olden time ;
Yet, doubtless, in remoter days,
Did words of peace and blessing fall,
And solemn prayers and hymns of
praise

Ascended to the Lord of all.

Into that forest oft I strayed,
Away from every human sound,
And for that holy peace I prayed
Which men in ages past have found ;
And from the secret tower I heard
The solemn chimes float on the air,
Increasing still as I was stirred
By impulses of fervent prayer.

I stood enraptured with the sound ;
My soul with sacred joy did glow—
I seemed to be on holy ground,
With saints and martyrs long ago.
The present world was past and gone,
And, swiftly as the sun's bright rays
Break through the rosy mist of dawn,
A fair cathedral met my gaze.

The skies above were pure and bright,
O'er all the gorgeous sun did shine ;
The windows glowed with chastened
light
Through many a strange and rare
design ;

Soft clouds, just tinged with heavenly
fire,

Like wings of angels floated far ;
The cross that crowned the lofty spire,
Gleamed through them like a splen-
did star.

By secret winds of heaven fanned,
Celestial music echoes round ;
Untouched by any human hand,
The bells gave out their mystic
sound ;

A calm, unearthly light was spread
On sculptured form and column vast,
As silently, with drooping head,
Into the solemn pile I passed.

As I approach the sacred shrine,
A light from heaven around me falls,
And many a saint with glance divine
Looks on me from the holy walls ;
I see as in a happy dream,
The glory of the Lord on high,
And feel the consecrated gleam
That dries the tear from every eye.

With joy the altar steps I trod,
All heaven appeared before mine
eyes ;
The mystic harmonies of God
Were pealing through the trembling
skies

He who would gain this lofty mood
Must seek, in some unworldly hour,
The chimes that echo through the wood
From that unknown celestial tower.

Verey.

Reviews.

The Baptism of the Holy Ghost. By
Rev. ALEX. MAHAN, D.D.; and *The*
Endowment of Power, Rev. C. G.
FINNEY. Revised and Edited by
Rev. JOHN BATE. Cheap Edition.
(Elliot Stock.)

A BOOK that will be sure to command
an extensive perusal, the subject being
so important, and the authors so known
throughout Christendom. We have
numbered both these excellent men
among our personal friends for more
than a quarter of a century, and it was
an inexpressible delight to see the

manly form of the noble veteran, Ma-
ham, again on British soil. We trust
his visit will be highly appreciated by
Christians of all evangelical denomina-
tions. His book relates to the experi-
ence of the higher spiritual life, and
while he is explicit in his teaching, he
is never guilty of offensive dogmatisms
to those who have not ascended the
loftier regions of a more entire sancti-
fication. Too little is written, and
therefore too little is read, on the Holy
Spirit and His work—yet ours is the
Dispensation of the Holy Ghost—and

therefore we cannot be too fully brought up to the blessings and privileges connected with His divine operations in the soul and life of believers, or on the Church in general. "The Endowment of Power" is what has rendered the devoted Finney so useful in his extraordinary life and extended labour. We commend both of these treatises in this one cheap volume to all seeking after a more entire consecration to God. The term, "Baptism of the Holy Ghost," is used in reference to the one event on the Day of Pentecost, when the house was so filled with the Spirit that the assembly was, as it were, covered over and surrounded with His gracious power, just as baptized persons are so covered with water when immersed in the name of the Lord Jesus, and therefore is especially striking in its symbolism, from a Baptist stand-point. Perhaps the three excellent brethren connected with this will think a little on this point, and also remember that these terms were never again used in reference to any ordinary or extraordinary gift of the Holy Spirit. To be "filled with the Spirit" is our exalted privilege and blessedness, but to be "baptised with the Holy Ghost" was the great inaugural event in the lives of the Apostles, &c., and introductory of the New Dispensation of the Kingdom of God. We trust this admirable work will sell by thousands of thousands.

Companion to Pilgrim's Progress. A Series of Discourses on that Great Allegory, &c., originally delivered in Duke's Chapel, Huddersfield, 1870-71. By the Rev. SAMUEL BURNS. (London: Hodder and Co.)

THE appearance of this very handsome volume is most opportune. All the world are reading and talking and writing about the Illustrious Dreamer, and these twelve discourses will greatly help to render the perusal of Bunyan's immortal work additionally edifying and useful. Mr. Burns's style is clear, his illustrations forcible, and his appeals and applications of his theme spiritual and earnest. We trust it will be very largely circulated, and we feel satisfied it will be a source of real edification to

those who read it. In many points it differs from lectures and sermons on the same subject, and therefore we think there was ample room for it, and shall be glad to learn that it has taken a permanent place in the religious literature of our times.

The Interpreter; or, Scripture for Family Worship, &c. Arranged and Annotated by C. H. SPURGEON.

THIS handsome quarto volume is now complete, and therefore may be taken in parts at 1s. each, or purchased in any form of binding complete. As we have repeatedly noticed the work in the course of publication, it is not possible to add much to what we have previously said. We now observe, that as to its material excellencies of type and paper and execution, we think it would be difficult to excel. Then the selections of Scripture readings are varied and comprehensive. Never so long as to be tedious, and the annotations, like all Mr. Spurgeon's writings, are terse, spiritual, apposite, and direct. The hymns introduced are invariably adapted to the subject to which they are appended. We need say nothing as to its evangelical savour, and its experimental and practical bearing. We cannot doubt of its early introduction into thousands of Christian families, and hope it will be an extended and abiding blessing for generations yet to come.

Tunes for the Supplement to the New Congregational Hymn Book. Selected and arranged by S. D. MAJOR. (Elliot Stock.)

HERE we have 134 tunes, chiefly for peculiar metres, and rendered specially interesting by brief references to the various composers. It is handsomely got up, and will, no doubt, meet with a hearty welcome from our sacred choirs generally.

Forgiveness of Sins, and Reconciliation to God. By HENRY MACDOWALL GRANT. 10th Thousand. (Morgan and Scott.)

A BOOK too well known to need our commendation. Its sainted author has

passed away to the rest and the reward, but has left behind him telling and sweet treatises, that cannot fail to tell for the honour of his Master, and the good of souls. We wish these forty-nine themes in this small volume may be widely spread, and if read with a devout spirit, they must be useful.

Priesthood; The True and False, &c.

By JOHN HARRIS, Author of "Reasons why I prefer Chapel to Church." (Elliot Stock.)

THE ONE Divine Priesthood of the Lord Jesus, and the universal spiritual priesthood of all believers, are essential truths of the evangelical system of the New Testament. The author of this work having delivered a sermon on this important theme, has expanded it into a volume of some 250 pages. His obvious aim has been thorough, searching fidelity, presented in a plain and forcible manner, and he has handled priestisms and mysteries in no soft and compromising spirit. We sincerely trust his volume will be largely circulated, and especially in his own denomination—the Wesleyan Methodists—where we think there is, in some quarters, a considerable hankering after Church of England-ism and its ceremonials.

Atomism: Dr. Tyndall's Atomic Theory of the Universe Examined and Refuted. By the Rev. Prof. WATTS, D.D., Belfast.

An admirable first-class production. We hope it will be read by thousands of thousands.

Brief Memoir of James Urquhart Army Scripture Reader. By Rev. A. E. BULL (4, Trafalgar-square).

A most interesting little memoir, furnishing a nice small 32 mo. for general circulation.

Baptism: Are we right. By Rev. ARTHUR H. R. HEBDEN, Rector of Ashley. (Elliot Stock.)

Clear, solid, and excellent, with a brief testimony of the author's conversion from infant sprinkling to believer's immersion. We hope many

more rectors will follow his honest example, and be rectified on this subject.

PERIODICALS AND PAMPHLETS.

Biblical Museum. Part XIV. This admirable work is still in the course of publication in parts, at 3d., for those who prefer to purchase it in that way. This part takes in Ephosians iv. to Philipians iii.

The Hive. See our last notice. So also we say of the *Appeal and Ragged School Union Magazine.*

The Recorder of the Union of the Rhonda Valley and Pontypridd English Baptist Churches and Sunday-schools has a good practical article on Christian work and activity.

Catholic Sermons, &c. (Longley, 39, Warwick-lane, 1d.) No. 20. A very excellent discourse by Dr. Alexander McAuslane, "On death gains to a Christian," with a telling portrait of the preacher.

The Gardener's Magazine is a marvel of variety and abundance; it leaves nothing to be desired.

Old Jonathan cannot be excelled in adaptation for real usefulness among the class for which it is especially designed.

Words and Music of several Sacred and Temperance Pieces. By J. BURNS, D.D. (Church-street Chapel, Edgeware-road).

Baptist Magazine. The September number is really a missionary one. John Chamberlin, Henry Martin, Education in Benares, Dr. Marshall, and Mr. Phillips are all introduced.

Sword and Trowel. Unusually good, varied and racy. The reviews, as a rule, are Spurgeonism in the concrete, and thoroughly honest and reliable.

Ragged School Union Magazine opens with a paper on the movement to provide public houses without drink, and is followed with interesting intelligence on the progress of the work.

The Annual Report of the Army Scripture Readers' Society will well repay a careful perusal. How much is to be done in this sphere of special Christian work!

Archibald Brown's Sermons. No. 21. (Davis, 1, Chapter House-court.) A profitable discourse on John xiv. 16.

Baptist Newspaper. Doing its work well; but it would not do it worse if

the editor exhibited more of the milk of kindness, and less of the vinegar of severity.

The Appeal, The Hive, The Museum, as ever, up to the mark.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

Rev. Alfred Bax, of Faversham, Kent, has accepted a unanimous invitation of the church at Battersen-park Chapel to become their pastor.

Rev. A. K. Davidson has resigned the pastorate of the church, Bardwell, Suffolk, and has accepted the invitation of the church, Chipping Sodbury, Gloucestershire, to become their pastor.

Rev. T. R. Stevenson, of Barnstaple, has accepted the pastorate of the English Baptist Church in Colombo, Ceylon.

Rev. E. Vaughan, of the Metropolitan Tabernacle College, has accepted the pastorate of Surrey-lane Chapel, Batterssea.

Rev. J. W. Mills, of Bristol College, has entered upon his pastorate at Blisworth.

Rev. A. Bowden, Bacup, has accepted an invitation from the church at Welbeck-street, Ashton-under-Lyne.

Mr. W. J. Inglis, after nearly seven years' ministry at Soham, Cambs, has accepted an invitation to Grove-road Church, Victoria-park.

Rev. A. Macdonald resigns the pastorate of the church in New-road, Bromsgrove, at Christmas next, after a pastorate of twelve years.

Mr. C. B. Berry, of the Pastors' College, has received an invitation to the pastorate of the church at Five-head and Isle Abbotts.

Mr. John Thomas, of Pontypool College, has accepted an invitation to the pastorate of the church at Pen-clawdd, Glamorganshire.

Rev. J. T. Roberts, of Chilwell College, has accepted an invitation from the church at West Retford, Notts.

SOUTHSEA.—Mr. R. Jeffery, of Mr. Spurgeon's College, has accepted the call to the pastorate of the church of St. Paul's-square Chapel.

WHITEHAVEN.—Mr. H. A. Fletcher has intimated his intention to resign the pastorate of the church, Whitehaven.

BATH.—The Rev. Spencer Murch, late of Torquay, has taken the oversight of the church meeting in New Bedford Chapel, Bath. His residence now is 1, Norfolk-crescent, Bath.

Rev. Richard Evans, of Burnley, has accepted a call from Greenfield Church, Llanelly, Carmarthenshire. His departure from Burnley will be a great loss to Lancashire, but a gain to the Principality, of which Mr. Evans is a native. His paper on "Education," read at the last autumnal meetings at Nottingham of the Baptist Union, will be in the remembrance of all who had the pleasure of hearing it.

PRESENTATIONS.

Rev. W. J. Tomkins, who has recently become pastor of the church in Queen's-road, Barking, was presented, at a tea-meeting on Thursday, with a timpiece and congratulatory addresses by the deacons and members.

Rev. Samuel Crabb, of Rothesay, has been presented by his attached flock and other friends, with a purse containing £134.

Rev. W. J. Acomb, on leaving Chippenham for West Bromwich, has been presented, at a public meeting in the former place, with complimentary valedictory addresses and a purse of eleven guineas.

RECOGNITIONS.

Rev. Alfred Jenkins, of Morlaix, has been ordained at Hengoed, in South Wales, where his grandfather, the Rev. Dr. Jenkins, for more than forty years exercised a singularly useful ministry, being not only an excellent preacher, but also a voluminous writer on theology. The ordination service was rendered specially desirable on two grounds—as falling in with the sympathies and views of the Welsh brethren, and, secondly, as giving status to Protestant missionaries in France. The English Mission is in some measure dependent on the kindly offices of the Consistoire of the National Protestant Church at Brest, whose president, the Rev. M. Chabal, has for many years been a true friend both to the mission and its agents. The Consistoire recognises the Baptist ordination, and by means of it Mr. Jenkins, who is an alumnus of Regent's-park College, enters into a recognised official position in Brittany.

Rev. W. W. Haines was ordained on Friday, September 4, to the pastorate of the chapel at Eyc, vacated in March last by the removal of the Rev. J. Clarke to Nova Scotia. The Rev. T. M. Morris, Rev. N. Rogers, Rev. W. Whale, and others, took part in the service.

MISCELLANEOUS.

MR. SPURGEON'S COLLEGE. — On Tuesday evening, Sept. 8, a portion of the congregation belonging to the Metropolitan Tabernacle, Newington Butts, took tea together in the large room under the Tabernacle, and afterwards assembled in the Lecture-hall of the Pastor's College, closely adjoining, and which has recently been erected, when they were addressed by the Rev. C. H. Spurgeon and several other ministers. The College connected with the Tabernacle was established in 1856, commencing with one student, but the number of students soon increased largely, and since that time upwards of 300 have left the institution, having gone through the prescribed course of instruction, and are now mostly pastors

of congregations, principally in this country, but some portion of them in the United States. The average number of students in the college at one time is 75; and their stay in it is generally two, but in some cases three years. The class-rooms were under the Tabernacle, and as they were damp and ill-ventilated, the need of new college buildings has long been felt. The foundation stone of the present building was laid by Mr. Spurgeon on the 14th October, 1873. The cost, including the site, has been a little over £14,000, about £12,000 of which has already been received, leaving about £2,000 still to be raised. In order to raise this sum it was determined to appeal to the congregation, and, as the most convenient course, to invite them in sections to tea, and then to receive their subscriptions. The gathering on Tuesday evening was in pursuance of this plan, the section invited being those who sit in the area. After singing and prayer, the Rev. C. H. Spurgeon presided, and gave a very interesting statement of the rise and progress of the College. Brief addresses suitable to the occasion were afterwards delivered by the Rev. F. Tucker, the Rev. Dr. Burns, W. G. Lewis, and other ministers, and the proceedings closed, as they began, with prayer and a hymn. Three meetings have since been held. At the last meeting Mr. Spurgeon announced that the sum of £200 had been collected that evening, making in all £1,000 as the result of the four meetings.

A bazaar was opened in the Baptist Chapel, Potters Bar, on Wednesday, September 9th, by the Rev. S. Pilling (minister of the place), assisted by the Rev. G. Drysdale, Presbyterian minister, New Barnet, the Rev. J. C. Bird, Hatfield, and the Rev. J. Wilson, Finsbury-park. The object of the bazaar was to provide funds for the purchase of a new organ. The result far exceeded the expectations of the friends.

At Finsbury Park, where the Baptists have not hitherto been represented, services have been commenced by Mr. John Wilson, late of Downham, Norfolk, and of the Pastors' College.

The place of meeting is Plummer's Hall, Blackstock Road. There is good attendance, and a strong hope is entertained of a cause being established in this rapidly-growing suburb.

The annual meetings of the Haverfordwest College took place on the 4th and 5th September. The English sermon was preached by the Rev. Alfred Tilly, of Cardiff; and the Welsh by the Rev. W. Thomas, of Liverpool. Four applicants were admitted by the committee to fill the vacancies left by four students who have settled as pastors during the year, viz., Mr. James Johns, at Bethlehem and Salem, Pembrokeshire; Mr. T. Jenkins, at Pentyrech, Glamorganshire; Mr. W. Harris, at Marloes and Sandyhaven, Pembrokeshire; and Mr. E. Evans, at Holywell, Flint. The college report was very cheering. The students number twenty-one, there is a balance in the hands of the treasurer of £125, and the debt on the building fund has been so far diminished, that it now amounts to only £170. The Rev. Wm. Edwards, B.A., has been appointed classical tutor, in the room of Mr. Rouse, now of Sorampore.

PARK STREET CHAPEL, HATFIELD, HERTS.—This place of worship having been closed for the purpose of being renovated and reseated, was reopened on Sunday, Sept. 6, 1874. Two sermons were preached by the Rev. Dr. Kerrahan, of St. Alban's. On Monday tea was provided at five o'clock, to which a goodly number sat down. After the tea, a public meeting was held, presided over by Mr. G. B. Sowerby, of London, and addresses given by the Rev. J. C. Bird (pastor); J. Allen, London; S. Pilling, Potters Bar; W. Kelsey, Codicote; and Mr. Cooper, of St. Alban's. The Rev. J. C. Bird, in addressing the meeting, said that he felt deeply grateful to Almighty God for the great success that had been bestowed upon them during the past few months. They had expended £180 in improving and beautifying the chapel, which, he felt proud to say, was now as pretty and commodious, for its size, as any in the county. They were about £15 deficient, but after that meeting he had no doubt the

deficiency would be reduced, and he had no fear about raising the balance.

Addresses of a practical character were given by the other speakers.

In connection with the Autumnal Session of the Baptist Union, to be held at Newcastle-upon-Tyne, the following arrangements have been made by the Missionary Society. The Missionary Conference will be held on the morning of Tuesday, October 6, and the Revs. Dr. Wenger and J. Trafford, M.A., will read papers on subjects connected with the work of God in India. At the public meeting in the evening, the speakers will be the Revs. J. Sale and L. O. Skrefsrud, of India; the Rev. E. G. Gange, of Bristol; and the Rev. W. T. Rosevear, of Coventry. Mr. Skrefsrud's great missionary speech at Exeter Hall, in May last, will be in the recollection of all our readers. The usual quarterly meeting of the Mission Committee will take place on the evening before the public Conference.

PORTSMOUTH, LANDPORT, LAKE ROAD.—On Wednesday afternoon and evening, Sept. 9, Mr. William Haslam, Mus. Prof., gave two celebrations of the Sacred Music of all Nations, assisted by twelve choristers from the Greek church and Her Majesty's Chapel Royal. The illustrations consisted of the sublime melodies of the Ancient Jewish Temple and the Modern Synagogue, choral harmonies of the Russo-Greek, Latin, Moravian, and Spanish services, music of the Chinese, the Mosque and Pagoda, with timbrels, harp, and cymbals as accompaniments. T. W. Medhurst, minister of the chapel, presided, and the chapel was crowded with a delighted audience. The music was most beautiful, and the illustrations exquisitely rendered.

LONDON: CAMBERWELL.—The Baptist Chapel, Cottage Green, Camberwell, of which Mr. James Sears has been minister for upwards of fifteen years, and which it was found necessary to enlarge some six years ago, has just been reopened, after having undergone a thorough renovation, and various much-needed internal alterations. As regards the exterior of the edifice, the most noticeable alteration is the erec-

tion of a handsome portico, which, besides its immediate utility, serves to make the chapel more conspicuous, and to rescue it from the unfortunate position which it has, until recently, occupied, of being hidden on one side by an adjacent and too obtrusive shed. The reopening services were held on Sunday week, when sermons were preached, in the morning by the pastor, and in the evening by the Rev. Timothy Harley, of Savannah; and on Sept. 8 a tea and public meeting took place, under the presidency of Mr. Sears. Addresses were delivered by the chairman, Mr. Harding, one of the deacons, and by the Revs. T. Harley, Isaac Doxsey, and H. J. Tresidder.

BAPTISMS.

Abertillery.—August 30, at the English Chapel, Two, by L. L. Jones.

Andover, Hants.—Sept. 3, Three, by Joseph Hasler.

Ashampstead, Berks.—August 23, Six, by H. Fuller.

Banbury.—Sept. 6, Ten, by James Davis.

Barnes.—March 4, One; May 31, Two; August 30, One, by W. Corden Jones.

Barnsley.—Sept. 4, Seven, by B. W. Osler.

Bath.—Sept. 6, at Widcombe Chapel, Eight, by John Huntley.

Beaufort.—August 23, at the English Church, Four, by T. Macdonald.

Belfast.—September 1, at the Regent-street Church, Three, by G. W. Cross.

Bethel, near Llanfyllin.—Sept. 13, Two, by M. Jones.

Boston.—August 20, Two, by J. H. Lummis.

Borey Tracey.—Sept. 3, Four, by C. Love.

Brabourne, Kent.—August 30, Two, by Jas. W. Comfort.

Bradnich, Devonshire.—September 2, Four, by Mr. Miller.

Bridport.—Sept. 3, One, by T. C. Finch.

Bristol.—Sept. 3, at the City-road Chapel, Eighteen, by Walter J. Mayers.

Bures.—August 27, Four, by J. Kemp.

Causton, Cambs.—Sept. 6, Two, by Robert John Middleton.

Cheam, Surrey.—August 20, Two, by W. Sullivan.

Chester.—Sept. 1, at Peppes-street Chapel, Two, by W. Durban.

Coleford.—July 23, Seven, by W. H. Tetley.

Corton, Wilts.—August 9, Five, by S. King.

Cullingworth, Yorks.—Sept. 6, One, by W. E. Goodman.

Cwmadare, Glam.—August 23, One, by J. Evans.

Darlington.—Sept. 13, at Brookside Church, Seven, by H. D. Brown.

Doelais.—August 16, at Beulah Chapel, Four; August 23, One, by J. Williams.

Dublin.—August 26, at Abbey-street Chapel, One; Sept. 13, Five, by D. E. Evans.

Eastington, Gloucestershire.—August 15, Five, by Mr. Whittard.

Ebbw Vale.—Sept. 3, at Zion Chapel, Seven, by William Davies.

Falmouth.—August 19, Three, by W. Fuller Gooch.

Finchley (North End).—Four, by J. Chadwick.

Frome, Lock's-lane.—August 23, Five, by George Duncan.

Frome, Sheppard's Barton.—Sept. 2, Six, by T. G. Rooke.

Golcar.—Sept. 6, One, by T. Bury.

Great Marlow.—Sept. 6, at Ebenezer Chapel, Four, by Mr. J. Askew.

Great Yarmouth.—August 30, Seven; Sept. 10, Eight, at the Tabernacle, by J. Green.

Halifax.—August 30, at Trinity-road Chapel, Four, by James Parker.

Hartington, W.—Sept. 3, Two, by J. Manning.

Holyhead.—Sept. 6, at the Bethel Chapel, One, by R. Thomas.

Hucknall Torkard.—August 26, Five, by John T. Almy.

Isleham, Cambs.—September 13, Four, by G. Fowler.

Jersey, St. Helier's.—Sept. 3, at Grove-street Chapel, Four, by Joseph Hawkes.

Kenninghall.—August 28, One, by T. J. Ewing.

Kingstanley, Gloucester.—August 19, Four, by W. Coombs.

Kirkby, Notis.—Sept. 13, Five, by F. J. Bird.

Lechlade.—August 30, at Maisey Hampton, One, by C. Testro.

Liverpool.—August 30, at Soho-street Chapel, Four, by Eli E. Walter.

Llanillyd Fardrey.—Sept. —, at Salem, Two, in the river Taf, by Hugh Williams.

Lochgillhead, Argyllshire.—August 30, One, by C. W. Gregory.

Metropolitan District:—

Bow.—Sept. 13, Seven, by J. H. Blake.

Bronley-by-Bow.—August 5, at George-street Chapel, Six, by W. T. Lambourne.

Clapham-common.—August 30, Five, by R. Webb.

Commercial-road.—August 23, Six, by J. Fletcher.

East London Tabernacle.—August 27, Six, by W. Cuff (in the absence of the pastor); Sept. 3, Fifteen, by A. G. Brown.

Hackney-road, E.—Sept. 2, at Providence Chapel, Twenty-one, by William Cuff.

Kensington Tabernacle.—Sept. 17, Five, by W. Scott, of Lewes.

Lambeth.—August 30, at Regent-street Chapel, Six, by the pastor.

Metropolitan Tabernacle.—August 27, Twenty-three; Sept. 3, Twenty-one, by James A. Spurgeon.

Penge Tabernacle.—Sept. 2, Three, by J. Collins.

Upton Chapel, Barkham-terrace.—August 30, Five, by the pastor.

Woolwich.—Sept. 13, at Charles-street Chapel, Sixteen, by James Smith.

Woolwich.—August 30, at Queen-street Chapel, Four, by Mr. Teall.

Millwood, Todmorden.—September 3, Two; Sept. 9, One, by H. Briggs.

Neath, Glamorganshire.—Sept. 5, Four, by A. F. Mills.

New Quay, Cornwall.—August 16, Three, by J. V. Bath.

Neyland.—Sept. 6, Five, by M. H. Jones.

Old Basford.—Sept. 7, Four, by W. Dyson.

Portsmouth, Landport.—Sept. 2, at Lake-road Chapel, Three, by T. W. Medhurst.

Pudsey, near Leeds.—Sept. 6, Four, by James Kendall.

Quornon, near Loughborough.—September 6, Three, by W. J. Staynes.

Rhayader, Radnorshire.—August 28, One, by E. T. Davies.

Rishnorth, near Halifax.—Sept. 6, Two, by James Wilkinson.

Sardis, Pembrokeshire.—August 23, Two, by W. Gay.

Sheerness-on-Sea.—August 26, at Strode-crescent Chapel, Two, by J. R. Hadler.

Shoreham, Sussex.—August 30, One, by Joseph W. Harrauld.

Swansea.—August 30, at Carmarthen-road Chapel, Eleven, by W. Haddock.

Wem, Salop.—August 31, One, by H. Hughes.

West Hartlepool.—Sept. 9, at Town-street Chapel, Two, by W. Hetherington.

West Malling, Kent.—Sept. 6, One, by D. Taylor.

West Retford, Notts.—August 23, Two, by J. T. Roberts.

Whitstable.—August 31, Five, by G. Stanley.

Whitestone, Hereford.—Five, by C. W. Bankes, of London.

Ystrad, Pontypridd.—Sept. 6, at the English Chapel, Four, by L. Lewis.

RECENT DEATHS.

REV. DAVID CRUMPTON, formerly of Saladine Nook, and latterly ministering at Lever Street, London, died on the 18th of August, after a brief illness of about nine days. His remains were interred in Forest-hill Cemetery on the 22nd; Rev. G. Moyle officiated. Within the last fifteen months there have been interred in the same grave, the mother, son, and father. Thus within five years—the daughter having been interred about five years ago—the whole of the family have passed away from earth. Before the coffin was lowered into the grave, two of the deceased's nieces placed on it wreaths of everlasting and laurel, while their father—his brother—put on the centre a white lily. Mr. Crumpton was a frequent contributor to several publications; he was on the Committee of the Baptist Tract Society, and to him was due the origin and establishment of the Strict Baptist Association in London. He commenced preaching in 1825.

Departed this life on the 3rd of August, 1874, Mr. Wm. Rogers, Cwm, Pontypool, in the eighty-third year of his age. He had been baptised at Upper Trosnant above fifty years ago, and through the grace of God did maintain his union with the above church to the end here below, which was peace.

Also another brother of the same church, died on the 12th August, Mr. Wm. Rodrick, Blaendare, Pontypool, in the seventy-second year of his age. He was a very faithful member. It has pleased the Lord to take to Himself, within a very short time to each other, eight of our aged members.

BROCKLEHURST, NEAR LYMINGTON.—On the 2nd of July, Mary Ann Martin, a dear young friend, much beloved and esteemed by her fellow Sabbath scholars and acquaintance generally, was taken from us to rest with Jesus, at the early age of fifteen years. She was remarkable for an amiable demeanour, and “meek and quiet spirit,” somewhat retiring in manner, but greatly attached to those who loved and followed the

Divine Saviour, and she delighted in worshipping with them. In the affliction which terminated in her death, she was the subject of much distress of mind from a view of her sins, and was tempted to doubt whether Jesus could love one so sinful and vile as herself, and though scarcely able to leave her bed, she one night did so. Her grandmother, who was watching, saw her earnestly looking round the room, into boxes and in other things, and she said, "My dear, what is it you want?" Her reply was, "I have lost Jesus, and cannot find Him; I have told stories, and Jesus won't love me." "But, my dear, you told me the other day you loved Jesus, and that He loved you." "Yes, but He is gone." Then her grandmother said, "Let us pray to Him; shall we?" She said, with much emotion, "Yes." Still, after praying with her, she was not comforted, and her grandfather coming in, her distressed feelings being made known to him, he told her not to look at what she had done, but simply and solely to what Christ had done for her. He then prayed the Lord would reveal Himself to her as a loving Saviour. Soon after this He did graciously reveal Himself, and she, though scarcely able to speak, sang part of the children's hymn,

"Oh that will be joyful,
When we meet to part no more."

Then "I see there a great company of little angels," and taking hold of her grandmother's hand, she said, "Come you, and Nellie, and all of you," singing again,

"Around the throne of God in heaven,"
&c.

The night, as she died in the morning, her grandfather repeated a line or two of the hymn,

"I would not change my blessed estate,
For all"—

and before another word, though in extreme pain, she said, "No, no! Ah! I shall soon be there," and again broke out and sang, pointing upward with her finger,

"Hark, hark, hark, while infant voices
sing."

Prayer being offered in the morning that the Lord would send the chariot, she exclaimed, "Yes, yes, Lord; do shortly;" after, she said, in a tone loud and distinct, "Wait at the gate," and fell asleep.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from August 20th to September 19th, 1874.

£ s. d.		£ s. d.		£ s. d.	
J. W.	1 0 0	A Friend at Stockton, per Rev. G. Rogers	1 0 0	Mr. A. Ager	0 2 0
Messrs. W. and R. Salmond	25 0 0	Mrs. Jack	5 0 6	A Country Friend ...	1 0 0
Two friends at Ceylon	5 0 0	Mrs. Dafforne	0 2 6	Miss R. Swain	2 0 0
Mias Henry	4 0 0	Mr. E. Hanbury	50 0 0	Mrs. Hinton	0 10 0
A Friend to the Cause per Mr. Skinner ...	10 0 0	Messrs. Carry Bros.	31 5 0	Weekly Offerings at Metropolitan Ta- bernacle: Aug. 23	36 0 6
The Mercies of a Gracious God	25 0 0	I. F.	1 0 0	" " " " " "	30 37 1 2
Mr. & Mrs. J. L. Keys	1 1 0	A Sermon Reader, Melrose	0 10 0	" " " " " "	6 25 14 6
Mr. E. Roe	0 5 0	Mr. Townsend	0 5 0	" " " " " "	13 33 14 0
Per Mr. John Baker	1 0 0	Mr. E. F. Abbott ...	1 3 9		
Mrs. Macpherson ...	1 0 0	Profit of excursion,			
An Aged Friend ...	2 0 0	United Bible Class	3 14 0		
		Mr. T. Kennard ...	0 10 0		
					£305 18 11

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

MANASSEH.*

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

“So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to His people; but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord, his God, and humbled himself greatly before the God of his fathers, and prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.”—2 CHRONICLES xxxiii. 9—13.

MANASSEH WAS born³ three years after his father's memorable sickness. You will remember that Hezekiah was stricken with a mortal disease, and Isaiah, the prophet, came to him and said, “Thus saith the Lord, Set thine house in order, for thou shalt die, and not live.” He appears to have been startled and appalled at the tidings, and gave vent to his feelings with bitter tears. Evidently he was afraid at the time to face death. He had probably been indulging a worldly spirit; and besides this, it lay as a heavy burden upon his heart that he had no son whom he should leave as his successor in the kingdom. In deep distress of soul, accordingly, he turned to the wall and prayed to the Lord. With piteous weeping and earnest pleading he besought that his life might be spared. His prayer was heard, his tears were seen, and his petition was granted by God. His days were prolonged by fifteen years. In the third year of those fifteen years his son Manasseh was born to him. Had he known, methinks, what sort of a son would have risen up in his stead, he might have been content to die, rather than to be the father of such a persecutor of God's people, and such a setter up of idolatry in the land. Alas! full often we know not what we pray for. We may be covetous of an apparent boon which would prove to be a real curse both to ourselves and to thousands of others. You prayed, mother,—yea, prayed fervently,—for the life of that dear babe whom God was pleased to take away from you. You cannot know what disposition the child would have shown, what temptations would have befallen it, or what consequences would have come of its life. Could some parents have read the history of their children from the day of their birth they might rightly have wished that they had never been born. We had better leave such matters with God, and submit to His sovereign will. He knows better than we do; for He is wonderful in counsel and excellent in working. Thank God, these affairs are not in our own hands. They are in far better and wiser keeping than ours.

Manasseh's mother was named Hephzi-bah, a beautiful name. I wonder whether Hezekiah gave her the name because she was his delight, or because his gratitude inspired it, as he was then himself delighting in his God. I can scarcely think that at such a time he would have chosen one who had not also chosen God: therefore let us think of her as a godly

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woman. But in that case she could have had little enough delight in her son; and sometimes, I should think, when she saw him pursuing the people of God with the sword, and sinning with a high hand, she must have been ready to say, "Call me no more Hephzi-bah, but call me Marah, for the Lord hath dealt bitterly with me." It is not always that the thing which makes us glad to-day will make us glad to-morrow likewise. Let children be accounted a heritage of the Lord. They are the joy of our hearts and the flowers of our homes. But what will they be to us when the gay, guileless, sportive days of their childhood have run out? Unless God sends his blessing with them, the increase of our families may be the sorrow of our lives. Evil passions and propensities develop themselves in our children with their growth, and if the grace of God does not subdue their sinful disposition, we may have to rue the day that they were born. Manasseh's name signified "forgetfulness." I hope his father did not forget his training, and leave him to those young courtiers who always hang about kings' palaces, and are pretty sure to instil into a young prince's mind more vanity than virtue, and bespeak his favour and patronage for the popular party. There was a Ritualistic section in those days, cultivating idolatry, and pouring contempt on the Evangelical brethren, whose cause his father, Hezekiah, had espoused so earnestly, and defended all his days. That new religion, imported from among the heathen, had its meretricious attractions. Was there not a great deal to please the eye in its pageant, and much to charm the ear in its worship? The beautiful artistic work in the statuary of its idols, and the fine display of pomp in all the ceremonies—did not these appeal to a cultivated taste? The old-fashioned puritanical order of worshipping at one temple, where the service was bald, and where there was scarcely anything to be seen, except by the priests themselves, was becoming effete. Would it not be better to go with the times, take up with Baalim and Ashtaroth, do homage to the sensuous proclivities of the common people, and make friendly alliances with nations holding other creeds? I should not wonder but they talked to the young man in that fashion, and he—oblivious of what God had done for his sire, and forgetful that in the long history of the house of Judah the people had always been smitten when they turned aside to idols, and that they only prospered when they claved to the living God—fell into the snare, and sinned with a high hand.

I shall introduce him to you first as a loathsome monster of guilt; then, secondly, I shall show you how the hand of God followed him till he became a piteous spectacle of misery; after which—blessed be God!—we shall have to mount into a clearer atmosphere, when we point him out to you as he became afterwards, a miracle of grace; and in fine we shall have to admire him as a delightful picture of genuine repentance.

I. We must begin by considering him as a loathsome monster of guilt. I cannot imagine that any out of my hearers can have been so great a sinner as Manasseh. I shall not attempt to draw a parallel between him and any one else. Still, I should not wonder if some of you may be led to draw some such parallel for yourselves. If you do so, I pray the Lord to give you such a sense of your own guilt as shall constrain you to seek pardon.

Deep was the crime, and daring was the impiety of Manasseh, in that he undid all the good work of his pious father. What Hezekiah had painfully

wrought at the web he began to unravel as fast as he could. That which the father built up for God the son pulled down; and that which the father had cast down because it was evil the son at once began to reconstruct. I must confess I have known sons do the like. Because they have hated their father's piety, as it has been a restraint upon their sin, they have vowed that if it ever came into their power to do as they liked, there should be a change in the household. As I passed a certain house this week, a friend said to me, "Many a prayer-meeting has been held in that farmhouse. People used to come for miles round there to meet and pray." "Is that a thing of the past?" said I; "are no prayer-meetings held there now?" "Oh, no," he replied; "the father died, and his reprobate son came into the property. A prayer-meeting indeed! No. He defied his mother to attempt such a thing; and after having stripped her and stripped the little estate of all there was that was worth the having, he has gone away, and has not been heard of for many a year. As far as he could, he tore down everything that belonged to his father that reminded him of his God." Mr. Whitefield used to tell of a wicked son who said he would not live in the same house that his father had inhabited, for he said that every room in the house stunk of his father's religion, and he could not bear it. There are men who after such a manner devise mischief. But ah! young man, you cannot sin in that atrocious way without incurring extraordinary guilt. It will be remembered that you sin against the light; it will be recollected at the last great day that you were prayed for,—that you were instructed in the right way; nor will you sin so cheap as others;—others, did I say? I mean such as, when they transgress, only follow an evil example, and run in the path which their parents taught them. Oh, how I grieve over ungodly young men who treat their father's God with dishonour and despite.

Manasseh's sin was aggravated by the fact that he chose to follow the very worst examples. Though he had in his father one of the best patterns of purity, that would not do, but he must cast about him to see whom he could imitate. Upon whom, think ye, did he light? Why, upon Ahab—that Ahab of whom God had said that he would cut off every one of his house, and not leave one remaining; a threat which had been executed, for the blood of Ahab had been licked by dogs in the field of Naboth, and Jezebel, his wife, had been devoured of dogs. Yet this young man must needs choose Ahab to be his pattern, so he set up Baalim, even as Ahab had done of old. The like folly I have known to be committed by young men in these days. It may be there are those here who have not found anybody that they could imitate, until at last they sought out some licentious individual, perhaps, of years gone by, whom they have elected to be their leader. Why, half the youth of England used, at one time, to be infatuated with Lord Byron. The glare of his genius blinded them as to the terrible hue of his character and the atrocity of his conduct, so they followed headlong in his track, because, forsooth, he was a great man and a poet. Affecting wit; they bid defiance to pure morals. Alas! for the men whose sentiments, whose language, and whose actions betray the hardihood and the daring of vicious characters they are prone to emulate! Though they know better, they deliberately choose the worst models that they can copy from. What extravagance man will perpetrate in sin!

But this Manasseh sought out for himself unusual and outlandish sins.

Bad as Ahab was, he had not worshipped the host of heaven. That was an Assyrian worship, and this man must needs import from Assyria and Babylonia a worship that was quite new. He set up the image Ashra, which you may, perhaps, have seen on the slabs that have been brought from Nineveh: a tree bearing souls, intended to represent all the host of heaven. He carved this in the house of God, and set it up for worship. We read in the prophets that the people used to stand in front of the temple and bow before the rising sun, worshipping the hosts of heaven. He was not satisfied with common sin. We have known sinners of this class: they are not content merely to sin as others do; they are ambitious to invent some fresh sin. Like Tiberius, who offered a prize if somebody would find him out a new pleasure, they want to discover a new species of impiety, which shall draw attention to themselves. They must be singular in whatever they attempt; even if it comes to being singularly wicked. Such was Manasseh. He could not be satisfied to run in the race with others, and mingle with the ill fashion of his times; swiftly as they would fly, he must distance them all.

Beyond this, he insulted God to His face. Here, perhaps, his sin culminates. It was not enough to build idol temples for idol worship, but he must needs set up the idols and their altars in the Temple of Jehovah. Such arrogance, as we think of it, makes our blood chill. And ah! one trembles to tell it, not a few men have thus invoked upon their bodies and their souls the curse of the Almighty. So desperately have they been set on transgression, that they have lifted their hand and defied their Maker. Had He not been God—the God of all patience—He would have resented their defiance, and have suddenly smitten them down to hell; but being God, and not man, He has borne with them. He is too great to be stirred by their insults. He has put it by and let it lie still, winking alike at their ignorance and their assumption, for awhile, until their iniquity shall be full; and then, in His justice, will He visit it upon their head. There are not a few in our great city who continually do all that they can to provoke God, and to show how little they reverence Him; how utterly they ignore His claims on their homage. They will go out of their way to introduce blasphemies into their common conversation, and to express their disgust and contempt for everything chaste and comely, sacred and godly. Such was Manasseh. He set up the altars of the false gods in the house of the living God.

Is not his character black enough? Nay; we have not laid on the thickest touches yet. We are told that he made his children to pass through the fire; that is to say, he passed them between the red-hot arms of Moloch, that they might belong for ever, as long as they lived, to that fiendish deity. If we do not aver that men do this now-a-days, they fall little short of the same cruelty and crime. Many a man teaches his child to drink arduous spirits; trains him to habits which he knows will lead him to drunkenness; does his utmost to pass the child through the red-hot arms of the spirit-fiend, the Moloch of the present time. Many a man has taught his child to blaspheme. If he has not deliberately purposed it, he has actually effected it, fully conscious that he was so doing. What was his example but a deliberate lesson? Ay; there are people who seem to take delight in the sins of their children, laughing at the iniquities they have instructed their own sons to perpetrate. Do I address a father who, for

many years, has never attended a place of worship on the Sabbath,—who has often gone home reeling drunk, and, though somewhat reformed himself; sees his own son plunging into every vice that he was himself once habituated to? Let me ask you, Do you wonder at it? Do you wonder at it? You have passed your children through the flames; what marvel that they were singed, and that the smell of fire is upon them? Oh, it is a crying sin that men will not only go to hell themselves, but they must needs drag their children with them. Many a man has not been satisfied to be ruined, but he must ruin some young woman who, perhaps, once had religious convictions. He becomes her husband, and forbids her to attend the house of God. As for his children, they may, perhaps, be sent to the Sunday-school to get them out of the way in the afternoon, yet any good they might learn there is soon dissipated by the scenes and sounds they witness and hear under the roof of their home. Why, multitudes in this city—we know it, and they must know it themselves—are ruining their children, deliberately compassing their perdition. Is this a small sin, an insignificant mistake in their training? I trow not.

Moreover, Manasseh proceeded further, for he made a league with devils. There were, in his day, certain persons who professed to talk with departed spirits, supposing that the devil had the means of communicating with them about things to come. Now, whether this fellowship with familiar spirits is a delusion and a lie, as I suspect it is, or whether there may be a mystery of Satan involved in it, I do not know; but certain it was that Manasseh tried to get as near the devil as he could. If he could get him to be his friend he was well content to make a covenant with hell, so that it might answer his purposes. Let him have good luck; little did he care for God. He would consult a wizard. Superstition led him to that, but the good Word of God he utterly despised. And there are some that have done this—some here, perhaps. I will not suppose they have lent themselves to those silly superstitions, or resorted to those deceitful or deceived *mediums* who perform in the dark. I should think, in these modern times of popular education, any one is fit to be confined in a lunatic asylum who is beguiled by that snare. Intelligence should protect you from imposture. But there be those who, if the devil would help them, would be glad enough to shake hands with him, and say, "Hail, fellow; well met!" If they do not entertain the devil it is no fault of theirs. They have set the table for him, and furnished the house, and made themselves quite ready for any evil spirit that chooses to come to them. Oh, what iniquity this is! They will not have God: they will have Satan. They cast-off the great Father in heaven, but the arch-enemy of souls—with him they make a covenant, and contract a league. Could sin go much farther than this? It could, and it did; for this man led the whole nation astray. Being a king, he had great power, and he used his authority and exerted his influence to induce his subjects to follow his pernicious course. I often wonder what will be the horror of a man that has lived in gross sin when, in the next world, he meets those that he betrayed and seduced into iniquity, when he begins to see, in the murky gloom of that intolerable pit, a pair of eyes which somehow or other seem to hold him fixed and fast. He recognises them; he has seen them somewhere before, and those eyes flash fire into the soul as though they would utterly consume him, and a voice says, "A thousand curses on thee! Thou art he that led me first

into sin—enticed me from a virtuous home, and from Godly associations, to become thy partner in iniquity. A blast be on thee evermore!" What company will they have to keep in that place of torment! How they will gnash their teeth at one another in dreadful rage, each one charging the other with being his destroyer. Oh, there is remorse enough in store for a man who ruins himself, but who can tell the pangs that shall scourge his soul who betrays his fellow-creatures, and precipitates them into everlasting ruin? Verily, dear friends, we stand aghast at the picture of such a man as Manasseh; he set no bounds to his sin. He sinned with both hands greedily, and when the messengers came from God to tell him of it, he was angry with them. Tradition says that he sawed the prophet Isaiah in halves for daring to reprove him. But it is not from tradition, but from revelation, we learn that he made Jerusalem to swim with blood from one end to the other, putting to death all those that would not go in his ways and follow his devices. Persecution of the saints of God is a scarlet sin, that calls aloud to heaven for vengeance. Manasseh was guilty of this, among other crimes.

II. I am sick at heart, and my tongue is weary of the story. Let me turn to another branch of the narrative. This terrible monster of iniquity presently became a singular spectacle of misery. A few words will suffice to describe it. The Assyrian king sent his captain, one Tartan, who besieged the city till it was devastated, and the king fled. It would appear that he hid himself in a thorn brake, and was dragged out from it, and fettered and manacled with heavy irons. There remains a representation at the present time of some Jewish king—we cannot be sure it was Manasseh—who was dragged before the King of Babylon. At any rate, it represents what was done to Manasseh, whether the like treatment befell any other Jewish king or not. He has two rings—a ring on each ankle, and a heavy bolt between them, and his hands are fastened in the same manner. He is brought before the king at Babylon. There he seems to have been cast into prison, and kept in confinement. The cruelties of the Assyrian monarchs are attested by the memorials upon their own palace walls, therefore I can fully credit the story told by Jerome, that this Manasseh was himself put into a brazen vessel, and subjected to the most intense heat, the Assyrian king abusing him for having passed his own child through the fire in the same manner. That he was kept for many a long month in a dark and dreary dungeon, with only sufficient bread and vinegar given him to sustain his life, appears certain. He must have been wretched to the last degree,—his crown gone, his kingdom devastated, his subjects put to unheard-of miseries. We are told that the judgment which God executed upon the land was such that it made the both ears of him that heard of it to tingle. The king must, therefore, have experienced some indescribable afflictions from the hands of the tyrant of Assyria. Ah, sinner, though thou harden thyself in thy transgressions, thou wilt not go unpunished. A bitter end awaits thee. Reckless as thou art, young man, thy father's God will not always be mocked. You have persecuted your wife and your friend, but their unhappiness will return ere long to your own bosom. There will come an end to your arrogance, and a beginning to your recompenses. Oh, I wish your iniquity would come to an end soon, and that it might end with your conversion. If it does not come to

that end your outlook is gloomy indeed, for your total destruction will complete the course you are running.

Perhaps I am addressing somebody who has been living in heartless sin until he has become entangled in helpless misery. In this crowd you seem as if you were pointed out, for your heart is ready to break with anguish. Your property is lost, your health is broken up, your character is blasted; you are a mere wreck, a waif, a stray upon the dark sea. There is none to have compassion upon you. You are a castaway. Even your old companions have forsaken you. The devil himself seems to have cast you adrift. You are abandoned, and you might cry out and sound your own death knell. "Lost! lost! lost!" Well, now, I have a message from God to you. I am come to speak to you, in the name of the Lord, about this man Manasseh, in the hope that it may be also concerning yourself true,—that after having been a prodigy of sin, and a spectacle of misery, you may now become as, in the third place, Manasseh became—a monument of grace.

III. Oh, I do not wonder at Manasseh's sin one half so much as I wonder at God's mercy. There was the man in the prison. He had never thought of his God except to despise his prerogative, and offend against his laws, till he was immured in that dungeon. Then his pride began to break; his haughty spirit had to yield at last. "Who is Jehovah, that I should serve Him?" he had often said. But now he is in Jehovah's hand. Lying there half starved in the prison, a crushed man, he begins to cry, "Jehovah, what a fool I have been! I have stood out against Thee until at length Thy sovereign power has arrested me, and Thy infinite justice has begun to avenge my crimes. What shall I do? Where shall I hide from Thy wrath? How can I escape? Is it possible to obtain Thy pardon?" He began to humble himself; God's Spirit came and humbled him more and more; he saw how foolish he had been, how wicked his character, how cruel his conduct, how abominable. Thus he spent his days and nights, in weeping and in lamentation. It was not the prison he cared so much about. His soul had gone into iron bondage. Then it suddenly flashed across his mind that perhaps God might have mercy on him, so he began to pray. Oh, what a trembling prayer that first prayer was. Methinks Satan said to him, "It is no use your praying, Manasseh. Why, you have defied the living God to His face. He will tell you to go to the idol gods you have served, repair to the images you have set up, and bow before the hosts of heaven you have been wont to worship, and see what they can do for you." Nay; but in this awful despair he felt he must pray; and surely the first prayer he breathed must have been, "God be merciful to me a sinner." And in his deep abasement, he continued still to pray and plead with God. And that dear Father of ours who is in heaven heard him. If ever you can bring Him a praying heart, He will bring you a forgiving message. As soon as He saw His poor child broken down, and confessing his wrong, He took pity on him, heard, and answered him, and blotted out his sins like a cloud, and his transgressions like a thick cloud. I think I see Manasseh, with his morsel to eat, never enough to stay his hunger, and his little drops of vinegar, saying to himself, "Ah, I don't deserve this!" He would thank God even for that starving allowance in the depths of his keep, feeling that it was mercy that let him live. "Why should a living man complain, a man for the punishment of his

sins?" And so it came to pass that he was delivered. The King of Assyria, for state reasons which I need not mention, determined to put this king on his throne again. He thought that he had broken him down, and humbled him enough; that he would make a good viceroy and a faithful lieutenant, and that he would be afraid to rebel again; so one bright day he opened wide Manasseh's dungeon, and told him he was going to send him back to Jerusalem. And when he told him that, then Manasseh knew that Jehovah he was God. This conclusion was forced upon him by the mercy he obtained. "Who," he would say, "but the Most High God could have brought me out of this horrible pit, have released me from the power of this tyrant king, or moved his heart to relent, and have compassion on me?" As he rode back to Jerusalem, how his heart would be breaking with gratitude! I think I see him when he first got within sight of the walls of that temple which he had so recklessly profaned. Surely he threw himself upon his face, and wept sore, and then arose and blessed the name of the Lord that had forgiven all his trespasses. And when he entered Jerusalem, and the people gathered round him, what must the greetings have been? Where are those courtiers that had been his companions, that led him into sin, do they come whining round him? What a rebuff they will get! How will he exclaim, "Get you gone. I am another man. I do not want your company or your counsel." Are there any of those poor people standing in the background—the people that used to meet to pray and worship Jehovah, faithful among the faithless found—such as had been wont to hide away their Bibles because they were hunted and harried from one retreat to another—a small remnant, that had escaped the fangs of the persecutors—did they come forward? How he could look at them, and say, "Ah, you servants of Jehovah, you are my brethren. Give me your hands; for I, too, have found mercy from heaven, and I am, like you, a child of God." I warrant you there was singing in Jerusalem that night amongst the feeble band of the steadfast believers; and there must have been music in heaven too, for the very angels must have rejoiced in a conversion that seemed so unlikely, so incredible.

"What, Manasseh saved? Manasseh—that bloodhound—is he transformed, by the renewing of his mind, into a lamb of God's flock? What he, the red-handed persecutor—has he become a professor of the faith he once destroyed?" Ah, yes. Well might Bishop Hall say—"Who can complain that the way of heaven is blocked against him, when he sees such a sinner enter? Say the worst against thyself, O clamorous soul! Here is one that murdered men, defied God, and worshipped devils, yet he finds the way to repentance. If thou be vile as he, know that it is not thy sin, but thy impotence, that bars heaven against thee. Who can now despair of Thy mercy, O God, that sees the tears of a Manasseh accepted?" I remember an old lady who would not travel by railway, because she thought that some of the bridges were in bad repair, especially the Saltash bridge, near her own house. Over that bridge she could not be persuaded to pass, for fear her weight should break it down, although hundreds of tons weight were carried over it every day. At such folly everybody can smile. But when I hear any man say, "I have committed so much sin, that God cannot pardon it," I think his folly is far greater. Look at this huge train that went over that bridge. Behold Manasseh laden with ponderous crimes! Mark what a train of sin there was behind

him! Then look at the bridge, and see whether it starts by reason of the loaded team of sins which is rolling over it. Ah, no, it bears it up, and so would it bear the weight if all the sins that men have done should roll across its arches. Christ is "able to save to the uttermost them that come unto God by Him." I do not know where to cast my eyes for the person to whom this message is directed. That he is somewhere in this assembly, I entertain no doubt. Do I speak to some sister who, in an unguarded hour, left the path of virtue, and since then has pursued a course of shame. I pray you accept the message. I deliver it to you. The greatest sin, the utmost guilt, the most incredible iniquity, the most abominable transgressions, can be forgiven, and shall be blotted out. The Redeemer lives: the sacrifice has been offered; the covenant is sealed. Turn now to the Lord with purpose of heart. Confess thy sins. Abjure thyself. Trust in the infinite mercy of God, through Jesus Christ His Son. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, for He will have mercy upon him, and to our God, for He will abundantly pardon."

IV. Our closing reflection is that Manasseh became a picture of true repentance.

At once he ceased to do evil. He went straightway to the temple and pulled down the idols. How I would liked to have been with him, and have had a hand in demolishing them. Down went the images; then over went the altars; every stone was dragged right out of the city, and flung away. God grant that every altar and image in England may yet be pulled down, battered to pieces, and the small dust thereof flung into the common sewers. May that which is an utter abomination before heaven stir a righteous indignation on earth. Oh that our land may be so Protestant that no respect for fine arts may suffer her to tolerate foul impieties! Manasseh made haste to undo the mischief he had done. This is what every converted man tries to do. All the evil he has ever caused he tries to stay; he takes vengeance on his former devices; against them he lifts both his hands, raises his voice, and exerts his influence.

Nor did this suffice: Manasseh began forthwith to do good. Right speedily he began to repair the altar of the Lord, and to restore the services of God and the ordinances of the Temple to their original purity, according to the Divine statutes. So when a man is truly converted, he will be anxious to join himself to the Lord's people, and support the institutions of His house. Nor did Manasseh smother his gratitude; but he presented thank-offerings to God. He was not unmindful of the devout acknowledgments that were due for the great mercy he had received. Like that other great sinner, whose gratitude is recorded in the Gospel—the woman who brought an alabaster box of ointment, very precious, and brake it—like her, methinks, he loved much because he had had much forgiven.

And, then, being established in his kingdom, he proceeded to use his high influence for holy purposes. He ruled his subjects in the fear of the Lord; and made the law of his God to be the law of the land, renouncing all strange gods, and adhering rigidly to the book by inspiration given. Oh that God would incline the heart of some penitent sinner here at once to bring forth this fruit of conversion. What a change there would be in his house! What a difference his family would see! What an altered man he would appear in his daily avocation, whether he be employer or

employed. He would be seeking the conversion of those whom he formerly led astray. Those he once scoffed at and called by evil names, would become his choicest companions. "Can God do this?" says one. Oh, my dear hearers, the God that can forgive great sin can also change hard hearts. Cry to Him. If you are unsaved, may His Spirit lead you to seek salvation now. Stay not for to-morrow's sun. If you are saved yourself, may that blessed Spirit lead you to pray for others, and seek their present and eternal welfare. Watch unto prayer. Let your own faith in God stimulate you to believe that all things are possible. Never give them up, never give them up. Are you a mother—you do not know how prevalent your intercessions may prove? I wonder whether poor Hephzi-bah was alive when Manasseh was converted? She had grieved over him, doubtless, in his young days. Well, if she did not live to see the fruit of her prayers, yet her prayers lived, and her tears were repaid with rich interest. There is many a mother's son whose heart will be turned to God long after his mother's bones have been laid in the churchyard. The vision is for an appointed time; though it tarry, wait for it. Thy son will yet be brought to glory through thy prayers. Pray on, brethren and sisters, pray on for those whose sins and sorrows lay heavily on your heart. Pray on, and God will hear you. O poor sinners, the mercy of God is the antidote for man's despair. Believe in His mercy. Look for His mercy. Cast yourselves upon His mercy, and you shall find His mercy unto everlasting life.

Essays and Papers on Religious Subjects.

ON PREACHERS AND PREACHING.

BY JABEZ BURNS, D.D., LL.D.

No. 11.—JOHN KNOX.

THE man who never feared the countenance of any creature was the leading champion of the Reformation in Scotland. He was born of an honourable family, at Giffard, near Haddington, in the year 1505. He was educated at the University of St. Andrew's, and was a most diligent student, and made great progress in the various branches of learning, and at an early age took his degree of Master of Arts. By the study of St. Jerome and Austin he quitted other scholastic pursuits for the study of divinity. The sermons of Thomas

Guilliam, a black friar, it is said were of great service to him.

In 1543 he became chaplain to the Earl of Arran, a friend of the Reformation, who translated the New Testament, and publicly preached against the Pope's authority. At this time the learned Buchanan says that Knox was a preacher of sound judgment and healthsome doctrine. It is stated that he was in imminent peril, and was obliged to fly from place to place; whereupon, being wearied with such continual dangers, he resolved to retire to Germany, where the Reformation was gaining ground; knowing that in England, though the Pope's authority was suppressed, yet the greater part of his doctrine remained in full vigour. But this design being much disliked by the

fathers of both his pupils, they, by their importunity, prevailed with him to go to St. Andrew's, about Easter, 1547; and for his own safety, as well as that of their children, to betake himself to the castle, where they might all be secure from the efforts of the Papists, and he be in a condition to instruct these young gentlemen with greater advantage. Here he began to teach his pupils in his usual manner. Besides the grammar and the classical authors, he read a catechism to them, which he obliged them to give an account of publicly in the parish church of St. Andrew's. He likewise continued to read to them the Gospel of St. John, proceeding where he left off at his departure from Languidry. This lecture he read at a certain hour in the chapel within the castle, at which several of the place were present. Among them Mr. Henry Balnaveis and John Rough, preacher there, being pleased with his doctrines (for they were zealous for the new, that is, the Reformed religion), began earnestly to entreat him to take the preacher's place, but he absolutely refused, alleging "that he would not run where God had not called him;" meaning that he would do nothing without a lawful vocation. Hereupon they, deliberating the matter in a consultation with Sir David Lindsay, of the Mount, Lyon king-at-arms, a person of great probity and learning, it was concluded to give Mr. Knox a charge publicly by the mouth of the preacher. Accordingly Mr. Rough, upon the day appointed, preached a sermon concerning the election of ministers, wherein he set forth "what power the congregation, how small soever it was, passing the number of two or three, had above (over) any man in whom they supposed and espied

the gifts of God to be, and how dangerous it was to refuse, and not to hear the voice of such as desire to be instructed." These and other things being declared in general, the preacher then addressed himself particularly to Mr. Knox, in these words: "Brother, ye shall not be offended, albeit I speak unto you that which I have in charge, even from all these that are here present, which is this: In the name of God, and of his son Jesus Christ, and in the name of these that presently call you by my mouth, I charge you that ye refuse not this holy vocation, but, as ye tender the glory of God the increase of Christ's kingdom, the edification of your brethren and the comfort of men, whom ye understand well enough to be oppressed by the multitude of labours, that ye take upon you the public office and charge of preaching, even as ye look to avoid God's heavy displeasure, and desire that He should multiply his graces with you." Then, directing his speech to the audience, he said, "Was not this your charge to me, and do ye not approve this vocation?" They answered, "It was, and we approve it." At which Mr. Knox, abashed, burst forth into tears, and withdrew into his chamber. His countenance and behaviour from that day to the day he was forced to present himself to the public place of preaching, did sufficiently declare the grief and trouble of his heart; for no man saw any sign of mirth in him, neither yet had he pleasure to accompany any man for many days afterwards.

But on the Sunday appointed, ascending the pulpit, he preached a sermon from Daniel vii. 23—28, when he proved to the satisfaction of his auditors that the Pope was Antichrist, and that the doctrine of the Roman Church was contrary to

the doctrine of Christ and his apostles. He likewise gave the notes both of the true Church and of the anti-Christian Church, &c., of which he gives a full account in his history, and also of a public disputation which he then had with the Dean of St. Andrew's upon Popery, at the end of which the people unanimously called on him to let them hear the same doctrine from the preaching-place, which call he accordingly obeyed. This sermon made a great noise, and the Popish clergy being much incensed by it, the Abbot of Paisley, lately nominated to the see of St. Andrew's and not yet consecrated, wrote a letter to the sub-prior, who, *sede vacante*, was vicar general, expressing great surprise that such heretical and schismatical doctrines were suffered to be taught without opposition. Upon this rebuke, the sub-prior called a convention of grey and black friars, to meet in St. Leonard's Yard; where both our preachers being convened, they were charged with several offences. The articles of the charge being read, the sub-prior entered into a conference with Mr. Knox, who after that disputed with one of the friars upon several controverted points between the Papists and Protestants. Popery sensibly lost ground by the dispute, and the supporters of it found themselves obliged to take another method to maintain its reputation. An order was passed obliging every learned person in the abbey and university to preach in the parish church by turns on Sundays, and in their sermons not to touch upon any of the controverted points. But Mr. Knox rendered this caution ineffectual, by preaching on the week days; when he took occasion to praise God that Jesus Christ was preached, and nothing said publicly against the

doctrine he had taught them: protesting, withal, that if in his absence they should speak any thing which they forbore while he was present, that his hearers should suspend their judgment till it should please God they should hear him again. And he was so successful in his work, that all the people in the castle, and a great number in the town, openly professed the Protestant doctrine, and testified it by partaking of the Lord's Supper in the same manner as it was administered in the Church of Scotland, in the way of the Reformed Churches. Mr. Knox continued thus in the diligent discharge of his ministerial work till July that year, when the castle was surrendered to the French, upon terms that all in the garrison should be carried safe to France, and in case they were not satisfied with the condition of their liberty there, they should be conveyed, at the expense of that king, wherever they pleased, Scotland excepted.

August 20th, 1561, the queen arrived at Leith from France. From her first arrival, her Majesty set up a private mass in her own chapel, which afterwards, by her protection and countenance, was much more frequented. This excited the zeal of Mr. Knox, who expressed himself with great warmth against allowing it, and an act of the Privy Council being proclaimed at the Market-cross of Edinburgh, forbidding any disturbance to be given to this practice under pain of death, on the twenty-fifth of that month Mr. Knox openly, in his sermon the Sunday following, declared, "that one mass was more frightful to him than ten thousand armed enemies landed in any part of the realm." This freedom of speech gave great offence to the court, and the Queen herself had a

long conference with him upon that and other subjects. In this conference, her Majesty having charged him with writing the "Blast," he avows it, and then proceeds thus: "I hear that an Englishman hath written against it, but I have not read him. If he hath sufficiently improved my reasons, and established his contrary propositions with as evident testimonies as I have done mine, I shall not be obstinate, but shall confess my error and ignorance. But to this hour I have thought, and yet think, myself alone to be more able to sustain the things affirmed in that my work than any ten in Europe shall be able to confute it." The queen likewise charged him with denying her just authority, to which he pleads the privilege of the learned in all ages, and cites Plato in particular, who had publicly taught doctrines contrary to the common opinion without disturbing the society, bearing with patience the errors and imperfections which they could not amend. "Even so (says he), madam, am I content to do in uprightness of heart, and with the testimony of a good conscience. I have communicated my judgment to the world, if the realm finds no inconveniency in the regiment of a woman that which they approve, shall I not farther disallow than within my own breast, but I shall be as well content to live under your grace as Paul was to live under Nero; and my hope is (concludes he) that so long as you defile not your hands with the blood of the saints of God, that neither I nor the book shall either hurt you or your authority; for in very deed, madam, that book was written most especially against that wicked Jezebel of England."

His death is thus given. On certain symptoms of immediate death appearing, he was desired to

give some sign whereby they might know that he died in the steadfast belief and enjoyment of those Gospel truths which he had taught when living, and likewise of his comfortable assurance of a blissful immortality through Christ. On which, as if he had received fresh strength, he triumphantly lifted his hand toward heaven, and continued waving it for a considerable time, and then quietly departed to the rest which remaineth for the people of God, on November 24, 1572, about eleven o'clock at night.

So died one of the noblest and boldest preachers of Christ that ever lived. An engraving of his preaching before the Queen exhibits the intensified ardour of this champion of our faith, and is worthy of a place in every Christian minister's study.

THE RESURRECTION.

BY THOMAS HENSON, CHESHAM.

SCRIPTURE declares the doctrine of the resurrection, and spring and summer illustrate it. Flowers in their beauty, and butterflies in joyous splendour, alike chant and preach it. Men often forget it and live far below its intended influence in pursuing the gains and pleasures of the present life, but the time is coming when they will wish that they had counted all things as dung, that they might win Christ, and through Him attain to a glorious resurrection. Others, in the vain conceits of philosophy and science, falsely so called, ask, How are the dead raised up, with what body do they come? Scripture deigns but this reply, "Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest

not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body."

I. Consider the fact of Christ's resurrection.

That Christ did rise from the dead is abundantly maintained "in the New Testament. Infidelity may deny this now, as it did in Paul's day. But if Christ be not risen, then there is no resurrection of the dead: then, says Paul, our preaching is vain, and your faith also is vain. But he boldly declares that Christ died, and that he was raised again, according to the Scriptures. In evidence, he appeals to many living witnesses who had seen Christ to perfect familiarity before his death, and again had seen him to perfect satisfaction after his resurrection. Cast out this fact from your faith, and what a dreary vale will the shadow of death become! What a meaningless tragedy was Christ's Death, without this resurrection! Prove that he did not come forth out of the grave alive, and what an inlet do you at once create for sceptical questions as to his deity, and the faithfulness of God. And to what a blank nothingness do you reduce the Atonement, by which we now rejoice in Him. Unless men will believe that Christ rose again for their justification, they need not believe that he died for their sins.

But, says distrust, is the testimony true? were those who attest it either themselves deceived or deceivers? Well, is it conceivable that eleven men, a number of women, and a body of above 500 persons, seeing him at various times and places after his resurrection, could all be deceived?

It is even more incredible that they were deceivers. What could induce them to act such deception?

Think of the malignant hatred of the Jews, and what could these men and women hope to gain by declaring it? Look at the proud scorn of the Greeks, and what might they expect from them? Would it have been less than idiotic madness in them to have dreamed of fame, or wealth, or pleasure, as the reward of such a testimony? Adopting the words of a celebrated French infidel, we might say, "The history of this resurrection has marks of truth so palpable, so striking, so perfectly immutable, that its inventor would excite our admiration more than its hero." Prisons and bonds could not silence the tongues of Peter, and John, and Paul. Supposing them to have been deceivers, look at what some of them gained by it. Matthew carried the story into Ethiopia, where he was slain with the sword. Mark preached it in Alexandria, where he was dragged to death through the streets. Luke proclaimed it in Greece, and was hanged on a tree. John preached it in Ephesus, and was thrown into a cauldron of boiling oil, and, escaping with his life, he was afterwards banished to the Isle of Patmos. Peter, for his testimony, was crucified, as was his Lord. James declared it, and was beheaded, by order of Herod, in Jerusalem. Stephen avowed it, and was stoned to death. James the Less, for his part in it, was thrown from a pinnacle of the temple, and beaten to death below. Philip carried it into Phrygia, where he was hanged against a pillar. Bartholomew, the "Israelite in whom was no guile," was flayed alive. Andrew was bound to a cross, where he preached to his persecutors till he died. Thomas, the doubter, so fully believed it, that he carried it to Coromandel, in India, where a sword was run through his body. Jude, contending earnestly for the faith

once for all committed to the saints, was shot to death with arrows. Matthias, who had accompanied with the disciples all the time the Lord Jesus went in and out among them, and was therefore chosen to take the place of Judas as a witnessing apostle, was first stoned and then beheaded. Barnabas, the son of consolation, was stoned to death at Salonica by the Jews. And Paul, who was in deaths oft, after more than thirty years' testimony, was beheaded at Rome. If these men would have been silent concerning the death and resurrection of Christ, they all could have saved their lives, and some of them could have acquired wealth and honour. But no, they had seen these things, and they believed that men's salvation was in them, therefore they testified. Deceivers, were they? Verily, the credulity of infidelity is the grandest miracle in history. Christian faith pales before it, as a glowworm in the light of the sun. Surely the resurrection of Christ, by which he became the first-fruits of them that slept, is not a cunningly devised fable.

II. Consider the position which the doctrine holds in Scripture.

Is it known in the Old Testament? Did the patriarchs talk about it? Could David have thought of it? Could they, in their conflicts with sin and death, look out upon the future with spiritual hopes, inspired by visions of a joyful resurrection unto eternal life? Who was Job, that model of patience? In what period of earth's history was it that he cursed his birth? Some have hinted that he was that docile Isaac who meditated in the fields long before Israel groaned in Egypt. Others have supposed him to be a pilgrim of grace before Noah built his diluvian Ark. Whoever he was, his career must have been an early one,

and in one of its bitterest days he says, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." David comforted himself with it when he said, "As for me, I will behold Thy face in righteousness, I shall be satisfied, when I awake, with Thy likeness." The Psalmist, mourning the ravages of death, cheers up by the reflection, "But God will redeem my soul from the power of the grave, for He shall receive me." Isaiah seems to have had thoughts of it when he said, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." Daniel, contemplating the restoration of his people, says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." And to mention but one more, Hosea breaks forth into a rapturous hymn; "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." He seems to have caught sight of the great conqueror coming up from Bozrah, travelling in the greatness of his strength, mighty to save. In those early times, when the Messiah was yet only in promise and in shadow, these men may not have understood the doctrine as we do now, but they evidently knew enough of it to inspire their hearts with hope and comfort. Turning now to the New Testament, it will be enough to

say that, besides the declaration of it in the Gospels and the Acts, it is mentioned and alluded to in the Epistles more than fifty times. Whatever difficulties may beset the subject, to our understandings it holds such a position in Scripture as entitles it to our trust and love.

III. Consider the importance of the doctrine to the believer.

It abolishes death. The last enemy that shall be destroyed is death. But what death? Not that of which Hell is the terrible consummation, and of which unrepented sin is the everlasting bitterness, but that of which, sin forgiven, is no longer the sting, and of which the grave is but the anteroom of heaven. Have you ever been struck with the manner in which Christ ever refused to recognise the presence of death? "The maid is not dead, but sleepeth;" "Our friend Lazarus sleepeth." Death—as death—in his grim destructive power, cannot exist where the risen Christ is, for he is the resurrection and the life. In Him the dead shall live, and the living shall not die. Like the maid, like Lazarus, like Stephen, they shall sleep, but not die. See that grub eating up the green hope of the husbandman; to-day it crawls upon the earth, to-morrow it will assume an apparent death. It will wrap itself about with a shroud, and be buried or affixed to your wall. It is not dead, it only sleeps, waiting for its change. Shortly it will come forth from its grave, no longer a crawling grub, but a beautiful butterfly, robed in scarlet, decked with gold, and fringed with silver. Such is what you call death; to the believer it is a chrysalis condition, out of which he emerges in the glorified likeness of his Redeemer.

This resurrection secures an eternal embodiment for the redeemed spirit.

Difficulties meet us here. They cannot be swept away like cobwebs from a king's chamber. They must be met reverently, with a disposition to learn where God teaches, and to wait, not to deny, where light does not shine. Do the Scriptures teach this eternal embodiment? Why, what can they mean if they do not? Why should He that raised up Jesus from the dead, also quicken our mortal bodies, by His spirit that dwelleth in us, if not that they should be the eternal abodes of these spirits, as they are now the temporal ones? Why should the dead rise at all, if not for an eternal reunion of the spirit with the body? So far as we can understand, some kind of bodily organism is essential to perfect future life. Does not Paul, speaking of the house not made with hands, eternal in the heavens, point to something antithetical to this earthly body? In this we groan, but he speaks of one in which mortality shall be swallowed up of life. That clothing may not be the resurrection body, but if not, does not that very fact point to it as the long waited for redemption of our bodies? We do not know what is the fashion of the glorified body of Jesus, but "we know that when He shall appear, we shall be made like him; for He shall change our vile bodies, that they may be fashioned like unto His glorious body." An inquisitive mind may ask, "With what body shall we come? With this one?" See you ripening ear of wheat. Is it the identical grain which you sowed? No; but it is a body of wheat out of that grain. See that flower. Is it the identical seed which the fingers of a child dropped into the soil? No; but it is the very body, which that seed, by dying in the earth, was destined to bring forth. So, in the final day, these identical bodies may not rise again, but may they not,

like the seed, contain a mysterious provision, which shall be the germ of that spiritual body, so as to identify that with this?

This doctrine, supported by the fact of Christ's resurrection, kindles the fire of Christian life.

Christ died for our sins, and rose again for our justification. Sin kills; justification renews the right of life. Christ in the grave was a dead sacrifice, not a living Saviour. Christ died that sin, the cause of death, might be put away. He was raised again, that in His life we also might have life. Not a single spirit could have come to live out of a dead Christ: millions of spirits have derived life from the risen one. His resurrection is the warranty of the Gospel; it is God's seal of acceptance set upon the Atonement; the receipt of life given to all who believe on Him. Do men ask how they may know Christ's willingness

to save, point them to the Cross. Nothing but infinite love and willingness could have accomplished that death. Do they ask how they may know His power to save, point them to the empty tomb, or better still, to the risen Jesus. Nothing but infinite power could have accomplished that. Does the Christian spirit, going forward to the final judgment-seat ask, Who is He that condemneth? The law, holy, just, and good, may present an indictment for countless transgressions; Satan, ever ready to accuse, may eagerly wait his opportunity; and conscience may have memories of shortcomings and spirit-grievings; but to them all triumphant faith answers, none can condemn, for Christ, my ransom, died; yea rather, is risen again, and is even at the right hand of God, who also maketh intercession for us.

Tales and Sketches.

THE JOYS AND SORROWS OF A BAPTIST MINISTER.

BY SCRUTATOR.

CHAPTER XI.—*The Minister's Resignation.*

WITH an increased congregation settled down in the enlarged and beautified chapel, Mr. Ernest felt it to be his duty once more to buckle on the ministerial armour, and set himself with fresh vigour to the work of building up the Church, and winning souls for Christ. But the reader will not be surprised to learn that this resolution was not come to without a severe struggle of mind on the part of the pastor.

Had he followed the bent of his own and his wife's inclination, he would, immediately after the reopening services, have quietly sought for a removal to another post, and have left the coast clear for a new pastor. A little consideration, however, showed him that when, as the result of the building alterations, the Church had been landed in (though much against his will) for a debt of £550, it would hardly be fair to leave the place until that debt had been wiped off. With the secret determination, therefore, if things did not alter for the better, to resign his office as pastor as soon as the building was free, he presented to the Church, for its sanction, a pro-

gramme of future work; and also preached a course of sermons on the important subject of "Scriptural Church Meetings," the text selected as the groundwork of these sermons being 1 Cor. xi. 17, "*Now in this that I declare unto you I praise you not, that ye come together not for the better but for the worse.*" By these measures he hoped to open the eyes of the members to perceive their real interests, and to make their Church meetings attractive and profitable. But in this effort he was doomed most egregiously to fail. The "discontented clique"—numbering about half a dozen members—listened to these sermons in dismay, one of their number being heard to observe afterwards, that "directly he heard the text, he knew what was coming!" They could not fail to draw the conclusion, that if the scriptural principles enunciated in these discourses were carried out, "their occupation was gone." Being noted, as they knew right well, for being the leaders of debate, the chief fault-finders, the censorious critics, and the upholders of existing evils, they considered these sermons as being specially aimed at them and their doings, and therefore determined, amongst themselves, to drive the pastor, either by fair means or foul, from the place, if it were possible. To effect this laudable object, the old and well-tried means was at an early date resorted to; a private tea-party was got up at one of their houses, and there and then certain cunning and well-devised plans were concocted, that might have proved pregnant with disaster both to the pastor and the cause, had they been carried out fully. What these plans were, we do not care to reveal. It is enough for us to say, that one evil, or rather defect, connected with the congregational system is this, that if it

comes to pass that a few badly-disposed individuals connected with the Church become, from any cause, disaffected, they have it in their power, by the abuse of their liberty, to upset almost any small interest, blast the pastor's influence, and create rows and scenes in the Church meetings that do an amount of damage calculated to exert its pestiferous influence for a whole generation. No doubt this would have been the case in the present instance, had not Mr. Ernest, in a painful, but still in a providential way, become acquainted with the evil intentions of this underhanded and unscrupulous band. But once aware of what they were at and intended, his resolution was taken. It needed no lengthened consideration on his part to learn the path of duty. Having given notice that at the next Church meeting he should have something important to communicate, and that therefore he desired the presence of all the members, he astonished all, at an unusually large gathering, by reading the following letter:—

"Brethren and Sisters,—It is now my duty to tender to you my resignation as pastor of the Church. In one quarter from the present date, I shall cease to occupy your pulpit. It is not my intention to put the question to the vote, as on no account do I intend to remain. It is only due to you that I should give you, in as few words as possible, my reasons for this sudden and peremptory decision.

"Upwards of three years ago you presented me with an unanimous invitation to become your pastor. That invitation was accepted, in the hope that I might, with God's blessing, make this cause a power for spiritual good in this locality. The salary you offered me was small, but I accepted it cheerfully, knowing that if we make God's service our

delight, He will make our wants His care. To His praise, I desire to say, that my trust in Him has not been confounded. In one way and another, the wants of myself and family have been supplied. What I agreed to receive you have given, and I have not asked you for a single penny more. If my beloved partner has had, at times, to exercise severe economy to prevent our running into debt, we have not complained, but, on the contrary, have often both together returned thanks to our Heavenly Father for bringing us safely through our domestic and financial trials.

“During the period that I have been your pastor, I can honestly say it has been my endeavour to serve you faithfully, for Christ’s sake. But it was manifest to me, from the first, that I differed from some of you on several points. The chief of these had relation to the conduct of your Church meetings. At the outset I made bold to tell you that in this *vital* point you needed reform. What, as a rule for many years, have our Church meetings been? Fellowship meetings? Meetings in which brotherly union has been specially shown? Meetings in which we have aimed to edify one another spiritually? Meetings which we have longed for on account of the spiritual good we hoped to get from them? They ought to have been all this, but have they? It is of no use mincing matters; they have been anything but this. The debating element, with its attendant evils, has defied all my efforts, and the efforts of the Church’s best friends, to root it out; party spirit, with its animosities, has generally proved conqueror; and the result has been, that during nearly the whole of my pastorate I have felt the reverse of at home amongst you. Instead of looking forward to the

Church meetings with joyful anticipation, I have felt sorry when the time was drawing near to hold them. To me they have been usually monthly inflictions, instead of monthly blessings. Sometimes, when thinking about them, I have compared myself to a man standing over a dangerous mine, which at any given moment might be sprung, to his own injury and that of others. I do not hesitate to say that they have done more to make me cold in the work, and even sick of it, than anything else that I know of. They have checked me in soliciting aid for the chapel alterations; they have made me reluctant to propose plans that I believed, if carried out, would be of benefit to the cause; and they have also prevented me introducing enquirers into the Church—for what good, I have asked myself, would they get, if they were brought in? It is well known to you, that some whom I have been the means of introducing into the Church, have intimated since, that if they had been aware that there was such a want of union displayed in the Church, as they have themselves seen manifested in the Church meetings, they would not have joined us. The fact is, quiet and peaceable people have no more desire to enter into a quarrelsome Church, than they have to lodge with a quarrelsome family. It is granted willingly, that on some questions debate is really necessary at Church meetings; but I submit that the ruling spirit should be devotion, and not debate. To make our Church meetings “seasons of refreshing from the presence of the Lord,” to make them fit for young members to be introduced without their getting harm; to make them monthly blessings instead of monthly inflictions, we should come to them to pray, to sing, to read the Word, to edify one

another; to debate no more than is absolutely necessary, and where debate is necessary, to seek to find out where we can *agree* rather than where we can *differ*. Let secular business be thus baptised in spiritual influences; let the secular ever be subordinate to the spiritual; let as few amendments as possible be proposed to propositions that have been maturely considered by pastor and deacons; let the prayers be in excess of the speeches; and let all, like the Church of Pentecost, be of "one heart and one soul;" then enquirers may be introduced into the Church in safety, the best members will flock to the meetings, and those who have long remained outside in the congregation, for fear of a disastrous alliance, will be drawn inside by the power of Christian love and sympathy, and then co-operate with the Church in every good work. It is this sort of union that the world wants to see. What was the prayer of Jesus for his people? Did he not pray "That they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in us: *that the world may believe that Thou hast sent me?*" The worst enemy, then, of a church, be he pastor, deacon, or member, is the man who, by any policy whatever, seeks to divide it. To influence the world around, we should avoid making a division, as we would avoid Satan himself. These views I have often reiterated in your hearing, and

very recently I sought to embody them in a course of four sermons, which I preached to you. I have, however, been led very distinctly to understand, that these sermons have given very great offence to a section in the Church; and so far as I can see, nothing remains for me but to give battle to these persons or to resign. The former course most respectfully I decline to pursue, as I do not believe that any good could come out of a personal fight between myself and these fractious members. You have, unfortunately for this cause, had too much of this kind of fighting already; and I am not inclined to add to the evil. Some of my friends, I know, have said "*fight it out,*" and they have urged me strongly to do it; but it seems to me that we have enough to do with fighting the foes of the Cross outside, without fighting with each other inside. For the sake of peace, therefore, and the honour of the Lord Jesus, caring more for the welfare of the church than for my own personal interest, and leaving the Lord to provide for me and mine as He pleases, I now, without knowing where my future lot shall be cast, heartily thank you all for any kindness that you have shown me, and give you distinctly to understand that when the quarter's notice is expired, I shall have the pleasure of bidding you farewell."

(To be concluded in our next.)

Gleanings among the Sheaves.

A WELL-SPENT SABBATH.

WHEN Philip Henry closed the exercises of the Sabbath-day, he used to say, "Well, if this be not heaven it must be the way to it."

OBSERVING PROVIDENCE.

It has been observed by Flavel that they who notice Providence will never want Providence to notice. And a greater than he had said long

before, from experience as well as from conviction, "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord."

"FIRE LOW."

DR. GUTHRIE gives this advice to preachers: "Fire low!" The order which generals have often given to their men before fighting began suits the pulpit not less than the battlefield. The mistake common to both soldiers and speakers is to shoot too high over people's heads, missing by a want of directness and plainness both the persons they preach to and the purpose they preach for. We must, indeed, "fire low" if we would reach the common people.

REVERIE OF REPENTANCE.

THERE are thousands of persons who are given to what may be called the reverie of repentance. There are thousands of persons who feel sad that they are such wicked creatures. Really they feel that it is too bad. They at times fall into

a minor key. Perhaps if they are educated to music they sit down to the piano and play touching airs and sing of the wickedness of the heart till tears flow down their cheeks. They pity themselves that they are so pitiable. But how much repentance is there in all this? Is there any definiteness in it? Does the man say, "I am as proud as Lucifer"? Not a word does he utter on that subject. Does the man say, "I am meanly selfish"? Oh, no; he only says, "I am sin-sick." Does the man say, "I am unscrupulous, I am untrustworthy, I give way to debauch in this direction and to animal appetites in that"? Does the man follow the example of that surgeon who when called to dress a wound, probes it in all directions and cleanses it thoroughly before he binds it up? Does he sit down and explore his heart with a searching, minute examination? No: he does not want to go particularly into it. He merely wants to have a feeling of regret in view of his general sinfulness.—H. W. BEECHER.

Reviews.

PERIODICALS AND PAMPHLETS.

The Baptist Magazine. Mr. Marchant's paper on the source of superhuman power in Christ's ministry is well worthy of a careful, critical reading.

Sword and Trowel unusually varied and good.

Who was the Author of the "Pilgrim's Progress?" By W. Winters, F.R.H. 4d. (F. Davis.) If the trash written to throw doubt on Bunyan's honesty and fidelity is worth noticing, then Mr. Winters' pamphlet will fully answer the purpose.

The Museum. No 46. We trust the

sale of this work, both in volumes and parts, is being well kept up.

The Hive and the *Appeal*, both up to the mark, and also the *Quarterly Report of the Trinitarian Bible Society.*

A Discourse on Infant Baptism, in reply to the Bishop of Lincoln. By W. R. Stephenson, M.A. (Elliot Stock.) 2d. A calm, masterly production from the New Testament Bishop of Broadstreet Chapel (or church), Nottingham, to the Episcopal Bishop of Lincoln, whose recent utterances are neither learned nor Christian.

God's Priesthood v. Man's Priestcraft. A sermon, by A. G. Brown.

1d. (Davis.) A scriptural rebuke, in words plain as they are true.

Ragged School Union Magazine. 1d. Contains an article on "Voluntary teachers," and other good papers. We commend to all persons interested in the Temperance work Mr. Robert Rae's tract on *The Temperance Canteens at the Autumn Minnowes* (Tweedie, 337, Strand), and Rev. J. P. Chown's paper on *The Relation of Bands of Hope to Sunday-schools.* 2s. 6d. per 100.

The Third Year of the Crèche, &c., &c. By Marie Hilton. (Morgan and Scott.) Most deeply affecting. A work of Christian love and beneficence, second to none of the good institutions of the day. Do get it, read it, and put it in circulation, and increase the number of its friends and supporters.

Salvation Prefigured in the Baptism of Jesus the Son of God. By General

H. Goodwin. (London: Kellaway and Co., 10, Warwick-lane.) 2d. A very thoughtful and well-considered paper, and worthy of devout perusal. The subject is replete with interest.

Old Jonathan, British Flag, Christian Glowworm (3d.). Thoroughly excellent, and marvellously cheap.

Pulpit at the Hearth contains a sermon on *Christian Toleration* by Dean Stanley, and *Great Slaughter*, by Talmage. 1d.

On Cremation. A sermon by the Bishop of Lincoln. 1d. The above are published by J. W. Allingham, 29, Farringdon-street.

The Sunday-school World is the title of a new weekly journal devoted to the interests of Sunday-school teachers, which is to be issued shortly. The price will be one penny, and it will be published at the office, 61, Paternoster-row.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. J. PARKINSON having resigned the pastorate of the church, Hinckley, has accepted an invitation to the church at New Lenton, Nottingham.

Rev. A. North, of Staleybridge, has accepted a unanimous invitation to Harborne.

Mr. John Douglas, of Regent's-park College, has accepted a unanimous invitation from the church of Waterford, Ireland, to become its pastor.

Rev. H. Dunn, Milnsbridge, has accepted a unanimous invitation to the pastorate of the church, Pole-street, Preston.

Rev. J. Mentor Ryland is about to leave Woodstock, and his future address will be Haddenham, Isle of Ely.

Rev. John Field, of Newton Abbot, Devon, has accepted a call to the church at Sevenoaks.

Rev. E. S. Neale, of Sunderland, has

accepted the pastorate of Bartholomew-street chapel, Exeter.

Mr. Charles Douglas Crouch, of the Pastors' College, has accepted the ministerial charge of the church at Bulwell, Notts.

Rev. A. Rollason, of Scarborough, has accepted the pastorate of Saffron Walden Church, vacant by the resignation, through ill health, of the Rev. W. A. Gillson.

Rev. H. Davies has resigned the pastorate of the English Baptist Church at Treforest.

Rev. Henry Wardley, of Melbourn, Cambs, has accepted the pastorate of the church at Fooks Cray, Kent.

Rev. J. Billington, of Potter-street, Harlow, Essex, has accepted the pastorate of Ebenezer Chapel, Southsea, Hants.

Mr. A. Cox, of 37, Maryland-road, Paddington, is open to supply destitute churches.

PRESENTATIONS.

LONDON: CHALK FARM-ROAD.—On Monday evening, Sept. 28, Dr. Kellett presided at a meeting held in the chapel, on the occasion of the Rev. Evans Davies resigning his office as pastor. In the course of the evening, the friends assembled were addressed by Messrs. Edwards, Riddle, Escott, and Stephenson, and Mr. Davies was presented with a tea and coffee service and a purse of money, together with an address illuminated by a member of the choir.

Rev. T. C. Finch, who has accepted a call to Twerton, has taken leave of his friends at Bridport amid many tokens of regret on their part at losing the services of one who for nine years had been a zealous and beloved pastor, highly esteemed not only by his own congregation, but by the community at large. At the valedictory meeting, Mr. C. Edwards presided, and addresses were delivered by the Rev. J. B. Charles, F. J. Austin, R. L. Carpenter, Mr. John Cleal, senior deacon of the Baptist church, and others. Mr. Finch was presented with an address from the Wesleyan and Independent ministers, accompanying which was a handsome pecuniary gift, the sum enclosed having been collected by them from various Christian communities.

Rev. B. W. Osler, of Barnsley, on the 29th of Sept., on revisiting Sirehead, where he laboured for six years, was presented by Mr. C. Hallet, on behalf of the church and congregation at Sirehead and Isle Abbots, with twenty guineas' worth of books, in token of their esteem. Rev. J. Burnham presided on the occasion. A similar effort is being made at the adjoining village of North Curry, which shared in the benefit of Mr. Osler's zealous labours.

Rev. J. Greenwood, on resigning his ministry at Swadlincote, through failing health, was presented by the church with a purse of sovereigns, and by the members of the Young Men's Mutual Improvement Society with a photographic album.

Rev. G. Towler, having accepted the pastorate of the church at Long Sutton,

was presented, on the 17th instant, by his friends at Isleham, with an electroplated tea-service. On the same occasion, a presentation was made to an esteemed member of the congregation, Mrs. Eyt, who is removing from the neighbourhood.

NEW CHAPELS.

THE corner-stone of the chapel now being built at Boscombe, near Bournemouth, was laid on Tuesday, October 6th. A goodly number of spectators assembled. After the singing of a hymn, prayer was offered by the Rev. W. Emery. The Rev. H. C. Leonard then said, that in the cavity underneath the stone was a paper, on which was written the following, together with the names of the ministers then present: "This corner-stone of Boscombe Chapel, erected in the thirty-eighth year of Queen Victoria, for the worship of God and the preaching of the Gospel of the Lord Jesus Christ, in connection with the denomination of Christians commonly called Baptists, was laid by Miss Beatrice Leonard, eldest daughter of the first minister of the place." Miss Leonard then proceeded to lay the stone; after which, Rev. T. W. Medhurst congratulated the Baptists of Bournemouth on the rolling away of a reproach that had long rested upon this beautiful part of the country, that of being without a Baptist chapel. He rejoiced that this was to be the commencement of yet greater efforts, as a second and larger chapel was in contemplation. A well-attended tea-meeting was held in the schoolroom of St. Andrew's Church, Bournemouth, kindly lent for the occasion by the Presbyterian minister and elders. A public meeting in the church followed, presided over by A. Pegler, Esq., J.P., of Southampton. Rev. H. C. Leonard gave a brief account of the effort now being made, stating that the Boscombe Chapel would cost about £1,000, and the larger one in Bournemouth at least £2,000, towards which the first list of subscriptions amounted to about £500. The chairman expressed his hearty sympathy, stating that he remembered

Bournemouth when there were only three or four houses; and now that there was a resident population of about 10,000, with large accessions from visitors, it was evident that there was plenty of room for the Baptists. Interesting addresses were then delivered by Revs. T. W. Medhurst, T. McGill, J. H. Osborne, G. Short, B.A., and J. B. Burt. The meetings of the day gave general satisfaction. About £30 were contributed.

RECOGNITIONS.

Mr. J. N. ROTHAM, of the Pastors' College, was recognised on the 30th of September, as pastor of Hanbury-hill Chapel, Stourbridge. Rev. G. Rogers gave the charge to the pastor; Revs. J. Richards, B. C. Young, G. McMichael, and C. Skemp took part in the proceedings.

Rev. Joseph Jones, late of Rawdon College, was publicly recognised on the 29th September as pastor of the church at Wellington. Dr. Green, President of Rawdon College, gave the charge to the minister, and Rev. J. W. Thew, of Leicester, addressed the church and congregation.

The recognition of Mr. Thomas Davies, late of Cheddar, as pastor of the church at Dorking, took place on Thursday, September 17, when addresses were delivered by Pastors W. H. Mehan, W. Usher, and C. Slim. Sir Arthur Cotton, Bart., in the chair. This church is worshipping in the old infant schoolroom—a building most inadequate and unsuitable, but the only one obtainable—until sufficient funds are in hand to build a more commodious "house." About £380 have been raised.

Mr. W. Townsend, Pastors' College, was recognised on the 23rd of Sept., as pastor of the church in Totteridge-road, Enfield. The Rev. D. Russel presided, and the charge to the pastor was delivered by Rev. G. Rogers, while the church was addressed by the Rev. G. Gracey.

On Thursday, Sept. 15, a tea and public meeting was held at Blisworth, to recognise the Rev. J. W. Mills, of

Bristol College, as the pastor of the church. The Rev. T. Gough presided, and addresses were delivered by the Revs. F. Fielder, W. Fidler, T. How, W. H. Payne, E. R. Broom, S. Williams, and Mr. J. Westley.

The church at Adlestone, in celebrating the second anniversary of their new place of worship, made the occasion one of fraternal recognition and welcome to their new pastor, Rev. J. Jackson, who some few months ago accepted the pastorate. Rev. H. M. Gunn preached, and the tea-meeting, which was attended by 200 friends, was presided over by Mr. E. Hilder, and addressed by Rev. H. M. Gunn, A. E. Lord, — Perrin, H. Bayley, W. Frith, and J. Jackson, Mr. B. Scott, the City Chamberlain, and Mr. Constable. Mr. Jackson was pastor of the church at Sevenoaks for ten years.

MISCELLANEOUS.

LOCHEE.—SOCIAL MEETING.—The annual social meeting of the Pastor's Bible Class was held in the Baptist Church on Tuesday, September 17th. The Rev. Thos. D. Cameron in the chair. Nearly 120 partook of an excellent tea, prepared by Miss Margaret Reoch. During the evening Miss Sarah Thomson and Miss Jessie Gordon were presented with beautiful books by their Sabbath School classes; and Mr. James Cobb, in fitting words, gifted to the chairman a splendid gold Albert and locket, in the name of the Bible class. Mr. Cameron expressed his heartfelt thanks. The proceedings were interesting and spirited. Speeches were delivered by Messrs. Hamilton, Peebles and Smith, while recitations from Mr. Thos. David, Arbroath, and readings from members of the class, and anthems from the choir, made the evening pass pleasantly.

A social meeting took place at Highbridge on the 21st September, to celebrate the extinction of the debt upon the chapel there, of which the Rev. T. Hanger is the pastor. All liabilities having been discharged, a sum of £5 was voted to the Baptist Building Fund in acknowledgment of

the aid afforded by a loan of £100, free of interest.

SOUTH SHIELDS TABERNACLE.—New School and Lecture Rooms. — The foundation stone of the new buildings was laid on Tuesday, the 15th Sept., by Mr. Alderman Strachan, J.P. Rev. J. E. Cracknell explained the various purposes to which the new building would be devoted. It was to meet the requirements of their Sunday School, the average number of scholars now in attendance being 300. It would also be used for the week evening services now conducted in the Tabernacle, for Bible classes, and lectures on subjects of great social importance. Alderman Strachan next addressed the meeting, and recommended the establishment of a good library in the new room, and promised assistance in the gift of books. Addresses were also delivered by Rev. S. M. McClelland, Mr. Gray, J. P. Goodwin, and W. Hansen. In the evening an interesting lecture was delivered by Rev. A. A. Rees, on the "Christian use of money as exemplified in the life of George Muller, of Bristol."

PINNER.—Anniversary and harvest thanksgiving services were held on September 21 and 22, when sermons were preached in the morning by the pastor, John Howard, and in the evening by Mr. Charles G. Robson, of Hackney. On the Monday a public tea, and afterwards a most instructive lecture was given by Mr. C. G. Robson on the "Dispensational character of the word of God," illustrated by a large coloured diagram. No collections were made, yet the friends most liberally contributed in their weekly offerings.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.—NEWCASTLE-ON-TYNE. —The autumnal meetings of the Baptist Union have now become a great institution of the denomination. It is evident that the ministers, young and old, take a deep interest in these meetings. The Missionary Committee met at 6.30 on Monday evening, Oct. 5th. At seven o'clock, Arthur Mursell preached to young men in Bewick Street Chapel. The place was crowded to excess. On Tuesday morning, a Missionary Conference was held at

Bewick Street Chapel, of which Rev. J. Mursell is pastor.—Chairman, Jonathan Angus, Esq., J.P.; papers by Revs. J. Wenger, D.D., of Calcutta, and J. Trafford, of Serampore. The papers were read, and afterwards discussed. Mr. Sampson, of Folkestone, read Dr. Wenger's paper for him, the subject of which was, "Various Translations of the Scriptures." Mr. Trafford's subject was, "Our Educational Institutions in India." He dwelt on their history, necessity, and results. Mr. Trafford waxed warm as he gave reasons for education proper in India, and in quiet, cogent reasoning, withered up all objections. There was then a prayer meeting for the revival of the churches in the mission field. Thus the first meeting of the Union closed. In the evening, a public missionary meeting, very largely attended, was held in Rye Hill Chapel, Mr. G. T. Kemp presiding. The Revs. E. G. Gange; L. O. Skrefsrud, of South-alistan; and J. Sale, of Barisal, delivered addresses. *The First Session.*—On Wednesday morning, at 7 a.m., a prayer meeting was held at Marlborough Crescent Chapel, conducted by the Rev. W. Howison, of London. At 10 o'clock the Session of the Union commenced at Rye Hill Chapel. The preliminary devotions were conducted by the Rev. T. Pottenger, and lasted over an hour. *The President's Address.*—The President, the Rev. C. Stovel, then took the chair, and delivered the opening address, which was listened to with deep attention. Several topics of interest were afterwards discussed. The ministers and delegates dined together, at 2.30 p.m., in the school-room of the Rye Hill Chapel, which was tastefully decorated for the occasion. In the evening two evangelistic services were held, one in the Central Hall, Hoed Street, and another in the Town Hall, Gateshead, the Revs. W. R. Skerry and D. McGregor conducting in the first place, and the Revs. C. B. Sawday and W. J. Mayers in the latter. A sermon was also preached in Rye Hill Chapel, by the Rev. H. S. Brown, of Liverpool, on "The Work of the Ministry." During the Session reference was made

by more than one speaker to the death of Rev. W. Robinson, of Cambridge.

THE Baptist Chapel at Eastcote, Northamptonshire, having recently been renovated and repaired, a public tea, in aid of the funds, was held Sept. 14th. At the after service the Rev. W. H. Payne, of Bugbrook (in the absence of the pastor, through long illness), was called to preside. Addresses were delivered by Mr. Jos. Thompson, of Northampton, and other friends. The choir from Lithboro', with assistance from the neighbouring villages, ably sang a selection of sacred pieces. At the close the gratifying announcement was made that the debt was all cleared off.

LONDON BAPTIST ASSOCIATION.—The quarterly meeting was held at Dalston Junction Chapel (Rev. A. Carson, M.A., pastor), on Tuesday, the 13th of October. The usual devotional meeting was held at eleven o'clock, a.m., and at half-past twelve the Rev. Dr. Landels gave an address on "Holiness." At half-past three o'clock, the pastors and delegates met for business, when an address was delivered by the Rev. J. T. Wigner. At seven o'clock, a public meeting was held, the chair being taken by the president. A considerable portion of the time of the meeting was devoted to prayer. The Revs. F. Tucker, B.A., and W. H. Burton gave addresses.

BAPTISMS.

Ashton-under-Lyne.—September 27, Five, by Andrew Bowden.

Bath.—October 4, at the Widecombe Chapel, Five, by John Huntley.

Bath.—September 30, at Hay-hill Chapel, Six, by J. R. Chamberlain.

Bedford.—October 4, at Mill-street Chapel, Three, by R. Speed.

Belfast.—September 17, Two; October 9, at Regent-street, Six, by G. W. Cross.

Birmingham.—September 27, at Cannon-street Chapel, Six, by J. B. Blackmore.

Birmingham.—September 30, at Longmore-street Chapel, Seven, by L. O. H. Parsons.

Blackley, Yorkshire.—October 10, Four, by R. Briggs.

Blair Athole, N.B.—September 26, Two; October 9, Two, in the Garry, by Alex. Yeats.

Bugbrook, Northamptonshire.—October 11, One, by William H. Payne.

Cambridge.—September 2, at Zion Chapel, Four, by J. P. Campbell.

Canterbury.—September 27, Five, by J. F. Smythe.

Carmel, Sirhowy.—October 4, One, by G. Mathias.

Carlton, Cambs.—October 4, Two, by Robert John Middleton.

Cemaes, Anglesea.—September 27, One, by L. W. Lewis.

Cheltenham.—September 30, at Cambay Chapel, Five, by W. Julian.

Chiswick.—October 11, Five, by W. Baster.

Clay Cross.—October 8, Twelve, by W. Williams.

Dartington.—September 15, at Brookside Church, Seven, by H. D. Brown.

Deal.—September 28, Six, by N. Dobson.

Devonport, Morice-square.—September 28, Two, by E. A. Tydeman.

Dover.—September 21, at the Pentaside Chapel, Four (for the second church at Folkestone), by Mr. Bartholomew.

Dowlais.—October 11, at the Tabernacle Chapel, Three, by A. Humphreys.

Finchley, North End.—September 30, Four, by J. Chadwick.

Forres, Morayshire.—October 4, Two; October 11, Two, by John Downie.

Gainsboro', Lincolnshire.—September 16, One, by A. J. Robinson.

Garway, Herefordshire.—September 15, Two, by R. Morris.

Glucern, near Abergavenny.—October 4, One; October 11, Seven, by Thos. Phillips.

Great Grimsby.—September 27, at Upper Burgess-street Chapel, Three, by Mr. Lauderdale.

Hartington, W.—October 1, Three, by Jas. Manning.

Hartlepool (East).—September 20, Three, by F. H. Newton.

Hay.—September 27, One; September 30, One; October 4, One; October 6, at Rhydyspense, One, by J. Cole.

Hereford.—April 26, Three; September 27, Five, by E. P. Barrett.

Highbridge, Somerset.—October 4, Two, by T. Hanger.

Holyhead.—October 11, at Bethel, Three, by Richard Thomas.

Keynsham.—October 4, Five, by Wm. Owen.

Lancaster.—Sept. 29, One, by J. Baxandall.

Leith.—Sept. 27, Three, by W. H. Wright.

Marlow.—October 11, at Ebenezer Chapel, Two, by A. E. Johnson.

Meltham, Yorkshire.—October 3, Four, by J. Alderson.

Metropolitan District.—
Battersea.—September 27, at Surrey-lane Chapel, Two, by E. Vaughan.

Box.—September 17, Four, by J. H. Blake.

Dalston Junction.—September 20, Three, by Alexander Carson, M.A.

East London Tabernacle.—September 28, Seven; October 1, Eleven, by A. G. Brown.

Kensington, Hornton-street.—September 17, for the temporary chapel, Portobello-road,

Five, by J. Scott, of Lewes; September 27, Four, by J. Hawes.

Metropolitan Tabernacle.—September 21, Two, by Charles H. Spurgeon; September 24, Twenty, and October 1, Thirteen, by James A. Spurgeon.

Old Ford, Victoria Park.—September 30, at Park-road Chapel, Seven, by Robert B. Finch.

Millford Haven.—Sep. 27, Three, by J. Jones.

Millwood, Tedmorden.—October 4, One, by H. Briggs.

Newark.—October 1, Two, by Wm. Stokes.

Newbridge, Monmouthshire.—September 20 (for the English church), Seven, by Mr. Davies.

New Quay, Cornwall.—October 4, Two; October 5, Two, by J. V. Bath.

Newthorp, near Nottingham.—September 17, Nine, by one of the deacons.

Ogden, near Rochdale.—September 27, One, by A. E. Greening.

Oldham.—September 27, at King-street Chapel, Five, by R. Howard Bayly.

Penyrhoel.—Sept. —, Five, by D. Howell.

Pontillogel.—September 27, One, by M. Jones, Llanfyllin.

Porth, Glam.—September 27, Three, by J. Williams.

Ramsgate.—September 20, at Cavendish Chapel, Four, by J. D. Rodway.

Redditch, Worcestershire.—October 1, Five, by Edmund Morley.

Richmond, Surrey.—October 11, One, by J. Whitaker.

Risca.—September 20, at the English Chapel, One, by Thomas Thomas.

Ross.—Sept. 30, at Broad-street Chapel, Three, by J. Smalley.

Spratton, Northampton.—September 22, Three, by J. Hedgcs.

St. Helen's, Lancashire.—September 26, at Park-road Chapel, Six, by J. Harrison.

Stoke-on-Trent.—September 30, Three, by W. March.

Stretham, Cambs.—September 20, Two, by Mr. Stimpkins.

Tonbridge.—September 16, at the High-street Chapel, Three, by J. Turner.

Waltham Abbey, Essex.—October 4, at the Paradise-row Chapel, One, by R. Williamson.

Wantage.—Sep. 27, Three, by S. A. Swaine.

Wales.—October 4, at Salem Chapel, Two, by J. Johns.

Whitnack, Leicestershire.—September 7, Four, by W. Reynolds.

Willingham.—September 17, Four, by W. Jackson.

Wisbech.—September 30, at the Ely-place Church, Four, by W. E. Winks.

RECENT DEATHS.

At Neath, Glamorganshire, Sept. 10, aged sixty-nine, the Rev. Titus Jones fell asleep in Jesus. He was the son of the late Rev. D. Jones, of Trefdraeth, in Pembrokehire, and at a very early age made a profession of Christ by

baptism, and united with the church under his father's care. Soon after identifying himself with the church, he had a desire to preach the Gospel, and, showing signs of ability and adaptability to the work, he was permitted to exercise the gift that was in him. In a short time afterwards he was admitted to the old Baptist Academy at Abergavenny (now Pontypool College), where he was educated for the ministry. In 1842 he became pastor of the Welsh Baptist Church, Neath. He subsequently removed to Middlemile, and Solfa, Pembrokehire, and in a little while returned to Neath, built for himself a chapel, gathered together a Welsh congregation, formed a church, and in a few years took in conjunction with it the English Baptist friends, who were at the time without a chapel. He preached for some years in both languages. From Neath he removed to Caersalem, near Swansea, where the greater portion of his ministry was exercised, and where he was until his retirement, about the year 1871. The deceased was not what could be termed a popular preacher, but always sound, earnest, evangelical, and acceptable. As a Christian he was exemplary—conscientious and fearless in the discharge of every duty. As a Nonconformist stern and unflinching; as a Baptist uncompromising. During the forty years of his ministry he laboured assiduously for the extension of the principles of the denomination to which he belonged, and not without a large measure of success. He was the means of starting a Baptist cause at Briton Ferry and at Aberdulais, both in the neighbourhood of Neath, and the English Baptist cause at Neath is much indebted to him. As a man and a minister he was much respected by all who knew him. His last illness, which was very brief, was characterised by intense suffering, which he endured with remarkable firmness and resignation. He was, as he said frequently, "looking for the mercy of our Lord Jesus Christ unto eternal life," a motto on which he desired the Rev. B. Byans, Neath, to improve his death. He was interred at Neath Cemetery, on Sept.

14th, when a great concourse of ministers and friends paid the last tribute of respect to his memory by following his remains to the tomb, where they lie till the trumpet calls him to shine as the stars in the firmament.

On Wednesday, August 26, 1874, in the village of Pill, near Bristol, Arthur John Butler, one of the lambs of Christ's flock, fell asleep in His arms, aged six years and eight months. Little "Johnnie" was the child of many and earnest prayers. He was thoughtful and intelligent beyond his years, and would reason over things with the understanding of an older person. He was also very affectionate, and full of sympathy, and of a most cheerful, happy disposition. He dearly loved his Sunday-school, and never failed to repeat all his teacher had told him, and would learn hymns with the greatest ease. He was very fond of singing, and could pitch the tunes himself. Three hymns he was specially partial to: "Rock of Ages," "My rest is in heaven," and "Jesus reigns." He was very particular about his prayers night and morning. In the night of the day he was first taken ill, he woke up and said, "Mamma, I did not say my little prayer to-night." "No, my darling, but I did for you." His reply was "But that won't do, mamma, I'd like to say it now;" and so he did, ending with

"Take me when I die to heaven,
Happy there with Thee to dwell."

During all his terrible sufferings (inflammation of the brain), which mercifully lasted but a fortnight, neither the parents or Sunday-school teachers who sat with him ever heard a murmur from his lips, and he had a "thank you" for everything that was done, until he became speechless, three days before death. During his illness he said that "Jesus and the angels were with him all the time." A few hours previous to his decease his father told him that himself and his mother and brother would soon join him in glory, and though he could not speak, the expression of joy on his face was something inexpressible. His mother said, "My darling will soon be for ever with the Lord," and with a powerful effort he opened his lips, nearly sealed in death, and whispered "Ye-e-th." It may truly be said of him, that all who knew him loved him, and they were not a few. He was borne to the grave by two of his Sunday-school teachers and six more young women, and followed by the Baptist and Wesleyan Sunday-schools and their teachers, besides his own family and friends, who had loved him in life so well. It was remarked that such a funeral was not often seen. "Blessed are the dead that die in the Lord."

PASTORS' COLLEGE, METROPOLITAN TABERNACLE, PRESIDENT—C. H. SPURGEON.

Statement of Receipts from September 20th to October 19th, 1874.

£ s. d.		£ s. d.		£ s. d.
A. R.	5 0 0	Mrs. Matthews...	0 10 0	Collection at Kings-
Mr. S. Wilson ...	2 2 0	Mrs. Jones...	1 0 0	gate-street Chapel,
Mr. S. Watson...	0 10 0	G. G.	0 2 6	per Rev. W. H.
Mr. D. G. Patterson	4 5 0	Mr. G. Garratt...	1 0 0	Burton
A Friend, Scotland	20 0 0	Mr. L. Bailey ...	1 0 0	13 5 16
Mr. J. G. Hall ...	1 1 0	Mr. Siddaway ...	0 10 0	Collection at Drum-
Mrs. Marshall ...	0 10 0	Mr. D. Lewis ...	0 10 0	mond-road Chapel,
Glasgow	3 0 0	Mr. J. W. Fisher ...	0 10 0	per Rev. J. A.
Mr. Westrop ...	5 0 0	Mr. J. Richards ...	0 2 10	Brown
Mr. J. B. Denholm ...	0 10 0	Mr. E. Derbyshire ...	0 2 6	2 10 0
A Friend, per Mrs.		Threepence per week	0 5 6	Weekly Offerings at
Lester	0 10 0	M. A. G., per Mr. H.		Metropolitan Ta-
A. H. M.	0 2 6	Olney	5 0 0	bernacle: Sept. 20 37 1 2
Mrs. Dring	0 16 4	Part of a Sailor's		" " Oct. 4 30 2 9
Z. Z.	0 5 0	Tithe	1 0 0	" " 11 28 0 9
Mr. H. Mitchell ...	0 10 0	Rev. W. H. Burton...	2 2 0	" " 18 40 0 2
Miss Brown	1 15 0	Mr. W. Marsh ...	1 0 0	
Mr. Hayward	0 2 6	Mrs. Stevenson ...	3 0 0	2287 1 4
Mr. R. Peck	0 3 0	Mr. Finch Hill...	5 5 0	

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

STRUGGLING AGAINST SIN.*

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

"I cried with my whole heart; hear me, O Lord: I will keep Thy statutes. I cried unto Thee; save me, and I shall keep Thy testimonies."—PSALM cxix. 145 and 146.

THE fear of punishment leads many people to think about their sins, and a dread of hell in the future fills the retrospect of their past life with gloom and remorse. This is natural. It may happen to any one, as it has happened to tens of thousands, that the peril has haunted them till at length the penalty has overtaken them. Although they have been constantly terrified with a sense of the Divine wrath, they have never penitently looked to the Divine mercy. Thus they have continued to despond, and they have gone on to despair, and that utter desperation has curdled into a bitter remorse, which has been the forecast of their eternal torment. But it appears to me that there is a work of grace in the heart where there is a fear of sin rather than a fear of hell,—where the desire of the soul is not so much to escape from the punishment, as to escape from the guilt which is the cause of the punishment. What thief, what murderer, when he has been arrested, convicted, sentenced, and brought to the gallows, does not wish he had not committed the crime that sealed his doom? Yet there is a wide difference between a dread of suffering for the wrong you have done, and a dread of doing wrong. Judge yourselves, if you are under religious impressions of any sort, whether you have merely a fear of punishment, for that is an instinct of nature, or whether you have a fear and abhorrence of sin, for that is a work of Divine grace.

Now, our text exhibits to us the frame of mind of one whose chief prayer was that he might keep God's statutes, and his chief anxiety lest he should fail to observe them. Oh, that you might be brought to this state of heart, those of you who are not saved! and may those of you who are saved have this state of heart perpetually in exercise! A tender heart, a scrupulous conscience, a tenacity of offending God in thought, in word, or in deed, should hold us in check every day and every hour. Let us continually cry unto God to save us from violating His precepts, and constrain us to keep His testimonies. I address myself very indiscriminately to all who hear my voice, desiring that the text may prove a test whereby every one should examine himself. Do we, or do we not, desire to get rid of every evil way? Are we anxious to be sincere and without offence, holy in our character, and obedient to God's statutes in our lives? The man who really does desire this will be sure to pray for it. "I cried," says the Psalmist; and then again he says, "I cried." Moreover, he combines his prayer with strong resolution. "I cried unto thee; hear me, O Lord; I will keep Thy statutes." Still further he seasons his prayer with a deep sense of his own weakness, for he puts it thus, "I cried unto Thee; save me, and I shall keep Thy statutes."

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I. Well then, every man who desires purity of heart and character, will betake himself to prayer. While struggling after purity, he will soon discover that he is unable to reach it of himself. Have you never thought that you had destroyed an evil tendency in your disposition, and then found in an unguarded moment that you fell into the temptation, from the coils of which you did suppose you had escaped? You have resolved in the morning, may be at the hour of prayer, that throughout the day your temper should be calm and quiet. Yet very likely before breakfast was over, you were more ruffled than usual. Where you fancied you had set a double guard, there it was that you were taken by surprise. You thought yourself weak in one point, but it did not happen to be that on which you were beset. Where you said to yourself, "I am safe," there you were betrayed. You must have found this out, if you are striving against sin. When it has occurred many times, you will have a habitual mistrust of yourself. Does it happen but once, you will be driven by a sense of your own incompetence to call in the sacred might of God, that with the arms of the Eternal, you may defeat the infernal adversary, prevail over your evil passions, and conquer your besetting sin. "I cried unto thee," says David; not as though it were a trifling skirmish, but as one who felt that he was perilously besieged. "I cried unto Thee with my whole heart, for I must vanquish this sin, or be vanquished by it. I could not conquer it by myself, so I cried to Thee, oh, my God, and I said, Oh, display Thy power, and by the irresistible might of Thy Holy Spirit, crush this dragon within my nature; beat it down, that it may rise up no more."

The importunity of this prayer shows his estimate of the value he set on the blessing he craved. Read verses 145, 146, and 147, and you will perceive how he repeats himself, "I cried;" "I cried unto Thee;" "I prevented the dawn of the morning, and cried." Three times does he reiterate it. He was not to be put off. He felt he must get the mastery of sin. There it stands. Sin will destroy us if we do not destroy it. It will be our ruin if we do not fight against it, and get the mastery over it. Hence, in sheer desperation, the good man cries again, and again, and again: "O God, deliver me, that I may keep Thy testimonies." Pray often, beloved, for sin will tempt often. Cry mightily, for Satan will tempt mightily. Innumerable snares will he place in your path; let your countless entreaties outnumber his devices.

The expression by which he memorialises his prayer shows us the intensity of it. "I cried;" "I cried;" "I cried." I do not know a better form of prayer than crying. It implies that the whole nature is full of anguish. Crying is the consequence of pain. His entire soul was stirred up. A cry is the expression of desire. It is a natural unpremeditated utterance. There is no affectation about it. A man that knows no Latin or Greek can cry. He that cannot speak with elquence, may yet give eloquent vent to his feelings in tears and entreaties. Oh, there are some with whom prayer is a ceremony. They call the servants together; they march in, and they march out to the routine of family worship. They read out of a book some form of words, or else they compose a little piece themselves, and say it; and that is their idea of prayer! Not so. Prayer is crying, laying hold on God, and spreading our wants before Him with an earnest entreaty that He would not reject us, but would give us what we ask of Him. It is a wrestling with the covenant angel; it is a

sacred resolve, "I will not let thee go except thou bless me." If you want to conquer sin, know that it cannot be overcome by cold prayers, muttered in a heartless manner; it will not yield to empty ceremonies. It is unmoved by your litanies and your collects, your postures and your vestments. Sin only flies before the blood of Christ and the power of the Eternal Spirit. These come to our rescue when, with cries and tears, we importune the Lord to help us. "I cried;" "I cried;" "I cried." Thrice does he repeat the words. His whole heart cried to God that he might be delivered from sin.

Wherever there is a real and true prayer about this matter, it must be a prayer of faith. God can, in answer to prayer, help me to conquer sin. Beloved, you pray in vain unless you steadfastly believe that there is no sin which you cannot overcome. I meet with men who say, "I can never give up drink." My dear friend, God can make you. I meet with a man who has a violent temper; and he thinks he never can curb or subdue it. Surely you do not think of taking it to heaven with you. They have no passionate people in that happy clime. You will have to get that anger put away, and God can accomplish it. Do you say—"It would be like turning a lion into a lamb." That is just what His grace is able to do. He can bring you from darkness to light. He can work such a transformation in you that you would not know yourself if you could see yourself after you have passed under the Divine hand. Resolve in your soul that sin must be conquered, believe that it is possible, and cry to God with a full conviction that he is able to save you from it. Yet methinks there are some who would not like to have their prayers answered. They ask for a humble heart. Well, I question whether they would like it, if it was sent them,—whether they would not want to send it back. They pray that they may have a pure conscience; but how, then, could they carry on that business of theirs? They ask that they may be upright in God's statutes, and they know very well that they prefer following their own crooked devices. There are thousands of prayers that are insults to heaven; but where the Spirit of God is really at work, the man who wants to be pure prays sincerely, and cries mightily to God for purity; nor will he be content to tolerate anything, either in his disposition or in his daily life, which would be inconsistent with the perfect holiness of God. Oh, that God might implant in all of us this desire, and then set us a-praying that we might secure the blessing we crave!

II. Now, secondly, the man who desires to walk in God's way, not merely prays, but he resolves. "I cried with my whole heart; hear me, O Lord. I will keep Thy statutes." He puts his whole heart into it. His prayer is no deceit. Then he throws that same heart into a strong resolution that he will find out what God's statutes are; and when he has found them out, he will keep them, cost whatever it may. Need I say that nobody becomes holy against his will? No man keeps God's statutes without he exercises a resolve to do so. The very essence of obedience to God lies in the heart, so the heart must be set upon obedience. It must be a sincere, willing, cheerful obedience, or else it is not a genuine submission to the Almighty. Do I address any one who is living in sin, and yet saying, "I wish I could get rid of it?" I have often heard such a wish expressed by persons who must themselves have known that they were uttering an untruth. A man says, "I wish I could be set free from sin to-night," and

to-morrow he will mix with gay associates and loose companions, and go to places of amusement, where he is as sure he will be led into sin as he would be sure that his coat would burn if he put it into the fire. He goes into the middle of the mischief; he takes the tinder of his heart where he knows there are sparks, and he says, "There will come no harm of it." He puts a candle near the gunpowder, and he hopes he will not be blown away. That is what he *says*; but it cannot be so. If you do not want to be besmeared, do not go amongst the pitch and the tar. If you do not want to be defiled, avoid all ungodly fellowships. The man who means to conquer sin, and resolves to conquer it, will keep himself out of mischief's way, that he may be clean before the living God. Such a man will give up everything that tempts him. If there is anything in which he knows he has a weak point, he will just mortify himself rather than offend his conscience. He cuts off his right arm, and plucks out his right eye, according to the Gospel, which means, I suppose, whatever he is fond of, if it becomes a temptation to sin, he will forthwith have done with once for all. It does not matter what it is,—whether it be drunkenness or gluttony, or lust—whatever is his besetting sin—he just says, "No; this may be allowable to some men to go just so far, but I cannot go as far, without going further; therefore, I will have nothing to do with it." He is ready to deny himself anything and everything. He completely reforms his habits, lest he should be led into sin. "I will keep thy testimonies." Oh, what a blessed thing it is when a man really resolves to do this! when he says, "I will keep out of the way of temptation, and I will deny myself that which tempts me, lest by any means I grieve the Holy Spirit of God." And he will be sure, if his resolution be of the true metal, to follow that which helps it. He knows that to hear the Gospel helps it, therefore he will not waste the morning hours of the Lord's-day in slothful sleep; but he will welcome the assembly of the saints and rejoice in the preaching of the Word. He knows that reading good books will often be helpful to him; therefore he prefers them to light literature. He knows that association with Christian people will help him, so he likes to get among them. He knows that to lift up his heart in prayer to God, not occasionally, but regularly at set intervals, has often proved a help to him, and he accordingly endeavours to maintain such engagements as strictly as he finds it possible. If there be anything of good repute to help him to get rid of sin, he seeks after it; and when he prays to God to keep him pure, he takes care to choose all such means as God may put in his way, to resist evil and to follow after holiness. Such a man will achieve his purpose. You may laugh at him for being too precise. His heart will not be wounded by your ridicule. He will lose the Sunday trade if thereby he lose half his living, rather than break God's command. It may be that his association with some worldly persons contributed much to his prosperity, though it involved him in serious temptations: he falters not, for he would sooner run the risk of losing all the world than stake his reputation or jeopardise his soul, for he is bent upon getting rid of sin. Sin is the plague he hates. He would sooner be poor as Lazarus, and even covered with sores, and licked by dogs, than have the sins of the rich man upon him. He wants to be clean delivered from every foul thing and every false way. One thing has he asked of the Lord, and that one thing has he set his heart upon—that he may possess himself in righteousness, that he may

be without offence, that he may maintain his integrity. To obtain this, through the power of the Holy Spirit, being cleansed by the blood of Jesus, he will cheerfully suffer any imaginable privation.

Do observe how David sought after a thorough allegiance and a perfect conformity to the will of God. He says, "I cried with my whole heart; I will keep Thy statutes;" not some of the statutes that were agreeable to him, but all of the statutes that had the Divine sanction. I do not intend to be uncharitable when I suspect that some Christians do not wish to know too much, or to inquire too minutely into the Lord's demands upon their resources. I have noticed a great many people lately who have looked upon perfection as a prize within their reach, and even as an attainment to which they have already come. This is getting rather common. They profess to be perfectly sanctified. But what can I think of some of them who, to the best of my belief, are possessed of fortunes to the extent of two or three hundred thousand pounds? Were they perfectly sanctified, could they look on the outlying world, living in vice and ignorance, out of which a chosen people are being saved by the Gospel, without supporting those agents and agencies that have the Divine blessing manifestly resting upon them to the utmost of their ability? They would come nearer to the kind of consecration which was manifested in that poor widow who gave "all her living" to the Lord's treasury. I do not believe in a perfect sanctification which allows a man to lay up so much treasure on earth, while so many works for the Lord Jesus need his help. Systematic hoarding of wealth, to my mind, does not indicate a *perfect* character. I am not judging ordinary Christian men, but only those who talk of full consecration, and I will never believe in it till I see their gold, and their silver, dedicated to a larger degree, ay, to a perfect degree. Do not let them boast, but give. As to those who are satisfied that they are perfect in spirit, soul, and body, we wait for their last testament, to see what their wills look like when they die. A man who is perfect before the Lord lays out his substance for God's cause, depend on that. He does not merely attend conferences; and talk of good things, of spirituality of mind, and sanctification by faith, and all those glittering subjects; but he lives for Jesus in some practical work, and gives himself up, and his substance too, for the honour of the Redeemer's name and the diffusion of the glorious Gospel. I have no leading one of these brethren in my mind's eye, but certain of their disciples; and I do not even condemn those, but I do ask them to reconcile their large wealth with their still larger professions of perfect consecration.

The true seeker for holiness is one who, while he resolves on obedience to God, will dare to be singular, if no man will accompany him in it. "I cried with my whole heart: I will keep Thy statutes." He meant to do it, though he should be without a companion. He was prepared to stand alone. I always admire that speech of Athanasius, when he, seeing others had turned aside to Arianism, said, "I, Athanasius, against the world." He is a true man who can be a true man by himself. Give me no semi-detached cottage, but a house that stands compact on its own foundation, and give me such a man as can let the wind blow all round him, and yet stand upright. He will hold his own whether men will bear or forbear. Let his fellow-creatures applause or hiss him, he will remain true to his own convictions. If they bear him on their shoulders in triumph, it is

the truth he has espoused they honour, or if they trample him under their feet in contempt, it is for righteousness' sake he suffers. But, like Luther, he will defy devil, death, and hell, to withstand his purpose to keep God's statutes. Now, the Word of God animates a man's soul, and the work of God is the enterprise of his life when this is the strong desire of his spirit. He prays to God, and invokes his aid; yet at the same time he records his vow with a mind that is not given to vacillate. He has put his foot down where he meant to stand. He has knit his brow and closed his teeth, and set all his features to the aspect of defiance, for he means to hold out till he does achieve the victory. He is not going to compromise himself, or to tolerate any wrong thing. He will foil temptation, master evil propensities, and slay the sin that offends, and aggrieves, and harasses him. In the armour of God he arrays himself, and through the grace of God he will prevail.

III. The man who is thus seeking purity, while he prays and resolves, if he be really wise and taught of the Spirit, will have a deep sense of his own weakness and depravity; therefore he supplicates the Lord in the language of the one hundred and forty-sixth verse: "I cried unto Thee; hear me; I shall keep Thy testimonies." His tender misgivings are an incentive to his restless importunities. As though he should say, "Oh, Lord, I am praying and resolving; but my prayers want Thine answers, and my resolutions need Thy might to fulfil them. My prayers—what are they? My resolves—what can they do? I am a frail leaf, and I bend before the wind of temptation. My righteousness is like the sere leaf of autumn: it is soon carried away; yea, it is like a filthy rag that ought to be set aside and hidden from view. My God, I want sifting, I want sifting. Oh, save me, and then I shall keep Thy testimonies." There is no holiness in any man by nature, and never will be. Some ingenious author has said that man is not dead like a stone, but dead like an egg. There was some disposition to life in him that wanted brooding over to develop. Well, I should not like to be the hen that had to sit on that egg till it was hatched! That a long eternity of disappointed hopes would spread out before me, I am quite certain. It is a stone egg, this humanity of ours. There is no real spiritual life whatever in it. Who shall bring a clean thing out of an unclean? No one. And they may sit on that unclean egg as long as they like, but a vile unclean chick will be the only result of it. Before ever we can keep God's testimonies we must be saved. We must be saved first from the guilt of the past. By substitution, by redemption, by the application of the precious blood of Jesus, by that expiatory sacrifice in which our blessed Lord bore for us the vengeance of God that was due to our sin, must our salvation be procured. Sinner, you will never go out of the Egypt of your bondage to sin till the blood of the Paschal Lamb has been sprinkled on the lintel and the two side-posts. You may strive against sin as you will, but you will never overcome it except through the blood of the Lamb. Inquire of those in heaven who have conquered sin, and do now wear the snow-white garments.

"I asked them whence their victory came?

They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death."

Never till you see a bleeding Saviour will you be able to put your sins to death. They may be crucified on the Cross. They will die nowhere else than there. "Save me, and I shall keep Thy testimonies."

We need to be saved, however, not only from the guilt of sin, but saved from our sinful selves. We whose nature is evil cannot do much with so bad a nature to baffle all our efforts to cleanse our way. This nature must be removed and a new nature implanted, or else, whilst the old nature is extant the old evil will assert itself. There are different ways of treating diseases. A man has a bad malady upon him, and it breaks out in his flesh. He goes to a quack, who gives him an ointment, which he applies outwardly to heal the sore till the morbid appearances vanish, and he congratulates himself on the cure, and commends the charlatan for his skill. "What a capital doctor he is, and how well my money was expended," he says; "he has taken away all that eruption." By-and-by the man is lying so grievously sick and ill that he does not know what to do. "Oh," thinks he to himself, "have I made a mistake?" And when the true physician comes he says, "What have been your symptoms?" He tells the tale of an eruption on his skin, and the remedies he resorted to. "Ah," says the physician, "the disease is driven inwards; you have taken the wrong course; your present symptoms are fatal; you will die. It was well that it should come out on your flesh, seeing it lurked in your constitution. When you have a disease, you had need lay the axe at the root, and not at the branches. It is not the disfigurement of the skin that is so alarming as the blood-poisoning that caused it." Forthwith he begins to deal with the real evil.

So, my dear friends, you are only tinkering with the symptoms, the mere eruption on the skin, while you aim at outward reformation. You must be born again: that is the only cure for the leprosy of sin. I am glad to hear of people insisting on the importance of reforming every kind of vicious custom and evil habit; but they do not go to the root of the Upas-tree unless they resort to the Gospel, which lays the axe right at the root of all manner of sin and blasphemy with its imperative demand that ye repent and be converted, that your sins may be blotted out. This is the vital and vitalising process that will turn out to be a radical blessing. Lord, save me, save me; change my heart; renew my spirit; make the fountain clear; set the mainspring right! Oh, Holy Ghost, regenerate me, and, if Thou do this, then, not till then, shall I keep Thy testimonies.

The like is true in respect to every Christian, beloved. We require God to keep on sifting us. Unless His spiritual work shall be carried on every day in us, we shall be unable to keep His testimonies. We are to be resolved against sin: I have told you that. We are to pray against it: I have enlarged upon that. Still we must fall back upon the naked fact that a real conquest of sin is the work of God Himself. "I cried unto Thee; hear me: I shall keep Thy testimonies."

Brethren, beloved in Christ, live near to God; live at the foot of the Cross. Go every day to Jesus. Never get away from the spot on which you stood when you first believed. There and then you looked, as sinners, to find everything in Him and nothing in yourselves. Do not expect to overcome sin by any other means but by faith in the atoning blood. Do not seek anything like perfection apart from Jesus Christ, who "is made unto us wisdom, and righteousness, and sanctification, and redemp-

tion." Oh, I would charge upon the members of this church to labour after holy walking. It cuts me to the quick when I hear it said of any one of the members of this church, "Well, they may be professors of religion, but they are not honest in their dealings, or they are not choice in their language, or they do not govern their tempers. They may be saints at the prayer-meeting, but they are devils at home. They may look very amiable at the communion-table, but they are very cross at their own tables." Do not let it be so; give no cause for such an evil report, I pray you. I do invite all that attend my ministry, who are truly converted, to cast in their lot with us and join the church, for so you ought to do; but, oh, do not bring dishonour—I will not say upon *us*; that is of small consequence—but do not bring dishonour upon the Gospel that we preach, and the Christ whom we love. The world will not say, "There, that is a false professor." They ought to say it, and if they were honest that is how they would put it; but, in general, they will say, "That is your religion!" and the Cross of Christ will be evil spoken of; and many a poor believer, who has trouble enough as it is, finds it more difficult to give an answer to the scoffer through having the inconsistencies of others thrown in his teeth. Better die than deny the Saviour! Better that we lie sick at home, covered with boils, and blains, than that we go about the world grieving the Holy Spirit, and putting an evil word into the mouth of the ungodly. Follow after holiness, I charge you. You are not saved by works. We give no uncertain sound about that doctrine. We have told you, and we constantly do tell you, that you are only to be saved by the blood of Jesus; but, remember, Jesus came to save us *from* our sins. If we hug our sins, we cannot have Christ for our Saviour. Christ and you must part, unless you and your sins part. Jesus Christ will take any sinner to heaven, but He will not take any sin to heaven. He will spare the sinner, but He will not spare his sin. If you want to spare your own sins, depend upon it you will lose your souls. Watch, I pray you, against what are called "little" sins. Remember, when thieves want to get into the house, if they cannot find a ready entrance they will often put a child through a little window, and then he opens the front or the back door. So a little sin will often open the door to a big sin. Watch, I pray you—watch against secret sins. We have heard of some who barred the door at night, and fastened the windows, but there was a thief under the bed. Mind that it is not so with you—some hidden evil—some secret lust. Watch, pray, resolve, but still come back to this, "Lord help me; Lord save me; Lord keep me." The old ploughman whom I sometimes used to talk with before he went to heaven, said to me, "Depend upon it, if you and I get one inch above the ground, we shall get that inch too high." There is much truth in his plain remark. If we get any high notions of what we are, we shall soon sink below what we should be. Lie low; aspire high; be nothing; take Christ to be your all in all; renounce self-confidence, and have faith in God. In this way you shall conquer sin. Your prayer shall be accepted, your resolution shall be carried out, the purpose of your heart shall be verified. "I will keep Thy statutes." Amen, and amen.

Essays and Papers on Religious Subjects.

ON PREACHERS AND PREACHING.

BY JADEZ BURNS, D.D., LL.D.

No. 12.—THOMAS FULLER, D.D.

THIS learned and faithful minister of Christ was born in 1608, at Aldwincle, in Northamptonshire, his father being incumbent of that place. He was placed, at an early age, in Queen's College, Cambridge, which at that time was governed by the learned Dr. Davenant, afterwards Bishop of Salisbury. Fuller was successively prebendary of Netherbury, in the cathedral of Salisbury; he held the church at St. Benedict, Cambridge; the vicarage of Broad Windsor, Dorset. During the Civil Wars he retired to Oxford. In 1646 he preached at St. Clement's, Lombard-street, and St. Bride's, London. In all the changes of life to which he was subjected, he was most indefatigable in his historical researches, and was distinguished for great benevolence, devotion, and Christian cheerfulness. His keen wit might occasionally be evinced more than clerical sobriety might have dictated, but it rendered all his works most enjoyable reading, and he never failed to keep prominently before him the high calling he sustained, and laboured to promote genuine scriptural piety.

His *British Worthies*, and other works, will have a permanent place in all ecclesiastical libraries. Notwithstanding his episcopal predilections, he possessed a large portion of the genuine spirit of the Puritan, and his style is not unlike that of the Puritan, Adams, who was so highly esteemed. He died August 15, 1661, and a large body of clergy

attended his funeral. We may greatly profit by some of his admirable remarks "on the faithful minister."

"He endeavours to get the general love and goodwill of his parish. This he doth, not so much to make a benefit of them as a benefit for them, that his ministry may be more effectual, otherwise he may preach his own heart out before he preacheth anything into theirs. The good conceit of the physician is half a cure, and his practice will scarce be happy where his person is hated; yet he humours them not in his doctrine to get their love, for such a spaniel is worse than a dumb dog. He shall sooner get their goodwill by walking uprightly than by crouching and creeping. If pious living and painful labouring in his calling will not win their affections, he counts it gain to lose them. As for those which causelessly hate him, he pities and prays for them, and such there will be. I should suspect his preaching had no salt in it if no galled horse did wince. He is strict in ordering his conversation. As for those who cleanse blurs with blotted fingers, they make it the worse. It was said of one who preached very well and lived very ill, 'That when he was out of the pulpit it was pity he should ever go into it; and when he was in the pulpit, it was pity he should ever come out;' but our minister lives sermons, and yet I deny not but dissolute men, like unskilful horsemen, which open a gate on the wrong side, may, by the virtue of their office, open heaven for others, and shut themselves out. His behaviour towards his people is grave and courteous, not too austere and retired, which is laid to the charge

of good Mr. Hooper, the martyr, that his rigidness frightened people from consulting with him. 'Let your light,' saith Christ, 'shine before men;' whereas over-reservedness makes the brightest virtue burn dim. Especially he detesteth affected gravity—which is rather on men than in men,—whereby some belie their register-book, antedate their age to seem far older than they are, and plait and set their brows in an affected sadness; whereas St. Anthony the monk might have been known among hundreds of his order by his cheerful face, he having ever (though a most mortified man) a merry countenance.

"He will not offer to God of that which costs him nothing, but takes pains beforehand for his sermons. Demosthenes never made any oration on the sudden; yea, being called upon, he never rose up to speak except he had well studied the matter; and he was wont to say, 'That he showed how he honoured and revered the people of Athens, because he was careful what he spake unto them.' Indeed, if our minister be surprised with a sudden occasion, he counts himself rather to be excused than commended; if premeditating only the bones of his sermon, he clothes it with flesh extemporary. As for those whose long custom hath made preaching their nature, that they can discourse sermons without study, he accounts their examples rather to be admired than imitated. Having brought his sermon into his head, he labours to bring it into his heart before he preaches it to his people. Surely that preaching which comes from the soul most works on the soul.

"Some have questioned ventriloquism (when men strangely speak out of their bellies), whether it can be done lawfully or no; might I coin the word *cordiloquy*, when men

draw the doctrines out of their hearts? Surely all would count this lawful and commendable.

"He chiefly reproveth the reigning sins of the time and place he lives in. We may observe that our Saviour never inveighed against idolatry, usury, or Sabbath-breaking amongst the Jews; not that these were not sins, but they were not practised so much in that age wherein wickedness was spun with a finer thread, and therefore Christ principally bent the drift of His preaching against spiritual pride, hypocrisy, and traditions, then predominant amongst the people.

"Also, our minister confuteth no old heresies which time hath confuted, nor troubles his auditory with such strange, hideous cases of conscience, that it is more hard to find the case than the resolution. In public reproving of sin he ever whips the vice, and spares the person. His similes and illustrations are always familiar, never contemptible. Indeed, reasons are the pillars of the fabric of a sermon, but similitudes are the windows which give the best light. He avoids such stories whose mention may suggest bad thoughts to the auditors, and will not use a light comparison to make thereof a grave application, for fear lest his poison go farther than his antidote.

"He provideth not only wholesome, but plentiful food for his people. Almost incredible was the painfulness of Baronius, the compiler of the voluminous *Annals of the Church*, who for thirty years together, preached three or four times a week to the people. As for our minister, he preferreth rather to entertain his people with wholesome cold meat, which was on the table before, than with that which is hot from the spit, raw and half roasted; yet in repetition of the same sermon,

every edition hath a new addition, if not of new matter, of new affections. 'Of whom,' saith St. Paul, 'we have told you often, and now tell you weeping.'

"He makes not that wearisome which should ever be welcome; wherefore his sermons are of an ordinary length, except on an extraordinary occasion. What a gift had John Haselbach, professor at Vienna, in tediousness, who, being to expound the prophet Isaiah to his auditors, read twenty-one years on the first chapter, and yet finished it not! He counts the success of his ministry the greatest preferment; yet herein God hath humbled many painful pastors in making them to be clouds to rain, not over Arabia the happy, but over the stony or desert. Yet such pastors may comfort themselves that great is their reward with God in heaven, who measures it not by their success, but endeavours; besides, though they see not, their people may feel benefit by their ministry: yea, the preaching of the Word in some places, is like the planting of woods, where, though no profit is received for twenty years together, it comes afterwards. And grant that God honours thee not to build His temple in thy parish, yet thou mayest, with David, provide metals and materials for Solomon, thy successor, to build it with.

"Lying on his death-bed, he bequeaths to each of his parishioners his precepts and example for a legacy; and they, in requital, erect every one a monument for him in their hearts. He is so far from that base jealousy that his memory should be outshined by a brighter successor, and from that wicked desire that his people may find his worth by the worthlessness of him that succeeds, that he doth heartily pray to God to provide them a better pastor after

his decease. As for outward estate, he commonly lives in too bare a pasture to die fat: it is well if he hath gathered any flesh, being more in blessing than bulk."

After a series of wise remarks on a minister's maintenance, he concludes thus:—

"However, let every minister take up this resolution,—'To preach the Word; to be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.' If thou hast competent means comfortably to subsist on, be the more thankful to God the fountain, to man the channel; painful in thy place; pitiful to the poor; cheerful in spending some, careful in keeping the rest. If not, yet tire not for want of a spur: do something for love, and not all for money, for love of God, of godness, of the godly, of a good conscience. Know 'tis better to want means than to detain them; the one only suffers, the other deeply sins; and it is as dangerous a persecution to religion to draw the fuel from it, as to cast water on it. Comfort thyself that another world will pay this world's debts. 'And great is thy reward with God in heaven;' a reward in respect of His promise; a gift, in respect of thy worthlessness. And yet the less thou lookest at it, the surer thou shalt find it, if labouring with thyself to serve God for Himself, in respect of whom even heaven itself is but a sinister end."

His own striking mode of illustrating and pressing home Divine truths, will be seen in the following brief extracts:—

After glancing at the Antinomian errors of many in those days, who were utterly opposed to all marks of sincerity, counting it needless for preachers to propound, or people to apply them, he proposes the following test:—"Art thou careful to order

thy very thoughts, because the Infinite Searcher of the hearts doth behold them? Dost thou freely and fully confess thy sins to God, spreading them open in His presence, without any desire or endeavour to deny, dissemble, defend, excuse, or extenuate them? Dost thou delight in an universal obedience to all God's laws, not thinking with the superstitious Jews, by over-keeping the fourth commandment, to make reparation to God for breaking all the rest? Dost thou love their persons and preaching best who most clearly discover thine own faults and corruptions unto thee? Dost thou strive against thy vindictive nature, not only to forgive those who have offended thee, but also to wait an occasion with humility, to fasten a fitting favour upon them? Dost thou love grace and goodness, even in those who differ from thee in point of opinion in civil controversies? Canst thou be sorrowful for the sins of others, no whit relating unto thee, merely because the glory of a good God suffers by their profaneness?"

"GOD A MERCIFUL GOD.

"There happens sometimes in England such assizes as are called maiden assizes, that is, when the offences brought to the bar do not reach to the taking away of life, so that there is not any execution; whereupon the high sheriff of the county presents the judges, at their departure, with white gloves, to wear in commemoration of the mercies then showed to offenders, which, perhaps, by the strict rule of justice, might have been cut off. Such an assize as this God now keeps. We sin daily, we offend hourly, and are, therefore, guilty of

death eternal; but God woos and entreats us to come in, promiseth life eternal; nay, binds it with an oath. 'As I live, saith He, *I will not the death of a sinner.*' Let us then return unto him *white hands, candid thoughts, clean hearts,* and then rest assured that He will look upon us, neither black with revenge, nor red with anger, but with a smooth brow and smiling countenance receive us into mercy."

From a sermon by Thos. Fuller, at St. Clement's, Eastcheap, A.D. 1652—"Graces of the spirit to be held fast in the midst of temporal losses":—

"As it is with a man in a wreck at sea, when all is cast overboard—the victuals that feed him, the clothes that should keep him warm,—yet he swims to the shore with his *life in his hand*; or as it is with a valiant standard-bearer, that carries the banner in the time of battle, if he sees all lost, he wraps the banner about his body, and chooseth rather to die in that as his winding-sheet, than let any man take it from him, or spoil him of it: thus Job, in all his troubles, is said to hold fast his integrity: as Jacob said to the angel (whether they be those summer graces of prosperity, as joy and thanksgiving; or the winter graces of adversity, as patience and perseverance; or the grace of humility, that is always in season): We will not let ye go; for, indeed, there is no blessing without them. There's not a man upon the face of the earth but if he be of a heavenly temper and spiritual resolution, will, in the greatest *storm*, in the hottest assault, wrap himself round about with his *integrity*, and will not let it go till he go *along with it.*"

“SEEST THOU THIS
WOMAN?”

Luke vii. 44.

BY REV. GEO. COBB.

THERE is not the slightest ground for the mistake so common in Puritan writers, and existing in some minds even now, that this woman was Mary Magdalene.

What her *name* was must be left to conjecture, since the Holy Spirit has sealed it up in secrecy; but her character stands out in the foreground of this group, painted by a master hand, while the question put to Simon points like a finger in the margin, arresting our attention, and fixing our gaze. Who she is we know not; but she was a *sinner*. This was known. Many, probably, had been led astray by her evil influence. Beautiful in appearance, gaudy in dress, bold in sin, noisy in the street, probably she was known to all. Shunned by the virtuous, despised by the Pharisee, forgotten by her friends, save those dear ones who had heard nothing of her since she fled from the restraints of her quiet village home to take her fill of sin, and who now mourned her as dead, she appears lost alike to virtue and to hope. But He came to save of sinners the chief, to seek those who would not seek Him, and living examples must adorn the inspired record of His life, to convince the gainsayer, to comfort the desponding, and, like pictures among the letter-press, to attract the eye and instruct the mind of the careless. Hence, by some means His words reach her ears, and are carried to her heart. They are like life from the dead; potent as those which summoned Lazarus from his tomb. Now what a change: with the guilt of her first life before her eyes, the arrows of God sticking fast in her

conscience, and Satan aggravating her distress, she follows Him to Simon's house, and, after a severe struggle of mind, ventures, unbidden, to crouch down near the door, and behind the guests, her sorrow and herself, as she hopes, alike concealed from all save Jesus, but where, if she cannot see His face, she can at least kiss His feet. There she stands, where thousands, in spirit, have stood since, at the feet of Jesus, in unutterable anguish, but on the very threshold of unspeakable joy. There she stands, but not unnoticed, for angels are gazing down upon her, and, in their sympathy, rejoicing over her sorrow. There she stands, a bold intruder in the eyes of Simon, whose heart is heaving with mingled feelings of indignation and disgust. There she stands, the secrets of her heart and the depths of her grief as clearly seen by Jesus as the atoms floating in a sunbeam are by us. Yes; and more than seen is she—pitied, forgiven, rescued, and even *loved*; for no pure angel had a place so near in His heart as this daughter of shame. Now a vile harlot no more, but a loving disciple ready to die for the Lord.

Suddenly all eyes are turned upon her, for the Master says, “Seest thou this woman?” and she who was despised by all becomes the envy of all; for He says, “Thy sins are forgiven; go in peace.” O blest woman! What is the wealth of the millionaire compared with thy peace? what is the ease, luxury, and grandeur of the wealthy compared with thy joy? what are the honours and titles for which, in the scramble, the ambitious risk even dear life, compared with the position to which His pierced hand has lifted thee? Nor art thou forgotten to-day, standing here as a monument of grace, on the pedestal of the Gospel; many are the eyes still gazing on thee. The

orator points the spell-bound crowd to thee, as he speaks of what the King of Grace can do. Yon son of toil on the village green, plain in dress, and rude in speech, points to thee, while he encourages the rustic maiden to bind her fears and sins in a bundle and cast them at a Saviour's feet. Many are looking enviously at thee whose hearts are burdened with a load which makes life weary and death appalling. Many, too, are looking at thee with hope in their souls: the grey streaks of dawn have begun to chase away the darkness as they reason thus:— "Is He not the same to-day, that gracious One who bade her go in peace? and will He pass me by unpitied, and leave me to be tossed for ever like a wreck on the waves of wrath?" Some voice within, gentle as an angel's whisper, says, "Hope thou in God. 'Seest thou this woman?' " and at the sight of thee they boldly resolve to lie in His path, and wait, in patient hope, His Sovereign will.

"Seest thou this woman?" Look at her, and learn that it is the weeping sinner rather than the blameless Pharisee that gets a smile from Christ. How little is this understood: the world is full of men who are aiming to be blameless, that they may have a title to heaven, and who are ever ready to cast their vain boastings in the teeth of better but humbler men. As in that day, so in this, the Pharisee does not understand the penitent. Look at her falling tears; snivelling hypocrisy, says he: look at her holy life; pretentious sanctity, says he: look at her daily joys; religious

fanaticism, says he: look at her generous gifts; foolish waste, says he: yet she wins His smile, unworthy as she is, while the Pharisee, blameless though he may be in the eyes of men, and religious too, has his stolid indifference and neglect of Jesus severely and justly rebuked. It is only the sinner that finds the Saviour; but, blessed truth! the Saviour is seeking the sinner; and when they meet, as meet they will, it will be a mingling of tears and smiles. Dost thou regard thyself on a level with God's renewed child because of thy blameless life; it is but as yon mountain head stands level with its fellow, while a yawning gulf separates between. Thou art as far from salvation as thy self-righteousness exalts thee. You must descend to the very bottom of your vain confidence, and lie there in sackcloth, and grace shall lift thee up, and set thy feet upon the rock. Hast thou begun to feel uneasy of late, and does thy conscience smart beneath the lash, be encouraged; it is the beginning of better days. Seek not relief by trying to climb where yon boasting Pharisee stands, looking down on all beneath with scorn; but take this place of lowly grief with the "woman who was a sinner," and thou shalt surely, ere long, drink from the same cup, and sun thyself in the same smile, for "unto thee is the word of this salvation sent." But if you will stand aloof from Christ, making your own goodness and virtue your plea, forget not that this is insulting to a God of *Grace*, and will bring its own reward in the day of account. *Stradbroke.*

Reviews.

George Mostyn; The Story of a Young Pilgrim Warrior. By Jno. Clifford, M.A., LL.B., B.S.C. (Passmore and Alabaster.)

BOOKS of this kind cannot be too greatly multiplied, and the whole tenor and style of this work is adapted to arrest the attention of the young, and equally to sustain it to the end. We trust it will be widely circulated and abundantly blessed to the youth of our land. It is well got up, and would make a nice Christmas or New Year's gift. It has our heartiest commendation.

The Children's Hour. Addresses to Young Congregations about Houses, Flowers, Ships, Books, &c. By Charles Bruce, author of "My Beautiful Home," &c. With a Preface by Rev. E. Paxton Hood. (Elliot Stock.)

A CHARMING book, which cannot fail to be hailed by our young people. Beauty, variety, telling truths, and moral analogies. Good pictorial lessons, sound admonitions, and in a sweet style, so as to sweeten with sugar medicinal potions—that cannot fail to promote the moral health of the young reader, and, we add, most handsomely got up. We hope thousands will be sold this Christmas and New Year.

Bible Conversation Cards. Relating to the History, Divine Origin, and Profitable Uses of Scripture, and designed for the Instruction and Interest of the Young, &c. (Is. Elliot Stock.)

WE have examined these cards, and believe they convey as much information on the Bible, &c., as is to be found in many volumes, and in this form scriptural education is made a pleasant recreation. We advise parents and guardians and teachers to avail themselves of this method of instruction. We intend to take a hand or two with our young people this coming Christ-

mas, though we never did comprehend any game whatever connected with the ordinary playing cards, which we have always concluded were not free from all appearance of evil. But these good scriptural cards we hope will find a place in every family.

Symbols from the Deep; the Port, the Pilot, and the Passage. By Rev. W. H. Burton, of Kingsgate Chapel, Holborn. London: Dickenson, Farringdon Street.

THIS is a most readable book; its style, spirit, and description, and withal its rich evangelical savour, cannot fail to make it acceptable and useful. Of course there may be in these seventeen excellent discourses opinions that we should not accept, as in the last one, where "No More Sea" is applied to the heavenly state, which we think the subject will not warrant. Yet the volume, we are sure, will be read with delight by all Christian readers. It has our very cordial commendation.

The Promise of the Spirit, &c. By Asa Mahan, D.D. (Elliot Stock.)

DR. MAHAN is so well known and highly appreciated that his present small volume on so important a subject will be sure to meet with a hearty reception. In some sixty-four pages he condenses the great doctrine of the Christian system, and presents it in so clear and forcible a manner that we are confident truly serious persons cannot read it without great profit.

WE see Mr. Elliot Stock has just published a new cheap edition of *Theodosia Ernest; or, The Heroine of Faith.* At 2s., post free, it ought to have an immense sale.

IN the press, and will be shortly published, *A Retrospect of Forty-five Years' Christian Ministry and Other Public Labours, &c.* By Jabez Burns, D.D., LL.D.

PERIODICALS AND PAMPHLETS.

The Baptist Newspaper has rendered all the denomination under the greatest obligation by its telling reports of the Union meeting in Newcastle, and by the admirable papers, &c., it has given to our churches. It is no mean privilege to obtain these through a penny journal.

The Freeman deserves our heartiest commendation for its good leaders and papers on the same gathering.

Peter's Testimony to Christ, and the Power of the Keys. A sermon by the Rev. F. Trestrail. (London: Yates and Alexander.) A thorough scriptural discourse, with all the good common-sense exhibited which the worthy author always displays. We hope it will be widely circulated.

Windsor and Clewer Anti-Ritualistic Tracts. No. 3. Baptismal Regeneration. Scriptural, plain, and telling.

British Flag and Christian Sentinel. Every number of this excellent periodical contains sufficient Gospel to show every soldier the way of salvation, and a good supply of telling papers to edify all converted soldiers fighting under the banner of Jesus. A good penny-worth indeed.

The Study. Helps for Preachers, &c., &c. (Dickenson, 27, Farringdon-street.) This admirable monthly is one

of the greatest helps for preachers ever published in this form. Royal 8vo., 64 pages, for sixpence, giving the theological and homiletic treasures of the day. Every minister should have *The Study* on his library table.

The Sunday-school World. June. (1d. Elliot Stock.) This new weekly periodical for our Sunday-school teachers ought to be a universal favourite, if they can get regularly so much good material for the sum of one penny. We could refer to several articles worth more than that amount, especially the thoroughly good one by Rev. J. Comper Gray, "Teachers in Council; Our Old Scholars." The work of the Sunday-school teacher is every day becoming more onerous, and we therefore hail this new assistant, and hope those for whom it is so well got up will both appreciate and support it.

The Baptist Magazine, especially in the review department, is a thoroughly good number.

The Sword and Trowel, excellent.

The Gospel Magazine we have not received for months, but this number is full of good things.

The Biblical Museum (Part 47), *The Ragged School Union Magazine*, *The Hive*, and *The Appeal*. All up to the mark.

Truth and Progress, a South Australian Baptist paper. Worthy of denominational support.

Tales and Sketches.

THE JOYS AND SORROWS OF A BAPTIST MINISTER.

BY SCRUTATOR.

CHAPTER XII.—*Released from
Bondage.*

THE consternation produced by the reading of this unexpected resignation can be readily conceived. Blank astonishment was visible on almost every countenance. Two or

three looked curious, as if wondering what was coming next. The "discontented clique" glanced at each other in confusion, like criminals just caught. For several minutes the silence was unbroken: the ticking of the clock was distinctly heard: no one seemed disposed to utter the first word: the monotony became increasingly painful; but the pastor sat in his chair calm and unmoved. The first to rise and speak was Deacon Cherry.

His brief speech was complimentary. Regretting personally that the pastor felt himself compelled by the force of circumstances to resign, he could not but feel that he had come to a right conclusion. Had he been in his place he should have done the same. It was impossible for any minister to remain among them long and be useful while so much strife and disunion existed. He hoped that their minister would, in God's good providence, soon be settled over a more peaceful and united people. To speak plainly, so far as he himself was concerned, he did not care how soon his connection with the church ceased also, for already he was debating in his mind whether it would not be best for his spiritual good and comfort for him to follow their pastor's example. Their church meetings did his soul no good, but a great deal of harm. He did not wonder that their best members declined to come to them. Had he not been a deacon, he should often have stayed away: as it was, he had only come to them under a painful sense of duty. He agreed with the pastor that their church meetings were not fit meetings in which to introduce inquirers. When youthful candidates joined the church, they expected in the church's private meetings to enjoy Christian fellowship, and not to be plunged straightway into strifes and conflicts that were calculated to disgrace any secular debating society. What amount of Christian fellowship there was in their church meetings they knew too well. He would not say that he himself had not at times been to blame: but he had been hardened by the scenes he had been compelled to witness; for they had often made him feel more like an unconverted man than a Christian. He had heard other members say that after being a few months in

the church, they felt far less spiritual than when they entered it. He wished to know if that was the Lord's intention in founding Christian churches? He did not believe anything of the kind. While ready to admit that occasionally, in this imperfect state, painful scenes would occur in Christian churches, he believed that they would be exceptional, and not the rule in churches carrying out the principles and rules of God's Word. Mr. Stirling once told him that he had been connected with a Christian church for seven long years which was noted for its harmony, peace, and usefulness, and that he had witnessed more division in their church in seven months than in that church for the whole of that period. He trusted that the lesson they were now being taught by their pastor's sudden resignation would lead them to the promotion of a wholesale reform: for if it did not he should give up all hope of the church coming to any good. He had now said what he had long desired to say, and hoped it would be taken in the spirit in which it was given. What followed this speech—summarised in our own language for the reader's benefit—we have no need to detail. It is sufficient to say that the speeches were, on the whole, brief, temperate, and suggestive. The "discontented clique," for once, were unusually quiet. Regret, with mingled weeping, was manifested by some of the young converts that their pastor was about to leave them: and several testimonies were given as a proof that, even under discouraging circumstances, the pastor had not "laboured in vain, or spent his strength for nought." After the meeting broke up, sundry small groups were found lingering round the chapel, discussing, in low and serious tones, the strange turn that

events had taken; and fervent hopes were expressed that God would be pleased, in His all-wise providence, to overrule the painful visitation for the lasting good of both pastor and people.

The three months that followed were to Mr. Ernest months of pleasure. Trusting in the Lord, he entertained no fear of the future. In the pulpit he felt free and unshackled. His joy at times, when preaching the Word, was unbounded. His hearers noticed it, and not a few fell beneath its power. It was evident to all that the preacher had received new life, and was no longer bowed down, as formerly, under the weight of crushing burdens. The incubus that had paralysed his energies and well-nigh laid him prostrate was removed; and this was manifested in his every look, tone, and action. Like a bird long caged, and that had suddenly regained its liberty, he soared in thought and feeling above every cloud, and revelled in his newly-found freedom. The darkness of night had passed away, and the light of day had broken. With feelings such as these, the joyous pastor spent his last weeks in Grumbletown, from which place, we are glad to say, as soon as his term of office was expired, he removed, through the guiding hand of the Lord, to a sphere of labour where he was destined to behold pleasanter scenes, to be more happy, and, spiritually, far more successful.

NOTE BY SCRUTATOR.—It is with a feeling of relief that the author has given the final stroke of his pen to the rehearsal of the history of this ill-trained church. To dwell on the *dark* side of either persons or things is confessedly not his *forte*. Nothing but the hope of rendering some small service to the Baptist Denomination—as inti-

mated at the beginning—would have induced him to set himself to the performance of such a task. He has long felt, however, that to the abuse of the Congregational system is owing not a few of the removals of pastors, splits in the churches, and various evils that tend to bring Congregationalism into disrepute. To expose this abuse in a good-humoured way has been his aim; and if, in doing so, he has laid himself open to the charge of indulging in satire, creating merriment, and dealing in exaggeration, he can only say that he has in his possession documentary proof of the various scenes depicted being taken from life, and that he has thought it far better to “hit off” these evils in a cheerful strain than to dip his pen in vinegar and gall. If, therefore, this exposure of existing evils in some badly-trained churches shall serve to promote Scriptural reform in any shape—specially in leading churches—to pay their pastors well and treat them well, to avoid chapel debts, or seek their liquidation as speedily as possible, and to make their church meetings devotional, spiritual, cheerful and profitable, he will feel devoutly grateful. He would ask, therefore, any church to look into this narrative *impartially*, and consider whether any of the evils herein described belong to it as an organisation, and then, if so, in the strength and fear of God, to take measures to effect their removal. This done, honestly, wisely, and peacefully, the blessing of the Lord is sure to follow. But the author feels that his work is not yet finished. Were he to leave the narrative in its present shape, un-supplemented by truthful pictures taken from the brighter side of Congregational Church life, he might possibly create an impression on some minds that the Baptist church in Grumbletown is a fair representative of the churches as a whole. This he has already denied; but, to give proof of it, and to show both sides fairly, he will, with the kind permission of the Editor, give, during the ensuing year (what to the writer will be far more congenial) a *brighter* history, entitled “YORKHILL BAPTIST

CHURCH: ITS RISE AND PROGRESS.
How Mr. Ernest became the pastor of this church, and what he saw in it, in pleasing contrast with the strange and painful scenes he witnessed in Grumbletown, the reader shall learn, if he will—

as he has so kindly done in the present case—give a candid perusal to the various chapters which will appear monthly in the volume of the BAPTIST MESSENGER for 1875.

Gleanings among the Sheaves.

FATE OF THIRTEEN INFIDELS.

A CONGREGATIONAL minister in Faulkland told Mr. John Bowes that his father visited an infidel in his condemned cell at Irvine, who said that he was one of thirteen infidels who met every Saturday evening to determine how they would spend the following Sunday. "One," said he, "became a Christian, six were transported, four were hanged; in a room above is one under sentence of transportation, and I am to be hanged to-morrow." Here was the fate of thirteen infidels; only one became a Christian, the rest came to bad ends. Mr. Bowes properly says, when commenting on this narrative, "Banishing the idea of any future rewards and punishments, they feel at liberty to war with mankind. What would any of them be but for the force of Christian education and principle in the community?"

THE SECRET OF SUCCESSFUL PREACHING.

DOCTOR BROWN, of Cheltenham, at a Sunday-School Conference said that a clergyman who stated that he was one of the wranglers of his college put the question to him, "How is it that a certain member of your church, who is an ignorant man, is so successful in the villages as a preacher, when I cannot command

a congregation?" "Well," said the Doctor, "the reason is this: the member of my congregation that you refer to is touched with the power of the Gospel, and speaks from heart to heart: that is the secret of his success."

LINGERING CORRUPTION.

I do not affirm that the most advanced saint is altogether free from the bondage of sin. No, the holiest believer carries that about with him which painfully reminds him of his old condition. I have read of brave, stout captives who had escaped from prison, who brought away with them in swollen joints or festering wounds the marks of the cruel fetters. And do not old sins continue to hang about a man, even after grace has delivered him from their dominant power? Who does not need every day and hour to resort to the fountain of cleansing, and wash his heart in the blood of Christ oftener than he washes his hands in water? We need to be renewed day by day; converted, as it were, not once or twice, but every day. Surely the happiness of a child of God lies mainly in this: that sin, though it remains within his heart, has ceased to reign there, and that, made perfect at length in holiness, he shall enter by the dismal gate of death into the full and glorious liberty of the children of God.—DR. GUTHRIE.

Denominational Intelligence.

CHANGES IN THE PASTORATE.

REV. A. R. MORGAN, late of Waterbeach, Cambridgeshire, has accepted the invitation of the church, Dolton, Devon, to become their pastor.

Mr. C. W. Gregory, of the Pastors' College, has accepted the pastorate of the church, Lochgilphead, Argyllshire.

Rev. C. Pates, of Aldwinkle, has accepted a call to Salem Chapel, Wood Street, Bilston, Staffordshire.

Rev. W. Banks has resigned the pastorate of the church of Jarrow-on-Tyne, after labouring there upwards of five years and a half.

Mr. Isaac Near, of the Pastors' College, has accepted the invitation to the church, Stanwick, Northamptonshire.

Mr. Alfred Pidgeon, of the Pastors' College, has accepted the invitation given him to become the pastor of the congregation, Ottery St. Mary, Devon.

Rev. W. Glanville, of Falkland Road Chapel, Egremont, has accepted the pastorate of the Rylands Street church, Warrington.

Mr. W. Carey Walters, late of Regent's Park College, has received an unanimous invitation to become pastor of the church, Whitchurch, Shropshire.

WOLVERHAMPTON.—Rev. D. E. Evans, of Dublin, has accepted the invitation of the church worshipping in Waterloo Road Chapel to become their pastor.

DOWNHAM MARKET, NORFOLK.—Mr. S. Howard, of Oxford, has accepted the invitation to the pastorate from the church and congregation worshipping in Denver Road Chapel.

PRESENTATIONS.

THE Rev. Mr. Neale, of Monkwearmouth, who has received a call to Exeter, has been presented by his friends in the former town with a gold watch and silver-mounted walking-stick. At the same meeting, Mrs. Neale received a silver tea-service. About 500 ladies and gentlemen partook of tea together on the occasion.

The church, at Maryport, has signalled the close of the twenty-fifth year of the Rev. Dr. Kirkbride's pastorate by a "silver wedding" celebration. In connection with this event, liquidated the debt on the chapel, which amounted to £75.

OLD FORD, VICTORIA PARK.—Wednesday, Oct. 21, was quite a red-letter day in the history of the Baptist Church, Park Road. The friends here, with their pastor, Robert R. Finch, have long been struggling with a heavy debt. After a very numerously attended tea, a thanksgiving meeting was held to celebrate the extinction of the mortgage debt. J. D. Link, Esq., had engaged to preside, but was unavoidably prevented, and in his absence the pastor took the chair. After presenting a brief outline of the church's history, he called on the friends gratefully to recognise the Divine goodness in enabling them to rejoice together in the redemption of the mortgage debt, and as the freehold was invested in trust for the church, he announced the property free for the advancement of the Gospel of Christ in connection with the church. The meeting was addressed by Revs. Richard Parnell, B.A., Vicar of St. Stephen's; J. Fletcher; John Thomas, B.A.; W. J. Inglis; W. K. Rowe; E. Schnadhorst; J. S. Dent. The young friends contributed much to the interest of the meeting by singing some of Mr. Sankey's melodies. A pleasant surprise was prepared for the pastor towards the close of the meeting, in the presentation of a small purse of gold. Revs. Samuel Gregory and Rev. Dawson Burns, M.A., preached on the Sunday.

RECOGNITIONS.

SOUTHSEA, ST. PAUL'S SQUARE CHAPEL.—On Sunday and Monday, November 8th and 9th, the recognition services in connection with the settlement of Robert Foster Jeffrey were held. On

Monday afternoon the "charge" to the pastor was given in the chapel by Professor Rogers, the address being founded upon the words by Paul to Timothy: "A good minister of Jesus Christ." Rev. J. Neobard presided, and the recognition prayer was by T. W. Medhurst. Tea in the school-room followed, and at seven o'clock a public meeting took place in the chapel, over which T. C. Haydon presided. The Chairman remarked that the meeting was not an ordinary one. They were met to recognise one who in the providence of God had been unanimously, and of their own free will, invited there to unfold the blessedness of salvation. T. W. Medhurst carried the thoughts of his hearers back to eighteen years ago, when he was the only student under Professor Rogers, and, in fact, was the College itself. Though an Englishman from the breast-bone to the back-bone, he loved dear Scotia, of which Mr. Jeffrey was a native, because of its Puritanic theology, which had flourished and would continue to flourish there. He wanted them to support and sustain their new pastor by prayer and practical help, and to encourage him by giving him a right good salary. He heartily extended to Mr. Jeffrey the right hand of fellowship, and wished him every success. Addresses of congratulation followed by the Revs. H. E. Arkell, W. Page, R. Y. Roberts, D. Thomas, and H. Barron, and by Mr. Edwards, a fellow-student with Mr. Jeffrey, at Mr. Spurgeon's College, who expressed the fullest sympathy and love of the whole students with Mr. Jeffrey in his work. R. F. Jeffrey said he should in the future be faithful in the endeavour to redeem the pledge which he had that day made. Several anthems were given by the choir during the evening.

Rev. E. T. Barrett was recognised as pastor of the church at Hereford on the 3rd of November. W. Dangerfield, Esq., of Chalford, Gloucestershire, presided.

Rev. J. Mathews was recognised as pastor of the church, at West Haddon, on the 26th of Oct. Rev. J. T. Brown, of Northampton, presided. The debt on the pastor's house was cleared on

the occasion. The house has cost upwards of £300.

Rev. W. Bury, of the Manchester Theological Institute, was recognised on Tuesday, Oct. 27, as pastor of the Knowsley Street Church, Bury. Principal Dawson presided, and gave the charge to the pastor; while Rev. J. Harvey addressed the church. At the public meeting in the evening the young pastor was presented with a purse containing £15 from the congregation.

MISCELLANEOUS.

FAKENHAM, NORFOLK.—On Tuesday, Sept. 1st, the thirty-third annual harvest home festival was held in the chapel, which was beautifully decorated for the occasion. Two hundred and thirty persons attended the tea, and this number was so largely increased at the evening meeting that the chapel was crowded. The pastor, the Rev. J. K. Chappell, presided, and addresses were given by the Revs. Sharpley, Stalworthy, Lane, and Church. The choir, under Miss Roberts, sang several appropriate pieces.

BARNSTAPLE.—Rev. T. R. Stevenson, who has accepted the pastorate of the English Baptist church, Colombo, Ceylon, took leave of the church and congregation at the Boutport-street Chapel, on Sunday evening, November 1st, preaching to a large congregation from the words, "The Lord watch between thee and me when we are absent one from another." Grateful reference was made to a kind testimonial given to him by the church and congregation, as well as one that had been presented to him by the teachers and scholars of the Sunday-school just previously. A letter expressive of high regard and good wishes has been sent by the secretary of the Devon Baptist Association, signed by Rev. E. Webb, Cheddar, secretary; P. Adams, Esq., Plymouth, treasurer; Revs. J. Aldis, E. Edwards, and other members of the committee. Mr. Stevenson and family sailed in the *Marian*, from London, on the 10th of November.

SURBITON CHAPEL.—A social tea and public meeting was held at this chapel on Tuesday evening, the 10th of November, the object being to raise funds for providing a suitable heating apparatus. There was a good attendance. The chairman stated that the entire cost of the building was £1,600; £1,000 was given by the Baptist Association, and £160 had been raised. The cost of warming the chapel would be about £90. Mrs. Woodfall, who generously gave the site for the building, had sent a cheque for £10 towards the cost of the warming apparatus. Mr. Ealing reported that they had let fifty-three sittings, and that the average congregation was three hundred. To meet the incidental expenses £78 13s. 6d. had been raised, of which £54 11s. 8d. had been expended, leaving a balance of £24 1s. 10d. Addresses were given by several ministers and friends.

CAXTON, CAMBS.—Wednesday, Oct. 21, was a day of rejoicing to the friends here. During the last few months an effort has been made to build a new school and vestry at a cost of about £160. We are glad to be able to state that more than the full amount has been raised, and the new buildings were inaugurated on the 21st. In the afternoon a sermon was delivered by Rev. J. Brown, B.A. Tea was subsequently provided in Mr. Paine's barn, to which about 150 sat down, and in the evening a public meeting was held, presided over by Rev. W. H. Jackson. Addresses were delivered by Mr. Ridgely, Rev. G. Burgoyne, W. Osborne, J. Raymond, R. J. Middleton, pastor, W. H. Moore, and J. Browne, B.A. The improvements, enlargements, &c., have cost £160, all of which has been realised in a few months. Many thanks are due to all subscribers.

The twenty-ninth anniversary tea-meeting of the Sabbath-school, Magon, Monmouthshire, was held on Thursday, September 24, when children, teachers, and friends took tea. After which the children and friends marched to the square, where the hymns chosen for the occasion were sung, and the children were addressed by Mr. Charles Rowe and Mr. D. Davis; after which

the younger children were dismissed to their homes; the teachers, elder children, and friends repaired to the new chapel, where a public meeting was held, and addressed by Mr. Davis, Mr. Price, and our minister, Mr. B. Davis.

PROVIDENCE CHAPEL, HOUNSLOW.—The anniversary services were held on Sunday, November 8. Two sermons were preached by the Rev. S. Green. On the following Wednesday a sermon was preached by Rev. W. A. Blake, of Brentford. In the evening a public meeting was held, when addresses were delivered by Rev. W. A. Blake, Rev. J. Curtis, Mr. Harrington of Regent's-park College, and other friends. During the evening the choir sang several pieces.

KILLINGHOLME.—On Wednesday, October 23, a most interesting anniversary was held in connection with the Baptist chapel here. Rev. E. Lauderdale of Grimsby preached in the afternoon. Many friends from Grimsby favoured us with their presence and help both at the tea tables, where over two hundred partook of an excellent repast, and also at chapel in the evening, where a crowded congregation listened with fixed attention to the different historical and evangelistic addresses given by our warm-hearted brethren over whom the Rev. E. Lauderdale presides.

BAPTISMS.

Aberavon, Glamorganshire.—October 25, for the English Baptists, at the Welsh Chapel, One, by Thomas Richards.

Abercainid.—Oct. 18, Two, by J. Parrish.

Abertillery.—Nov. 1, at the English Chapel, Nine, by Ll. Jones.

Accrington.—Nov. 1, at Barnes-street Chapel, Four, by H. C. Atkinson.

Amon, Anglesea.—Nov. 8, Two, by D. Thomas, in Llywenan Lake.

Alwa.—Nov. 1, Five, by James Scott.

Barrow-in-Furness.—October 18, at Abbey-road Chapel, Fourteen, by James Hughes.

Blaenavon.—October 25, Eight, at the English Chapel, by W. Roca.

Booth, near Liverpool.—November 1, at Brasen-rose-road Chapel, Three, by J. Davies.

Brentford Park Chapel.—October 29, One, by W. A. Blake; October 29, Two, by W. Frith, for the church at Gunnersbury.

Broadstairs.—Oct. 25, Two, by J. J. Kiddle.

Burnley.—October 6, at Sion Chapel, Six, by R. Evans.

Bury, Lancashire.—November 8, at Knowsley-street Chapel, Eleven, by William Bury.

Carmel, Sirhowy.—November 1, One, by T. Owen.

Chipping Sodbury, Gloucestershire.—Nov. 1, Five, by A. K. Davidson.

Church.—October 29, Two, by H. Angus.

Cinderbank, Netherton, Worcestershire.—October 4, Four, by T. Lewis.

Colchester.—October 25, at Eld-lane Chapel, Four, by E. Spurrer.

Congleton.—November 3, One, by S. Walker.

Cumbran.—October 25, One, by T. Cocker.

Darlington.—November 6, at Brookside Church, Four, by Henry D. Brown.

Darlington.—October 25, at Grange-road Chapel, Twelve, by H. J. Betts.

Doctouls.—October 11, at Beulah English Chapel, Six, by J. Williams.

East Dereham, Norfolk.—June 21, One; July 26, One; October 23, Three, by William Freeman.

Ege.—October 25, Four, by W. W. Haines.

Forres, Morayshire.—November 2, Two, by J. Downie.

Fortrose, Scotland, October 18, One, in the sea, by Ferdinand Dunn.

Four Crosses, Festiniog.—October 18, Four, by E. Parry.

Germansweek, Devon.—October 11, One, by W. Thomas.

Gilwern.—November 8, Four, by T. Phillips.

Gloucester.—October 21, One, by D. Howell.

Gloucar.—November 1, Four, by T. Bury.

Gorton.—October 4, in Wellington-street Chapel, Two, by W. R. Vasey.

Grantham.—Oct. 18, One, by G. B. Bowler.

Great Sampford, Essex.—October 1, Two, by J. Robinson.

Guildford.—October 30, at the Commercial-road Chapel, Four, by Cornelius Slim.

Hanley, Staffordshire.—October 28, at New-street Chapel, One, by Thomas Churchyard.

Hay, Rhydspense.—November 1, One, in the River Wye, by J. Cole.

Holyhead, Bethel.—November 1, Seven, by Richard Thomas.

Hull, Yorkshire.—November 5, at the Chapel, South-street, Seven, by Thomas Macdonald, for the church meeting in the Forsters' Hall.

Ikeston.—October 11, Six, by one of the Deacons, after a sermon by the pastor.

Jersey, St. Helier's.—October 16, at Grove-street Chapel, Four, by Joseph Hawkes.

Largo, Fife.—October 4, at the Second Church, Two, by Alex. Brown.

Leicester.—October 30, at Harvey-lane Chapel, Six, by L. Llewellyn.

Lincoln.—November 8, at St. Benedict's-square Chapel, One, by E. Compton.

Liverpool.—October 31, at Soho-street Chapel, Four, by E. E. Walter.

Llanerchymedd, Anglesea.—November 1, Two, by D. Thomas.

Llanfachreth, Anglesea.—November 1, Seventeen, by T. Hughes, in the River Alaw.

Llanfyllin.—Nov. 1, Four, by Moses Jones.

Llanthwy Kythera, near Abergavenny.—March 15, Three; Oct. 25, Three, by W. Morgan.

Maidenhead.—Nov. 5, Four, by J. Wilkins.

Maughby.—Oct. 17, Two, by D. Davies.

Meltham, Yorkshire.—October 24, Two, by J. Alderson.

Metropolitan District.—

Barking, E.—October 18, at Mount Zion Chapel, Five, by R. H. Gillespie.

Battersea.—October 25, at Surrey-lane Chapel, Five, by E. Vaughan.

Brixton.—October 18, at Gresham Chapel, Five, by J. Swift.

Bromley-by-Bois.—October 21, at George-street Chapel, Six, by W. J. Lambourne.

Burdett-road.—October 29, at the East London Tabernacle, Twenty-two, by A. G. Brown.

Commercial-road, E.—October 25, Four, by J. Fletcher.

Dalston Junction.—October 25, Eight, by Alexander Carson, M.A.

Deptford, Kent.—October 28, at the Drummond-road Chapel, Bermondsey, kindly lent for the occasion, Thirteen, at the Olivet Baptist Church, Octavius-street, by D. Honour.

Dulwich.—October 18, at Lordship-lane Chapel, Five, by H. J. Tressider.

Metropolitan Tabernacle.—October 26, Twenty-one; October 29, Twenty-one; October 30, One, by J. A. Spurgeon.

New-cross-road.—At Zion Chapel, Four, by J. S. Anderson.

South Hackney.—November 8, at Grove-street Chapel, Six, by C. Maston.

Woolwich, Queen-street.—November 1, Thirteen, by J. Teall (nearly all from the senior classes in the Sunday-school).

Mountain ash.—November 8, at the English Chapel, Nine, by J. W. Williams.

Netherton, Worcestershire.—October 26, at Ebenezer Chapel, Seven, by R. B. Clare.

New Barnet, N.—October 1, Three, by J. Dunlop.

Newcastle-under-Lyme.—October 28, Two, by Henry C. Field.

Old Barnard.—November 1, Two, by Watson Dyson.

Penryn-coch.—Oct. 11, Six, by Moses Jones.

Penryn-coch.—Oct. 25, One, by D. Howell.

Portsmouth, Lake-road, Landport.—October 28, Four, by T. W. Medhurst.

Rhydwyn.—Nov. 8, One, by John Williams.

Rhymney, Glamorganshire.—November 8, at Zosar Chapel, Eleven, by John Penry Williams.

Ross.—October 23, at Broad-street Chapel, Four, by J. Smalley.

Ryde, Isle of Wight.—October 29, at Park-road Chapel, Three, by J. Harrison.

Soar.—November 8, One, by John Williams.

Southampton.—October 18, at Carlton Chapel, Six, by E. Osborne.

Stantonbury, Bucks.—October 18, Three, by J. Hart.

St. Helen's, Lancashire.—October 25, at the chapel, Park-road, Nine, by J. Harrison.

Sarbiton-hill.—October 18, at the new chapel, Thirteen, by J. T. Dunn.

Sussex.—October 28, at Forest-row Chapel, One, by Henry Flower.

Sweet Turf, Netherton, near Dudley.—October 18, Six (three scholars and one teacher from the Sunday-school), by Jos. Willetts.

Swindon.—October 28, Six, by T. Edgley.

Thaxted, Essex.—October 18, at Park-street Chapel, Seven, by G. H. Hook.

Torquay, Upton-vale.—November 1, Seven, by E. Edwards.

Tredegar, Mon.—Nov. 1, Six, by Jos. Lewis.

Treorchy.—October 25, at Noddfa Welsh Chapel, Two, by W. Morris.

Tydee.—October 18, at Bethesda Chapel, Three, by J. Thomas.

Weshpool.—October 20, Seven, by Jabez Jenkins.

West Hartlepool.—November 4, at Tower-street Chapel, One, by W. Heisterington.

West Retford, Notts.—October 25, Four, by J. T. Roberts.

Willenhall.—October 25, at Lichfield-street Church, Four, by Wm. M. Thomas.

RECENT DEATH.

MR. THOMAS AMOS, a devoted and hearty Christian worker in connection with the Baptist Church, Bugbrook, Northamptonshire, retired to rest in his usual health on the evening of

September 25th, and on his wife awaking early next morning, she found that he had passed away in his sleep. The deceased was superintendent of the Baptist Sunday-school, leader of the choir, and an elder in the church; he was also a member of the Bugbrook School Board, and was much respected and esteemed. While sturdy and uncompromising in Baptist principles, he was also a friend of all who love our Lord Jesus Christ in sincerity and truth. On the following Sunday his death was improved by the pastor, Rev. W. H. Payne, from Psalm cxxvii. 2, "So He giveth His beloved sleep," and 2 Samuel xix. 34, "How long have I to live?" In his case the words of Solomon are singularly appropriate, "The memory of the just is blessed" (Prov. x. 7).

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—O. H. SPURGEON.

Statement of Receipts from October 20th to November 19th, 1874.

£ s. d.			£ s. d.			£ s. d.					
The Misses Dransfield...	2	2	0	Mrs. Wilkinson ...	2	0	0	Mr. W. A. Butterworth ...	1	1	0
Mr. G. Seivwright ...	0	10	0	Collected by Miss Jephth ...	1	7	0	Mr. J. B. Thomas ...	5	0	0
Mr. J. Seivwright ...	0	10	0	Miss S. Powney ...	0	4	0	A Friend, per Mr. F. R. E. Phillips ...	3	15	0
Mr. C. Urquhart ...	0	2	0	Per Mr. G. Aubrey ...	1	1	0	Mrs. Wood ...	0	5	0
Mr. J. Hockey ...	0	5	0	J. R. E. ...	1	0	0	Weekly Offerings at Metropolitan Ta-			
E. E. ...	1	0	0	Miss Burls ...	5	0	0	bernacl: Oct. 25	16	14	2
Mr. J. H. Mills ...	0	10	0	Mr. J. Sprague ...	5	0	0	" " Nov.	1	50	3
Mrs. Howard ...	5	0	0	Collected by Mrs. T. Keys ...	1	0	0	" " "	8	33	1
P. A. V. H. ...	1	1	0	Mrs. Conder ...	3	3	0	" " "	15	30	2
Mrs. Rushdale ...	3	0	0	Rev. J. Green ...	1	0	0	" " "			
C. S. E. ...	5	0	0	Mr. F. Howard ...	1	1	0				
Miss Peachey ...	0	5	0	Mr. W. Ladbrook ...	1	0	0				
A Thursday Night Heaver ...	5	0	0	Mrs. Hull ...	1	0	0				
											£193 5 0

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