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THE  
BAPTIST MESSENGER:

AN

*Evangelical Treasury*

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1882.

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LONDON:  
61, PATERNOSTER ROW.

## TO OUR SUBSCRIBERS AND READERS.

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DEAR FRIENDS,—The events of the past year now form part of the world's history, and are deserving of a careful review by all who wish to discern "the signs of the times." To the extent that good has been effected and blessing bestowed, let us praise the name of the Lord!

The times in which we live render an increased attention to religious duties more than ever obligatory if we would attain to the fulness of the stature of perfect manhood in Christ Jesus. In the public worship of Almighty God, and in the diligent use of the social means of grace, be it our endeavour to improve every opportunity which may be vouchsafed.

In these days of half-heartedness, when the love of so many is waxing cold, let us resort with more than wonted fervour and humility to the alone Author and "Giver of every good and perfect gift."

For what has been accomplished in us and by us we would render thanks to God.

The help of many valued coadjutors also claims our recognition and bespeaks our gratitude.

The future of this Magazine will be maintained on the basis of the past. We prefer the grand doctrinal standards of our forefathers in the faith to modern innovations, considering that "the old is better;" adopting the maxim of saintly Chillingworth for our motto, we accept "THE BIBLE AND THE BIBLE ALONE AS THE RELIGION OF PROTESTANTS."

Yours faithfully,

WILLIAM ALEXANDER BLAKE,

*Editor.*

THE BUTTS,  
NEW BRENTFORD, MIDDLESEX,

31st December, 1882.

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## THE TWO EFFECTS OF THE GOSPEL.\*

A SERMON BY C. H. SPURGEON.

“For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?”—2 Cor. ii. 15, 16.

THESE are the words of Paul speaking on the behalf of himself and his brethren the Apostles, and they are true concerning all those who by the Spirit are chosen, qualified, and thrust into the vineyard to preach God's gospel. I have often admired the fourteenth verse of this chapter, especially when I have remembered from whose lips the words fell: “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place.” Picture Paul, the aged, the man who had been beaten five times with “forty stripes save one,” who had been dragged forth for dead, the man of great sufferings, who had passed through whole seas of persecution—only think of him saying, at the close of his ministerial career, “Now thanks be unto God, which always causeth us to triumph in Christ!” to triumph when shipwrecked, to triumph when scourged, to triumph in the stocks, to triumph under the stones, to triumph amidst the hiss of the world, to triumph when he was driven from the city and shook off the dust from his feet, to triumph at all times in Christ Jesus! Now, if some ministers of modern times should talk thus, we would think little of it, for they enjoy the world's applause. They can always go to their place in ease and peace; they have an admiring people, and no open foes; against them not a dog doth move his tongue; everything is safe and pleasant. For them to say, “Now thanks be unto God, which always causeth us to triumph” is a very little thing; but for one like Paul, so trampled on, so tried, so distressed, to say it—then, we say, outspoke a hero; here is a man who had true faith in God and in the divinity of his mission.

And, my brethren, how sweet is that consolation which Paul applied to his own heart amid all his troubles. “Notwithstanding all,” he says, “God makes known the savour of His knowledge by us in every place.” Ah! with this thought a minister may lay his head upon his pillow: “God makes manifest the savour of His knowledge.” With this he may shut his eyes when his career is over, and with this he may open them in heaven: “God hath made known by me the savour of His knowledge in every place.” Then follow the words of my text, of which I shall speak, dividing it into three particulars. Our first remark shall be, that *although the gospel is “a sweet savour” in every place, yet it produces different effects in different persons*; “to one it is the savour of death unto death; and to the other the savour of life unto life.” Our second observation shall be that *ministers of the gospel are not responsible for*

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*their success*, for it is said, "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish." And thirdly, *yet the gospel minister's place is by no means a light one*; his duty is very weighty; for the Apostle himself said, "Who is sufficient for these things?"

I. Our first remark is, that THE GOSPEL PRODUCES DIFFERENT EFFECTS. It must seem a strange thing, but it is strangely true, that there is scarcely ever a good thing in the world of which some little evil is not the consequence. Let the sun shine in brilliance—it shall moisten the wax, it shall harden clay; let it pour down floods of light on the tropics—it will cause vegetation to be extremely luxuriant, the richest and choicest fruits shall ripen, and the fairest of all flowers shall bloom, but who does not know, that there the worst of reptiles and the most venomous snakes are also brought forth? So it is with the gospel. Although it is the very sun of righteousness to the world, although it is God's best gift, although nothing can be in the least comparable to the vast amount of benefit which it bestows upon the human race, yet even of that we must confess, that sometimes it is the "savour of death unto death." But then we are not to blame the gospel for this; it is not the fault of God's truth; it is the fault of those who do not receive it. It is the "savour of life unto life" to every one that listens to its sound with a heart that is open to its reception. It is only "death unto death" to the man who hates the truth, despises it, scoffs at it, and tries to oppose its progress. It is of that character we must speak first.

1. The gospel is to *some* men "a savour of death unto death." Now, this depends very much upon what the gospel is; because there are some things called gospel, that are "a savour of death unto death" to everybody that hears them. John Berridge says he preached morality till there was not a moral man left in the village; and there is no way of injuring morality like legal preaching. The preaching of good works, and the exhorting men to holiness, as the means of salvation, is very much admired in theory; but when brought into practice, it is found not only ineffectual, but more than that—it becomes even "a savour of death unto death." So it has been found; and I think even the great Chalmers himself confessed, that for years and years before he knew the Lord, he preached nothing but morality and precepts, but he never found a drunkard reclaimed by showing him merely the evils of drunkenness; nor did he find a swearer stop his swearing because he told him the heinousness of the sin; it was not until he began to preach the love of Jesus in His great heart of mercy—it was not until he preached the gospel as it was in Christ, in some of its clearness, fulness, and power, and the doctrine, that "by grace ye are saved, through faith, and that not of yourselves, it is the gift of God," that he ever met with success. But when he did preach salvation by faith, by shoals the drunkards came from their cups, and swearers refrained their lips from evil speaking; thieves became honest men, and unrighteous and ungodly persons bowed to the sceptre of Jesus. But ye must confess, as I said before, that though the gospel does in the main produce the best effect upon almost all who hear it either by restraining them from sin, or constraining them to Christ; yet it is a great fact, and a solemn one,

upon which I hardly know how to speak this morning, that to some men the preaching of Christ's gospel is "death unto death," and produces evil instead of good.

(1.) And the first sense is this. *Many men are hardened in their sins by hearing the gospel.* Oh! 'tis terribly and solemnly true that of all sinners some sanctuary sinners are the worst. Those who can dive deepest into sin, and have the most quiet consciences and hardest hearts, are some who are to be found in God's own house. I know that a faithful ministry will often prick them, and the stern denunciations of a Boanerges will frequently make them shake. I am aware that the Word of God will sometimes make their blood curdle within them; but I know (for I have seen the men) that there are many who turn the grace of God into licentiousness, make even God's truth a stalking-horse for the devil, and abuse God's grace to palliate their sin. Such men have I found amongst those who hear the doctrines of grace in their fulness. They will say, "I am elect, therefore I may swear; I am one of those who were chosen of God before the foundation of the world, and therefore I may live as I list." I have seen the man who stood upon the table of a public-house, and grasping the glass in his hand, said, "Mates! I can say more than any of you; I am one of those who are redeemed with Jesus' precious blood;" and then he drank his tumbler of ale and danced again before them, and sang vile and blasphemous songs. Now, that is a man to whom the gospel is "a savour of death unto death." He hears the truth, but he perverts it; he takes what is intended by God for his good, and what does he do, he commits suicide therewith. That knife which was given him to open the secrets of the gospel he drives into his own heart. That which is the purest of all truth and the highest of all morality, he turns into the panderer of his vice, and makes it a scaffold to aid in building up his wickedness and sin. Are there any of you here like that man—who love to hear *the gospel*, as ye call it, and yet live impurely? who can sit down and say you are the children of God, and still behave like liege servants of the devil? Be it known unto you, that ye are liars and hypocrites, for the truth is not in you at all. "If any man is born of God, he cannot sin." God's elect will not be suffered to fall into continual sin; they will never "turn the grace of God into licentiousness;" but it will be their endeavour, as much as in them lies, to keep near to Jesus. Rest assured of this: "By their fruits ye shall know them." "A good tree cannot bring forth corrupt fruit; neither can an evil tree bring forth good fruit." Such men, however, are continually turning the gospel into evil. They sin with a high hand, from the very fact that they have heard what they consider excuses their vice. There is nothing under heaven, I conceive, more liable to lead men astray than a perverted gospel. A truth perverted is generally worse than a doctrine which all know to be false. As fire, one of the most useful of the elements, can also cause the fiercest of conflagrations, so the gospel, the best thing we have, can be turned to the vilest account. This is one sense in which it is "a savour of death unto death."

(2.) But another. It is a fact that *the gospel of Jesus Christ will increase some men's damnation at the last great day.* Again, I startle at myself when I have said it; for it seems too horrible a thought for us to venture to utter—that the gospel of Christ will make hell hotter to some men than it otherwise would have been. Men would all have sunk to hell had it not

been for the gospel. The grace of God reclaims "a multitude that no man can number;" it secures a countless army who shall be saved in the Lord with an everlasting salvation;" but, at the same time, it does to those who reject it, make their damnation even more dreadful. And let me tell you why.

First, *because men sin against greater light*; and the light we have is an excellent measure of our guilt. What a Hottentot might do without a crime, would be the greatest sin to me, because I am taught better; and what some even in London might do with impunity—set down, as it might be, as a sin by God, but not so exceeding sinful—would be to me the very height of transgression, because I have from my youth up been tutored to piety. The gospel comes upon men like the light from heaven. What a wanderer must he be who strays in the light! If he who is blind falls into the ditch we can pity him, but if a man with the light on his eyeballs dashes himself from the precipice and loses his own soul, is not pity out of the question?

"How they *deserve* the deepest hell,  
That slight the joys above!  
What chains of vengeance must they feel,  
Who laugh at sov'reign love!"

It will increase your condemnation, I tell you all, unless you find Jesus Christ to be your Saviour; for to have had the light and not to walk by it, shall be *the* condemnation, the very essence of it. This shall be the virus of the guilt—that the "light came into the world, and the darkness comprehended it not;" for "men love darkness rather than light, because their deeds are evil."

Again: it must increase your condemnation if you *oppose the gospel*. If God devises a scheme of mercy, and man raises up against it, how great must be his sin? Who shall tell the great guilt incurred by such men as Pilate, Herod, and the Jews? Oh! who shall picture out, or even faintly sketch, the doom of those who cried, "Crucify Him! Crucify Him!" And who shall tell what place in hell shall be hot enough for the man who slanders God's minister, who speaks against His people, who hates His truth, who would, if he could, utterly cut off the godly from the land? Ah! God help the infidel! God help the blasphemer! God save his soul: for of all men least would I choose to be that man. Think you, sirs, that God will not take account of what men have said? One man has cursed Christ; he has called Him a charlatan. Another has declared (knowing that he spoke a lie) that the gospel was false. A third has proclaimed his licentious maxims, and then has pointed to God's Word, and said, "There are worse things there!" A fourth has abused God's ministers and held up their imperfections to ridicule. Think you God shall forget all this at the last day? When His enemies come before Him, shall He take them by the hand and say, "The other day thou didst call My servant a dog, and spit on him, and for this I will give thee heaven!" Rather if the sin has not been cancelled by the blood of Christ, will He not say, "Depart, cursed one, into the hell which thou didst scoff at; leave that heaven which thou didst despise; and learn that though thou saidst there was no God, this right arm shall teach thee eternally the lesson that there is one; for he who discovers it not by My works of benevolence shall learn it by My deeds of vengeance: therefore depart, again, I say!" It shall

increase men's hell that they have opposed God's truth. Now, is not this a very solemn view of the gospel, that it is indeed to many "a savour of death unto death?"

(3.) Yet once more. I believe *the gospel makes some men in this world more miserable than they would be.* The drunkard could drink, and could revel in his intoxication with greater joy, if he did not hear it said, "All drunkards shall have their portion in the lake that burneth with fire and brimstone." How jovially the Sabbath-breaker would riot through his Sabbaths, if the Bible did not say, "Remember the Sabbath day to keep it holy!" And how happily could the libertine and licentious man drive on his mad career, if he were not told, "The wages of sin is death, and after death the judgment!" But the truth puts the bitter in his cup; the warnings of God freeze the current of his soul. The gospel is like the skeleton at the Egyptian feast. Though by day he laughed at it, by night he will quiver as the aspen leaf, and when the shades of evening gather around him, he will shake at a whisper. At the thought of a future state his joy is spoiled, and immortality, instead of being a boon to him, is in its very contemplation the misery of his existence. The sweet wooings of mercy are to him no more harmonious than peals of thunder, because he knows he despises them. Yea, I have known some who have been in such misery under the gospel, because they would not give up their sins, that they have been ready to take their own lives. Oh! terrible thought! The gospel is "a savour of death unto death!" Unto how many here is it so? Who are now hearing God's Word to be damned by it? Who shall retire hence to be hardened by the sound of the truth? Why, every man who does not believe it; for unto those that receive it, it is "a savour of life unto life," but to unbelievers it is a curse, and "a savour of death unto death."

2. But, blessed be God, the gospel has a second power. Besides being "death unto death," it is "a savour of life unto life." Ah! my brethren, some of us could speak, if we were allowed this morning, of the gospel as being "a savour of life" to us. We can look back to that hour when we were "dead in trespasses and sins." In vain all Sinai's thunders; in vain the rousing of the watchman; we slept on in the death-sleep of our transgressions; nor could an angel have aroused us. But we look back with joy to that hour when first we stepped within the walls of a sanctuary, and savingly heard the voice of mercy. With some of you it is but a few weeks. I know where ye are and who ye are. But a few weeks or months ago ye too were far from God, but now ye are brought to love Him. Canst thou look back, my brother Christian, to that very moment when the gospel was "a savour of life" to thee—when thou didst cast away thy sins, renounce thy lusts, and, turning to God's Word, received it with full purpose of heart? Ah! that hour—of all hours the sweetest! Nothing can be compared therewith. I knew a person who for forty or fifty years had been completely deaf. Sitting one morning at her cottage door as some vehicle was passing, she thought she heard melodious music. It was not music; it was but the sound of the vehicle. Her ear had suddenly opened, and that rough sound seemed to her like the music of heaven, because it was the first she had heard for so many years. Even so, the first time our ears were opened to hear the words of love—the assurance of our pardon—we never heard

the word so well as we did then ; it never seemed so sweet ; and perhaps, even now, we look back and say,

“ What peaceful hours I then enjoyed !  
How sweet their memory still ! ”

When first it was “ a savour of life ” unto our souls.

Then, beloved, if it ever has been “ a savour of life,” it will *always* be “ a savour of life ; ” because it says it is not a savour of life unto death, but “ a savour of life unto life.” Now I must aim another blow at my antagonists the Arminians ; I cannot help it. They will have it that sometimes the gospel is a savour of life unto death. They tell us that a man may receive spiritual life, and yet may die eternally. That is to say, a man may be forgiven, and yet be punished afterwards, he may be justified from all sin, and yet after that, his transgressions can be laid on his shoulders again. A man may be born of God, and yet die ; a man may be loved of God, and yet God may hate him to-morrow. Oh ! I cannot bear to speak of such doctrines of lies ; let those believe them that like. As for me, I so deeply believe in the immutable love of Jesus that I suppose that if one believer were to be in hell, Christ Himself would not long stay in heaven, but would soon cry, “ To the rescue ! to the rescue ! ” Oh ! if Jesus Christ were in glory with one of the gems wanting in His crown, and Satan had that gem in hell, he would say, “ Aha ! Prince of Light and Glory, I have one of Thy jewels ! ” and he would hold it up, and then he would say, “ Aha ! Thou didst die for this man, but Thou hadst not strength enough to save him ; Thou didst love him once—where is Thy love ? It is not worth having, for Thou didst hate him afterwards ! ” And how would he chuckle over that heir of heaven, and hold him up and say, “ This man was redeemed ; Jesus Christ purchased him with His blood : ” and plunging him in the waves of hell, he would say, “ There, purchased one ! see how I can rob the Son of God ! ” And then again he would say, “ This man was forgiven ; behold the justice of a God ! He is to be punished after he is forgiven. Christ suffered for this man’s sins, and yet,” says Satan with a malignant joy, “ I have him afterwards ; for God exacted the punishment twice ! ” Shall that e’er be said ? Ah ! no. It is “ a savour of life unto life,” and not of life unto death. Go, with your vile gospel ; preach it where you please ; but my Master said, “ I give unto My sheep eternal life.” You give to your sheep temporary life, and they lose it ; but, says Jesus, “ I give unto My sheep ETERNAL life, and they shall never perish, neither shall any man pluck them out of My hands.” I generally wax warm when I get to this subject, because I think few doctrines more vital than that of the perseverance of the saints ; for if ever one child of God did perish, or if I knew it were possible that one could, I should conclude at once that I must, and I suppose each of you would do the same ; and then where is the joy and happiness of the gospel ? Again I tell you the Arminian gospel is the shell without the kernel ; it is the husk without the fruit ; and those who love it may take it to themselves. We will not quarrel with them. Let them go and preach it. Let them go and tell poor sinners, that if they believe in Jesus they will be damned after all, that Jesus Christ will forgive them, and yet the Father send them to hell. Go and preach your gospel, and who will listen to it ? And if they do listen, is it worth their hearing ?

I say no ; for if I am to stand after conversion on the same footing as I did before conversion, then it is of no use for me to have been converted at all. But whom He loves He loves to the end.

“Once in Christ, in Christ for ever ;  
Nothing from His love can sever.”

It is “a savour of life unto life.” And not only “life unto life” in this world, but “of life unto life” eternal. Every one who has this life shall receive the next life ; for “the Lord will give grace and glory, and no good thing will He withhold from them that walk uprightly.”

I am obliged to leave this point ; but if my Master will but take it up, and make his word “a savour of life unto life” this morning, I shall rejoice in what I have said.

II. But our second remark was, that THE MINISTER IS NOT RESPONSIBLE FOR HIS SUCCESS. He is responsible for what he preaches ; he is accountable for his life and actions ; but he is not responsible for other people. If I do but preach God’s word, if there never were a soul saved, the King would say, “Well done, good and faithful servant !” If I do but tell my message, if none should listen to it, he would say, “Thou hast fought the good fight : receive thy crown.” You hear the words of the text : “We are unto God a sweet savour of Christ, as well in them that perish, as in them that are saved.” This will appear, if I just tell you what a gospel minister is called in the Bible. Sometimes he is called an *ambassador*. Now, for what is an ambassador responsible ? He goes to a country as a plenipotentiary ; he carries terms of peace to the conference : he uses all his talents for his master ; he tries to show that the war is inimical to the prosperity of the different countries ; he endeavours to bring about peace ; but the other kings haughtily refuse it. When he comes home does his master say, “Why did not you make peace ?” “Why, my Lord,” he would say, “I told them the terms ; but they said nothing.” “Well, then,” he will say, “thou hast done thy duty ; I am not to condemn thee if the war continues.” Again : the minister of the gospel is called a *fisherman*. Now a fisherman is not responsible for the quantity of fish he catches, but for the way he fishes. That is a mercy for some ministers, I am sure, for they have neither caught fish, nor even attracted any round their nets. They have been spending all their life fishing with most elegant silk lines, and gold and silver hooks ; they always use nicely polished phrases ; but the fish will not bite for all that, whereas we of a rougher order have put the hook into the jaws of hundreds. However, if we cast the gospel net in the right place, even if we catch none, the Master will find no fault with us. He will say, “Fisherman ! didst thou labour ? Didst thou throw the net into the sea in the time of storms ?” “Yes, my Lord, I did.” “What hast thou caught ?” “Only one or two.” “Well, I could have sent thee a shoal, if it so pleased Me ; it is not thy fault ; I give in My sovereignty where I please ; or withhold when I choose ; but as for thee, thou hast well laboured, therefore there is thy reward.” Sometimes the minister is called a *sower*. Now, no farmer expects a sower to be responsible for the harvest ; all he is responsible for is, does he sow the seed ? and does he sow the right seed ? If he scatters it on good soil, then he is happy ; but if it falls by the way-side, and the fowls of the air devour it, who shall blame the sower ? Could he help it ? Nay,

he did his duty; he scattered the seed broad-cast, and there he left it. Who is to blame? Certainly not the sower. So, beloved, if a minister comes to heaven with but one sheaf on his shoulder, his Master will say, "O reaper! once a sower! where didst thou gather thy sheaf?" "My Lord, I sowed upon the rock, and it would not grow; only one seed on a chance Sabbath-morning was blown a little awry by the wind, and it fell on a prepared heart; and this is my one sheaf." "Hallelujah!" the angelic choirs resound, "one sheaf from a rock is more honour to God than a thousand sheaves from a good soil; therefore, let him take his seat as near the throne as yon man, who, stooping beneath his many sheaves, comes from some fertile land, bringing his sheaves with him." I believe that if there are degrees in glory, they will not be in proportion to success, but in proportion to the earnestness of our endeavours. If we mean right, and if with all our heart we strive to do the right thing as ministers, if we never see any effect, still shall we receive the crown. But how much more happy is the man who shall have it in heaven said to him, "He shines for ever, because he was wise, and won many souls unto righteousness." It is always my greatest joy to believe, that if I should enter heaven, I shall in future days see heaven's gates open, and in shall fly a cherub, who, looking me in the face, will smilingly pass along to God's throne, and there bow down before Him; and when he has paid his homage and his adoration, he may fly to me, and though unknown, shall clasp my hand, and if there were tears in heaven, surely I should weep, and he would say, "Brother, from thy lips I heard the word; thy voice first admonished me of my sin; here I am, and thou the instrument of my salvation." And as the gates open one after another, still will they come in; souls ransomed, souls ransomed; and for each one of these a star—for each one of these another gem in the diadem of glory—for each one of them another honour, and another note in the song of praise. Blessed be that man that shall die in the Lord, and his works shall follow him; for thus saith the Spirit.

What will become of some good Christians, if crowns in heaven are measured in value by the souls that are saved? Some of you will have a crown in heaven without a single star in it. I read a little while ago, a piece upon the starless crown in heaven—a man in heaven with a crown without a star! Not one saved by him! He will sit in heaven as happy as he can be, for sovereign mercy saved him; but oh! to be in heaven without a single star! Mother! what sayest thou to be in heaven without one of thy children to deck thy brow with a star? Minister! what wouldst thou say to be a polished preacher, and yet have no star? Writer! will it well become thee to have written even as gloriously as Milton, if thou shouldst be found in heaven without a star? I am afraid we pay too little regard to this. Men will sit down and write huge folios and tomes, that they may have them put in libraries for ever, and have their names handed down by fame! but how few are looking to win stars for ever in heaven! Toil on, child of God, toil on; for if thou wishest to serve God, thy bread cast upon the waters shall be found after many days. If thou sendest in the feet of the ox or the ass, thou shalt reap a glorious harvest in that day when He comes to gather in His elect. The minister is not responsible for his success.

III. But yet, in the last place, TO PREACH THE GOSPEL IS HIGH AND

SOLEMN WORK. The ministry has been very often degraded into a trade. In these days men are taken and made into ministers who would have made good captains at sea, who could have waited well at the counter, but who were never intended for the pulpit. They are selected by man; they are crammed with literature; they are educated up to a certain point; they are turned out ready dressed; and persons call them ministers. I wish them all God-speed, every one of them; for as good Joseph Irons used to say, "God be with many of them, if it be only to make them hold their tongues." Man-made ministers are of no use in this world, and the sooner we get rid of them the better. Their way is this: they prepare their manuscripts very carefully, then read it on the Sunday most sweetly in *sotto voce*, and so the people go away pleased. But that is not God's way of preaching. If so, I am sufficient to preach for ever. I can buy manuscript sermons for a shilling; that is to say, provided they have been preached fifty times before, but if I use them for the first time the price is a guinea, or more. But that is not the way. Preaching God's word is not what some seem to think, mere child's play—a mere business or trade to be taken up by any one. A man ought to feel first that he has a solemn call to it; next, he ought to know that he really possesses the Spirit of God, and that when he speaks there is an influence upon him that enables him to speak as God would have him, otherwise out of the pulpit he should go directly; he has no right to be there, even if the living is his own property. He has not been called to preach God's truth, and unto him God says, "What hast thou to do, to declare My statutes?"

But you say, "What is there difficult about preaching God's gospel?" Well, it must be somewhat hard; for Paul said, "Who is sufficient for these things?" And first I will tell you, it is difficult because it is so hard as not to be warped by your own prejudices in preaching the word. You want to say a stern thing; and your heart says, "Master! in so doing thou wilt condemn Thyself;" then the temptation is not to say it. Another trial is, you are afraid of displeasing the rich in your congregations. You think, "If I say such-and-such a thing, So-and-so will be offended; such an one does not approve of that doctrine; I had better leave it out." Or perhaps you will happen to win the applause of the multitude, and you must not say anything that will displease them, for if they cry, "Hosanna," to-day, they will cry, "Crucify, crucify," to-morrow. All these things work on a minister's heart. He is a man like yourselves; and he feels it. Then comes again the sharp knife of criticism, and the arrows of those who hate him and hate his Lord; and he cannot help feeling it sometimes. He may put on his armour, and cry, "I care not for your malice;" but there were seasons when the archers sorely grieved even Joseph. Then he stands in another danger, lest he should come out and defend himself; for he is a great fool whoever tries to do it. He who lets his detractors alone, and like the eagle cares not for the chattering of the sparrows, or like the lion will not turn aside to rend the snarling jackal—he is the man, and he shall be honoured. But the danger is, we want to set ourselves right. And oh! who is sufficient to steer clear from these rocks of danger? "Who is sufficient," my brethren, "for these things?"—To stand up, and proclaim, Sabbath after Sabbath, and week-day after week-day, "the unsearchable riches of Christ."

Let us "strive together for the faith once delivered unto the saints:"

and knowing in what a sad position the standard-bearer stands, I beseech you rally round him ; for it will be ill with the army,

“ If the standard-bearer fall, as fall full well he may.

For never saw I promise yet, of such a deadly fray.”

Stand up, my friends ; grasp the banner yourselves, and maintain it erect until the day shall come, when, standing on the last conquered castle of hell's domains, we shall raise the shout, “ Hallelujah ! Hallelujah ! Hallelujah ! The Lord God Omnipotent reigneth ! ” Till that time, fight on.

## Pastor Grimes and his Hard Times.

BY SCRUTATOR.

### CHAPTER I.—OUT OF A SITUATION.

“ HARD times these, Maria ! ”

“ True, David ; but we must not lose our trust in God.”

“ No, indeed ; for if we lose that, we lose all.”

Thus spoke Pastor Grimes and his wife. Seated in their little parlour on a dark winter's night, they were “ talking things over.” For nearly twelve years they had shared together the vicissitudes of conjugal life ; and during that period they had endured not a few trials. But bitter as the past may have proved, never had they been so hard put to it as now. Their previous history is soon summarized. Some time before he left college, David Grimes had made two important engagements. One was to become the pastor of the Baptist church in the prosperous village of Boxwood ; and the other was to be married at as early a date as practicable to the young lady of his choice. It is hardly necessary to state that both these engagements were honourably fulfilled. To the great joy of the rustic members of the church, the day came when the Recognition Service was held ; and two months later their joy was still greater at witnessing the wed-

ding of their youthful pastor in their own chapel. Of course, on this latter occasion there were great doings. Presents flowed in apace for the happy couple ; and their return home, after spending the honeymoon in Scotland, was signalized by a grand tea-party got up expressly in their honour. The decorated school-room was a pleasant sight to look upon ; the walls were adorned with flowers, ferns, and mottoes ; the superintendent's desk was lined on each side with corn sheaves and evergreens ; the tables were loaded with luxuries ; and the universal testimony borne was that, on no public occasion had a more sumptuous tea ever been provided in the village. All things, indisputably, went off well ; the congratulatory speeches were confessedly up to the mark ; the valuable presentation to the newly-married pair was cheered to the echo ; and had all the good wishes expressed for them that evening been fulfilled in their future career it is certain that they would have enjoyed a long life, radiant with sunshine, without even the shadow of a cloud to darken the domestic horizon.

Thus heartily welcomed, Mr. and Mrs. Grimes settled down comfortably in their new home. And to tell

the truth they had a good beginning. The cottage in which they dwelt being the property of the church was considered as the chapel house, and therefore let to them rent-free; the salary guaranteed was a hundred a year, and extra emoluments drawn from various sources were supposed to increase it at least ten pounds more. For eight years, Pastor Grimes and his worthy partner may be said to have lived a prosperous life. The congregation kept up well, and the church increased; the minister's salary was punctually paid, and four strong and healthy children were added to the pastor's household.

But now, unhappily, the clouds of trouble began to lower. Agricultural distress extensively prevailed. For two successive years the harvests proved well-nigh a total failure. High rents and thin crops gave farmers in the district at each year's end an ugly balance on the wrong side. This led one deacon shrewdly to sell out in good time to save himself, as he said, from being irretrievably ruined. Two other influential members of the church were reluctantly compelled to diminish their subscriptions one-half through severe losses. A most esteemed member of the congregation was, from the same lamentable cause, forced to compound with his creditors. Several farm labourers, all helpers in the cause, through being out of work were, unhappily, obliged to leave their native village to find employment where they could. As all, more or less, painfully felt the depression, the consequence was that, with another small but lively human addition to his household, at the end of his ninth year's pastorate Mr. Grimes found himself with a seriously diminished congregation, and twenty pounds less of income.

Still he felt it to be his duty bravely to struggle on. He loved his little flock and they loved him. They neither wanted him to go, nor, if it were possible at all to stay, did he want to leave. Who could tell but that next year's harvest might prove a good one? If so, certainly affairs would take a more favourable turn. But alas, for fondly cherished hopes, the next year's harvest proved barely up to the average; and the following year's crops which had bidden fair to give a good yield were fearfully damaged by a succession of hurricanes, storms, and floods. The last straw is said to break the camel's back, so this final blow completed the ruin of many. One farmer, in a fit of despair, hung himself in his barn, and another was found drowned in his own pond. Farms were thrown up on every hand; a large number of houses were bereft of tenants; and the chapel, which half-a-dozen years before had been well filled with a cheerful congregation, was now at its best nearly half empty. Ruin now stared the poor pastor in the face. At the expiration of his eleventh year's ministry he found that with six children to provide for, the church had not been able to raise him during the year as much as sixty pounds; and that a good proportion of what had been raised was the fruit of personal sacrifice and self-denial. One course now only remained. His duty to himself and his people called upon him to resign. The resignation was therefore reluctantly accepted, being accompanied with a parting gift of a few pounds generously subscribed.

Go now he must, but where? Like a faithful pastor he had stuck well to his charge and was but little known abroad. Some few engagements he was able to make, and until

another pastor was chosen—which at present was most unlikely—he was kindly permitted to retain the chapel house on the favourable old terms. During the first quarter he served some good places as a supply and was fairly paid. This proved a great help in time of need, and gave hope for the future. But troubles seldom come alone. Hitherto he had not been tried with much sickness in his family. But an epidemic of fever now spread through the village and reached the parsonage. First one child was smitten with it, and then another, until five were prostrated in rapid succession. Night and day they required waiting on; but in spite of all the care taken two died and were interred at once in the same grave. Fully two months and a half passed away before the children were convalescent, and then the careworn pastor and his wife found their savings all exhausted, and a heavy debt incurred in the shape of a doctor's bill. What was now to be done? He wrote to sympathetic brethren in the ministry, and they gladly rendered all the help they could by procuring him introductions to vacant pulpits, and it was thought that at least in one of them a suitable opening might occur. But, unfortunately for him, just as the church was thinking of sending him a cordial invitation, another candidate with more show and fewer brains stepped in, carried away the young people, and by a majority of votes was inducted into the coveted office. The end of the twelfth year therefore found Pastor Grimes still a shepherd without a flock, and so far as he could see the chance of getting one at all was as far off as ever.

It must be admitted that all this was very, very sad. Had God forsaken His humble servants, and was

He unmindful of their pressing needs? Neither husband nor wife were left to draw such a melancholy conclusion. It is true that at times they were both low in body and in mind, and were even tempted by the Evil One to rebel at their hard lot. But just then the Lord was certain to appear in some way or other to show that in spite of all adverse providences His heart beat lovingly towards them and His eye was upon them for good. Thus on one occasion help came from a most unlooked-for quarter. Just as the last shilling had been paid away, the anxious pastor went to visit a poor sick and dying widow. After reading, praying with, and consoling her he was about to leave when she pulled out her purse and said, "Here, dear pastor, is a sovereign for you. You have been very kind to me, and I have saved it up for you as a parting gift. I shall soon be in the glorious land where all roll in unsearchable wealth, and therefore need no further human help. Take it, and God Almighty bless you!" Given under such circumstances and with such a benediction the poverty-stricken minister could not but return home with a grateful heart, feeling assured that the "widow's mite" was only the presage of future favours from unexpected providential quarters.

On a subsequent occasion when affairs were equally as gloomy, help came in two ways. When greatly cast down, on opening his desk his eye alighted on a small but well-known piece of paper. On this paper a child's hand had printed a few words, and they ran thus:—  
**GOD IS VERY GOOD TO US  
 ALL.**

On glancing at them tears filled his eyes. He had often looked at them before, but they never touched him so much as now. Was God

really good to him? Was He very good to his family still? Yes, this dear but dead child's paper legacy said so. When but five years of age his second son Frank, with a child's love of the pen, had industriously printed these simple words and then handed them to his parents for their inspection. Both made him very happy by telling him that they were well done, and urging him to try to do better still. Forthwith to serve as a motto the paper was transferred by his father to his own desk; and now when the little hand of the busy writer had lain still and cold for eight months in the grave, in the hour of deep trial the words he wrote came home with living power to his father's soul. How precious now that square bit of paper seemed to be! What was it not worth? God was, indeed, very good to his darling boy, in taking him to his heavenly home. What a death-bed his was! As the little fellow lay dozing, he suddenly opened his eyes and said to his mother, who was fondly gazing on him, "Mother, I'm going home." Thinking he was wandering, she said: "You are at home, my dear." But he lifted up his hand, and smiling, pointed upwards, as if to say, "My home is up there!" His mother knew what he meant, and said no more. This happy death the bereaved pastor now thought of, and recognising God's goodness to the departed one, believed that He would still be equally good to those who were left behind. Looking upwards, it seemed to him as if he could see the glorified boy's happy face leaning over the battlements of heaven, and hear his musical voice, saying, "Father, dear father, my paper is true; believe every word; God has been good; God is good; God always will be good. God is very good to us all." With renewed

faith the tried pastor carefully returned the precious little document to his desk, and went downstairs assured that further help was near at hand.

Nor was he disappointed. Just then the postman's knock was heard at the door, and a letter was handed in. It was short but sweet. Scarcely could the bewildered pastor believe his own eyes when he read as follows:—

"DEAR BROTHER,—Having through a sympathetic friend of yours heard of your recent troubles, kindly allow me, as the Master's steward, to make you a small present of a five-pound note, which, I trust, will serve to give you and your family 'A Merry Christmas and a Happy New Year.' With Christian regards, I am,

"Yours faithfully,

"A FRIEND IN NEED."

Who this "Friend in Need" was, the astonished minister had not the slightest conception; nor who had recommended him to his bounty. Thank him personally, therefore, he could not; but forthwith call his family around him, and in their hearing, pray to God to bless him he did. Had the kind donor been secretly listening behind the door, he would have heard such petitions presented to God for his spiritual welfare that would have amply compensated him for his generous gift. Nor was the "sympathetic friend" either forgotten in the prayer. The hearts of all were full to overflowing with gratitude at this unexpected deliverance. On the previous night the conversation with which this chapter opens had been held between the pastor and his wife, and thus had it again been proved to them, that an unflinching trust in God never fails. With such "seasonable" help, their Christmas

could not fail to be "merry," and the beginning of the new year "happy." The pastor felt that, come what would, "God's providence was still his inheritance," and we are not surprised, therefore, to find

that the text chosen for the new year's family motto, was Nahum i. 7: "*The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him.*"

(*To be continued.*)

## Essays and Papers on Religious Subjects.

### THE MORNING STAR.

BY REV. T. R. STEVENSON.

OF course the reader knows that Venus is the morning star. He is doubtless equally aware that Christ compares Himself to it. "I am the bright and morning star." The expression is a striking one, and will well repay attention.

*How beautiful is the morning star!* No planet is like it. What the rose is among flowers, the palm among trees, and the diamond among gems, that Venus is among the stars. In England it is lovely, but in the East it is absolutely superb. Nobody who has seen it can forget it. Its lustre is so great that it makes the other heavenly bodies look dim. And may we not say the same of our Lord? "How great is His beauty!" He is the "altogether lovely" One. Mark the last expression:—"altogether." It cannot possibly be applied to any other being. The best men have had defects: nay, they have sometimes failed in the very virtue for which they are most renowned. Their strong point became a weak one. Moses was "meek above all men," but he sinned through anger. Elijah was courageous, but he once fled before the threats of a wicked queen. John was the apostle of love, yet he wished, on a certain occasion, to burn those who refused

their hospitality to Christ. Jesus, on the contrary, never failed. Temptation could not draw Him aside. "The prince of this world cometh, and hath nothing in Me." He was perfect, and perfect to the end.

*Venus is conspicuous.* Go out when it is shining, and you need no one to indicate it. This is especially the case in Oriental lands. There, the difference between Venus and any other star is well-nigh as great as between it and the moon. This may sound like exaggeration, but it is strict truth, and anybody who has lived in the East will corroborate the assertion. The same may be declared of Jesus Christ. In the glorious firmament of Scripture, He is the most conspicuous object. The Bible is full of Him. Not long ago, the writer saw at Malta, in St. John's Church, a noble picture by Raphael. The subject was The Holy Family, and it was executed as only a man of genius could paint. Presumptuous, however, as it may seem, we were tempted to find fault with one thing in it. The Virgin Mother was so beautiful that it tended to call away attention from her divine Son. But nothing of this kind occurs in the Old or the New Testament. All parts point to Christ. "To Him gave all the prophets witness." "The law was our pedagogue to

bring us to Christ." The four Gospels are four portraits of Him, and the Epistles are redolent with the fragrance of His name.

Have you ever visited Durham Cathedral? A noble and venerable pile is that: none should miss the opportunity of inspecting it. It is indeed a magnificent place. The huge, massive Roman pillars are the very embodiment of strength, and the altar-screen is as fine a specimen of delicate workmanship. Its stained windows are historical, for they commemorate the deeds of distinguished saints. The whole structure is also deeply interesting on account of its antiquity, dating from the reign of William Rufus. Nor can it be forgotten that the bones of the Venerable Bede are reposing here, and that once the illustrious Bishop Butler occupied the episcopal throne. But, when we visited it, we ventured to think one feature in the Cathedral a mistake. The pulpit is too beautiful. Yes: it is so splendid that worshippers must, we fancy, often have their thoughts diverted from the preacher to it. Made as it is of different coloured marbles, and even precious stones, elaborately worked into ornate patterns, it surely tends to arrest the attention which should be given to religious instruction. Be it not so with us. May nothing that we are or have take men's eyes from Jesus! The Bible ever exalts Christ: let it be our part to do the same in heart, word, life.

*The morning star resembles the earth.* It is more like our globe than any other planet. This is the case as regards its size, motion, and distance from the sun. If you consult a mere manual of astronomy, you will soon see as much. Nor does the comparison fail when applied to the Saviour and ourselves. What are we told touching the

relationship existing between Him and us? Listen: "He took not on Him the nature of angels, but He took on Him the seed of Abraham." "It behoved Him in all things to be made like unto His brethren." Have we bodies? "A body hast Thou prepared Me." Have we souls? "Now is My soul troubled." Are we happy? "Jesus rejoiced in spirit." Are we sorrowful? "Being in an agony, He prayed." Are we assailed by temptation? He "was tempted in all points like as we are."

Nothing can be more comforting. The fact is full of sustaining power. Sweet is sympathy, whenever and from whomsoever it may come, but doubly valuable when it comes from such a being as Christ. Not long ago England mourned the loss of Dean Stanley. He was distinguished for talent, famous in learning, but, above and beyond all, dear to us because of his large-hearted sympathy with men as men. However much we may differ from his theology, we cannot withhold our admiration on account of his steadfast and strong humanitarianism. The favourite of the Queen was also the friend of the artizan. He who was quite at home with princes, statesmen, and scholars, found sincere pleasure in explaining the contents of his venerable Abbey to working-people. While we bless God for such goodness, let us render tenfold thanks to Him inasmuch as in Jesus He has given us the best of friends. Dear reader, when you are in any kind of trouble, pray recollect that it is not simply known to the Saviour, but that, long ago, He Himself passed through the same, and therefore feels for you.

The Bohemians have a pretty legend about one of their kings named Wincelauus. Going to a

favourite shrine one bitter winter's night, the page who followed him began to faint by reason of cold. He cried out piteously that fatigue and frost were too much for him, and he said that he could go no farther. "Put thy feet into my footprints, boy, and all will be well," so cried the monarch. And he was right, for as Jeremy Taylor phrases it, the servant either "fancied or found a cure." May we not very wisely make a parable of this? Indeed we may. The path of duty is often hard and wearisome; the keen blasts of trouble ever and anon assail us, almost overpowering the little strength which we possess. But oh! let us remember that the dear Redeemer has gone before us, let us realize that we are treading in His footsteps, and we shall be invigorated and revived.

*Venus is the harbinger of day.* It is called "the morning star" because it proclaims the dawn. Welcome is it to the suffering invalid, the jaded nurse, the tired sentry, for it preaches a message of rest and relief. In like manner, our Lord is not only precious on account of what He does, but on account of what He predicts. His appearance on the dark, gloomy horizon of human life foretells a morning of holiness and bliss. "We see not yet all things put under Him." "Not yet"—then they will be; will they? Yes: such is the fact implied. In God's good and great time, "all things," all customs, laws, manners, opinions, institutions shall be subdued unto Him, and the world become the home of universal righteousness.

You would like, my friend, to see that day. Ah, such is a boon denied to us. Nevertheless, we may be associated with it; we, in fact, may hasten it. Each pure and

loving deed accelerates the time—Trust Christ for mercy and obey Him as your Master: by His help get others to do the same, and thus you will have laid a stone in the temple of righteousness which, at the appointed period, shall be complete.

*Derby.*

### CLEAR GRIT.

ACTIONS OF A BOY WHICH GAVE  
FUTURE PROMISE OF THE MAN.

ABOUT thirty years ago, said Judge P., I stepped into a book store in Cincinnati in search of some books that I wanted. While there, a little ragged boy, not over twelve years of age, came in and inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much." He turned to go out, and even opened the door, but closed it again and came back.

"I have got sixty-one cents," said he; "could you let me have a geography, and wait a little while for the rest of the money?"

How eagerly his little bright eyes looked for an answer, and how he seemed to shrink within his ragged clothes, when the man, not very kindly, told him he could not. The disappointed little fellow looked up to me, with a very poor attempt at a smile, and left the store. I followed him and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?"

"O, yes, if you like," said he in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.

"Yes, sir; I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully, and told the gentleman just what he wanted, and how much he had.

"You want the book very much?" said the proprietor.

"Yes, very much."

"Why do you want it so very much?"

"To study, sir. I can't go to school; but I study, when I can, at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Does he go to those places now?" asked the proprietor.

"He is dead," said the boy softly. Then he added, after a while, "I'm going to be a sailor, too."

"Are you, though?" asked the gentleman, raising his eyebrows curiously.

"Yes, sir, if I live."

"Well, my lad, I will tell what I will do; I will let you have a new geography, and you may pay the remainder of the money when you can, or I will let you have one that is not quite new for fifty cents."

"Are the leaves all in it, and just like the others, only not new?"

"Yes, just like the new ones."

"It will do just as well, then, and I will have eleven cents left towards buying some other book. I am glad they did not let me have one at any of the other places."

The bookseller looked up inquiringly, and I told him what I had seen of the little fellow. He was much pleased, and when he brought the book along, I saw a nice, new pencil, and some clean, white paper in it.

"A present, my lad, for your perseverance. Always have courage like that, and you will make your mark," said the bookseller.

"Thank you, sir, you are so very good."

"What is your name?"

"William Haverly, sir."

"Do you want any more books?"

I now asked him.

"More than I can ever get," he replied, glancing at the books that filled the shelves.

I gave him a bank note. "It will buy some for you," I said.

Tears of joy came into his eyes.

"Can I buy what I want with it?"

"Yes, my lad, anything."

"Then I will buy a book for mother," said he. "I thank you very much, and some day hope I can pay you back."

He wanted my name, and I gave it to him. Then I left him standing by the counter so happy that I almost envied him, and many years passed before I saw him again.

Last year I went to Europe on one of the finest vessels that ever ploughed the waters of the Atlantic. We had very beautiful weather until very near the end of the voyage; then came a most terrible storm that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was almost useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were practical seamen of the first class; but after pumping for one whole night, and the water still gaining upon them, they gave up in despair, and prepared to take the boats, though they might have known no small boat could ride such a sea. The captain, who had been below with his charts, now came up; he saw how matters stood, and, with a voice that I heard distinctly above

the roar of the tempest, ordered every man at his post.

It was surprising to see those men bow before the strong will of their captain, and hurry back to the pumps. The captain then started below to examine the leak. As he passed me I asked him if there was any hope. He looked at me, and then at the other passengers, who had crowded up to hear the reply, and said, rebukingly :

"Yes, sir, there is hope as long as one inch of this deck remains above water; when I see none of it, then I shall abandon the vessel, and not before, nor one of my crew, sir. Everything shall be done to save it, and if we fail, it will not be from inaction. Bear a hand, every one of you, at the pumps."

Thrice during the day did we despair; but the captain's dauntless courage, perseverance, and powerful will, mastered every man on board, and we went to work again.

"I will land you safely at the dock in Liverpool," said he, "if you will be men."

And he did land us safely; but the vessel sunk moored to the dock. The captain stood on the deck of the sinking vessel, receiving the thanks and the blessings of the passengers, as they passed down the gung plank. I was the last to leave. As I passed he grasped my hand and said :

"Judge P., do you recognise me?"

I told him I was not aware that I ever saw him until I stepped aboard his ship.

"Do you remember the boy in Cincinnati?"

"Very well, sir; William Haverly."

"I am he," said he. "God bless you!"

"And God bless noble Captain Haverly!"

## CHRIST BEFORE THE COTTAGE.

IN Buckinghamshire there dwelt a poor old widow, her age was *seventy-three*, she became converted, and joined the Baptist Church. This displeased the Church people. The poor widow's sole support was *two shillings a week* from the parish, and she was allowed to live in a small cottage rent free. The church-folk came to her and told her she must either give up going to the Baptist Chapel or leave her cottage. What was her reply? "Christ for me! Christ before the cottage." She took a room to live in at a shilling per week rent, and lived happy in the love of Jesus, on the other shilling.

T. W. M.

## NOBLEMAN'S SON HEALED.

(John iv. 50.)

### ADDRESS FOR THE YOUNG.

HUMANITY is subject to various forms of suffering in this life. Some diseases baffle the skill of the most eminent doctors; in short, some are pronounced *incurable*. The nobleman's son at Capernaum may have had all that heart could desire, yet there was something in his household which required more than ordinary assistance! Jesus is sought, and by only a word from Him the son is alive and well. We learn—

1st. *The young are not free from sickness.*

How many we have known who once looked well and promising! But alas! some fatal disease came on, and cut them off in the bloom of youth (an instance of one whom I knew who looked well but was very soon removed by the hand of death).

2nd. *The cry to Jesus is not in vain.*

We find that of all the cases which were brought to Jesus none were turned away, none were beyond His

power, none were too bad ; even the incurable ones were made well by Jesus.

3rd. *We must exercise faith.*

The nobleman was a believer in the words of Jesus. An illustration of little faith, Thomas, Peter on the water : an illustration of great faith, the woman who touched the hem of Jesus' garment.

*Lessons.*—Let us ever remember that there is One who can help us, in whatever circumstances of life we may be placed. The truest philosophy is this—to know the real remedy. That remedy is found in Jesus, the sinner's Friend. May we delay no longer this offered remedy which is made known to us, and of which we may in God's mercy accept if we are led to the Saviour by real repentance and faith in His atonement for sins.

“ My son, give Me thine heart.”  
 “ Remember now thy Creator in the days of thy youth.”  
*Plymouth.* THOMAS HEATH.

### ZINZENDORF AND THE PICTURE.

THE boy Count Zinzendorf strayed one day into the picture gallery of his father's castle, and there his attention was riveted by a representation of the crucifixion. He gazed on it, and musing long he said, “ And did He do all this for me ? What have I done for Him ? ” And this led him to seek to live thoroughly for the Saviour. So may we gaze by faith on a crucified Christ, and find in His sufferings our chief motive for holy and useful living.

### THINGS TO BE REMEMBERED.

“ The Christian life is not knowing, or hearing, but *being*.”—*F. W. Robertson.*

“ No flower can blow in paradise that is not transplanted from Gethsemane ; no one can taste of the fruit of the tree of life that has not tasted of the fruit of the tree of Calvary.”—*Leigh Richmond.*

“ Good works do not make a Christian ; but one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree.”—*Martin Luther.*

“ Happy is the man who can begin to rehearse for heaven by attuning his heart to the will of God. He is like the Psalmist's psaltry, every wind that Providence sends only makes music in him. Even boisterous gales of adversity call forth grand and sublime strains of resignation. When he is in trouble he “ giveth songs in the night.” The kind acts he performs for others touch sweet cords in his memory. And amid all the harsh and jangled discords of this world, such a Christ-loving soul is a harp of gold, making constant melody in the ear of God.”—*Dr. Cuyler.*

THE MODE OF WORKING OF SPIRITUAL LEAVEN.—“ The type of a hypocrite is happily not easily set up, and not easily stereotyped. But hypocrisy is an inward process, secret, silent, slow. It is the process of leaven. A false spirit has been introduced, moistening and melting into the inner life, changing gradually each particle of thought and feeling, and becoming outwardly perceptible only after it has been perfected within. Our Lord calls attention to the inner life, the silent depths in which life's well fills, and where it can most easily be made deadly or wholesome by some addition. It is the handful of leaven hidden in the meal of which He warns us ; the kind of strata not *out of* which but *through* which the water rises. Though the work is within, it may begin from without. Outward circumstances, like a hand, may hide the leaven within ; the mixture percolates through the various interstices of associated life into life's individual will.”—*REV. D. MACCOLL.*

## Poetry.

### A SONG FOR THE NEW YEAR.—DROP A WORD.

"In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not which shall prosper—this or that."—*Ecclesiastes* xi. 6.

Drop a word :—

One little seed becomes a tree,  
One little drop helps fill the sea,  
One ray of light bids darkness flee.

Drop a word :—

One little spark oft lights the fire,  
One little look excites desire,  
One little spot betrays the mire.

Drop a word :—

One little star lights up the night,  
One little speck will spoil the sight,  
One little blow makes thousands fight.

Drop a word :—

One little mark betrays the thief,  
One little kindness brings relief,  
One little sin eternal grief.

Drop a word :—

One little beam will show the sun,  
One little word life's race now won,  
And pearly gates when life is done.

W. POOLE BALFERN.

### HALLELUJAH! PRAISE THE LORD.

- 1 HALLELUJAH! Praise the Lord,  
Praise Him for His faithful word,  
For the peace of pardoning love;  
Praise His name, all names above,  
Hallelujah! Praise the Lord.
- 2 Praise Him all ye stars of light,  
Ever burning in His sight;  
Praise Him earth's green vales below;  
Praise Him, ocean's ebb and flow.  
Hallelujah! Praise the Lord!
- 3 Fathers, Brethren, round the throne,  
Knowing now as ye are known;  
Praise Him on your harps of gold,  
As ye see His love unfold,  
Hallelujah! Praise the Lord!
- 4 For His love, too faintly sung,  
Praise we Him with heart and tongue;  
Heaven and earth, in one accord,  
Hallelujah! Praise the Lord!  
Hallelujah! Praise the Lord!

ELIZ. RYLAND TRESTRAIL, 1881.

## Reviews.

*The New Sunday School Teacher's Illustrated Biblical Dictionary*, being a complete Cyclopædia of Biblical Information, carefully compiled and arranged alphabetically for ready reference, copiously illustrated with woodcuts. Elliot Stock, Paternoster Row.

THIS is really the cheapest, most useful and suitable book for this season of the year which has yet come into our hands. Formerly published in two volumes at one guinea, it is now published in one handsome volume richly ornamented in gilt covers, at the surprisingly low price of seven shillings and three pence. We cannot speak too highly of this mass of information on Biblical subjects. It contains all that Cabnet gives (though by no means a copy) and all the results of modern research and scholarship up to the present time. A splendid Christmas gift for our young people, Sunday School teachers, and village preachers. Mr. Stock deserves to have a large circulation of the work, and our teachers and others will be serving themselves well by getting a copy.

*Contributions to a New Revision, or a Critical Companion to the New Testament.* By ROBERT YOUNG, LL.D. Edinburgh: E. A. Young and Co. London: sold by all Booksellers.

THIS is an unique work. We have here three Revisions in one book, Dr. Young's own sound emendations, the English and American contributions, all in one volume, with the advantage of a plain wide margin on each leaf for the reader's own critical notes, &c., &c. The writer and publisher have our thanks for this triple gem. We shall be glad to hear

of its being called for by thousands. It has seemed to us that among the many editions, &c., of the New Revision, one great advantage has not been made use of at present. We need a copy of the Old Edition with the New Revision in parallel columns on the same page.

*The Ragged School Union Quarterly Record.* Vol. VI. Ragged School Union, Exeter Hall.

WE give to the still needed efforts put forth by this institution among the raggeds and waifs of London, our continued prayers and our heartiest sympathy. The yearly record is one of deep interest, and will be read with growing attachment by the friends of the Ragged School Union. The volume contains the yearly report, and an account of the Birthday celebration at Guildhall, on the honoured President, the Earl of Shaftesbury, attaining his eightieth year. It is also embellished with a frontispiece and several illustrations.

*Lonely, no, not lonely, and other Poems. The Life and Letters of a Soldier. What can You Do for the Soldier?* By EVA L. TRAVERS. Poole.

WE are glad to find these works passing through second editions. We have recently made our remarks of approval of *The Life and Letters of a Soldier*, and in reading through *Lonely, no, not Lonely, and other Poems*, we are again possessed of the same thought which we expressed when our attention was first directed to the poetic genius of this Christian lady. Our deeply revered Charlotte Elliot seems to live still both in the beauty of expression, the sweetness with which precious truths are brought forth, and the simple gran-

deur which marks every poem. The one "Come unto Me," and "Is it Nothing to You?" have in them more than ordinary merit.

*John Ploughman's Talk.* 310th Thousand. By C. H. SPURGEON. Passmore and Alabaster, Paternoster Buildings.

IT seems unnecessary at this time of the progress of John Ploughman to say anything in his praise; we should say he is the chief in his line. No ploughman did such a work as John has done, and it is not too much to believe that he has succeeded in clearing many a bog, turned up many a stony, sterile spot, and sown many seeds which have produced fruit and flowers on many a moral waste. We have only to call attention to the fact that this new edition is an illustrated edition, and that the pictures are in keeping with what the public know the work to be.

*The Minister's Pocket Diary.* London: Hodder and Stoughton, Paternoster Row.

WE believe that this pocket book has become quite a ministerial institution. It is so good and complete that every minister possesses himself of this annual help. It would be difficult to indicate all its contents. Suffice it to say we do not know what could be added.

The volume of the *Baptist Messenger* for 1881. Office of the BAPTIST MESSENGER, 61, Paternoster Row.

WE have full faith in our work, and in the estimate the Christian public will form of it. It is enough that we call attention to our well-bound, cheap, and excellent yearly volume.

*Ripley's Oriental Rambles.* Gaygill's Office, 371, West Strand.

To our many readers who have been instructed by the lectures of our

old and well-known friend, John Ripley, these letters will be very acceptable. They are quite in the writer's best style, and have three advantages: *They are short. They are full. They are true.*

Baptist Tract Society sends us some good new readable narrative Tracts. Send for some. Castle-street, Holborn.

*The Continuity of the Church of God from its first Institution in the Garden of Eden to the Present Day.* By CAPTAIN H. P. KEIGHTLY. W. H. Guest, 20, Warwick-lane. Also by the same author, *The Fulfilment of Prophecy in the British Nation*, a Lecture delivered before the Anglo-Israel Association of Plymouth.

THE Captain shows that he has devoted considerable time and thought to this subject. We like his style; he is in earnest for his views of the question, and there is an extreme absence of dogmatism or bigotry.

*The Soldier's Almanack. The British Flag.*

THE former is one of the best; the latter still maintains its deserved position of love and esteem among soldiers and the friends of soldiers. 4, Trafalgar-square, Charing Cross.

*The Preacher's Analyst.* Elliot Stock.

THE December number contains the Index to the previous numbers of the year.

WE have a word to say for our own literature. *The Baptist Magazine*, *The Sword and Trowel*, the *General Baptist*, and the *Baptist and Freeman*, including our own *Baptist Messenger*. When ordering your magazines for 1882, do not forget to order them. They are all worthy, and work well for the objects which are dear to our hearts.

## Denominational Intelligence.

### RECOGNITIONS.

RECOGNITION services connected with the settlement of Rev. F. J. Benskin, formerly of Stroud, as pastor of the Wycliffe New Church, King's-road, Reading, have just been held. Rev. John Aldis preached, and at a subsequent meeting the Revs. J. Wood, T. C. Page, G. S. Reaney, H. Wilkins, and others took part. It was mentioned that the debt upon the building, which was originated by the church under the Rev. W. Anderson's pastorate, had been entirely liquidated, and there is already an encouraging attendance and a Sunday-school numbering 350 scholars.

On the 28th of November Rev. Sim Hirst, late of Rawdon College, was ordained as pastor of the church at Stoke-on-Trent. Rev. Thomas Goadby, B.A., delivered an address on "The Nature and Constitution of a Christian Church." The charge was delivered by the Rev. T. George Rooke, B.A. Rev. Isaac Preston delivered the charge to the church. The Revs. C. Chambers, Ernest Coleman, C. T. Johnson, and H. E. Bennett, also took part in the proceedings.

On Sunday, November 15, the anniversary sermons of the church at Wallington, Surrey, were preached in the Public Hall, Carshalton, Surrey, by Rev. W. Thomas, of Putney. On the following Tuesday, a tea and recognition service was held in connection with the settlement of Rev. J. E. Jasper, Rev. J. A. Spurgeon in the chair. The ordination prayer was offered by Rev. J. M. Bergin, after which the charge was delivered to the pastor by Rev. G. Rogers, and the charge to the church by Rev. J. A. Spurgeon. Revs. J. Barnes, W. Gay, J. E. Jasper, and others also addressed the meeting.

Special services were held on Tues-

day, November 8, in connection with the recognition of the Rev. W. Haines as pastor of the church at Warriors-square, St. Leonards-on-Sea, and in commemoration of the second anniversary of the formation of the church. Rev. T. P. Chown, of London, preached in the afternoon. The public meeting in the evening was presided over by J. P. Bacon, Esq. Mr. B. Bickle, treasurer of the church, stated the circumstances which led to the introduction of Mr. Haines to the pastorate, and Mr. Haines gave his reasons for accepting the call. The usual addresses were given by the Rev. Francis Tucker, B.A., A. Sturge, W. Emery, and others. A new chapel is to be erected at a cost of £4,000.

On Tuesday, November 22, very interesting and successful services were held in Ernest-street Chapel Church, Accrington, in connection with the settlement of the pastor, Rev. J. Ney. Nearly 400 sat down to a very substantial tea, served in the schoolroom, after which a public meeting was held in the chapel, of a very enthusiastic character, presided over by James Barlow, Esq., Mayor of Accrington. The following brethren also took part in the proceedings:—Revs. C. Williams, H. A. Lamb, M. H. Whetnall, H. Webster, and J. Renshaw, W. F. Smith, Jas. Sagar, John Barnes, and Robert Entwistle, deacons.

Recognition services in connection with the settlement of D. Macmillan, of the Pastors' College, as pastor of Huxton and King's Langley, have just been held. Rev. H. W. Taylor, of St. Albans, preached in the afternoon, and a public meeting was held in the evening, Mr. J. E. Littleboy in the chair. Addresses were given by Revs. J. Stuart, S. Couling, C. Pearce, and T. F. Rawlings.

Sarratt, near Watford, Herts. On Wednesday, December 14, recognition services were held in connection with the settlement of Rev. E. J. Welch. In the afternoon a sermon was preached by Rev. T. E. Rawlings, of Boxmoor. In the evening a public meeting was held; the charge was delivered by Rev. S. Couling, of Chipperfield. Revs. S. Lyne, J. Walton, H. F. Gower, and D. MacMillan, addressed the meeting.

On Tuesday, November 15, services were held in connection with the recognition of Rev. Joseph Jones as minister of the church at Pinner. In the afternoon, Mr. Ross stated the reasons which led the church to give the invitation, and Mr. Jones replied. Rev. James Stuart offered the dedication prayer, and Rev. S. G. Green, D.D., gave the charge to the minister. A public meeting was held after tea, when addresses were given by Rev. James Stuart, Rev. James Thew, Rev. S. W. Green, and others.

Recognition services connected with the settlement of Rev. J. Bentley, of Allerton, near Bradford, in the pastorate of the church at Wisbeach, as successor to the Rev. H. B. Robinson, have been held. Rev. Dr. Green, late President of Rawdon College, delivered, at a public meeting, an address upon "The Relation of the Minister to the Church," and Rev. T. Barrass, of Peterboro', on "The Relation of the Church to the Minister." Revs. C. Bright, J. Bentley, and others also spoke.

#### CHANGES IN THE PASTORATE.

REV. W. MUMMERY, of Eynsford, Kent, has accepted the unanimous call of the church at Chatham-road, Wandsworth, to become their pastor.

Rev. F. Pickbourne, of Chilwell College, has accepted a call to the pastorate of the General Baptist church at Coalville.

Rev. J. Anderson, of the Scotch Ministerial Educational Institution, has accepted a call to the pastorate of the church at Dumbarton.

Rev. S. H. Akehurst, of Harston, Cambs., has accepted a unanimous call to the pastorate of the church at Arthur-street, Camberwell-gate.

Rev. W. E. Davies has resigned the pastorate of the General Baptist church at Grantham.

Rev. P. G. Scorey has resigned the pastorate of Elm-grove church, Southsea.

#### PRESENTATIONS.

MR. JAMES H. BLAKE has been presented with a purse of twenty guineas as a memento of his valuable services as secretary on the occasion of the autumnal reunion of the Baptist Union being held at Portsmouth, October, 1881.

PORTSMOUTH.—On Dec. 6, a choir of the Stockwell Orphanage Boys visited Lake-road Chapel. The proceeds of their visit, together with amounts collected by members of "the Pastor's Bible Class," and other friends, amounted to £90, which has been sent to Mr. Spurgeon on behalf of his Orphanage. The Rev. V. J. Charlesworth, in the name of the President and the Orphan Boys, presented the Rev. T. W. Medhurst with a handsome copy of Mr. Spurgeon's "Interpreter," bound in Turkey morocco.

#### NEW CHAPELS.

A NEW chapel was opened at Primrose-hill, Huddersfield, on Thursday, November 17, the erection of which was undertaken by the church at Lockwood. The chapel provides accommodation for about 700 persons, its total cost being about £4,200, of which nearly £2,500 has already been raised. Rev. Dr. Landels preached in the afternoon and evening of the opening day; the Revs. T. Dowding, resident minister; Jas Portions, and E. T. Seamwell, conducting the preliminary services. On Sunday, 20th, Rev. Ed. Medley, B.A., preached morning and evening. In the afternoon, a service of song was given by the scholars, at which the

Rev. E. T. Scannell presided. Rev. James Stacey, D.D., preached in the evening of Tuesday, 22nd. On Sunday, Nov. 27, the services were conducted by Rev. J. W. Ashworth. The opening services, which were very successful throughout, were brought to a close on Tuesday, 29th, when a sermon was preached by Rev. Marmaduke Miller.

Opening services connected with a new chapel just erected in Sunnyside-road, Hornsey-rise, for the ministry of the Rev. Frank M. Smith, have been held. Rev. A. G. Brown preached to a crowded congregation. A tea and public meeting followed, the latter under the presidency of Mr. W. Olney, several addresses being delivered by ministers. The chapel is built to accommodate 400 persons.

#### MISCELLANEOUS.

THE sixteenth anniversary of the Rev. J. O. Fellowes' pastorate at Trinity Chapel, John-street, Edgware-road, was celebrated on Sunday and Monday, 13th and 14th Nov. Rev. T. Wells Cave and Samuel Cowdy preached on the Sunday. On Monday a numerous gathering of old and new friends attended the tea meeting in the spacious lecture hall, which has just been entirely re-lighted and tastefully decorated. The public meeting was held in the chapel, and presided over by W. Noble, Esq. The pastor gave a most cheering account of the numerical and spiritual growth of the church during his pastorate, showing a net increase in the membership of nearly 30, year by year, the present number being 524.

A VERY happy meeting was held at Erith, Kent, on Wednesday, November 16, to celebrate the extinction of the chapel debt. A large number of friends assembled to tea, after which the public meeting was held, under the presidency of William Olney, Esq. At the commencement of the proceedings, the pastor, Rev. J. E. Martin, was able to announce

that the £150 necessary for the extinction of the debt had been obtained, but that a further sum of £90 was required for some needful renovations and improvements. Addresses were delivered by the chairman, and Revs. C. Sales, T. G. Atkinson, W. Goodman, Noah Heath, and G. Smith. Before the close of the meeting the sum of £33 7s. was collected.

BAPTIST TABERNACLE, WINSLOW, BUCKS. — On Tuesday, November 15, the third anniversary of the settlement of the pastor (F. J. Feltham) was celebrated, when the Rev. J. R. Wood, of Holloway, London, preached in the afternoon to a capital congregation, taking as his text Rev. v. 6. The former part of the service was conducted by the Rev. G. Durrell, of Leighton Buzzard. At 5 o'clock a good company sat down to tea, and at 7 o'clock a large and enthusiastic meeting was held, presided over by T. Boys, Esq. (father-in-law of the pastor), and congratulatory addresses were given by the Revs. J. R. Wood, Geo. Durrell, A. Walker, W. J. Tomkins, Mr. C. Madder, &c. A very encouraging report was read by the pastor, relating to the progress of the work of the church during the past year, and at the close of the meeting Mr. Tite (one of the deacons) announced that the collections for the day amounted to £19 19s. 11½d., leaving, when the necessary expenses had been deducted, a sum of £16 17s.

EAST FINCHLEY BAPTIST CHURCH. — The anniversary of this infant church was celebrated on the closing Sabbath of November. The preachers were the Revs. Samuel G. Green, D.D., of London, John Milnes, M.A., of Totteridge, J. Jackson Wray, of Whitefield's Tabernacle, Tottenham Court-road, and the Pastor, Robert R. Finch. The past year reports the most successful finance of any previous year. The membership of the church is steadily progressing, and the evening congregations are so good that the time has evidently arrived

for a new sanctuary in this rapidly growing suburb of North London.

[We are glad to know our brother Finch is so much encouraged in his work. We trust and pray the friends may be able to erect a larger chapel.—Ed.]

LUTON.—PARK STREET CHAPEL.—Miss Blake, the organist, assisted by her choir, gave her annual concert for the poor on November 22, the object of which is to distribute in gifts half-crown pieces to the needy of the congregation. The attendance was good, many being unable to gain admission. The selections were chiefly from the "Messiah," and were well rendered by the choir without exterior help, and the collection was between eleven and twelve pounds.

HYDE, NEAR MANCHESTER.—On Saturday, November 12, a thanksgiving tea was provided to commemorate the success attendant on the recent efforts put forth to remove the burden of the chapel debt. The after-meeting was presided over by Mr. John Walker, and congratulatory addresses were delivered by Revs. A. Bowden, T. J. MacCartney, D. H. Jacobs, R. Creadson, ministers of the town, and H. Watts, the pastor. Much pleasure was produced by the announcement that the bazaar fund in receipts and promises now amounted to £1,005, and that the debt upon the chapel was only £530, on which, through the kindness of the treasurer (the worthy chairman), not one penny of interest had to be paid. It would now be the work of the church and congregation to liquidate that sum gradually, and seek to make the cause self-supporting. With grateful hearts the friends rose at the close of the meeting and sang the doxology.

### RECENT DEATHS.

JANE BURNS, the widow of our dear friend, Dr. Jabez Burns, departed this life on November 18, 1881, in the seventy-fifth year of her age. A

service was held at Church-street Chapel, Paddington, on Thursday, November 24, at which there was a large attendance. An address was given by the Rev. W. A. Blake, who had known deceased upwards of forty years. On the same day her remains were interred in the cemetery at Willesden. Rev. R. P. Cook, the newly appointed minister of Church-street Chapel, officiated at the grave. 1 Thess. iv. 14.

### BAPTISMS.

*Abercarn*, Mon.—November 13, English Chapel, Four, by E. E. Probert.

*Aberdeen*.—November 6, Academy-street, One, by J. B. Wallace.

*Abertillery*.—December 4, Ebenezer, Five, by L. Jones.

*Appledore*.—November 24, Seven; November 26, Two, by W. Gillard.

*Athlone*.—November 13, One, by pastor, J. Ryan.

*Bainbridge*, Ireland.—November 29, Four, by S. J. Banks.

*Barmouth*, North Wales.—November 22, One, by C. Roberts.

*Barron-in-Furness*.—November 27, Three, by J. Hughes.

*Belfast*.—November 13, Eight; 15, One; December 4, Regent-street, Two, by E. J. Mateer; November 13, Great Victoria-street, Three, by W. Usher.

*Brentford*.—Park Chapel, December 18, Three, by A. F. Brown.

*Bristol*.—December 1, Philip-street, Eleven, by J. Ellis; November 3, Seven, by J. Ellis.

*Builth Wells*.—November 20, Nine, by H. V. Thomas.

*Cardigan*, English.—November 20, Five, by G. Hughes.

*Carmarthen*.—November 13, Peniel Chapel, Twenty-one, by G. H. Roberts.

*Chobent*, near Manchester.—November 8, One, by B. Jenkins.

*Corton*.—October 9, Five, by S. King.

*Crankeupark*, Swansea.—November 27, Six, by E. W. Davies.

*Crockerton*.—October 16, Two; 30, Two, by S. King.

*Crook*, Durham.—December 4, Three, by R. J. Broadbridge.

*Cross Keys*, *Risca*, Mon.—November 13, Four, by T. Thomas.

*Dalton-in-Furness*.—November 16, Five, by J. G. Anderson.

*Colcar*.—November 10, One, by F. J. Greening; November 13, Three, by W. Gay.

*Great Grimsby*.—November 6, Victoria-street, Three, by E. Lauderdale.

*Griffithstown*, near Pontypool.—November 27, Three, by J. Tucker.

*Guilford*, Surrey.—November 27, Commercial-road Chapel, Four, by the pastor; also on November 28, Three, for the church at Alton, Hants, by Mr. Smith.

*Haddenham*.—November 30, Seven, by T. H. Smith.  
*Hanley*, Staffordshire.—October 30, Nine, by A. E. Johnson.  
*Haverfordwest*.—November 20, One, by D. O. Edwards.  
*Heaton*, Bradford.—November 4, Two, by R. Howarth.  
*Horsforth*.—November 27, Four, by W. H. Rolls.  
*Idle*, near Leeds.—December 1, One, by J. Lee.  
*Kidwelly*, Carmarthenshire.—November 20, Seven, by John Reynolds.  
*Kingsbridge*.—November 3, Three, by E. D. Wilks.  
*Leominster*.—October 11, Two, by J. Griffiths.  
*Leys Hill*, Herefordshire.—July 10, Three; September 4, Four; October 30, Three, by J. E. Ferrin.  
*Llandudno*.—December 4, English Chapel, Five, by J. Raymond.  
*Llangendeyrn*, Carmarthenshire.—November 20, One, by W. Jones.  
*Langyfelach*, via Swansea.—November 20, at Salem, Twelve, by E. W. Davies.  
*London*, Arthur-street.—November 30, Two, by W. Smith.  
*London*, Putney.—November 20, One, and November 27, Two, by W. Thomas.  
*London*, Streatham.—December 1, Lewin-road, One, by A. McCaig.  
*London*, Woolwich.—December 1, at Parson's Hill, Sixteen, by the pastor, John Wilson (Twelve for Mr. Murphy, of East Plumstead Church).  
*Longton*.—November 27, Eight, by C. T. Johnson.  
*Luton*.—Park-street, November 24, Eight, by J. H. Blake.  
*Lydbrook*, Forest of Dean.—November 13, Six, by F. Johnson.  
*Macclesfield*.—December 4, Five, by T. Domen.  
*Middleton*.—November 27, Two, by J. Wilson.

*Metropolitan Tabernacle*;  
 December 1, Seventeen.  
*Newbury*.—November 27, Seven, by G. Howe.  
*Pembroke Dock*.—November 16, Bush-street, Three; December 7, Three, by R. C. Roberts; November 20, Pennar Chapel, One, by E. Evans.  
*Pole Moor*, near Huddersfield.—November 6, Two; December 4, Five, by J. Evans.  
*Pontardawe*, Swansea Valley.—December 4, Eight, by J. T. Morgan.  
*Portsmouth*.—November 30, Lake-road, Thirteen, by T. W. Medhurst.  
*Rhymney*.—November 27, Beulah English Church, Two, by H. Phillips.  
*Romford*.—November 30, Six, by E. Dyer.  
*Rugby*.—November 27, Two, by H. T. Peach.  
*Ryde*, Isle of Wight.—December 4, Park-road, Four, by Jno. T. Almy.  
*Sardis*, Penm.—December 4, Two, by J. Johns.  
*Scapogot Hill*, Golcar.—December 4, Six, by A. Harrison.  
*Selkirk*, N.B.—November 16, Three, by J. Brown.  
*Sheffield*.—November 2, Portmahon Chapel, Seventeen, by W. Turner; November 20, Cemetery-road, Seven, by J. Maden.  
*Shrewton*.—September 25, Zion's Chapel, Two, by S. King.  
*Skipton*, Yorkshire.—November 19, One, by W. Judge.  
*Southwick*, Wilts.—May 29, Eight; October 2, Seven, by W. Doel.  
*St. Helen's*, Lancashire.—November 17, Park-road, Two, by W. C. Taylor.  
*Sweet Turf*, Netherton.—November 20, Eight, by H. Newman.  
*Terby*.—December 13, Four, (for the pastor, S. C. Burn), by E. C. Roberts, Pembroke Dock.  
*Thornbury*, Gloucestershire.—November 23, Two, by G. Rees.  
*Todmorden*.—On November 15, Wellington-road, Four, by W. March.

**PASTORS' COLLEGE, METROPOLITAN TABERNACLE.**  
 PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from November 15th to December 14th, 1881.*

£ s. d.		£ s. d.		£ s. d.	
Miss M. E. Hadland	1 1 0	Mr. G. Harris	10 0 0	profit on Sale of	
Victoria Baptist Church, Wandsworth Road, per Pastor E. Henderson	5 0 0	Mrs. James Smith	1 1 0	Books	4 4 0
Mr. Francis Pool	2 2 0	Mr. A. Chamberlin	2 2 0	Mrs. John Leach	0 10 0
Mr. Ladbroke	1 0 0	Mr. A. H. Scard	0 5 0	Mr. Robert Oakshott	0 10 0
Mrs. Raybould	2 0 0	Mr. William Smith	1 0 0	Mr. James Withers	0 10 0
R. D., Otago	2 10 0	Mr. Robert Ryman	3 0 0	Mr. J. H. Fuller	0 5 0
A Widow's Thank-offering, A.K.	5 0 0	Mrs. S. Arnold	1 1 0	<i>Half-yearly Subscription</i> :—	
Miss M. M. Ferguson	1 0 0	<i>Annual Subscriptions</i> :—		Mrs. E. Brown	1 0 0
Collection at Holbeach, per Pastor M. Mather Heley	0 18 4	Mrs. Townsend	1 0 0	Weekly Offerings at Metropolitan Tabernacle :—	
Mr. Robert Heley	1 1 0	Collected by Mrs. James Withers, Reading :—		Nov. 20	£50 0 0
		Mrs. J. O. Cooper	1 1 0	„ 27	42 1 0
		Messrs. Heelas and Co.	1 1 0	Dec. 4	40 0 0
		Mr. Andrew Richardson	1 0 0	„ 11	38 7 11
		Mrs. James Withers,			—————170 8 11
					£221 11 3

## SOCIETY OF EVANGELISTS.

*Statement of Receipts from November 15th to December 14th, 1881.*

£ s. d.	£ s. d.	£ s. d.
Annie Rushworth, two birthday gifts, per Pastor C. A. Davis .....	at Vernon Chapel, Pentonville .....	Thankoffering for Messrs. Smith and Fullerton's services at Abbey-road Cha- pel, St. John's-wood
1 0 0	50 0 0	50 0 0
Thankoffering for Mr. Burnham's services at Southwell, Notts	at Mirfield, per Mr. Burnham .....	Mr. A. H. Scard .....
1 7 6	3 12 6	0 5 0
Thankoffering for Messrs. Smith and Fullerton's services	Thankoffering for Mr. Burnham's services at Birkby, Yorkshire .....	
	2 0 0	£108 5 0

## PARENTS' PRAYER UNION, AND ASSOCIATION FOR PROMOTING FAMILY RELIGION.

"I will pour My Spirit upon thy seed, and my blessing upon thine offspring."  
—Isa. xlv. 3

"I will be the God of all the families of Israel."—Jer. xxxi. 1.

[*The Christian parent's heartfelt desire.*]

I desire, by the aid of God's Holy Spirit, to make it the governing principles of my life to "Seek," for myself and my children, "first, the Kingdom of God and His righteousness," resolving, in God's strength, that, "As for me and my house, we will serve the Lord."

I desire to remember daily in prayer each member of my household, and to watch for their souls as one who must give an account; so that at the great day it may be my unutterable joy to say—"Behold, I and the children whom the Lord hath given me!"

I desire earnestly to pray, not only for myself, but for all Christian parents, that they may be awakened to a deeper and more abiding sense of their solemn responsibilities, and daily seek for that wisdom which is from above, in order to train up their children "in the nurture and admonition of the Lord."

I desire not only to pray, but to labour, according to the ability which God giveth me, for the spiritual and eternal welfare of other parents and their families, by promoting the formation of Mothers' Meetings, Parents' Prayer Meetings, &c., and the distribution of tracts and books on subjects connected with Christian Home Training.

I desire to seek the hearty sympathy and co-operation of City Missionaries and District Visitors, and, more especially, of Christian Ministers, that, in their discourses and pastoral visitation they may remember the special needs of parents, and aim at nothing short of a *Church in every house*.

Any one who is desirous of joining this Union may communicate with JOHN GROOM, 31, Heath Street, Hampstead, London.

"If there be any hope of the amendment of a wicked, miserable, and distracted world, it must be mostly done by *family religion*, and the Christian education of youth."—BAXTER.

"The revival that would send a fresh tide of blessings through all society, and beautify the whole church of God, would be a revival of old-fashioned *fire-side religion*—a religion that would make a warm atmosphere in which unbelief would melt, and Christian lives would grow."—DR. T. L. CUYLER.

## THE SIN OF UNBELIEF.\*

A SERMON BY C. H. SPURGEON.

"And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof."—2 KINGS vii. 19.

ONE wise man may deliver a whole city; one good man may be the means of safety to a thousand others. The holy ones are "the salt of the earth," the means of the preservation of the wicked. Without the godly as a conserve, the race would be utterly destroyed. In the city of Samaria there was one righteous man—Elisha, the servant of the Lord. Piety was altogether extinct in the court. The king was a sinner of the blackest dye, his iniquity was glaring and infamous. Jehoram walked in the ways of his father Ahab, and made unto himself false gods. The people of Samaria were fallen like their monarch: they had gone astray from Jehovah; they had forsaken the God of Israel; they remembered not the watchword of Jacob, "The Lord thy God is one God;" and in wicked idolatry they bowed before the idols of the heathens, and therefore the Lord of Hosts suffered their enemies to oppress them until the curse of Ebal was fulfilled in the streets of Samaria, for "the tender and delicate woman who would not adventure to set the sole of her foot upon the ground for delicateness," had an evil eye to her own children, and devoured her offspring by reason of fierce hunger (Deut. xxviii. 56-58). In this awful extremity the one holy man was the medium of salvation. The one grain of salt preserved the entire city; the one warrior for God was the means of the deliverance of the whole beleaguered multitude. For Elisha's sake the Lord sent the promise that the next day, food which could not be obtained at any price should be had at the cheapest possible rate—at the very gates of Samaria. We may picture the joy of the multitude when first the seer uttered this prediction. They knew him to be a prophet of the Lord; he had divine credentials; all his past prophecies had been fulfilled. They knew that he was a man sent of God, and uttering Jehovah's message. Surely the monarch's eyes would glisten with delight, and the emaciated multitude would leap for joy at the prospects of so speedy a release from famine. "To-morrow," would they shout, "to-morrow our hunger shall be over, and we shall feast to the full."

However, the lord on whom the king leaned expressed his disbelief. We hear not that any of the common people, the plebeians, ever did so; but an aristocrat did it. Strange it is, that God has seldom chosen the great men of this world. High places and faith in Christ do seldom well agree. This great man said, "Impossible!" and, with an insult to the prophet, he added, "If the Lord should make windows in heaven, might such a thing be." His sin lay in the fact, that after repeated seals of

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Elisha's ministry, he yet disbelieved the assurances uttered by the prophet on God's behalf. He had, doubtless, seen the marvellous defeat of Moab; he had been startled at tidings of the resurrection of the Shunammite's son; he knew that Elisha had revealed Benhadad's secrets and smitten his marauding hosts with blindness; he had seen the bands of Syria decoyed into the heart of Samaria; and he probably knew the story of the widow, whose oil filled all the vessels, and redeemed her sons; at all events the cure of Naaman was common conversation at court; and yet, in the face of all this accumulated evidence, in the teeth of all these credentials of the prophet's mission, he yet doubted, and insultingly told him that heaven must become an open casement, ere the promise could be performed. Whereupon God pronounced his doom by the mouth of the man who had just now proclaimed the promise: "thou shalt see it with thine eyes, but shalt not eat thereof." And Providence—which always fulfils prophecy, just as the paper takes the stamp of the type—destroyed the man. Trodden down in the streets of Samaria, he perished at its gates, beholding the plenty, but tasting not of it. Perhaps his carriage was haughty, and insulting to the people; or he tried to restrain their eager rush; or, as we would say, it might have been by mere accident that he was crushed to death; so that he saw the prophecy fulfilled, but never lived to enjoy it. In his case, seeing was believing, but it was not enjoying.

I shall this morning invite your attention to two things—the man's *sin* and his *punishment*. Perhaps I shall say but little of this man, since I have detailed the circumstances, but I shall discourse upon the sin of unbelief and the punishment thereof.

I. And first, the *sin*. His sin was *unbelief*. He doubted the promise of God. In this particular case unbelief took the form of a doubt of the divine veracity, or a mistrust of God's power. Either he doubted whether God really meant what He said, or whether it was within the range of possibility that God should fulfil His promise. Unbelief hath more phases than the moon, and more colours than the chameleon. Common people say of the devil, that he is seen sometimes in one shape, and sometimes in another. I am sure this is true of Satan's first-born child, unbelief, for its forms are legion. At one time I see unbelief dressed out as an angel of light. It calls itself humility, and it saith, "I would not be presumptuous; I dare not think that God would pardon me; I am too great a sinner." We call that humility, and thank God that our friend is in so good a condition. I do not thank God for any such delusion. It is the devil dressed as an angel of light; it is unbelief after all. At other times we detect unbelief in the shape of a doubt of God's immutability: "The Lord has loved me, but perhaps He will cast me off to-morrow. He helped me yesterday, and under the shadows of His wings I trust; but perhaps I shall receive no help in the next affliction. He may have cast me off; He may be unmindful of His covenant, and forget to be gracious." Sometimes this infidelity is embodied in a doubt of God's power. We see every day new straits, we are involved in a net of difficulties, and we think, "surely the Lord cannot deliver us." We strive to get rid of our burden, and finding that we cannot do it, we think God's arm is as short as ours, and His power as little as human might. A fearful form of unbelief is that doubt which keeps men from coming to Christ; which leads the sinner to distrust the almighty of Christ to save him, to doubt the willingness of

Jesus to accept so great a transgressor. But the most hideous of all is the traitor, in its true colours, blaspheming God, and madly denying His existence. Infidelity, deism, and atheism, are the ripe fruits of this pernicious tree; they are the most terrific eruptions of the volcano of unbelief. Unbelief hath become of full stature when, quitting the mask and laying aside disguise, it profanely stalks the earth, uttering the rebellious cry, "No God;" striving in vain to shake the throne of the Divinity, by lifting up its arm against Jehovah, and in its arrogance would

"Snatch from His hand the balance and the rod,  
Re-judge His justice—be the god of God."

Then truly unbelief has come to its full perfection, and then you see what it really is, for the least unbelief is of the same nature as the greatest.

I am astonished, and I am sure you will be, when I tell you that there are some strange people in the world who do not believe that unbelief is a sin. Strange people I must call them, because they are sound in their faith in every other respect; only, to make the articles of their creed consistent, as they imagine, they deny that unbelief is sinful. I remember a young man going into a circle of friends and ministers, who were disputing whether it was a sin in men that they did not believe the gospel. Whilst they were discussing it, he said, "Gentlemen, am I in the presence of Christians? Are you believers in the Bible, or are you not?" They said, "We are Christians, of course." "Then," said he, "does not the Scripture say, 'of sin, because they believed not on Me?' And is it not the damning sin of sinners, that they do not believe on Christ?" I could not have thought that persons should be so foolhardy as to venture to assert that "it is no sin for a sinner not to believe on Christ." I thought that, however far they might wish to push their sentiments, they would not tell a lie to uphold the truth, and, in my opinion, this is what such men are really doing. Truth is a strong tower, and never requires to be buttressed with error. God's Word will stand against all man's devices. I would never invent a sophism to prove that it is no sin on the part of the ungodly not to believe, for I am sure it is, when I am taught in the Scriptures that "This is the condemnation, that light is come into the world, and men love darkness rather than light," and when I read, "He that believeth not is condemned already, because he believeth not on the Son of God," I affirm, and the Word declares it, *unbelief is a sin*. Surely with rational and unprejudiced persons it cannot require any reasoning to prove it. Is it not a sin for a creature to doubt the word of its Maker? Is it not a crime and an insult to the Divinity, for me, an atom, a particle of dust, to dare to deny His words? Is it not the very summit of arrogance and extremity of pride for a son of Adam to say, even in his heart, "God, I doubt Thy grace; God, I doubt Thy love; God, I doubt Thy power"? Oh, sirs, believe me, could ye roll all sins into one mass,—could you take murder, and blasphemy, and lust, adultery, and fornication, and everything that is vile, and unite them all into one vast globe of black corruption, they would not equal even then the sin of unbelief. This is the monarch sin, the quintessence of guilt; the mixture of the venom of all crimes; the dregs of the wine of Gomorrah; it is the A 1 sin, the masterpiece of Satan, the chief work of the devil!

I shall attempt this morning, for a little while, to show the extremely evil nature of the sin of unbelief.

1. And first the sin of unbelief will appear to be extremely heinous when we remember that *it is the parent of every other iniquity*. There is no crime which unbelief will not beget. I think that the fall of man is very much owing to it. It was in this point that the devil tempted Eve. He said to her, "Yea, *hath* God said, Ye shall not eat of every tree of the garden?" He whispered and insinuated a doubt, "Yea, *hath* God said so?" as much as to say, "Are you *quite* sure He said so?" It was by means of unbelief—that thin part of the wedge—that the other sin entered; curiosity and the rest followed; she touched the fruit, and destruction came into this world. Since that time, unbelief has been the prolific parent of all guilt. An unbeliever is capable of the vilest crime that ever was committed. Unbelief, sirs? why, it hardened the heart of Pharaoh—it gave licence to the tongue of blaspheming Rabshakeh—yea, it became a deicide, and murdered Jesus. Unbelief!—it has sharpened the knife of the suicide; it has mixed many a cup of poison; thousands it has brought to the halter, and many to a shameful grave, who have murdered themselves and rushed with bloody hands before their Creator's tribunal, because of unbelief. Give me an unbeliever—let me know that he doubts God's word—let me know that he distrusts His promise and His threatening; and with that for a premise, I will conclude that the man shall, by-and-by, unless there is amazing restraining power exerted upon him, be guilty of the foulest and blackest crimes. Ah! this is a Beelzebub sin; like Beelzebub, it is the leader of all evil spirits. It is said of Jeroboam that he sinned and made Israel to sin; and it may be said of unbelief that it not only sins itself, but makes others sin; it is the egg of all crime, the seed of every offence; in fact, everything that is evil and vile lies couched in that one word—unbelief.

And let me say here, that unbelief in the Christian is of the self-same nature as unbelief in the sinner. It is not the same in its final issue, for it will be pardoned in the Christian; yea, it is pardoned; it was laid upon the scapegoat's head of old; it was blotted out and atoned for; but it is of the same sinful nature. In fact, if there can be one sin more heinous than the unbelief of a sinner, it is the unbelief of a saint. For a saint to doubt God's word—for a saint to distrust God after innumerable instances of His love, after ten thousand proofs of His mercy, exceeds everything. In a saint, moreover, unbelief is the root of other sins. When I am perfect in faith, I shall be perfect in everything else; I should always fulfil the precept if I always believed the promise. But it is because my faith is weak, that I sin. Put me in trouble, and if I can fold my arms and say, "Jehovah-Jireh, the Lord will provide," you will not find me using wrong means to escape from it. But let me be in temporal distress and difficulty; if I distrust God, what then? Perhaps I shall steal, or do a dishonest act to get out of the hands of my creditors; or if kept from such a transgression, I may plunge into excess to drown my anxieties. Once take away faith, the reins are broken; and who can ride an unbroken steed without rein or bridle? Like the chariot of the sun, with Phaëton for its driver, such should we be without faith. Unbelief is the mother of vice; it is the parent of sin; and, therefore, I say it is a pestilent evil—a master sin.

2. But secondly, *unbelief not only begets, but fosters sin.* How is it that men can keep their sin under the thunders of the Sinai preacher? How is it that, when Boanerges stands in the pulpit, and, by the grace of God, cries aloud, "Cursed is every man that keepeth not all the commands of the law,"—how is it that when the sinner hears the tremendous threatenings of God's justice, still he is hardened, and walks on in his evil ways? I will tell you; it is because unbelief of that threatening prevents it from having any effect upon him. When our sappers and miners go to work around Sebastopol, they could not work in front of the walls, if they had not something to keep off the shots; so they raise earthworks, behind which they can do what they please. So with the ungodly man. The devil gives him unbelief; he thus puts up an earthwork, and finds refuge behind it. Ah, sinners, when once the Holy Ghost knocks down your unbelief—when once He brings home the truth in demonstration and in power, how the law will work upon your soul! If man did but believe that the law is holy, that the commandments are holy, just, and good, how he would be shaken over hell's mouth; there would be no sitting and sleeping in God's house; no careless hearers; no going away and straightway forgetting what manner of men ye are. Oh! once get rid of unbelief, how would every ball from the batteries of the law fall upon the sinner, and the slain of the Lord would be many. Again; how is it that men can hear the woings of the cross of Calvary, and yet come not to Christ? How is it that when we preach about the sufferings of Jesus, and close up by saying, "yet there is room,"—how is it that when we dwell upon His cross and passion, men are not broken in their hearts? It is said,

"Law and terrors do but harden,  
All the while they work alone:  
But a sense of blood-bought pardon  
Will dissolve a heart of stone."

Methinks the tale of Calvary is enough to break a rock. Rocks did rend when they saw Jesus die. Methinks the tragedy of Golgotha is enough to make a flint gush with tears, and to make the most hardened wretch weep out his eyes in drops of penitential love; but yet we tell it you, and repeat it oft, but who weeps over it? Who cares about it? Sirs, ye sit as unconcerned as if it did not signify to you. Oh, behold and see, all ye that pass by. Is it nothing to you that Jesus should die? Ye seem to say, "It is nothing." What is the reason? Because there is unbelief between you and the cross. If there were not that thick veil between you and the Saviour's eyes, His looks of love would melt you. But unbelief is the sin which keeps the power of the gospel from working in the sinner; and it is not till the Holy Ghost strikes that unbelief out—it is not till the Holy Spirit rends away that infidelity and takes it altogether down, that we can find the sinner coming to put his trust in Jesus.

3. But there is a third point. *Unbelief disables a man for the performance of any good work.* "Whatever is not of faith is sin," is a great truth in more senses than one. "Without faith it is impossible to please God." You shall never hear me say a word against morality; you shall never hear me say that honesty is not a good thing, or that sobriety is not a good thing; on the contrary, I would say they are commendable things; but I

will tell you what I will say afterwards—I will tell you that they are just like the cowries of Hindostan ; they may pass current among the Indians, but they will not do in England ; these virtues may be current here below, but not above. If you have not something better than your own goodness, you will never get to heaven. Some of the Indian tribes use little strips of cloth instead of money, and I would not find fault with them if I lived there ; but when I come to England, strips of cloth will not suffice. So honesty, sobriety, and such things, may be very good amongst men—and the more you have of them the better. I exhort you, whatsoever things are lovely, and pure, and of good report, have them—but they will not do up there. All these things put together, without faith, do not please God. Virtues without faith are whitewashed sins. Obedience without faith, if it is possible, is a gilded disobedience. Not to believe, nullifies everything. It is the fly in the ointment ; it is the poison in the pot. Without faith, with all the virtues of purity, with all the benevolence of philanthropy, with all the kindness of disinterested sympathy, with all the talents of genius, with all the bravery of patriotism, and with all the decision of principle—“without faith it is impossible to please God.” Do you not see then, how bad unbelief is, because it prevents men from performing good works ? Yea, even in Christians themselves, unbelief disables them. Let me just tell you a tale—a story of Christ’s life. A certain man had an afflicted son, possessed with an evil spirit. Jesus was up in Mount Tabor, transfigured ; so the father brought his son to the disciples. What did the disciples do ? They said, “Oh, we will cast him out.” They put their hands upon him, and they tried to do it ; but they whispered among themselves and said, “We are afraid we shall not be able.” By-and-by the diseased man began to froth at the mouth ; he foamed and scratched the earth, claspng it in his paroxysms. The demoniac spirit within him was alive. The devil was still there. In vain their repeated exorcism, the evil spirit remained like a lion in his den, nor could their efforts dislodge him. “Go !” said they ; but he went not. “Away to the pit !” they cried ; but he remained immovable. The lips of unbelief cannot affright the Evil One, who might well have said, “Faith I know, Jesus I know, but who are ye ? ye have no faith.” If they had had faith as a grain of mustard seed, they might have cast the devil out ; but their faith was gone, and therefore they could do nothing. Look at poor Peter’s case, too. While he had faith, Peter walked on the waves of the sea. That was a splendid walk ; I almost envy him treading upon the billows. Why, if Peter’s faith had continued, he might have walked across the Atlantic to America. But presently there came a billow behind him, and he said, “That will sweep me away ;” and then another before, and he cried out “That will overwhelm me ;” and he thought—how could I be so presumptuous as to be walking on the top of these waves ? Down goes Peter. Faith was Peter’s life-buoy ; faith was Peter’s charm—it kept him up ; but unbelief sent him down. Do you know that you and I, all our lifetime, will have to walk on the water ? A Christian’s life is always walking on water—time is—and every wave would swallow and devour him, but faith makes him stand. The moment you cease to believe, that moment distress comes in, and down you go. Oh ! wherefore dost thou doubt, then ?

Faith fosters every virtue ; unbelief murders every one. Thousands of prayers have been strangled in their infancy by unbelief. Unbelief

has been guilty of infanticide ; it has murdered many an infant petition ; many a song of praise that would have swelled the chorus of the skies, has been stifled by an unbelieving murmur ; many a noble enterprise conceived in the heart has been blighted ere it could come forth, by unbelief. Many a man would have been a missionary, would have stood and preached his Master's gospel boldly, but he had unbelief. Once make a giant unbelieving, and he becomes a dwarf. Faith is the Samsonian lock of the Christian ; cut it off, and you may put out his eyes—and he can do nothing.

4. Our next remark is—*unbelief has been severely punished.* Turn you to the Scriptures. I see a world all fair and beautiful ; its mountains laughing in the sun, and the fields rejoicing in the golden light. I see maidens dancing, and young men singing. How fair the vision ! But lo ! a grave and reverend sire lifts up his hand, and cries, “A flood is coming to deluge the earth: the fountains of the great deep will be broken up, and all things will be covered. See yonder ark ! One hundred and twenty years have I toiled with these my hands to build it ; flee there, and you are safe.” “Aha ! old man ; away with your empty predictions ! Aha ! let us be happy while we may ! when the flood comes, then we will build an ark ; but there is no flood coming ; tell that to fools ; we believe no such things.” See the unbelievers pursue their merry dance. Hark, unbeliever ! Dost thou not hear that rumbling noise ! Earth's bowels have begun to move, her rocky ribs are strained by dire convulsions from within ; lo ! they break with the enormous strain, and forth from between them torrents rush unknown since God concealed them in the bosom of our world. Heaven is split in sunder ; it rains. Not drops, but clouds descend. A cataract, like that of old Niagara, rolls from heaven with mighty noise. Both firmaments, both deeps—the deep below and the deep above—do clasp their hands. Now, unbelievers, where are you now ? There is your last remnant. A man—his wife clasping him round the waist—stands on the last summit that is above the water. See him there ! The water is up to his loins even now. Hear his last shriek ! He is floating—he is drowned. And as Noah looks from the ark he sees nothing. Nothing ; it is a void profound. “Sea monsters whelp and stable in the palaces of kings.” All is overthrown, covered, drowned. What hath done it ? What brought the flood upon the earth ? Unbelief. By faith Noah escaped from the flood. By unbelief the rest were drowned.

And, oh ! do you not know that unbelief kept Moses and Aaron out of Canaan ? They honoured not God ; they struck the rock when they ought to have spoken to it. They disbelieved : and therefore the punishment came upon them, that they should not inherit that good land for which they had toiled and laboured.

Let me take you where Moses and Aaron dwelt—to the vast and howling wilderness. We will walk about it for a time ; sons of the weary foot, we will become like the wandering Bedouins, we will tread the desert for a while. There lies a carcase whitened in the sun ; there another, and there another. What mean these bleached bones ? What are these bodies—there a man, and there a woman ? What are all these ? How came these corpses here ? Surely some grand encampment must have been here cut off in a single night by a blast, or by bloodshed. Ah, no, no. Those bones are the bones of Israel ; those skeletons are the old tribes of Jacob. They

could not enter because of unbelief. They trusted not in God. Spies said they could not conquer the land. Unbelief was the cause of their death. It was not the Anakims that destroyed Israel; it was not the howling wilderness which devoured them; it was not the Jordan which proved a barrier to Canaan; neither Hivite nor Jebusite slew them; it was unbelief alone which kept them out of Canaan. What a doom to be pronounced on Israel, after forty years of journeying: they could not enter because of unbelief!

Not to multiply instances, recollect Zechariah. He doubted, and the angel struck him dumb. His mouth was closed because of unbelief. But oh! if you would have the worst picture of the effects of unbelief—if you would see how God has punished it, I must take you to the siege of Jerusalem, that worst massacre which time has ever seen; when the Romans razed the walls to the ground, and put the whole of the inhabitants to the sword, or sold them as slaves in the market-place. Have you never read of the destruction of Jerusalem by Titus? Did you never turn to the tragedy of Masada, when the Jews stabbed each other rather than fall into the hands of the Romans? Do you not know, that to this day the Jew walks through the earth a wanderer, without a home, and without a land? He is cut off, as a branch is cut from a vine; and why? Because of unbelief. Each time ye see a Jew with a sad and sombre countenance—each time ye mark him like a denizen of another land, treading as an exile this our country—each time ye see him pause and say, “Ah! it was unbelief which caused thee to murder Christ, and now it has driven thee to be a wanderer; and faith alone—faith in the crucified Nazarene—can fetch thee back to thy country, and restore it to its ancient grandeur.” Unbelief, you see, has the Cain-mark upon its forehead. God hates it; God has dealt hard blows upon it: and God will ultimately crush it. Unbelief dishonours God. Every other crime touches God’s territory; but unbelief aims a blow at His divinity, impeaches His veracity, denies His goodness, blasphemes His attributes, maligns His character; therefore, God of all things hates first and chiefly, unbelief, wherever it is.

5. And now to close this point—for I have been already too long—let me remark that you will observe the heinous nature of unbelief in this—that *it is the damning sin*. There is one sin for which Christ never died; it is the sin against the Holy Ghost. There is one other sin for which Christ never made atonement. Mention every crime in the calendar of evil, and I will show you persons who have found forgiveness for it. But ask me whether the man who died in unbelief can be saved, and I reply there is no atonement for that man. There is an atonement made for the unbelief of a Christian, because it is temporary; but the final unbelief—the unbelief with which men die—never was atoned for. You may turn over this whole Book, and you will find that there is no atonement for the man who died in unbelief: there is no mercy for him. Had he been guilty of every other sin, if he had but believed, he would have been pardoned; but this is the damning exception—he had no faith. Devils seize him! O fiends of the pit, drag him downward to his doom! He is faithless and unbelieving, and such are the tenants for whom hell was built. It is *their* portion, *their* prison, they are the chief prisoners, the fetters are marked with their names, and for ever shall they know that “he that believeth not shall be damned.”

II. This brings us now to conclude with the PUNISHMENT. "Thou shalt see it with thine eyes, but shalt not eat thereof." Listen, unbelievers! ye have heard this morning your sin; now listen to your doom: "Ye shall see it with your eyes, but shall not eat thereof." It is so often with God's own saints. When they are unbelieving, they see the mercy with their eyes, but do not eat it. Now, here is corn in this land of Egypt; but there are some of God's saints who come here on the Sabbath, and say, "I do not know whether the Lord will be with me or not." Some of them say, "Well, the gospel is preached, but I do not know whether it will be successful." They are always doubting and fearing. Listen to them when they get out of the chapel. "Well, did you get a good meal this morning?" "Nothing for me." Of course not. Ye could see it with your eyes, but did not eat it, because you had no faith. If you had come up with faith, you would have had a morsel. I have found Christians, who have grown so very critical, that if the whole portion of the meat they are to have, in due season, is not cut up exactly into square pieces, and put upon some choice dish of porcelain, they cannot eat it. Then they ought to go without; and they will have to go without, until they are brought to their appetites. They will have some affliction, which will act like quinine upon them: they will be made to eat by means of bitters in their mouths; they will be put in prison for a day or two until their appetite returns, and then they will be glad to eat the most ordinary food, off the most common platter, or no platter at all. But the real reason why God's people do not feed under a gospel ministry, is because they have not faith. If you believed, if you did but hear one promise, that would be enough; if you only heard one good thing from the pulpit, here would be food for your soul, for it is not the quantity we hear, but the quantity we believe, that does us good—it is that which we receive into our hearts with true and lively faith, that is our profit.

But, let me apply this chiefly to the unconverted. They often see great works of God done with their eyes, but they do not eat thereof. A crowd of people have come here this morning to see with their eyes, but I doubt whether all of them eat. Men cannot eat with their eyes, for if they could, most would be well fed. And, spiritually, persons cannot feed simply with their ears, nor simply with looking at the preacher; and so we find the majority of our congregations come just to see; "Ah, let us hear what this babler would say, this reed shaken in the wind." But they have no faith; they come, and they see, and see, and see, and never eat. There is some one in the front there, who gets converted; and some one down below, who is called by sovereign grace; some poor sinner is weeping under a sense of his blood-guiltiness; another is crying for mercy to God; and another is saying, "Have mercy upon me, a sinner." A great work is going on in this chapel, but some of you do not know anything about it; you have no work going on in your hearts, and why? Because ye think it is impossible; ye think God is not at work. He has not promised to work for you who do not honour Him. Unbelief makes you sit here in times of revival and of the outpouring of God's grace, unmoved, uncalled, unsaved.

But, sirs, the worst fulfilment of this doom is to come! Good Whitfield used sometimes to lift up both his hands and shout, as I wish I could shout, but my voice fails me: "The wrath to come! the wrath to come!"

It is not the wrath now you have to fear, but the wrath to come; and there shall be a doom to come, when "ye shall see it with your eyes, but shall not eat thereof." Methinks I see the last great day. The last hour of time has struck. I heard the bell toll its death knell—time was, eternity is ushered in; the sea is boiling; the waves are lit up with supernatural splendour. I see a rainbow—a flying cloud, and on it there is a throne, and on that throne sits one like unto the Son of Man. I know Him. In His hand He holds a pair of balances; just before Him the books—the book of life, the book of death, the book of remembrance. I see His splendour, and I rejoice at it; I behold His pompous appearance, and I smile with gladness that He is come to be "admired of all His saints." But there stands a throng of miserable wretches, crouching in horror to conceal themselves, and yet looking, for their eyes must look on Him whom they have pierced; but when they look they cry, "Hide me from the face." What face? "Rocks, hide me from the face." What face? "The face of Jesus, the man who died, but now is come to judgment." But ye cannot be hidden from His face; ye must see it with your eyes: but ye will not sit on the right hand, dressed in robes of grandeur; and when the triumphal procession of Jesus in the clouds shall come, ye shall not march in it; ye shall see it, but ye shall not be there. Oh! methinks I see it now, the mighty Saviour in His chariot, riding on the rainbow to heaven. See how His mighty coursers make the sky rattle while He drives them up heaven's hill. A train girt in white follow behind Him, and at His chariot wheels He drags the devil, death, and hell. Hark, how they clap their hands. Hark, how they shout. "Thou hast ascended up on high; Thou hast led captivity captive." Hark, how they chaunt the solemn lay, "Hallelujah, the Lord God omnipotent reigneth." See the splendour of their appearance; mark the crown upon their brows; see their snow-white garments; mark the rapture of their countenances; hear how their song swells up to heaven while the Eternal joins therein, saying, "I will rejoice over them with joy, I will rejoice over them with singing, for I have betrothed thee unto Me in everlasting loving-kindness." But where are you all the while? Ye can see them up there, but where are you? Looking at it with your eyes, but you cannot eat thereof. The marriage banquet is spread; the good old wines of eternity are broached; they sit down to the feast of the king; but there are you, miserable, and famishing, and ye cannot eat thereof. Oh, how ye wring your hands! Might ye but have one morsel from the table—might ye but be dogs beneath the table. You shall be a dog in hell, but not a dog in heaven.

But to conclude. Methinks I see thee in some place in hell, tied to a rock, the culture of remorse gnawing thy heart; and up there is Lazarus in Abraham's bosom. You lift up your eyes and you see who it is. "That is the poor man who lay on my dunghill, and the dogs licked his sores; there he is in heaven, while I am cast down. Lazarus—yes, it is Lazarus; and I who was rich in the world of time am here in hell. Father Abraham, send Lazarus, that he may dip the tip of his finger in water, to cool my tongue." But no! it cannot be; it cannot be. And whilst you lie there, if there be one thing in hell worse than another, it will be seeing the saints in heaven. Oh, to think of seeing my mother in heaven while I am cast out! Oh, sinner, only think, to see thy brother in heaven—he who was rocked in the selfsame cradle, and played beneath

the same roof-tree—yet thou art cast out. And, husband, there is thy wife in heaven, and thou art amongst the damned. And seest thou, father, thy cuidd is before the throne; and thou, accursed of God and accursed of man, art in hell. Oh, the hell of hells will be to see our friends in heaven, and ourselves lost. I beseech you, my hearers, by the death of Christ—by His agony and bloody sweat—by His cross and passion—by all that is holy—by all that is sacred in heaven and earth—by all that is solemn in time or eternity—by all that is horrible in hell, or glorious in heaven—by that awful thought, “for ever,”—I beseech you lay these things to heart, and remember that if you are damned, it will be unbelief that damns you. If you are lost, it will be because ye believed not on Christ; and if you perish, this shall be the bitterest drop of gall—that ye did not trust in the Saviour.

## Pastor Grimes and his Hard Times.

BY SCRUTATOR.

### CHAPTER II.—A NEEDFUL COMMITTEE.

A BAPTIST minister out of a situation, with a wife and family entirely dependent upon him for support, must necessarily be in a pitiable position. In perusing denominational news the observant reader cannot fail occasionally to have noticed a significant item of intelligence which runs something like this:—“The Rev. A—B— has resigned his pastoral charge at C— D—, and his *present* address is F— G—.” Why the “reverend gentleman” has resigned is not stated; but the reason for the address being so accurately given is quite patent. It is evident to all discerning people that at present he has unfortunately no other charge to go to; and that for the promotion of his own comfort and usefulness he is extremely desirous of securing the boon and thus having a permanent residence. This much the public is let know and no more. But what lies behind the scenes? Could the suffering pastor be per-

mitted to give his personal narrative it doubtless “would a tale unfold.” Whether such a tale would cause the sympathetic reader’s eyes to water, or make his heart burn with honest indignation, we cannot tell; but of one thing we are certain, he would conclude that of all evangelical denominations the Baptist denomination is about one of the worst for effecting the transference of ministers from one sphere of pastoral labour to another. In other denominations, such as the Presbyterian and the Methodist, systems are adopted that tend to give efficient pastors easy transitions and fair salaries for life. Whatever trials and difficulties these ministers therefore may have, at any rate they have not one; they are not afraid that after patient and persevering labour for many years at one post they may ultimately be cast adrift upon the world to suffer the horrors of penury and beggary.

But the question may be fairly asked, Where does the blame lie? We answer, in a popular but mistaken view of the congregational

system. There can be no doubt whatever that the congregational system is scriptural. Churches are societies of spiritual men banded together for spiritual purposes. As such they have the right to choose their own pastors, and to dismiss them when they think proper. It is with this understanding that a pastor accepts a call, and if he be an honourable man he will abide by the conditions. To accept a call by a church and then refuse to accept the dismissal of a church, or throw obstacles in the way of such dismissal, is a breach of contract and deserving only of reprobation. Churches are not made for pastors but pastors for churches. The man, therefore, who sticks to office through thick and thin, and obtains a slender majority of votes by trickery and subterfuge—and we are sorry to say we have known such cases—goes the sure way to wreck the church and bring himself to professional ruin.

Let all this be willingly granted, still thoughtful persons cannot help asking themselves whether the congregational system affords no remedy for meeting such a case as that of Pastor Grimes? Cannot help be afforded without sacrificing the spiritual independency of the Churches? We believe it can, and that it is only a mistaken or too rigid view of what is meant by the congregational system that prevents its adoption. Taking, therefore, his case as an illustration, let us look it fairly in the face. For eight years no help of any kind was needed. For another year or two the struggling pastor continued somehow to live on. But then came the pinch. Both church and pastor had now done their best, and, left alone, it was quite evident that the end was drawing nigh. Now was the time when it was necessary that for a

temporary period at least, some financial agency should come to the rescue. What if there had been a good Home Mission Society connected with the Association, or a Union of the various Baptist Churches formed in the county to look after and give efficient aid to cases of this kind? A grant, say of twenty pounds per annum, from such a source, willingly voted, till things came round, combined with a little remuneration given occasionally to the minister for evangelistic work abroad, would not only have kept him at the spot, but also have preserved the church from extinction. As it was, after struggling vainly with its financial difficulties for several years, the once prosperous Baptist Church of Boxwood was forced ultimately to succumb to its inevitable fate. The few members left were compelled to hand the chapel over to the trustees, and break up. The chapel, put up to auction, was sold to a zealous wealthy Episcopalian at a nominal price. By him it was forthwith handed over to the Ritualistic vicar, to be converted into a National School; and the final result was that, being partly rebuilt, enlarged, and well furnished, so many of the young were drawn to it, that the village, with the so-called "religious education" its youthful population received, has become one of the strongholds of Toryism.

Assuming, however, for the sake of argument, that this kind of Home Mission help was not available, still the question arises:—*Does Congregationalism necessarily embody the theory that worthy ministers, like Pastor Grimes, when compelled by circumstances to resign their pastorate, should inevitably be left to their own resources to find another, where and when they can?* Again we emphatically answer, No. Help may be as legitimately received from a committee

as from an individual. What is right for one person to give is equally right for a dozen to give. If it is right for a friend of the pastor, having a knowledge of him and of various churches, to look round, and give, on his behalf, a judicious recommendation to a vacant church, we see no valid reason for supposing it to be wrong for a committee to adopt a similar method. Nay, further, we think it may be fairly argued that the advantage lies on the side of the committee. Such a committee is not half so liable to be biased by personal considerations as a ministerial friend or relative, and if biased at all, it would almost certainly be in favour of the church itself. We submit, then, that a committee of this kind, chosen by each Association or Union of churches in a given district, should be formed for the specific purpose of aiding ministers and churches in this fashion. Such a committee—call it by whatever name deemed fit—would only act in cases of direct appeal. Dictation would be scrupulously avoided, and good and cautious counsel alone be tendered. The advantage to churches would be that they would receive more extensive and reliable information with regard to candidates; and ministers, too modest or retiring ever to force themselves to the front, would be recommended on a wider scale to supply vacant pulpits where their talents would most likely suit, and where the square man would not be found striving in vain to wriggle into the round hole.

We are, however, ready to admit that unless such a committee clearly recognised and abided by its function in regard to self-supporting churches, the scheme would certainly be open to abuse. We are no advocates for the system which, under

the mild form of a "request," calls upon every church in an Association to submit its judgment, under fear of a probable penalty, to the authority of the committee. Self-supporting churches as a rule are perfectly competent to form their own judgment as to whether it would be advisable to act for themselves or voluntarily to seek the aid which the committee is willing to give. Nor do we think it well or expedient for the secretary of such an Association to take note of every vacant church, and send it a circular affirming the readiness of the committee to render its aid. While we see no harm whatever in a circular being issued to be sent simultaneously to all the associated churches, vacant or non-vacant, so that any church or minister might know where to appeal to in case of need, we think that to avoid anything like the appearance of official domination, there the committee should stop. Any action tantamount to an assumption of the right of such a committee to control to any extent the decision of a self-supporting church is sure to be looked upon with suspicion, and to defeat its own end. Some members of a church, jealous of its scriptural rights, would only be too ready to affirm that the action strikes at the root of congregational independency, and is fraught with evil. To advise and suggest when voluntarily solicited is one thing, but to force advice unasked for in order to get a certain class of ministers into office is another thing. The former we endorse as being both scriptural and expedient; the latter might, however, be regarded by some as the insertion of the thin end of the wedge, destined sooner or later to bring both ministers and churches under the despotic rule of a secret Star Chamber or an arbitrary council.

In making these remarks, however, we wish it to be clearly understood that we are not referring to churches receiving grants from the Home Mission. These churches are exceptional, and must necessarily be more or less under the control of the Home Mission Committee. While the Committee from time to time votes money entrusted to its care by the churches at large, it owes a duty to such churches to see that the money is properly appropriated. This, therefore, necessitates a wise supervision over the action of dependent churches, both in relation to their choice of ministers and methods of action; and churches that object to such control cannot consistently claim the right to receive grants

for the bestowment of which the Committee is undoubtedly responsible.

We have taken the pains to draw these distinctions that our suggestion may receive fair consideration, and in the hope that such committees will be formed by the various associations, and in respective counties, on a scriptural and satisfactory basis. In our next chapter we shall endeavour to show how such a committee worked on these safe lines in regard to Pastor Grimes, and then, from the results that followed, leave the reader to judge whether in the Baptist denomination the formation of such committees is desirable or otherwise.

*(To be continued.)*

## Essays and Papers on Religious Subjects.

### THE GREAT WORKER.

BY THE REV. R. C. ROBERTS.

“Wist ye not that I must be about My Father's business?”—Luke ii. 49.

“I must work the works of Him that sent Me, while it is day.”—John ix. 4.

“I have finished the work which Thou gavest Me to do.”—John xvii. 4.

THESE three passages of Scripture were uttered by our Blessed Lord at different periods in His human life: the first when only twelve years of age He questioned the doctors in the temple, the second about the middle of His public ministry, and the third only a few hours before He yielded up His life on the cross for the sins of mankind. The passage recorded by Luke is

the first we have as uttered by Him; and the one recorded by John in the 17th chap. is among some of the last sayings that fell from His lips. By placing them, therefore, side by side they convey to our minds the great fact that Christ in coming to our world had a certain work which He desired to accomplish, and which He fully completed ere He left the world. He is set forth as a great worker; as one who commenced, continued, and completed the gigantic task which He undertook.

I. Christ commenced this work early in life. “Wist ye not that I must be about My Father's business?” When He uttered these sublime sentiments He was only a mere child, twelve years of age, and yet He speaks of being about His Father's business. Owing to

the obscurity in which the life of Christ is wrapped from His birth till He entered on His public ministry, many are inclined to suppose that the thirty years were unemployed by Him. But our text intimates that He concerned Himself about His great work at the early age of twelve. There is a tradition among the Rabbis that Moses commenced his great enterprise when twelve years old; that Samuel began to prophesy when he had finished his twelfth year; and that Solomon delivered some of his famous judgments at so early an age. What truth there may be in these statements we cannot say, as the Scriptures are silent relative to them. But of Christ it is distinctly asserted, that when He was only twelve years of age, He was about His Father's business. He was even then conscious of the great work before Him. This was His chief concern. His whole attention was concentrated upon the noble task entrusted to Him by His Father.

II. Christ regarded this work again as incumbent on His part. "I *must* be about My Father's business." "I *must* work the works of Him that sent Me." We never read of Christ employing the phrase, I may do it; it was always, I must, with Him. No one will ever be able to accomplish much in the world who does not possess that firm and resolute spirit. When we hear a man saying, I *may* do this; or, I *may* do that, there is very great doubt as to whether he will do anything at all. But when he says, I *must* do it, if his word is anything, we may fully rely upon it being done. Christ looked upon His work as being necessary. It was to accomplish this He came into our world; nor did He rest until He was able to say, "I have

finished the work which Thou gavest Me to do." He had many difficulties to overcome in the execution of His task. It was a work for which He had to lay down His life—a work in which He had to meet with much opposition. All the powers of earth and hell were combined against Him, yet nothing could hinder His completing it. He describes His mission into the world as not to be ministered unto, but to minister, and to give His life a ransom for many. During the short period of three years, who can estimate the amount of work accomplished by Him? The vast multitudes were healed by Him. He had a hand always ready to touch the disease, an ear to catch the faintest cry of the feeble, and a heart full of tenderness and pity. "He went about doing good." In this respect He has given all Christian workers an example of the practical principle of Christianity.

III. Observe also the dignity of the work in which He was engaged. He speaks of it in the highest terms—"My Father's business"—"the work of Him that sent Me"—"the work which Thou gavest Me to do." It was this fact that upheld our Saviour in all the difficulties which beset Him. It's My Father's business. The cup which I am about to drink of is the cup which My Father hath given Me. It was His meat and drink to do the will of His Father that sent Him.

There is a dignity also in connection with all Christian labour. Are we servants? It is to the Most High. Do we labour? It is for God. It is He who has engaged us in His service. There is no consideration that should cheer our hearts more than this, that it's for the Lord we are labouring, and not for man. Many too often lose

sight of this fact. They seek the approbation of men, and are ready to abandon their work if eulogiums are not poured out upon them. Some, ere now, if a little offended, neglect their duties, will not attend the preaching of God's word, nor the Sunday school, and have such high appreciation of their service that they imagine their absence will be felt by all present. They should, however, bear in mind that it is their Father's business in which they are engaged, and from whom they are to expect their reward.

IV. These words, again, intimate that Christ had a specific time for the accomplishment of His work. "I must work the works of Him that sent Me *while it is day.*" Christ in this passage used a common Eastern proverb which says that men can only work by day, and when the day is over it is too late to work; and He thus implied that He Himself had an earthly lifetime in which to labour, and when that was over He would no longer perform the kind of labour He was then engaged in. As a reason for not passing that poor blind man without giving him his sight, He intimated that His day's work was drawing to a close; if He did not heal him then, He should not see him again. I must work *while it is day.* Christ had no time for leisure. He scarcely had time to eat. "My meat," said He, "is to do the will of Him that sent Me, and to finish His work." Let us seek to possess a measure of our Saviour's spirit in this respect. We cannot afford to spend our time unoccupied. Our days and hours are measured out for us. "The night will come when no man can work." Whatever we have to do must be done now, or it will never be done at all. We shall soon be in the grave. Our opportunities

will soon be over. Our day is drawing to a close. "Whatsoever thy hand findeth to do," says the wise man, "do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

V. Observe, lastly, the glorious completion of Christ's work. "I have finished the work which Thou gavest me to do." Thus He commenced, continued, and completed it. Although the work was great, the burden heavy, and the sufferings intense, yet in the face of all He could say, I have finished it. On the cross He cried out, "It is finished." He looked to the terminus and concentrated all His powers to the attainment of it. Many a man has undertaken an enterprise but never able to complete it. Difficulties with some have caused their work to be left unfinished. Death sometimes comes, and removes the worker from his labour. You see a man, he draws his plans, he has certain resolutions in his mind, he has a long programme before him, but ere he can write *finis* to the whole he is removed, and many of his purposes left unfulfilled. Matthew Henry commenced an exposition on the Old and New Testaments, but ere he got half through the New Testament, the hand that held the pen was cold in death, and other hands had to complete it. Dr. Alexander commenced a valuable commentary on Matthew's Gospel, but he only reached the sixteenth chapter before he was called hence. Mathetes, a Baptist Minister in Wales, laboured for many years in the production of a Welsh cyclopædia, but was never able to see the completion of it. It must be very gratifying to be able to say of an undertaking, I have finished it. Amid all the sorrows that filled the mind of Christ at this

time, this fact must have lit His soul with joy, that He could say, "I have finished the work which Thou gavest Me to do." At twelve years of age He looked forward to it, now He looks back upon it. What example our blessed Saviour is to us as a worker! With what diligence He prosecuted His labours! With what courage He surmounted every obstacle! And with what joy He completed it! Let us in all our labours take Him as our model, copy His example, and cultivate His spirit. Let us remember that there is a specific time for us to work for Him. "The night cometh when no man can work."

*Pembroke Dock.*

### THE CHRISTLIKE SPIRIT.

BY THE REV. W. ABBOTT.

"Now if any man has not the Spirit of Christ, he is none of His."—Rom. viii. 9.

THESE words might form a separate verse, and would give greater prominence and force to its teaching. It enters essentially into the vitality of the religion of Christ. It serves as a permanent test of Christian safety.

The text assumes that to belong to Christ is the chief desideratum; that to be conscious of this is next; and that both may be acquired by the grace and teaching of the Holy Spirit.

As believers in Christ, we have a legal and vital interest in Him. By the first we are freed from condemnation, are justified and accepted in the sight of God. By the last we are spiritually changed in our faculties and affections, possessing a nature suited to our justified state, and that lovingly and thankfully serves God.

These are two chief truths running through the New Testament teach-

ing, and which we beg our readers to give special heed to. The Apostle asks for this attention in the first word of the text, "Now," and thus prepares the way for the impression of the truth of the text. He does not say, "If any man has not the doctrine of Christ, has not a clear creed, great knowledge, does not make large profession, nor engage in zealous works, he is none of Christ's." But this he says, and is positive, and desires his readers to keep it in constant view: "If any man has not the spirit of Christ, he is none of His." He asserts the danger of one class of persons, while he implies the safety of the opposite class. "If any man has the Spirit of Christ, he is His." By the first putting of the text, it implies this, but by thus leaving out the negatives, affirms it. The Apostle puts the worst before his readers, because he wants them to be right with Christ, with His cause, and for heaven.

The *evidence* of belonging to Christ is that you have His Spirit. This may mean the Holy Spirit who has quickened you to spiritual life, led you to trust in Christ, to return to God, to connect yourself with His people, gifted you for Christian work, and cheered you with the hope of heaven.

But it may mean the spirit of mind, the fruit of the Spirit, the mind which was also in Christ Jesus; that Christlike spirit which testifies of your belonging to Christ. "And they took knowledge of them that they had been with Jesus." It is to think, speak, and act as Christ did. It is a Christlike state of mind produced by the Holy Spirit, and exemplified by believers in Christ. Such are said to mind the things of the Spirit, that is life and peace, is subject to the law of God, pleases God, and is friendship with God.

See the spirit or mind of Christ as exemplified in His history. What deference to the will of God, and what filial love prompts it! "It is My meat to do the will of Him that sent Me." This with us should be the first and the continuous consideration, the doing of God's will: thankful to know it, and prompt to do it.

What humility and lowliness of mind, and what a pattern to us, and how He bids us learn of Him! He occupied the highest position, but for our sakes became subject to the lowest. How He checked the opposite spirit in His disciples, and how He sought to impress upon them the necessity of the lowly and teachable spirit in order to the reception of the kingdom of God! "He gives grace unto the lowly."

What sympathy with men, and what zeal for their good! "He took our infirmities and bore our sicknesses; He succoured the tempted; He went about doing good; He has done all things well." He says, "Go thou and do likewise." "Let each also mind the things of others." "Bear ye one another's burdens, and so fulfil the law of Christ."

What self-denial and separateness from the world! Living above the world while actively engaged in it; living amongst men, yet separate from them. While with His disciples He kept them from its evils, and on leaving them, prays the heavenly Father to keep them from its evils. How much is needed in the present day this spirit of unworldliness! "If any man love the world, the love of the Father is not in him."

How patient and forgiving! How repeatedly was this spirit tried, but never failed! In His disciples it failed, and in His presence, so that He gave them the reasonable re-

proof. But the Master was ever patient, and when most cruelly treated showed the forgiving spirit. How much we need daily grace from the Saviour to imitate His example! "In your patience ye shall win your souls."

What prayerfulness and watchfulness! How much time the Saviour spent in prayer, but chiefly alone with God! He used His days in public teaching, and His nights in lonely prayer. Prayer is more simple and real alone with God, and is enforced upon us by Christ's example. "Watch and pray, lest ye enter into temptation."

His confidence was in God. This arose out of His filial relation to God. His love led Him to confide in God. He had lived in the bosom of the Father—in loving intimacy with, in thorough and happy knowledge of, Him. "I and the Father are One." To this fellowship with the Father He seeks to lead His disciples. "I ascend to My Father and your Father; and to My God and your God."

The consequence of not having the Spirit of Christ. "Ye are none of His." None of His *saved* ones. With Him is full, free, and eternal salvation—but without Him is no salvation. He is the alone and all-sufficient Saviour. All other saviours are impostures, and all other salvations are delusions. He is the Alpha and the Omega of salvation. If ye have not the spirit of faith in Him, ye remain unsaved.

None of His *disciples*. Not learners of His truth, nor partakers of His grace. "Grace and truth come by Jesus Christ." By His Spirit we know the truth, and receive the grace. "Receive the truth in the love of it." The belief of the truth makes us free, while the grace of the truth devotes us to Christ's service. Not knowing His

truth, ye cannot witness for it, cannot commend it. To be ignorant of His truth is the worst of ignorance, and is fatal to happiness.

None of His *friends*. If saved by Him, and taught by Him, you would share in His friendship, and there is no joy to be compared with it. So to be deprived of it is inexpressible sadness and misery. It is not friendship limited to the present fleeting and uncertain life, but commenced here, it sustains and cheers, and is the chief guarantee of the future joy, of the ceaseless happiness.

*Blunham.*

### CHILDREN IN THE BIBLE.

ONE of the most remarkable and most significant features in the Bible, as far as children are concerned, is the fact that it has no less than *nine* different expressions to denote a child. These nine words are by no means synonymous, but describe the various possible stages of the child's life, from its birth to manhood, thus showing the tender care with which the Hebrew parent watched and marked every period in the child's growth and development. There is the word *ben*, "son," feminine *bath*, "daughter," which is the general term for a child of any age. Then we have the more characteristic and specific *yeled*, the "newly-born child," indicating, by its name, the fact of its arrival. A further stage of the babe's existence is expressed by the name *yonck*, "suckling." As still denoting the nursing period, but expressive of the age when the child is about to be weaned, is the name *olel Gamul*, "the weaned," the fifth name, marks the period when it becomes independent of its mother. Equally expressive are the remaining four names, which describe the successive

stages of the child's life from the time he begins to run about to his development into maturity. Thus *taph*, "the quick-stepping," "the little trotter," is the name of the little one who has ceased to be carried by the mother, and who makes short and quick strides to keep up with the pace of his parent. *Elem*, "the strong," the seventh appellation, describes him when he has developed his strength, and is ready to assist his parents in their labours, though not prepared for independent action. *Naar*, "the free" (from *naar*, "to shake off," "to become free") the eighth name, describes the grown-up youth, who, though still assisted by his parents, is no more at their side, but has attained to that age when he can walk about freely, and defend himself; and *bachur*, "the matured," "the ripe," the ninth name describes him when he has attained his majority.—*Bible Educator*.

### ORIGIN OF THE HYMN, "ABIDE WITH ME."

THE health of Mr. Lyte had long been failing, and he had been obliged to spend the winter in Italy during several years. In 1847, as the autumn advanced, he once more made his preparations for leaving England, but he had now become so greatly reduced in strength that it seemed doubtful whether he would be able to undertake the journey.

He did go, however, but he never returned. Before leaving he wished to preach to his people. His family feared what the result of such an effort might be, but he gently insisted, and was able to go through with the service. He knew that he was officiating for the last time, and his sermon was full of solemn and tender appeals

to those whom he had guided and instructed. He administered the Lord's Supper also, and then retired exhausted in body, but with his soul resting on that Saviour whom he had preached with his dying breath.

As the evening drew on he handed to a member of his family the now well-known hymn.

Eight verses ; fourth should be—

“Thou on my head in early youth  
did *smile*,  
And though rebellious and perverse  
meanwhile,  
Thou hast not left me oft as I left  
*Thee*.  
Oh, to the close, O Lord, abide  
with me.”

This was his last hymn on earth. He reached Nice, and shortly after his spirit entered into rest. He pointed upward as he passed away, and whispered “PEACE, JOY!” Thus he went to abide with Him who has declared it to be His Divine will that His followers be with Him where He is, that they may behold His glory. J. S.

### THE MAN WHOSE GOD WAS HIS FIST.

PASTOR FUNCKE, of Bremen, is well known in Germany. He went to see a working man whom he describes as a tall, strong man, with a red beard, living in a miserable little place up a flight of rickety stairs. The man would not listen to him at all, but flew into a passion, saying: “I don't want to hear anything about your God; I don't believe there is a God.” Then clenching his fist, he said, “This is my god,” and bringing it down on the table with a thump, he added, “If ever I find you on these premises again, I will put my god in your face!” The pastor went away, but a few days

later, hearing that the man was out of employment, he busied himself in finding a situation for him. By-and-by the man heard of this: He went to him and said, “Is it true, sir, that you took the trouble to find me this employment?” “Why, yes, it is true.” “Well,” he said, “*all* Christians are not hypocrites.” That was to him a discovery, it seems. He invited the pastor to his house and listened to him. “And now,” says M. Funcke, “he, his wife and children, are amongst the best of my church members, and theirs is one of the happiest homes in the parish.” Surely this was “walking in wisdom toward them that are without.”

THEODORE M. C.

### HIDE THYSELF.

A SPECIAL interest and grandeur are attached to Seville Cathedral, from the fact that the name of the designer is entirely unknown. He worked for the love of God and of his art, not for the sake of personal fame, and the creation of his brain is now admired by thousands and thousands as each year rolls on.

“Who builds a church to God, and not to fame,  
Will never mark the marble with his name.”

If we are permitted to do anything for God, let us hide ourselves, that He may have all the glory. They are proud boasters, who are ever telling of their good deeds. And verily they have their reward—the only reward which they seek—the praise of men; but their works are not acceptable in the sight of God. He knoweth all those who glory only in themselves. Great “I” is a vain and foolish boaster.

T. W. MEDHURST.  
Portsmouth.

## FALSE DIAMONDS.

A LITTLE while ago an ingenious Scotchman thought he had made a great discovery—one that would speedily make his fortune. What was it? He thought he had discovered the way to make real diamonds, and he showed some of them that he had made to his friends. They were delighted with them, and went so far as to say that they were perfectly satisfied that they possessed all the qualities of genuine gems. But in the British Museum there was a gentleman who was quite an expert in precious stones. He was asked to test them, and he did. And what was the result? He treated them with an acid which dissolves glass, and does not touch diamonds. Then what became of them? The Scotchman's brilliants disappeared under the test. So in the professing Christian church; there is much that looks like the real diamonds of God's manufacture, which tested by Him shall be proved to be mere stubble. So great is the difference between God's work and man's.

H. W.

## A SERMON FOR LITTLE FOLKS.

"If ye know these things, happy are ye if ye do them."—John xiii. 17.

I. "These things;" that is, your duties. You have duties, wherever you are:—

1. At home, obedience and respect to parents, and kindness to brothers, sisters, servants.

2. At school, respect to teacher, faithfulness in study, and fairness in play.

3. At church, be quiet, listen, worship, and give your hearts to the Saviour.

4. On the street, good manners,

modesty, kindness, minding your own business.

II. How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, "What will you give me?"

2. But from love. So the Saviour did when a boy at Nazareth. So the angels do God's will—which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties, you will become more skilful. So you improve in reading, writing, and music. Peter says, "Grow in grace."

III. Doing your duty makes you happy. Sin did not make Eve happy, nor Cain, nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin can make you happy.

But happiness comes from doing your duty. That is God's reward. This is the promise in the text. Think of this every day for just one week, and see how true it is.

Try, then, to know your duty. Be faithful in duty, doing it from love to God and man; then you will be happy in heaven.

## "BEHOLD MY SERVANT."

"The Lord is well pleased for His righteousness' sake. He hath magnified the law and made it honourable."

BAPTIZED in Jordan's sacred wave,  
Fit symbol of His future grave,  
The Lord from Heaven—the Son of  
God

His path of full obedience trod.

He, to work out His saving plan,  
Was found in fashion as a man;  
The Second Adam—to fulfil,  
And suffer too—God's righteous will.

Far fairer than the sons of men,  
He brought back righteousness again;

Into His lips what grace was pour'd  
When, what He took not, He restored.

"Thus it becometh us"—full well  
These words His condescension tell,  
Amazing grace, that He should thus  
Himself identify with *us*.

Humble, obedient unto death,  
For us He spent His latest breath ;  
And suffering on the shameful cross,  
Endured our guilt, and pain, and  
loss.

To purge and put away our sin,  
He pleads redemption rights of kin ;  
Cov'ring our shame and nakedness  
With robe of His own righteousness.

"Thus it becometh us"—that test,  
Strange gladness waking in our breast,  
Invites, demands, that we should now  
Our union here with Him avow.

Buried by baptism with Him,  
In *likeness* of His death for sin ;  
Ours was, we own, that awful doom  
Which He has suffered in our room.

Our life, and resurrection too,  
His love, His power, no limit knew ;  
Though we must follow where He  
trod,

"Our life is hid with Christ in God."  
J. PAUL MARSH.

Accrington, 1881.

## Poetry.

"LO, I AM WITH YOU ALWAYS!"

BY MRS. S. M. WALSH.

ALWAY? dear Christ, I long and strive to see  
Thy radiant face, but sorrows veil my sight ;  
Canst Thou be walking even now with me ?  
"Always ! At evening-time it shall be light !"

Always? dear Lord, I stumbled and I fell ;  
Losing my hold of Thee, how could I stand ?  
Wilt Thou still deign with my weak heart to dwell ?  
"Always ! I hold thee by Mine own right hand."

Always? dear Friend, I faint with dread and fear,  
And, shuddering, taste affliction's bitter cup ;  
All earthly friends forsake ; ah, come Thou near !  
"Always ! When *all* forsake, I take thee up.

Always? O Christ, my shrinking feet draw near  
To the dark stream—the dreadful stream of Death !  
I grope for Thee ; oh, shall I find Thee here ?  
"Always ! Fear not, My arms are underneath !"

Aye, Lord, I know Thee ; in the gathering gloom  
I feel the beatings of Thy loving heart ;  
All else are gone ; to whom, then, can I come ?  
Thou, Thou alone, and I shall never part ?

## Retrieval.

Our Review of Books, &c., is unavoidably postponed till next month.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. J. TURNER, of Burnley, has accepted a call to Moss Side Church, Manchester.

Rev. E. S. Neale has given notice of his intention to resign the pastorate of Bartholomew-street Chapel, Exeter.

After nearly six years' labour Rev. T. G. Gathercole, of Martham Church, has resigned his charge, having accepted an invitation from the church at East-street, St. Neots, Hunts.

Owing to continued ill-health Rev. J. G. Raws will close his ministry at Ulveston at the end of March.

Rev. W. R. Woolley has resigned the pastorate of the church at Bideford, owing to the state of his health.

Rev. Clarence Chambers, of Stoke-on-Trent, has accepted a call to the pastorate of the church at Perth.

Rev. W. Davies, senior student at Haverfordwest College, has accepted a call to the pastorate of the English Church, Penarth.

Rev. R. H. Powell, late of Bradford-on-Avon, has accepted the pastorate of the church at Edenbridge, Kent.

Rev. P. D. Cameron has resigned the pastorate of the church at Lochee, owing to ill-health. Rev. W. Linoldon, of the Pastor's College, has been appointed his successor.

Rev. George Durn, M.A., has resigned the pastorate of the church at Arbroath, N.B., which he has held for the last six years.

Rev. James Porter, who has been the pastor at Soham, Cambs, for over seven years, has given notice of his intention to resign the pastorate at Lady Day.

After nearly six years' labour the resignation of Rev. Cary Hood, as pastor of the Church at Nuneaton, was accepted on December 19, he having accepted an invitation from the church at Gosford-street, Coventry.

Rev. W. Stokes, late of Port Elizabeth, South Africa, has accepted an invitation to become the pastor of the congregation meeting at City-road Chapel, Winchester.

Rev. T. Watts, of St. Albans, has accepted an invitation to the pastorate of the Church, Mill-street, Bedford.

PENTRE, GLAMORGANSHIRE.—The English Baptist Church at Zion has given a call to Mr. W. G. Thomas, late of the Pastor's College, to the pastorate, which he has accepted.

NORFOLK.—Rev. R. B. Horne has accepted an invitation to the pastorate of the church, Aylsham. The neighbouring cause at Buxton, having had the pastoral care of Mr. Horne for upwards of ten years, expressed a strong desire to retain his oversight and ministry. This has been arranged for by a union of the two churches.

### PRESENTATIONS.

IN celebration of the pastoral silver wedding of Rev. Peter Prout, at Trinity Church, Haslingden, it was

stated that during his ministry there he had baptized 421 persons, and a chapel to seat 900 had been erected. He was presented with £50, and Mrs. Prout with a gold lever watch.

**SNAILBEACH.**—On the occasion of the third anniversary of Rev. W. Jenkins's settlement at Lord's Hill, sermons were preached by Rev. E. Spanton, and a public meeting was held, under the presidency of Mr. Philip, who congratulated the pastor on the success of his labours, and called on Mr. Coates to give an expression of their good feeling towards Mr. Jenkins. Mr. Coates then said that, as the Baptist Union had provided a fund for giving ministers annuities on their retirement from the pastorate through age or infirmity, Mr. Smithson, Mrs. Coates and himself had waited on friends of the pastor's and obtained £25 for the purpose of obtaining for him an annuity in this valuable fund, and he hoped the example set by the church would be followed in many places by those who read the account of that meeting. He had much pleasure in handing the pastor a purse containing £25 for the purpose of purchasing an annuity. Mr. Jenkins responded in suitable terms, after which addresses were delivered by Mr. Roberts and Mr. Davies, and by the Revs. E. Spanton, T. Evans and W. Price.

Rev. W. Howieson, on his retirement from the pastorate of Walworth-road Chapel, has been presented with an illuminated address and a cheque for £864 11s.

Rev. J. Jenkins, of Crickhowell, has been presented by his church and congregation with a valuable time-piece, together with an electro cruet stand, and a number of cut glasses, in token of their esteem for him.

At a meeting held on Tuesday, January 3, Mr. J. Dodwell, pastor of the church at Middleton Cheney, Northamptonshire, was presented with a purse containing £14 10s., as a New Year's gift from the church and congregation.

Rev. H. Bradford having resigned the pastorate of the church at Brixham, has been presented with a purse of gold.

Rev. W. Juniper (of the Pastor's College) was presented by a few friends, on leaving Shoreditch Tabernacle for his first pastorate at Histon, near Cambridge, with eighteen volumes of valuable works.

Rev. S.H. Akehurst, having resigned his charge at Harston, Cambs, farewell services were held December 25. As a parting token of esteem, a purse containing £24 was presented to the pastor.

Rev. D. Lloyd has just been presented by his church and congregation at Machen with a purse of gold, as a token of esteem, on returning from his wedding tour.

Rev. B. Holland, of Stanwick, has just been presented with a purse of gold as a New Year's gift, in token of esteem.

**BEDS.**—The farewell services of Rev. E. Small, pastor of Markgate-street Chapel, were held on January 1, and on the Monday evening. Mr. Small took for the text of his last sermon 2 Cor. xiii. 11. On the Monday evening a tea and public meeting was held. Rev. H. W. Taylor, of St. Albans and former pastor of the church, addressed the friends, who presented their retiring pastor with a serviceable present. Mr. Small is going to settle at Birchington, three miles from Margate.

#### RECOGNITIONS.

**LUTON.**—At Union Chapel, Luton, on Nov. 29, recognition services were held in connection with the settlement of Rev. Geo. Hawker, late of Neath. In the afternoon the chair was taken by Rev. Jas. Tuckwell, former minister. The opening devotional services were conducted by Rev. W. U. Hardy, and addresses were delivered by the chairman, Mr. C. Clarke, Revs. G. Hawker, J. Evans, J. R. Wood, and Mr. Goe. Strange. A public tea was provided

in the lecture-room, and in the evening a public meeting was held, over which Mr. C. Clarke, senior deacon, presided. The following gentlemen took part in the proceedings:—Revs. J. H. Blake, W. Bell, H. Arkell, J. G. Greenhough, M.A., Mr. A. Curtis, of Neath, Rev. G. G. Kelly, B.A., and Rev. J. Tuckwell.

DERBY.—Rev. T. R. Stevenson was welcomed to his new work at St. Mary's Gate, Derby, on December 13. Nearly 500 attended tea, and afterwards a large audience assembled in the chapel. Rev. Wm. Griffith, the senior Nonconformist minister in the town, presided. Mr. James Hill recited the incidents connected with the invitation. Rev. T. R. Stevenson said from a boy he had associations with the church. It was there he was received as a student for the Leicester College; there, too, his sainted uncle (to whom he alluded in tenderest terms) was pastor for some years. Rev. T. Goadby congratulated the church on securing Mr. Stevenson. Revs. Edward Stevenson and W. H. Tetley next spoke, and Rev. Wm. Hill said it was a little over thirty years since Mr. Stevenson and he were received in that building as students at college; they entered college the same day, and remained under the same roof for three years. He was pleased to join his brethren in welcoming Mr. Stevenson as his and their minister. Revs. G. Hunsworth, S. Antliff, D.D., J. H. Millard, B.A., R. B. Wallis, and R. Perriam, and Messrs. T. Meakin and William Hall, deacons, also took part.

Recognition services connected with the settlement at the English Baptist Chapel, Penarth, of the Rev. W. G. Davies, have been held. The Mayor of Cardiff presided, and several ministers delivered addresses.

#### NEW CHAPELS.

ROSS, HEREFORDSHIRE.—For some time past the building of a new chapel on the site of the old one has been going on at Ross. The work

has been carried out in a very satisfactory manner. The chapel, which is provided with galleries, contains sitting for 550 persons—on the ground floor, 334; in the galleries, 216. The work has cost nearly £3,600. Opening services were conducted before crowded congregations, by Mr. T. Blake, the former member for Leominster, through whose munificence and that of his family, the chapel has been opened free of debt. A luncheon was held after the morning service, at which Mr. Blake presided. The Rev. J. E. Perrin, on behalf of the congregation, in the course of the proceedings, presented Mr. Blake with an illuminated address. An evening or two before Mr. Blake was entertained at a public banquet, and, in recognition of the many services rendered by him to the town, his portrait, paid for by public subscriptions, was presented to the Ross Free Library.

Special services have just been held in Nottingham in connection with the opening of a new chapel, erected in Chaucer-street, under the ministry of the Rev. A. Congatrey. The proceeds amounted to £164. The site is to cost £720, and the chapel about £1,200, towards which the congregation has raised £1,200, thus leaving about £500 yet to be collected.

The top stone of the Gipsy-road Chapel, Norwood, was laid on Monday, January 9, by Horace B. Marshall, jun., Esq. The Rev. J. McCann, D.D.; Rev. E. Henderson; Rev. T. Lardner; and the pastor gave addresses. J. T. Olney, Esq., presided. A tea and public meeting was afterwards held in the chapel, Hamilton-road. The chair was taken by W. Conolly, Esq. Rev. J. W. Bond; Rev. J. E. Martin; Rev. A. C. Tarbolton; Rev. Walter Hobbs, and other gentlemen addressed the meeting. About £120 was realized during the day, including £50 from Mr. Marshall.

WREXHAM, RHOSS-DDU.—The Welsh Baptist church hitherto worshipping in the Temperance Hall, have

entered with great joy and thankfulness into their new house of prayer, situate in Garden-road, Rhos-ddu. The ministers who preached at the opening services were, Revs. W. E. Watkins, Isaac James, Charles Davies, E. Edwards, D. Roberts, and Barrow Williams. The chapel is situate in what is rapidly becoming the Welsh quarter of Wrexham, on account of its proximity to a large new colliery. The building itself measures 30 ft. by 40 ft. inside. It is built of concrete blocks by Mr. B. Owen, and has a good massive appearance, as if erected with grey stone. The pews and pulpit are of pitch pine, varnished.

#### MISCELLANEOUS.

JUBILEE SERVICES have been held in Church-street Chapel, Edgware-road, London, in commemoration of the fiftieth anniversary of the formation of the church. On Sunday morning, January 8, Rev. Charles Clark preached, and at night Rev. G. D. Macgregor. At the Jubilee meeting, held on the following Monday, January 9, Sir Thomas Chambers, Q.C., M.P., Recorder of London, presided, and the following took part in the proceedings:—Hon. and Rev. W. H. Fremantle, M.A., Revs. John Clifford, M.A., LL.B., W. A. Blake, Dawson Burns, M.A., Arthur James, and R. P. Cook (pastor of the church), Messrs. C. S. Brayne and W. Rickett. Pleasing and grateful reference was made to the long and valuable services of the late pastor, Rev. Dr. Jabez Burns, and to the gifted author and lecturer, Mrs. Clara Balfour. In connection with this celebration, a Jubilee Thanksgiving Fund has been formed, which is expected to realize a goodly amount for general church purposes.

Vauxhall Chapel has been retaken for the remaining three years' term of lease. On Sunday, December 4, two anniversary sermons were preached. In the morning by Mr. J. D. Cox, the minister; in the even-

ing by H. Elliott Walton, Esq., Secretary of Railway Boys' Mission, to good congregations. On Tuesday, December 6, 230 sat down to tea, and about 450 attended the public meeting under the presidency of Charles de Selincourt, Esq. The cause has been resuscitated, and by God's help much work will yet be done which will redound to His glory.

ASHLEY, LYMINGTON.—On Tuesday, December 6th, the monthly Missionary Prayer Meeting was renewed after a lapse of several years. Various interesting extracts were read from the *Missionary Herald*, and a description of the foundation and constitution of the Missionary Society recently formed here was given by the pastor.

On Lord's-day evening, December 11th, a Missionary Sermon was preached from Acts xvi. 9, "Come over . . . and help us," when the claims of mission-work and the call from the lands of darkness were listened to with deep interest by the audience. There was no collection.

On Thursday, December 8th, the Annual Teachers' Tea and Conference was held; a very profitable session was spent and a growing Missionary interest among the scholars was reported.

#### BAPTISMS.

*Abercarn*, Mon.—January 18, Two, by E. E. Probert.

*Abersychan*.—December 25, Three, by J. Cole.

*Ashford*.—December 8, Four; December 15, Seven, by E. Roberts.

*Bacup*.—January 1, at Ebenezer, Three, by W. Gay.

*Belfast*.—November 27, Great Victoria-street, Two; December 18, One, by W. Usher.

*Belfast*.—December 18, Regent-street, Six, by E. T. Mateer.

*Blaenarvon*, Mon.—January 5, King-street, Six, by O. Tidman.

*Bradford*.—January 1, at Westgate, Ten, by C. W. Skemp; January 8, at Gillington, Nine, by G. J. Knight; January 8, at Leeds-road, Eleven, by C. W. Skemp.

*Birmingham.*—December 28, Graham-street Chapel, Fifteen, by A. Mursell.

*Birmingham.*—January 1, Mission Hall, Constitution-hill, Two.

*Briton Ferry* (English).—January 8, Two, by T. Garnon.

*Burry Port.*—December 18, Ten, by W. E. Watkins.

*Carlisle.*—December 15, Seven, by A. A. Saville.

*Cefn-mawr.*—December 18, at English Chapel, Two; January 5, at Ebenezer, English, Three, by E. H. Girdlestone.

*Chatteris.*—December 18, Four, by F. J. Bird.

*Chipperfield.*—December 29, Two, by F. G. Kemp.

*Colne, Lancashire.*—December 25, Eight, by A. Parker.

*Crewkerne.*—December 28, Ten, by J. Cruickshank.

*Dalton-in-Furness.*—December 25, Six; January 1, One, by J. G. Anderson.

*Denbigh.*—December 18, Two, by T. Thomas.

*Diss, Norfolk.*—December 29, Two, by G. W. Pope.

*Driffield.*—January 1, Two; January 4, One, by C. Welton.

*Ebenezer Handvevillog.*—December 30, One, by G. Reynolds.

*Erwood, Brecknockshire.*—January 1, One, by T. D. Jones.

*Exeter.*—December 14, South-street, Five, by E. Carey Pike, B.A.

*Farringdon.*—December 29, Four, by E. George.

*Founhope.*—December 25, Four, by J. W. Townsend.

*Franksbridge, Radnorshire.*—December 11, Seven, by T. D. Jones.

*Glascum, Radnor.*—October 2, Two; December 25, Two, by T. D. Jones.

*Golcar.*—January 5, Five, by W. Hirst.

*Hanley.*—December 26, Five, by A. E. Johnson.

*Heaton, Bradford.*—January 8, One, by R. Howarth.

*Hereford.*—December 18, Seven, by J. Williams, B.A.

*Huddersfield.*—January 1, Six, by T. Dowding.

*Kenninghall.*—New Year's Day, One, by T. J. Ewing.

*Kidwelly, Carmarthenshire.*—December 18, Sixteen, by G. Reynolds.

*Lancaster.*—November 30, Four, by J. Bazandall.

*Latchford, near Warrington.*—December 18, Sixteen, by J. Howe.

*Leeds, Hunslet.*—December 25, Eight, by A. E. Greening.

*Lays Hill, near Ross.*—November 25, Two, by J. E. Ferrin.

*Llathdu, a branch of Maesyrrhelem.*—November 27, Eleven, by D. Davies.

*Llangefni, Anglesey.*—December 18, Six, by T. Frimston.

*London.*—December 21, Arthur-street, Two, by W. Smith.

*London:* Leytonstone.—December 25, Two, by J. Tradford.

*London:* Walworth.—December 22, East-street, Four, by W. Alderson.

*Longton.*—December 25, Nine, by C. T. Johnson.

*Long Crendon.*—December 6, One, by W. Kelsey.

*Lord's Hill, Snailbead, Salop.*—December 25, Three, by W. Jenkins.

*Lydbrook.*—January 1, Ten, by F. Johnson.

*Maesyrrhelem, Radnor.*—Pound Alloe, a branch of Maesyrrhelem, October 23, One; October 30, One; November 29, One, by D. Davies.

*Metropolitan Tabernacle.*—December 29, Eleven.

*Middlesboro'.*—December 25, Eight; December 28, Eight, by W. Whale.

*Millgate, near Rochdale.*—January 1, Five, by T. Griffiths.

*Morrison.*—December 25, Two, by W. John.

*Narberth, Pembroke.*—December 11, Nine, by B. Thomas.

*New Brompton.*—December 22, Five, by W. W. Blockside.

*Newbury.*—December 25, Eight, by G. Howe.

*Newport, Mon.*—December 25, Three, by A. T. Jones.

*Northampton.*—December 25, Grafton-street, Two, by G. J. Moore.

*Ogden.*—December 25, Five, by W. S. Llewellyn.

*Peterhead.*—December 25, One, by P. Hutton.

*Pole Moor, near Huddersfield.*—January 1, One, by J. Evans.

*Portsmouth.*—December 29, East Cosham Chapel, Three, by T. W. Medhurst.

*Presteign, Radnorshire.*—December 18, Four, by S. Watkins.

*Radcliffe, near Manchester.*—December 25, Five, by G. M. Harvey.

*Redditch.*—December 28, Two, by H. Rowson.

*Redruth.*—December 14, Two, by J. C. Shanks.

*Riddings, Derbyshire.*—January 1, Two, by J. Collinson.

*Risca, Mon.*—January 1, at Bethany Chapel, Three, by T. Thomas.

*Salford.*—December 25, Great George-street, Three, by J. Seager.

*Sandy Hill.*—December 18, One, by W. Harries.

*Skipton, Yorkshire.*—December 31, Four; January 1, Three, by W. Judge.

*South Shields.*—December 29, Seven, by G. West.

*Staincliffe, Yorks.*—December 25, Two, by J. Kendall.

*Southampton.*—December 18, Carlton Chapel, Three, by E. Osborne.

*Tiverton-on-Avon.*—December 25, Five, by D. Sharp.

*Thornbury, Gloucestershire.*—December 23, Twelve, by G. Rees.

*Thorverton, Devon.*—December 22, Thirteen, by E. Carey Pike, B.A.

*Todmorden.*—December 21, Wellington-road, Seven, by W. March.

*Torquay*.—January 1, Upton Vale, Six, by E. Edwards.  
*Treorik*, Rhondda Valley.—December 25, One, by D. Davies.  
*Tunbridge*.—December 18, Three, by T. Hancock.  
*Waltham Abbey*.—December 25, Three, by W. Jackson.

*Wellow*, Isle of Wight.—November 16, by W. Hodge.  
*Winstow*, Bucks.—December 18, Seven, by F. J. Feltham.  
*Yarcombe*, Devon.—January 1, One, by J. Powell.

**PASTORS' COLLEGE, METROPOLITAN TABERNACLE.**  
**PRESIDENT—C. H. SPURGEON.**

*Statement of Receipts from December 15th, 1881, to January 14th, 1882.*

£	s.	d.	£	s.	d.	£	s.	d.			
M. C. S.	1	0	0	Mr. Hunt, Norwich,		Mr. John Martin	1	0	0		
J. H. S.	2	10	0	per J. T. Dunn	1	1	0	Mr. Bowker's Class	12	0	0
H. I., Malta	1	0	0	Mr. Alfred Searle	1	0	0	Mr. H. Ormond	3	0	0
Mr. Geo. Ranson	2	1	1	Part Collection at		Miss J. Traill			5	0	0
Mr. Cyrus Blandford	1	1	0	Lymington, per		Mrs. C. Robertson			0	10	0
Miss R., Edinburgh				Pastor John Col-		Miss M. Miller (2					
per Mr. J. C. Gibson	0	3	0	lins	2	10	0	years' subscrip-			
Mr. J. Thornton	1	0	0	Mr. John Hector	1	0	0	tions)	1	0	0
H. M. S., South Aus-				Mr. Edmund Walker	5	0	0	Mr. W. Hogg			
tralia	1	0	0	Mr. R. Perry	0	1	0	Mrs. S. Wilcox	0	5	0
Mr. John Barrie	0	10	0	Mr. F. W. N. Lloyd	5	5	0	Mr. John Haw-			
Mr. J. B. Denholm	0	16	0	Mr. A. H. Scard	0	5	0	thornthwaite	90	0	0
Rad	0	10	0	T. O. D.	1	0	0	Mr. D. Rutherford	1	0	0
Mr. A. Doggett	4	0	0	Mr. C. W. Roberts	5	5	0	Mr. Spriggs	0	5	0
Mr. and Miss Bowley				Mrs. Krell	5	0	0	Mr. J. G. Hall	1	1	0
and friends	2	10	0	H. E. W.	5	0	0	Annual Subscription			
P. B., Dumbarton-				Mr. William Casson	1	0	0	Mr. Wm. Ewing	1	0	0
shire	1	0	0	C. S. F.	0	5	0	Mr. John Brewer	5	5	0
J. W. T., Kilb	1	0	0	Mary Amy Kidd	0	5	0	Weekly Offerings at			
E. A. H.	0	10	0	Readers of the <i>Chris-</i>				Metropolitan Tab-			
An Affiliated Mission-				<i>tian Herald</i>	25	11	5	ernacle:—			
ary in India	0	10	0	Mrs. Wyman	0	10	0	Dec. 18, 1881	39	14	4
Miss Jeph	1	5	0	Mr. C. Child	2	10	0	" 25	60	5	8
M. Mullingar	0	10	0	Mr. H. W. Butler	2	2	0	Jan. 1, 1882	35	15	0
Miss A. E. Gilbert	2	0	0	W. and E. H.	0	7	0	" 8	28	0	0
Rose	1	3	0	Mr. J. H. B. Gaifer	0	5	0				
Part Collection at				Dr. MacGill	1	1	0				
Fenge Tabernacle	5	2	3						232	15	9

**HOW TO COME TO CHRIST.**—In coming to Christ, think not that you are to take anything with you, as the queen of Sheba did when she went to Solomon. Nothing can recommend you to Him but your need. Come to Him just as you are. He will not cast you away. He has already saved sinners as great as you are; only try Him, and He will save you too.

**MARKS OF CONVERSION.**—A Methodist labourer in Wesley's time, Captain Webb, when any one informed him of the conversion of a rich man, was in the habit of asking, "Is his purse converted?" He agreed with Dr. Adam Clarke, who used to say, he did not believe in the religion that cost a man nothing.

**FEAR NOT, ONLY BELIEVE!**—A poor widow was weeping in the room where lay the body of her husband. Their only child came in and said, "Why do you weep so, mother?" The mother told him of their loss, and especially referred to their poverty. "The poor-house will receive us." Looking into her face, the little fellow said, "Is God dead, mother?"

## CHRIST'S PEOPLE—IMITATORS OF HIM.

A SERMON BY C. H. SPURGEON.

“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.”—ACTS iv. 13.

BEHOLD! what a change divine grace will work in a man, and in how short a time! That same Peter, who so lately followed his Master *afar off*, and with oaths and curses denied that he knew His name, is now to be found side by side with the loving John, boldly declaring that there is salvation in none other name save that of Jesus Christ, and preaching the resurrection of the dead, through the sacrifice of His dying Lord. The Scribes and Pharisees soon discover the reason of his boldness. Rightly did they guess that it rested not in his learning or his talents, for neither Peter nor John had been educated; they had been trained as fishermen; their education was a knowledge of the sea—of the fisherman's craft: none other had they; their boldness could not therefore spring from the self-sufficiency of knowledge, but from the Spirit of the living God. Nor did they acquire their courage from their station; for rank will confer a sort of dignity upon a man, and make him speak with a feigned authority, even when he has no talent or genius; but these men were, as it says in the original text, “*idwrai*,” private men, who stood in no official capacity; men without rank or station. When they saw the boldness of Peter and John, and perceived that they were unlearned and private individuals, they marvelled, and they came to a right conclusion as to the source of their power—they had been dwelling with Jesus. Their conversation with the Prince of light and glory, backed up, as they might also have known, by the influence of the Holy Spirit, without which even that eminently holy example would have been in vain, had made them bold for their Master's cause. Oh! my brethren, it were well if this commendation, so forced from the lips of enemies, could also be compelled by our own example. If we could live like Peter and John; if our lives were “living epistles of God, known and read of all men;” if, whenever we were seen, men would take knowledge of us, that we had been with Jesus, it would be a happy thing for this world, and a blessed thing for us. It is concerning that I am to speak to you this morning; and as God gives me grace, I will endeavour to stir up your minds by way of remembrance, and urge you so to imitate Jesus Christ our heavenly pattern, that men may perceive that you are disciples of the holy Son of God.

First, then, I will tell you *what a Christian should be*; secondly, I will tell you *when he should be so*; thirdly, *why he should be so*; and then fourthly, *how he can be so*.

I. As God may help us then, first of all, we will speak of WHAT A BELIEVER SHOULD BE. A Christian should be a striking likeness of Jesus Christ. You have read lives of Christ, beautifully and eloquently

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written, and you have admired the talent of the persons who could write so well ; but the best life of Christ is His living biography, written out in the words and actions of His people. If we, my brethren, were what we profess to be ; if the Spirit of the Lord were in the heart of all His children, as we could desire, and if, instead of having abundance of formal professors, we were all possessors of that vital grace, I will tell you not only what we ought to be, but what we should be ; we should be pictures of Christ, yea, such striking likenesses of Him, that the world would not have to hold us up by the hour together, and say, " Well, it seems somewhat of a likeness ;" but they would, when they once beheld us, exclaim, " He has been with Jesus ; he has been taught of Him ; he is like Him ; he has caught the very idea of the holy Man of Nazareth, and he expands it out into his very life and every-day actions."

In enlarging upon this point, it will be necessary to premise, that when we here affirm that men should be such and such a thing, we refer to the people of God. We do not wish to speak to them in any legal way. We are not under the law, but under grace. Christian men hold themselves bound to keep all God's precepts : but the reason why they do so is, not because the *law* is binding upon them, but because the *gospel* constrains them : they believe, that having been redeemed by blood divine ; having been purchased by Jesus Christ, they are more bound to keep His commands than they would have been if they were under the law ; they hold themselves to be ten thousand-fold more debtors to God, than they could have been under the Mosaic dispensation. Not of force ; not of compulsion ; not through fear of the whip ; not through legal bondage ; but through pure, disinterested love and gratitude to God, they lay themselves out for His service, seeking to be Israelites indeed, in whom there is no guile. This much I have declared lest any man should think that I am preaching works as the way to salvation ; I will yield to none in this. That I will ever maintain—that by grace we are saved, and not by ourselves ; but equally must I testify, that where the grace of God is, it will produce fitting deeds. To these I am ever bound to exhort you, while ye are ever expected to have good works for necessary purposes. Again, I do not, when I say that a believer should be a striking likeness of Jesus, suppose that any one Christian will perfectly exhibit all the features of our Lord and Saviour Jesus Christ ; yet, my brethren, the fact that perfection is beyond our reach, should not diminish the ardour of our desire after it. The artist, when he paints, knows right well that he shall not be able to excel Apelles ; but that does not discourage him ; he uses his brush with all the greater pains, that he may at least in some humble measure resemble the great master. So the sculptor ; though persuaded that he will not rival Praxiteles, will hew out the marble still, and seek to be as near the model as possible. Just so the Christian man ; though he feels he never can mount to the height of complete excellence, and perceives that he never can on earth become the exact image of Christ, still holds it up before him, and measures his own deficiencies by the distance between himself and Jesus. This will he do, forgetting all he has attained, he will press forward, crying, *Excelsior!* going upwards still, desiring to be conformed more and more to the image of Christ Jesus.

First then, a Christian should be like Christ in his *boldness*. This is a virtue now-a-days called impudence, but the grace is equally valuable by

whatever name it may be called. I suppose if the Scribes had given a definition of Peter and John, they would have called them impudent fellows.

Jesus Christ and His disciples were noted for their courage. "When they saw the boldness of Peter and John, they took knowledge of them, that they had been with Jesus." Jesus Christ never fawned upon the rich; He stooped not to the great and noble; He stood erect, a man before men,—the prophet of the people; speaking out boldly and freely what He thought. Have you never admired that mighty deed of His, when going to the city where He had lived and been brought up: knowing that a prophet had no honour in his own country, the book was put into His hands; He had but then commenced His ministry; yet without tremor He unrolled the sacred volume, and what did He take for His text? Most men, coming to their own neighbourhood, would have chosen a subject adapted to the taste, in order to earn fame. But what doctrine did Jesus preach that morning? One which in our age is scorned and hated—the doctrine of *election*. He opened the Scriptures, and began to read thus: "Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." Then He began to tell, how God saveth whom He pleases, and rescues whom He chooses. Ah! how they gnashed their teeth upon Him, dragged Him out, and would have cast Him from the brow of the hill. Do you not admire His intrepidity? He saw their teeth gnashing; He knew their hearts were hot with enmity, while their mouths foamed with revenge and malice: still He stood like the angel who shut the lions' mouths; He feared them not; faithfully He proclaimed what He knew to be the truth of God, and still read on, despite them all. So in His discourses. If He saw a Scribe or a Pharisee in the congregation, He did not keep back part of the price, but pointing His finger, He said, "Woe unto you, Scribes and Pharisees, hypocrites;" and when a lawyer came, saying, "Master, in speaking thus, Thou condemnest us also;" He turned round and said, "Woe unto you, lawyers, for ye bind heavy burdens upon men, while ye yourselves will not touch them with so much as one of your fingers." He dealt out honest truth; He never knew the fear of man; He trembled at none; He stood out God's chosen, whom He had anointed above His fellows, careless of man's esteem. My friends, be like Christ in this. Have none of the time-serving religion of the present day, which is merely exhibited in evangelical drawing-rooms,—a religion which only flourishes in a hot-bed atmosphere, a religion which is only to be perceived in good company. No; if ye are the servants of God, be like Jesus Christ, bold for your Master; never blush to own your religion; your profession will never disgrace you; take care you never disgrace *that*. Your love to Christ will never dishonour you; it may bring some temporary slight from your friends, or slanders from your enemies; but live on, and you shall live down their calumnies; live on and ye shall stand amongst the glorified, honoured even by those who hissed you, when *He* shall come to be glorified by His angels, and admired by them that love Him. Be like Jesus, very valiant for your God; so that

when they shall see your boldness, they may say, "He has been with Jesus."

But no one feature will give a portrait of a man ; so the one virtue of boldness will never make you like Christ. There have been some who have been noble men, but have carried their courage to excess ; they have thus been caricatures of Christ, and not portraits of Him. We must amalgamate with our boldness the *loveliness* of Jesus' disposition. Let courage be the brass ; let love be the gold. Let us mix the two together, so shall we produce a rich Corinthian metal, fit to be manufactured into the beautiful gate of the temple. Let your love and courage be mingled together. The man who is bold may indeed accomplish wonders. John Knox did much, but he might perhaps have done more if he had had a little love. Luther was a conqueror—peace to his ashes, and honour to his name!—still, we who look upon him at a distance, think that if he had sometimes mixed a little mildness with it,—if while he had been *fortiter in re* he had been also *suaviter in modo*, and spoken somewhat more gently, he might have done even more good than he did. So, brethren, while we too are bold, let us ever imitate the loving Jesus. The child comes to Him : He takes it on His knee, saying "Suffer little children to come unto Me, and forbid them not." A widow has just lost her only son : He weeps at the bier, and with a word restores life to the dead man. He sees a paralytic, a leper, or a man long confined to his bed ; He speaks, they rise, and are healed. He lived for others, not for Himself. His constant labours were without any motive, except the good of those who lived in the world. And to crown all, ye know the mighty sacrifice He made, when He condescended to lay down His life for man—when on the tree, quivering with agony, and hanging in the utmost extremity of suffering, He submitted to die for our sakes, that we might be saved. Behold in Christ, love consolidated ! He was one mighty pillar of benevolence. As God is love, so Christ is love. Oh, ye Christians, be ye loving also. Let your love and your beneficence beam out on all men. Say not, "Be ye warmed, and be ye filled," but "give a portion to seven, and also to eight." If ye cannot imitate Howard, and unlock the prison doors—if ye cannot visit the sad house of misery, yet each in your proper sphere speak kind words, do kind actions ; live out Christ again in the kindness of your life. If there is one virtue which most commends Christians, it is that of kindness ; it is to love the people of God, to love the church, to love the world, to love all. But how many have we in our churches of crab-tree Christians, who have mixed such a vast amount of vinegar, and such a tremendous quantity of gall in their constitutions, that they can scarcely speak one good word to you ; they imagine it impossible to defend religion except by passionate ebullitions ; they cannot speak for their dishonoured Master without being angry with their opponent ; and if anything is awry, whether it be in the house, the church, or anywhere else, they conceive it to be their duty to set their faces like a flint, and to defy everybody. They are like isolated icebergs ; no one cares to go near them. They float about on the sea of forgetfulness, until at last they are melted and gone ; and though, good souls, we shall be happy enough to meet them in heaven, we are heartily glad to get rid of them from the earth. They were always so unamiable in disposition, that we would rather live an eternity with them in heaven,

than five minutes on earth. Be ye not thus; my brethren. Imitate Christ in your loving spirits; speak kindly, act kindly, and do kindly, that men may say of you, "He has been with Jesus."

Another great feature in the life of Christ, was His deep and *sincere humility*; in which let us imitate Him. While we will not cringe or bow—(far from it; we are the freemen whom the truth makes free; we walk through this world equal to all, inferior to none)—yet we would endeavour to be like Christ continually humble. Oh, thou proud Christian (for though it be paradox there must be some, I think; I would not be so uncharitable as to say that there are not some such persons) if thou art a Christian, I bid thee look at thy Master talking to the children, bending from the majesty of His divinity to speak to mankind on earth, tabernacled with the peasants of Galilee, and then—ay, depth of condescension unparalleled—washing His disciples' feet, and wiping them with the towel after supper. This is your Master, whom ye profess to worship; this is your Lord, whom ye adore. And ye, some of you who count yourselves Christians, cannot speak to a person who is not dressed in the same kind of clothing as yourselves, who has not exactly as much money per year as you have. In England it is true that a sovereign will not speak to a shilling, and a shilling will not notice a sixpence, and a sixpence will sneer at a penny. But it should not be so with Christians. We ought to forget caste, degree, and rank, when we come into Christ's church. Recollect, Christian, who your Master was—a man of the poor. He lived with them; He ate with them. And will ye walk with lofty heads and stiff necks, looking with insufferable contempt upon your meaner fellow-worms? What are ye! The meanest of all; because your trickeries and adornments make you proud. Pitiful, despicable souls ye are! How small ye look in God's sight! Christ was humble; He stooped to do anything which might serve others. He had no pride; He was a humble man, a friend of publicans and sinners, living and walking with them. So, Christian, be thou like thy Master—one who can stoop; yea, be thou one who thinks it no stooping, but rather esteems others better than himself, counts it his honour to sit with the poorest of Christ's people, and says, "If my name may be but written in the obscurest part of the book of life, it is enough for me, so unworthy am I of His notice!" Be like Christ in His humility.

So might I continue, dear brethren, speaking of the various characteristics of Christ Jesus; but as you can think of them as well as I can, I shall not do so. It is easy for you to sit down and paint Jesus Christ, for you have Him drawn out here in His word. I find that time would fail me if I were to give you an entire likeness of Jesus; but let me say, imitate Him in His *holiness*. Was He zealous for His Master? So be you. Ever go about doing good. Let not time be wasted. It is too precious. Was He self-denying, never looking to His own interest? So be you. Was He devout? So be you fervent in your prayers. Had He deference to His Father's will? So submit yourselves to Him. Was He patient? So learn to endure. And best of all, as the highest portraiture of Jesus, try to forgive your enemies, as He did; and let those sublime words of your Master, "Father, forgive them, for they know not what they do," always ring in your ears. When you are prompted to revenge; when hot anger starts, bridle the steed at once and let it not dash forward with you head-

long. Remember, anger is temporary insanity. Forgive as you hope to be forgiven. Heap coals of fire on the head of your foe by your kindness to him. Good for evil, recollect, is Godlike. Be Godlike then; and in all ways and by all means, so live that your enemies may say, "He has been with Jesus."

II. NOW, WHEN SHOULD CHRISTIANS BE THIS? for there is an idea in the world that persons ought to be very religious on a Sunday, but that it does not matter what they are on a Monday. How many pious preachers are there on the Sabbath-day, who are very impious preachers during the rest of the week! How many are there who come up to the house of God with a solemn countenance, who join in the song and profess to pray, yet have neither part nor lot in the matter, but are "in the gall of bitterness and in the bonds of iniquity!" This is true of some of you who are present here. When should a Christian, then, be like Jesus Christ? Is there a time when he may strip off his regimentals—when the warrior may unbuckle his armour and become like other men? Oh! no; at all times, and in every place let the Christian be what he professes to be. I remember talking some time ago with a person who said, "I do not like visitors who come to my house and introduce religion; I think we ought to have religion on the Sabbath-day, when we go to the house of God, but not in the drawing-room." I suggested to the individual, that there would be a great deal of work for the upholsterers if there be no religion except in the house of God. "How is that?" was the question. "Why," I replied, "we should need to have beds fitted up in all our places of worship, for surely we need religion to die with, and, consequently, every one would want to die there." Ay, we all need the consolations of God at last; but how can we expect to enjoy them unless we obey the precepts of religion during life? My brethren, let me say, be ye like Christ at all times. Imitate Him in *public*. Most of us live in some sort of publicity; many of us are called to work before our fellow-men every day. We are watched; our words are caught; our lives are examined—taken to pieces. The eagle-eyed, argus-eyed world observes everything we do; and sharp critics are upon us. Let us live the life of Christ in *public*. Let us take care that we exhibit our Master, and not ourselves—so that we can say, "It is no longer I that live, but Christ that liveth in me." Take heed that you carry this into the *church* too, you who are church members. Be like Christ in the church. How many there are of you like Diotrefes, seeking pre-eminence. How many are trying to have some dignity and power over their fellow-Christians, instead of remembering that it is the fundamental rule of all our churches, that there all men are equal—alike brethren, alike to be received as such. Carry out the spirit of Christ, then, in your churches, wherever ye are; let your fellow members say of you, "He has been with Jesus."

But, most of all, take care to have religion in your *houses*. A religious house is the best proof of true piety. It is not my chapel, it is my house—it is not my minister, it is my home companion—who can best judge me; it is the servant, the child, the wife, the friend, that can discern most of my real character. A good man will improve his household. Rowland Hill once said he would not believe a man to be a true Christian, if his wife, his children, his servants, and even the dog and cat, were not the better for it. That is being religious. **If your household is not the**

better for your Christianity—if men cannot say, “This is a better house than others,” then be not deceived—ye have nothing of the grace of God. Let not your servant, on leaving your employ, say, “Well, this is a queer sort of religious family, there was no prayer in the morning; I began the day with my drudgery; there was no prayer at night; I was kept at home all the Sabbath-day; once a fortnight, perhaps, I was allowed to go out in the afternoon, when there was nowhere to go to where I could hear a gospel sermon; my master and mistress went to a place where of course they heard the blessed Gospel of God,—that was all for them; as for me, I might have the dregs and leavings of some overworked curate in the afternoon.” Surely Christian men will not act in that way. No! Carry out your godliness in your family. Let every one say that you have practical religion. Let it be known and read in the house, as well as in the world. Take care of your character there; for what we are there, we really are. Our life abroad is often but a borrowed part, the actor's part of a great scene, but at home the vizard is removed, and men are what they seem. Take care of your home duties.

Yet again, my brethren, before I leave the point imitate Jesus in *secret*. When no eye seeth you except the eye of God, when darkness covers you, when you are shut up from the observation of mortals, even then be ye like Jesus Christ. Remember His ardent piety, His secret devotion—how, after laboriously preaching the whole day, he stole away in the midnight shades to cry for help from His God. Recollect how His entire life was constantly sustained by fresh inspirations of the Holy Spirit, derived by prayer. Take care of your secret life: let it be such that you will not be ashamed to read at the last great day. Your inner life is written in the book of God, and it shall one day be opened before you. If the entire life of some of you were known, it would be no life at all: it would be a death. Yea, even of some true Christians we may say, it is scarce a *life*. It is a dragging on of an existence—one hasty prayer a day—one breathing, just enough to save our souls alive, but no more. O my brethren, strive to be more like Jesus Christ. These are times when we want more secret prayer. I have had much fear all this week. I know not whether it is true; but when I feel such a thing I like to tell it to those of you who belong to my own church and congregation. I have trembled lest by being away from our own place, you have ceased to pray as earnestly as you once did. I remember your earnest groans and petitions—how you would assemble together in the house of prayer in multitudes, and cry out to God to help His servant. We cannot meet in such style at present; but do you still pray in private? Have you forgotten me? Have you ceased to cry out to God? Oh! my friends, with all the entreaties that a man can use, let me appeal to you. Recollect who I am, and what I am—a child, having little education, little learning, ability, or talent; and here am I called upon week after week to preach to this crowd of people. Will ye not, my beloved, still plead for me? Has not God been pleased to hear your prayers ten thousand times? And will ye now cease, when a mighty revival is taking place in many churches? Will ye now stop your petitions? Oh! no; go to your houses, fall upon your knees, cry aloud to God to enable you still to hold up your hands like Moses on the hill, that Joshua below may fight and overcome the Amalekites. Now is the time for victory: shall we lose it? This is the

high tide that will float us over the bar ; now let us put out the oars ; let us pull by earnest prayer, crying for God the Spirit to fill the sails ! Ye who love God, of every place and every demoniation, wrestle for your ministers ; pray for them ; for why should not God even now pour out His Spirit ? What is the reason why we are to be denied Pentecostal seasons ? Why not this hour, as one mighty band, fall down before Him, and entreat Him for His Son's sake, to revive His drooping church ? Then would all men discern, that we are verily the disciples of Christ.

III. But now, thirdly, WHY SHOULD CHRISTIANS IMITATE CHRIST ? The answer comes very naturally and easily. Christians should be like Christ, first, *for their own sakes*. For their honesty's sake and for their credit's sake, let them not be found liars before God and men. For their own healthful state, if they wish to be kept from sin, and preserved from going astray, let them imitate Jesus. For their own happiness' sake, if they would drink wine on the lees, well refined ; if they would enjoy holy and happy communion with Jesus ; if they would be lifted up above the cares and troubles of this world, let them imitate Jesus Christ. Oh ! my brethren, there is nothing that can so advantage you, nothing can so prosper you, so assist you, so make you walk towards heaven rapidly, so keep your head upwards towards the sky, and your eyes radiant with glory, like the imitation of Jesus Christ. It is when by the power of the Holy Spirit, you are enabled to walk with Jesus in His very footsteps, and tread in His ways, you are most happy, and you are most known to be the sons of God. For your own sake, my brethren, I say, be like Christ.

Next, for *religion's* sake, strive to imitate Jesus. Ah ! poor religion, thou hast been sorely shot at by cruel foes, but thou hast not been wounded one-half so much by them as by thy friends. None have hurt thee, O Christianity, so much as those who profess to be thy followers. Who have made these wounds in this fair hand of Godliness ? I say, the professor has done this, who has not lived up to his profession ; the man, who with pretences, enters the fold, being nought but a wolf in sheep's clothing. Such men, sirs, injure the gospel more than others : more than the laughing infidel ; more than the sneering critic, doth the man hurt our cause, who professes to love it, but in his actions doth belie his love. Christian, lovest thou that cause ? Is the name of the dear Redeemer precious to thee ? Wouldst thou see the kingdoms of the world become the kingdoms of our Lord and his Christ ? Dost thou wish to see the proud man humbled and the mighty abased ? Dost thou long for the souls of perishing sinners, and art thou desirous to win them, and save their souls from everlasting burning ? Wouldst thou prevent their fall into the regions of the damned ? Is it thy desire that Christ should see the travail of His soul, and be abundantly satisfied ? Doth thy heart yearn over thy fellow immortals ? Dost thou long to see them forgiven ? Then be consistent with thy religion. Walk *before God* in the land of the living. Behave as an elect man should do. Recollect what manner of people we ought to be, in all holy conversation and godliness. This is the best way to convert the world ; yea, such conduct would do more than even the efforts of missionary societies, excellent as they are. Let but men see that our conduct is superior to others, then they will believe there is something in our religion ; but if they see us quite the contrary to what we avow, what will they say ? "These religious people are no better than others ! Why should we go

amongst them?" And they say quite rightly. It is but common sense judgment. Ah, my friends, if ye love religion, for her own sake be consistent, and walk in the love of God. Follow Christ Jesus.

Then, to put it into the strongest form I can, let me say, *for Christ's sake*, endeavour to be like Him. Oh! could I fetch the dying Jesus here, and let Him speak to you! My own tongue is tied this morning, but I would make His blood, His scars, and His wounds speak. Poor dumb mouths, I bid each of them plead in His behalf. How would Jesus standing here, show you His hands this morning! "My friends," He would say, "behold Me! these hands were pierced for you; and look ye here at this My side. It was opened as the fountain of your salvation. See My feet; there entered the cruel nails. Each of these bones were dislocated for your sake. These eyes gushed with torrents of tears. This head was crowned with thorns. These cheeks were smitten; this hair was plucked; My body became the centre and focus of agony. I hung quivering in the burning sun; and all for you, My people. And will ye not love Me now? I bid you be like Me. Is there any fault in Me? Oh! no. Ye believe that I am fairer than ten thousand fairs, and lovelier than ten thousand loves. Have I injured you? Have I not rather done all for your salvation? And do I not sit at My father's throne, and e'en now intercede on your behalf? If ye love Me,"—Christian, hear that word, let the sweet syllables ring for ever in your ears, like the prolonged sounding of silver-toned bells—"if ye love Me, if ye love Me, keep My commandments." Oh, Christian, let that "if" be put to thee this morning. "If ye love Me." Glorious Redeemer? is it an "if" at all? Thou precious, bleeding Lamb, can there be an "if?" What, when I see Thy blood gushing from Thee; is it an "if?" Yes, I weep to say it is an "if." Oft my thoughts make it "if," and oft my words make it "if." But yet methinks my soul feels it is not "if," either.

"Not to mine eyes is light so dear,  
Nor friendship half so sweet."

"Yes, I love Thee, I know that I love Thee. Lord, Thou knowest all things; Thou knowest that I love Thee;" can the Christian say. "Well then," says Jesus, looking down with a glance of affectionate approbation, "*since thou lovest Me, keep My commandments.*" O beloved, what mightier reason can I give than this? It is the argument of love and affection. Be like Christ, since gratitude demands obedience; so shall the world know that ye have been with Jesus.

IV. Ah! then ye wept, and I perceive ye felt the force of pity, and some of you are inquiring, "HOW CAN I IMITATE HIM?" It is my business, then, before you depart, to tell you how you can become transformed into the image of Christ.

In the first place, then, my beloved friends, in answer to your inquiry, let me say, you must know Christ as your Redeemer before you can follow Him as your Exemplar. Much is said about the example of Jesus, and we scarcely find a man now who does not believe that our Lord was an excellent and holy man, much to be admired. But excellent as His example, it would be impossible to imitate it, had He not also been our sacrifice. Do ye this morning know, that His blood was shed for you? Can ye join with me in this verse,—

“O the sweet wonders of that cross,  
 Where God the Saviour lov'd and died;  
 Her noblest life my spirit draws,  
 From His dear wounds and bleeding side?”

If so, you are on a fair way to imitate Christ. But do not seek to copy Him until you are bathed in the fountain filled with blood, drawn from His veins. It is not possible for you to do so; your passion will be too strong and corrupt, and you will be building without a foundation, a structure which will be about as stable as a dream. You cannot mould your life to His pattern, until you have had His Spirit, till you have been clothed in His righteousness. “Well,” say some, “we have proceeded so far, what next shall we do? We know we have an interest in Him, but we are still sensible of manifold deficiencies.” Next then, let me entreat you to study Christ’s character. This poor Bible is become an almost obsolete book, even with some Christians. There are so many magazines, periodicals, and such like ephemeral productions, that we are in danger of neglecting to search the Scriptures. Christian, wouldst thou know thy Master? Look at Him. There is a wondrous power about the character of Christ, for the more you regard it the more you will be conformed to it. I view myself in the glass, I go away, and forget what I was. I behold Christ, and I become like Christ. Look at Him, then; study Him in the evangelists, studiously examine His character. “But,” say you, “we have done that, and we have proceeded but little farther.” Then, in the next place, correct your poor copy every day. At night, try and recount all the actions of the twenty-four hours, scrupulously putting them under review. When I have proof sheets sent to me of any of my writings, I have to make the corrections in the margin. I might read them over fifty times, and the printers would still put in the errors if I did not mark them. So must you do if you find anything faulty, at night make a mark in the margin, that you may know where the fault is, and to-morrow may amend it. Do this, day after day continually, noting your faults one by one, so that you may better avoid them. It was a maxim of the old philosophers, that three times in the day we should go over our actions. So let us do; let us not be forgetful; let us rather examine ourselves each night, and see wherein we have done amiss, that we may reform our lives.

Lastly, as the best advice I can give, seek more of the Spirit of God, for this is the way to become Christ-like. Vain are all your attempts to be like Him till you have sought His Spirit. Take the cold iron, and attempt to weld it if you can into a certain shape. How fruitless the effort! Lay it on the anvil, seize the blacksmith’s hammer with all your might; let blow after blow fall upon it, and you shall have done nothing. Twist it, turn it, use all your implements, but you shall not be able to fashion it as you would. But put it in the fire, let it be softened and made malleable, then lay it on the anvil, and each stroke shall have a mighty effect, so that you may fashion it into any form you may desire. So take your heart, not cold as it is, not stony, as it is by nature, but put it into the furnace; there let it be molten, and after that it can be turned like wax to the seal, and fashioned into the image of Jesus Christ.

Oh, my brethren, what can I say now to enforce my text, but that if ye are like Christ on earth, ye shall be like Him in heaven. If by the power

of the Spirit ye become followers of Jesus, ye shall enter glory. For at heaven's gate there sits an angel, who admits no one who has not the same features as our adorable Lord. There comes a man with a crown upon his head. "Yes," he says, "thou hast a crown, it is true, but crowns are not the medium of access here." Another approaches dressed in robes of state and the gown of learning. "Yes," says the angel, "it may be good, but gowns and learning are not the marks that shall admit you here." Another advances, fair, beautiful, and comely. "Yes," says the angel, "that might please on earth, but beauty is not wanted here." There cometh up another, who is heralded by fame, and prefaced by the blast of the clamour of mankind; but the angel saith, "It is well with man, but thou hast no right to enter here." Then there appears another: poor he may have been; illiterate he may have been; but the angel, as he looks at him, smiles and says, "It is Christ again; a second edition of Jesus Christ is there. Come in, come in. Eternal glory thou shalt win. Thou art like Christ; in heaven thou shalt sit because thou art like Him." Oh! to be like Christ is to enter heaven; but to be unlike Christ is to descend to hell. Likes shall be gathered together at last, tares with tares, wheat with wheat. If ye have sinned with Adam, and have died, ye shall lie with the spiritually dead for ever, unless ye rise in Christ to newness of life; then shall we live with Him throughout eternity. Wheat with wheat; tares with tares. "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap." Go away with this one thought, then, my brethren, that you can test yourselves by Christ. If you are like Christ you are of Christ and shall be with Christ. If you are unlike Him, you have no portion in the great inheritance. May my poor discourse help to fan the floor and reveal the chaff; yea, may it lead many of you to seek to be partakers of the inheritance of the saints in light, to the praise of His grace. To Him be all honour given! Amen.

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A STARTLING BUT TRUE STATEMENT.—To work for good is to work against evil? Does anybody doubt this? Is not that a proposition just as clearly true as that a straight line is the shortest distance between two points; or that a thing cannot be and not be, at the same time and in the same sense, or as any other intuitive deliverance of our faculties? In the nature of things, God cannot work for good without working against evil. I am assuming only that God cannot deny Himself. That *cannot* is to me at once the most terrible and the most alluring certainty in the universe. He cannot deny the demands of His own perfections. These are another name for the nature of things. We feel sure that in the nature of things there cannot be a here without a there, an upper without an under, or any working of God for good without working by Him against evil. The nature of things is not fate, but the unchangeable free choice of infinite perfection in God.—*Joseph Cook.*

MR. SPURGEON ON VIVISECTION.—Replying to a Folkestone correspondent, Mr. Spurgeon writes to request that his name should officially appear in connection with the Anti-Vivisection Society; that he does not like assuming office, unless he can be of practical service. He adds, however: "If my name is of any use, you are welcome to it, but it must be on the understanding that it involves no active work in the matter. I loathe the subject intensely, and am unable to imagine the process by which men of education, or men at all, can bring themselves to perform such cruelties."

## Pastor Grimes and his Hard Times.

By SCRUTATOR.

### CHAPTER III.—“QUIETLY WAITING.”

SPRING with its welcome sunshine, April with its soft showers, and May with its fragrant flowers came slowly round, yet still no pastoral call came to Pastor Grimes. But if a “call” did not come another little Grimes did, whose somewhat unseasonable advent, as may be easily imagined, by no means tended to diminish the expenses of the household. It must not be supposed however that during these months the worthy minister remained idle. Two-thirds of his Sundays were taken up by supplying vacant pulpits, and when he was not thus engaged the remnant of his old flock were always pleased to enjoy his services at home. A good portion of his time was also occupied during the week in preaching and lecturing in various towns and villages, the lectures bearing chiefly on the Temperance movement, the principles of which he was an able and temperate exponent. For these useful labours he received some kind of remuneration, but it not unfrequently happened that when travelling expenses were deducted and allowance made for wear and tear, the balance left in hand was not of a very cheering kind. He also occasionally wrote letters to the deacons of a goodly number of pastorless churches stating his case, and announcing his willingness to supply with or without a view to the pastorate if they were disposed to give him a hearing. But the result was certainly not very satisfactory. One-fourth of the letters remained un-

answered, and in those that came to hand he was generally informed that “the church was overwhelmed with such applications,” or “had just selected a minister,” or “found it cheaper at present to have students and local preachers,” or “was now engaged in discussing the merits of three candidates, one of whom would certainly be chosen,” and one cautious and shrewd church struck the death-knell to all his hopes in that quarter by informing him that “having learnt accurately the number of children he had, they deeply regretted that it was beyond their means to support a minister burdened with such *incumbrances*.” It must be confessed that with a store of letters like these, an accumulation of small debts, clothes getting shabby and threadbare, and the strictest economy failing to supply many needful wants, the prospects of the dejected minister were such as to fully justify him in sometimes asking himself the question whether as things were, it was not his duty to abandon the stated ministry altogether, and betake himself to some secular calling? It was to him quite evident that the “home market” was overstocked with ministers needing wholesale support; that single or newly married men alone were considered eligible as candidates for mission work abroad; and it was humiliating in the extreme to have to apply time after time for vacant posts, and be treated as if he were a pauper begging for a piece of bread. He had a trade to which he had been apprenticed, and which he had properly learned,

and he felt persuaded that if he even put his hand to that, in the long run he would receive a far larger income than he could ever hope to receive as a Baptist minister, with probably far less care and certainly much less responsibility.

But an Unseen hand held him back from taking such a step. Whenever this temptation came upon him—and at times it did with great power—some indication of a superintending providence was sure to be given, that made him pause before he thus “threw all up.” Sometimes it appeared in the shape of a call to preach or lecture in an unexpected quarter; at a very trying season a present would be sent, which was “*just the thing that was wanted*,” then a letter would be received from a certain town or village in which he had recently preached, giving the record of some striking conversion, or of some soul being blessed through his instrumentality. But what helped him most was the *application* to his soul of God’s own word. In the application of that word by the power of the Holy Spirit he was a firm believer. It was through the application of that word that he was quickened, enlightened, and sanctified; and therefore to it he fled for comfort and direction every day of his life. The hundred and nineteenth Psalm was with him a favourite; and he could say with its inspired writer: “This is my comfort in my affliction; for Thy word hath quickened me.” “The law of Thy mouth is better unto me than thousands of gold and silver.” “How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!” “Thy word is a lamp unto my feet, and a light unto my path.” “The entrance of Thy words giveth light, it giveth understanding unto the simple.” “Thy

word is very pure, therefore Thy servant loveth it.” “I rejoice at Thy word as one that findeth great spoil.” Loving God’s word thus, his daily cry was: “Lord, apply Thy word to my soul, and let me feel its living power; let me taste its sweetness; and so be able to say with Jeremiah: ‘Thy words were found, and I did eat them: and Thy word was unto me the joy and rejoicing of my heart,’ let me ‘in Thy light see light,’ and never suffer me to wander into darkness by trusting any other light!” And this prayer was often answered. Frequently in the night-time he would wake up with some sweet passage resting on his mind, and occasionally precious promises would mingle with his very dreams. His half-hour spent early every morning in Bible reading, meditation and prayer, was almost certain to give him spiritual food on which his soul thrived throughout the day. And then there were special periods in his history when the word was applied to his soul with such directness, unction, sweetness, and comfort, that had God Himself spoken with an audible voice from heaven, a more cheering effect could not possibly have been produced on his mind. These periods he could never forget; and they served largely to nerve him to endure fresh conflicts and to go forward “strong in the Lord and in the power of His might.”

Thus on one occasion he was in an unusually desponding mood. He had been fondly hoping that as the result of his frequent epistolary applications “something would turn up.” But morning after morning brought nothing but disappointment, for either no answers came, or if they did come they were sure to be of the accustomed negative class. But just then he turned towards

the mantel-piece. As he did so his eye alighted on a floral text-card that he had not seen there before. He read it, and stood as one transfixed. It really seemed as if the card was speaking to him. What was on it? Just these words, "*It is good that a man should both hope and quietly wait for the salvation of the Lord.*" Oh! those words, "*quietly wait,*" how they entered his soul! Was he doing this? He felt he was not. Instead of quietly waiting for the salvation of the Lord, he was restive, rebellious, doubtful, and giving way to unbelief. Did he not even feel a measure of anger because the Lord kept him waiting so long and had hitherto not given him the desired answer to his prayers? His own conscience told him that such was the case; and there and then he prayed for pardon and for grace to be quietly submissive to the Lord's will. As he did so he felt his burden to be gone, and that he could say with Job, "Though He slay me, yet will I trust in Him." Now too he felt what the poet did when he sang:

"My cares! I give you to the wind,  
And shake you off like dust.  
Well may I trust my all with Him  
With whom my soul I trust."

But how came that card there? He made inquiry and soon ascertained. His good wife that morning had been cleaning out a drawer, and finding the card there had placed it on the mantel-piece, never dreaming for a moment how the Lord intended to make use of it for her husband's comfort. Was the placing of it there then a mere accident? God's dealings with His children have nothing to do with accidents. Chance, which has been properly called "the fool's creed," finds no place in His method of working. "The steps of a good

man are ordered by the Lord, and He delighteth in his way." He who numbers the very hairs of our head, and cares for the single sparrow's fall, had evidently so ordered it that this text-card should be brought out of its obscurity at the right time, to do the right work, and to produce the right end. Pastor Grimes felt this; and knowing that with quiet waiting deliverance would ultimately come, he went on his way rejoicing.

And it did come. It was not long before he proved that that text was not applied to his soul for nothing. Scarcely had a month more passed away when he received a communication from the North of England that amazed him as much as when, at Christmas time, he received from "A Friend in Need" the five-pound note. Without further preface we will allow the reader to peruse its contents. It ran thus:—

DEAR BROTHER,—As the honorary secretary of the "Pastor and Churches Help Committee" appointed by our Association, I am instructed to submit to you the following case:—

Our Home Mission Committee have long felt the need of breaking up fresh ground in populous districts in our county. In one of these districts is a thriving town called Puzzlemoor, containing a population of about twenty thousand souls. In it there is a small Baptist Church composed of twenty members only. They have been banded together now for five years; and with help given to them they have secured a plot of ground on the back of which they have built a school-house, with the intention ultimately of erecting a good chapel in the front, should the Lord prosper them. As it is, their school is crowded with hearers and scholars, and they feel

that they must have a minister. They say that they do not want a young and inexperienced man, but one who has had some experience in church government and evangelistic work, and is especially noted as a good house visitor. They have therefore, applied to our "Pastor and Churches Help Committee" to recommend to them some minister that might be deemed suitable, and who would be willing to give the place a three months' trial preparatory to settlement. We have a ministerial brother amongst us who formerly laboured in your part, and who is well acquainted with your work in Boxwood and other places. He has given the Committee evidence which warrants them in entertaining the belief that you are the kind of man our friends at Puzzlemoor are seeking to obtain. On that ground I am now writing to you, and I am instructed to say that the free will offerings, to be exclusively used for the pastor's salary, bring in at present sixty-five pounds per year; and that, subject to its approval of the pastor chosen, our Home Mission Committee is prepared to vote fifty pounds per annum for three years, with the distinct understanding that after that period the grant is to be either withdrawn or gradually reduced, as the case

may demand. Should the pastor desire it he may also be able to obtain some help from one or two other denominational sources, but this of course is not guaranteed. That you may, should you settle in the town, have hard, up-hill work for a time is certain, but the Committee have faith to believe that with the Divine blessing the enterprise will eventually be crowned with success. Hitherto the small church has done well without a pastor, and it is only reasonable to suppose that with a suitable pastor it will do better still. Kindly say in the course of the present week whether you are willing to come for three months to try, and be tried. If not, you will please consider this communication as strictly private, and treat it as such.

I am, yours fraternally,

JAMES BARKER.

Knowing, as the reader does, the trying position in which Pastor Grimes had been so long placed, he will not be surprised to learn that the joyful minister looked upon this as a remarkable interposition of Divine providence, and that accordingly, about a month afterwards, he was seen at a local railway station with a fair amount of personal luggage, ticketed "Through to Puzzlemoor."

(To be continued.)

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CHRIST OUR FRIEND, SUGGESTS AN ALPHABET FOR FRIENDSHIP.—He is an Affectionate Friend; a Bountiful and Beneficent Friend; a Constant and Comforting Friend; a Decided Friend; an Everlasting Friend; a Faithful Friend; a Gracious Friend; a Holy Friend; an Interceding Friend; a Just Friend; a Kind Friend; a Loving Friend; a Merciful Friend; a Near Friend; an Omniscient and Omnipresent Friend; a Patient and Powerful Friend; a Quiet Friend; a Righteous Friend; a Saving and Sympathizing Friend; a Trustworthy and Truthful Friend; an Unparalleled Friend; a Virtuous Friend; a Wonderful Friend; a Yearning Friend; a Zealous Friend—*J. Bate.*

"CLIMB not too high, lest you fall; nor lie on the ground, lest you be trampled on; consider yourself as safest when your own legs bear you."

## Essays and Papers on Religious Subjects.

### AMEN AND AMEN.

NOTES OF A SERMON

By REV. W. FRITH, TRINITY  
CHURCH, GUNNERSBURY.

PSALM cvi. 48. 1 COR. xiv. 16.

WE have chosen these words for the express purpose of bringing before you the subject of the usage of the Amen in the Christian Church. The practice is becoming now very general, which does not, of course, prove it to be right. But, if its usage is an act of divine worship, and it can be proved from Scripture, it is right for each of us to have a clear and intelligent understanding of its usage and import.

#### I. *The Import of the word Amen.*

1. The word is Hebrew, and means "so be it." It is generally left untranslated in all languages. In the New Testament it is often translated—Verily—Surely—Certainly: and was much used by our Lord in His solemn declarations of assurance. But when used in repetition (as our Lord often used it) it has all the force of a solemn asseveration or oath (see John x).

2. But its general import is, "May it be so,"—and as such, it is a solemn prayer, addressed to Almighty God, who has all power to effect whatever He wills, and whatever His people desire. And this being its meaning, there is the greatest propriety in its use. No reasonable exception can be taken to its usage as a brief and fervid expression of pious desire. The fact of our absolute dependence upon God shows its propriety, and the value of its frequent recurrence.

#### II. *The usage of the word Amen in divine worship.*

1. In the Hebrew Church. It is difficult to say when it was first introduced into Hebrew worship; but we find its use as early as the time of Moses. In the wilderness all the people were to say Amen to the curses from Mount Ebal.

By incidental references its usage was prevalent from that time to the days of David. And in 1 Chron. xvi. 36, which records the sublime song which David sang in bringing the Ark to Zion, it was commanded—"Let all the people say, Amen," and one vast shout followed. And its frequent occurrence in the Psalms shows its general usage during Jewish times. And we also find Jeremiah using the word (Jer. xxviii. 6).

Moreover, it was in use during the time of the Maccabees (see Apoc.). It is the general opinion that it closed each prayer and song of praise.

2. Note its usage in the Christian Church. Here we have some difficulty, because the record of the primitive Apostolic Church is so brief; but our Lord closes His model prayer with Amen. And therefore has left us His example, so far as prayer is concerned; and our text (1 Cor. xiv. 16) certainly suggests that the practice was prevalent in the Apostolic Church for the people to respond audibly, Amen, at the close either of prayer or speeches, and this practice has obtained in many churches all along the ages, and has become more general at every revival period—Reformation—Wesley's and Moody's. But it may

be said, exception is not taken to its use at the close of prayer, but praise. Now, we ask with all seriousness, Is this exception reasonable? Is not its place at the end of each hymn and psalm as appropriate as at the close of each prayer? Many of our hymns and psalms are really prayers from beginning to the end (as, "O, for a heart to praise my God"). But if they are ejaculations to the Divine Majesty, general praise or utterances of adoration, as Psalms xc., xci., xcii., or pious soliloquies, as Psalms xxiii., xxvii., and ciii., is not Amen most appropriate? No argument can be brought against it; but every argument for its usage.

III. Now note the propriety of its perpetuation.

1. The Church of all ages is one. In her covenant relation; in her spiritual standing; in her final destiny; all the members of the Lord's body should therefore most heartily join in each Amen. As to those who are "Outer Court worshippers," who have not yet kissed His sceptre and given their hearts to Him, though mingling with His people; such also should say, Amen; for it is true, though they see not its beauty and power.

2. The Lord's people should especially say Amen, because it is the climax of the heart's devotion, and it is the solemn assent of the mind, understanding, and heart to all that has preceded, whether prayer or praise, doctrine or doxology, the completing act of the service of praise, the soul's final Hallelujah!

3. More: it may be regarded as an express and Divine command. Once admit the inspiration of David, and the authority of the inspired Hebrew Canon, and the use of the Amen has a Divine command. "Let all the people," &c., and therefore it is God's will and God's order. There is no room for choice or

option. His command is peremptory and imperative. Our duty is to walk in obedience.

4. But the habitual use of the word involves a very solemn obligation. And I would submit this to all who use it. Remember to whom it is addressed, remember its solemn import, and the obligations it involves. If you say "Amen," then God says, "Give Me thine heart." If you say "Amen" He says, "Give Me your life, time, talents, gifts, energies;" the lip and life should go together.

## THE PHARISEE AND PUBLICAN.

ADDRESS FOR THE YOUNG.

"Two men went up into the Temple to pray."—LUKE xviii. 10.

DEAR YOUNG FRIENDS,—I am very anxious to address you very briefly at the commencement of another year. How the time passes away! Many that read my previous address may be impressed with the fleetness of time. We cannot buy back time; all the moments which we have thoughtlessly passed away cannot now be recalled. This is a solemn thought. Young as you are, yet you have no time to throw away. The precious moments that are given us should be profitably used to our soul's advantage. I have thought that I would advert in a few words a little on the above subject, which will teach us that to be in earnest we should have our heart right with God, that we should thus be impressed with the importance of worshipping God acceptably, and that at the commencement of another year we should thus examine ourselves. I can assure you it will be well if you ask the Lord to help you in this important question.

We like to look at pictures, like

to see portraits of each other, we look very intently at them to see whether they are correct in their details. We are going to open the Bible, and for a few minutes look at two pictures—two men.

I. The Pharisee. What is he? Why, a self-righteous man; one who professes to be a religious man, but in reality it is only in name. Barren fig-tree—the tree with only leaves. The Church of Sardis, which had a name, but was dead. A boy in a Sunday School who pretends to pray sometimes, with eyes closed when his teacher is looking, who afterwards is talking, beware! God is not mocked. He sees us as He saw the Pharisee; going to church or Sunday School with such a spirit is little or no good.

II. The Publican. What a contrast there is in this picture! It is worth looking at; in fact we shall do well each of us if we go to school or church in the same spirit as the Publican. Constantine the Great, looking at some statues of noted persons, who were represented standing, remarked, "I will have mine taken *kneeling*, for that is how I have risen to eminence."

God hears the cry of the very poorest of His creatures just the same as He would the mightiest emperor that ever swayed a sceptre.

My dear young friends, learn that prayers are useless unless offered in a right spirit. We may consider that when we repeat a few words of prayer that is only expression of the lips—that we have done our duty. But it is a very great mistake. God will not answer merely artificial prayers.

"Great King of Nations, hear our prayers,

While at Thy feet we fall,  
And humbly with united cry  
To Thee for mercy call."

May you thus ask the Lord to teach you to pray, and especially at this time; may you delay no longer the precious time which is given you, but, "Remember now thy Creator in the days of thy youth."

THOMAS HEATH.

*Plymouth.*

## TEXTS FROM THE STREETS —WAYSIDE SERMONS.

"PUSH"—"PULL."

On the entrance doors of many banking houses and insurance offices, you will find a silver plate with the single word, "PUSH," on the outside, and "PULL," on the inside.

So, to the eyes sharp enough to discern them, are marked all the doors of life's commerce and enterprise. It is everywhere, *Push!* *Pull!* Men can only get on in the world by vigorous *pushing*, and only get out of difficulty by persistent *pulling*. This tells the whole story.

I. "PUSH." Here is an honest, deserving man, but with a shrinking, retiring nature. He comes up to the door and reads the word, "Push." But he stands hesitating, fearing; he never did push, there is no *push* in him. He reasons, "Suppose I should push, and the door failed to open. Suppose the door *did* open and, once in, I couldn't get out? Why should a man of my known character be required to push? What is to be will be, push or no push!" At that moment, a bold, energetic man crowds by him, and instantly—*push—open—bang*. He has gone in, and again the shut and silent door is before the timid, waiting one, and he stands reading "PUSH." Finally he half resolves to try the experiment, and as he is about to put forth his hand, another drive-a-head man passes by him, and—*push—open—*

*bang*, and back again comes the door with its silver-lettered lesson, "Push!" "What is the best for me to do?" reasons the waiting one. "It is rude in those men to be continually passing in before me, and others with equal haste, perpetually coming out. I was first at the door. This will I do. I will just wait and watch the way this thing works." He does wait and watch the coming and going company, until he says to himself, "I may as well try my hand and see if"—slam! goes a ponderous inside poor, and bang! bang! sound the heavy bolts. The opportunity has passed! The silver plate is a mockery. "Push" is a vain word now!

It is not enough, in this jostling, shouldering world of ours, that men shall have merit. They must *push*. The good man may stand outside the door soliloquizing upon the strange allotments of life, he may make eloquent speeches—if he can find men having time to hear him—upon honour, integrity, and unrewarded truth, until he starves. If he would get in he must *push*, else he will be *pushed* aside, and out of the way. On the entrance door to every true ambition of life is "PUSH."

Honestly, honourably, earnestly, *push*! "Timid men to the rear."

II. "PULL!" That is on the other side of the same door. And that is the other side of the struggle of life. A man *in*, wanting to get out, must *pull* stoutly, resolutely, persistently. If he will look for it he will easily see, right beside the word "Pull," a handle. It is made to take hold of. That is what it is there for. It is the appointed means of *pulling*. How many a man, wanting to get out, but lacking resolution, sits pondering, repining, praying, waiting for some

unknown, miraculous deliverance. Now, be it known unto that man, once for all, that God does not waste miracles. They are the exceptions, and not the rule of life. A man's natural abilities are a "dispensation of grace." He has got *something to do*. He must say, "I will arise and I will go forth! There is a door and I will find it! There is a handle and I will take hold of it. The word is 'PULL,' and pull I will!" "God will not help me until I determine to help myself! Just where my strength, by Him bestowed, fails, His strength comes in."

There is a time to pray, a time to sing, and a time to *push* and *pull*. Prayer without *push* is as bad as *pull* without prayer. Faith and Works are the two oars of life's boat. The two wings are they, without which we may not fly heavenward. The golden doors of grace will not open without knocking. "Knock, and it shall be opened." *Push* and you shall get in! *Pull* and you shall get out, is the order of this life.

What is needed everywhere to-day, and ever, church-wise, business-wise, and all otherwise is, "PUSH" and "PULL."

### AN INTERESTING SIGHT.

THE Rev. H. Venn once told his children that he would take them to see one of the most interesting sights in the world. And what did he take them to see? To their surprise he took them to a poor cottage to see a poor young man nineteen years of age, afflicted with ulcers, but who, though like Lazarus full of sores, was as happy as he well could be, rejoicing in Christ and triumphing in the thought of soon being with Him in glory. "See," said Mr. Venn to his children, "how religion can make a poor creature happy

amid poverty and disease. Is not such a sight as this as I told you; one of the most interesting sights in the world?"

### FALSE EXCUSES.

LADY BRASSEY says in her Diary that, at Cagliari "A carriage was to have been ready for us at the Consul's house by 8 a.m., but about five drops of rain having fallen two hours previously, the owner declined to expose his precious vehicle to the fury of the elements." This forcibly illustrates the frivolous excuses which are made for absence from the worship of the Lord's house on the Lord's-day. No such

excuses are deemed sufficient to keep the same persons from the party, concert, or entertainment on the week-day. Where the heart's desire is all such paltry excuses would be quickly brushed away. Lord, make us to prize Thy sanctuary as the place of our highest pleasure. Let us "not forsake the assembling of ourselves together, as the custom of some is." Absence from the House of God, without a justifiable reason, is a sure sign of a decay of spiritual life, and the commencement of open backsliding.

T. W. MEDHURST.

Portsmouth.

## Poetry.

"COME UNTO ME, ALL YE THAT LABOUR," &c.—MATT. XI. 28.

When dark and dreary is the day,  
When sore dishearten'd by the way,  
Gracious the words I hear from Thee,  
"Come unto Me."

When earthly cares my path bestrew,  
When hope is faint, and friends are few,  
Cheering the words I hear from Thee,  
"Come unto Me."

When overwhelm'd my heart with grief,  
When nought on earth can give relief,  
Consoling words I hear from Thee,  
"Come unto Me."

When doubts arise, and fears prevail,  
When Satan doth my soul assail,  
Reviving words I hear from Thee,  
"Come unto Me."

When so unworthy of Thy love,  
And mourning I so faithless prove,  
Loving the words I hear from Thee,  
"Come unto Me."

When near the end of life's career,  
Still may I find Thee, Saviour, near,  
The welcome then receive from Thee,  
"Come unto Me."

J. DORE.

## Reviews.

*Sixth Annual Report of Mrs. Spurgeon's Book Fund, and its work, 1881.* London: Passmore and Alabaster, 1, Paternoster Buildings.

THIS is a charming little narrative of a strictly private charity. Two little words on the title-page afford us a pretext for noticing "*a report*" which has not been sent us for review. Those words are "*price sixpence.*" Hitherto we believe these annuals have been printed solely for circulation among subscribers, who, like Mrs. Spurgeon herself, sought to do good by stealth, and blushed to find it fame. Not that even now we should recommend any one to buy a copy; we cannot imagine that they were ever published for sale; the right thing to do is to forward a contribution to the lady herself at "Westwood, Norwood," and receive a copy gratis. Our churches were sending ministers and missionaries into rural districts without supplying them with food for the mind. The Pastor's wife heard of the famine and gathered a fund for its relief. Such evangelical literature as these good men required to qualify them for good service among the poor and uneducated was literally out of their reach, until Mrs. Spurgeon came to their succour. With pious care her labour of love is now discharged day after day throughout every month of the year, as if she deemed it her life-work. From her diary she culls well-selected samples of the correspondence she holds with kind subscribers to her fund and grateful recipients of her bounty, interspersed with reflections of her own, full of sweetness and light. In the year 1881 she distributed 7,298 volumes of plentiful variety among 241 Baptists, 138 Independents, 243 Methodists, 144 Church of England clergymen, 34 Presbyterians, 87 Evangelists, and 27 Missionaries. And her balance-sheet,

properly audited, shows that more than twelve hundred pounds were laid out in this benevolent manner at a cost of less than eight sovereigns in carriage of parcels and postage.

*Gethsemane; or, Incidents in the Great Sorrow.* By Rev. W. POOLE BALFERN. London: Nelson and Sons, Paternoster Row, Edinburgh, and New York. Price 2s. 6d.

GETHSEMANE and Calvary are the Holy of Holies in the life of our Blessed Lord. Here, if we would enter its sacred precincts, we must put off our shoes from off our feet, for it is "holy ground" indeed. It needs a spirit steeped in adoring, reverential love, a heart in fellowship with Christ in His sufferings, and eyes anointed by the Spirit to see the wondrous love of God Incarnate, ere one may lift this veil and unfold the sacred sorrows of the Son of God.

The writer of this book is evidently one thus gifted; and here we have sweet openings of Christ's love to His Father, of zeal for His glory, and of that love wherewith He loved His own "even unto the end."

We have also practical lessons drawn from each "Incident," with earnest exhortations, solemn warnings, and a help to deep heart-searching, which cannot fail to be helpful to the child of God who longs to know more of Christ and His love, and to live to His glory. The "Hymns of the Passion" are all beautiful, both in style and matter; "Despised and Rejected," "Broken-Hearted," "Silence," and "Victorious," especially so. In this book we see God-given genius and deep spirituality unite in weaving a crown to adorn the glorious brow of "The Prince of the kings of the earth." Each Incident is the subject of a meditation for the Sundays through the year, and is closed with a prayer

which is but an extension of the meditation in a devotional form to help in quickening the spirit.

The book is beautifully got up, and remarkably low in price.

*The Speaking Dead; or, Select Extracts from the Writings of the Reformers and Martyrs.* By B. BRADNEY BOCKETT, M.A. OXON, Vicar of Epsom, Surrey. Elliot Stock, 62, Paternoster Row.

WE are able to assure every reader of this volume that he will dig into a mine of wealth. It must be interesting, and surely will bring profit by reading these selected gems from the writings of holy men who aforetime preached God's truth, and many of whom sealed their love to truth by yielding themselves to a cruel and tormenting death. The selections are arranged under headings for each day in the year, and in this the book will prove useful for family reading in daily worship. We wish it God's blessing.

*The Christian Family, a Monthly Magazine.* Vol. X 1881. Elliot Stock.

THIS favourite Monthly, well bound, with a good index of contents, contains among a mass of interesting matter, an account of Mr. C. H. Spurgeon's first Sunday in London; also a good likeness of Mr. Spurgeon, columns for the children, and some capital chapters on Scripture lessons for home and school.

*Seven Years' Pioneer Mission Work in Cardiff.* By W. F. JAMES. Bible Christian Book Room, 26, Paternoster Row.

WE feel the better from having read this book. It shows in a remarkable way how God blesses the day of small things, as it gives the rise of a Christian Church from the most insignificant beginnings, and traces its history up to the most encouraging success. We have been interested in it as a thrilling tale of truth, and it strongly stimulates us to increased activity for God and His cause.

*Life and Truth; also a Scripture Chart of Life or Death.* Bible Christian Book Room, 26, Paternoster Row.

THE object of this little work is to attract the attention of the young to the importance of religion through the uncertainty of life. We believe it will serve its good purpose—secure attention, and disseminate precious truths. It is beautifully got up, and for its price, sixpence, we consider it a marvel of cheapness.

*The Life of Paul.* By the REV. J. PATON GLOAG, D.D. Edinburgh: Macniven and Wallace.

WE have had the privilege of calling attention to two of these Bible Class Primers, *The Life of Moses* and *The Life of David*. All that we have said as to their comprehensiveness and literary worth we apply now to *The Life of Paul*. Sunday School teachers should by all means purchase them. They will be well repaid for their investment. We wish we could announce the name of a London publisher.

*Secularism: A Debate between the* REV. J. McCANN, D.D., and C. BRADLAUGH, Esq., M.P. Wade and Co., Ludgate Arcade.

WE are not much in love with this form of debate, and are not sure that much good comes of it. We have heard more than enough of Mr. Bradlaugh: he is a trouble on all questions of a moral, religious, or political nature, and we don't care to circulate a line respecting his beliefs or sayings. His opponent here, as others, have found Mr. Bradlaugh wastes time in quibbling over the meaning of a word or words rather than fairly addressing himself to the subject for discussion. The Doctor showed himself a true and skilful debater.

*New Covenant Ordinances and Order. The Word, Sacraments and Prayer: Practical Reflections in Rhyme.* Elliot Stock.

WE have here some very respectable pieces, among which we place "The

Lord's Prayer," "A Prayer for the Use of a Young Person," &c. ; at the same time we confess our author is to us in some places obscure, and in others we cannot commend him; here is an illustration, in answer to the question, What great purpose do State Churches fairly enough serve?

"But notwithstanding much regretted ways,  
One safeguard do Established Churches raise:  
They barriers are against the planned attack  
Of Rome, to bring the sons of England back  
To her forsaken trammels; and, who knows,  
But surface cram may beckon their old foes?"

We don't believe a word of this. The facts are the other way. On confession in spiritual baptism we have this—

"Regeneration's haven — bath and sea—  
The new life's womb — denuded enter we,  
And leave without an idol or what-e'er  
*Distracts, encumbers, warps—is pride or care.*  
The world's a valley of sepulchral gloom;  
The sinner's body but a moving tomb.  
A grand transition in the rite he makes,  
Who there miasm—dust—chill—a glow forsakes."

*This is to us obscure.*

*What does History Say? or, the Baptist brought to the Test.* A sermon by JOHN T. BRISCOE. Tract Society, Castle Street, Holborn.

WE don't believe, as a rule, in reading sermons from the pulpit, especially sermons not our own. This little work, however, seemed to us so full of point and power, that at our last baptism we departed from our rule and read our Brother Briscoe's sermon. We thank him for it, and

should be delighted if it gets circulated far and wide,

*Food for Thinking Christians: Why Evil was Permitted, and Kindred Topics.* William Cate, Cursitor Street, London.

THIS book has a dull look about it, the paper is not good, and the type is anything but the best. There is a deal of good reading in it, but we think some of the questions are abstruse, and are not likely to give much food for Thinking Christians.

*The Penalty; or, the Eternity of Future Punishment.* REV. HILES HITCHEN, D.D. Second edition. Houghton and Co., Paternoster Row.

WE are glad to find a second edition has been needed of this well-written essay. It ought to be read by all who have been exercised in the controversies of modern times on this solemn and awful subject. The writer is clear, logical, and what is to us more than either, he is Scriptural.

*The Baptist Hand Book.* Increasing in bulk and increasing in interest, but we cannot say increasing in accuracy. How is it that the same mistakes are perpetuated for years? We should think it ought to be the work of some one to receive corrections and to attend to them when sent. A word to the wise we hope may make our Hand Book more correct and then more valuable.

*Golden Hours.* Edited by Rev. JACKSON WRAY. Passmore and Alabaster.

THOROUGH good articles and each well illustrated.

*The Preacher's Analyst.* By the Rev. J. J. S. BIRD, B.A. Elliot Stock. SOME good outlines and a capital paper on *Inspired Sermons.*

*The General Baptist Almanack.* Marlborough and Co.

CONTAINS a really good likeness of our worthy old friend Thomas Cooper.

*Anglo-Israel Almanack.* Robert Banks, Racquet Court, Fleet Street.

A USEFUL Almanack with a good likeness of E. W. Bird, Esq. (Philo-Israel); also an article by the same on the Ten Lost Tribes of Israel.

*The Life and Work of St. Paul.* By F. W. FARRAR, D.D., Illustrated. Cassell, Petter, Galpin and Co.

WITH such a famous Publishing House and so learned, industrious, and talented a writer, the result is only what we fully expected. Splendidly got up, bright letterpress, excellent illustrations, brilliant and fascinating writing.

*The Clerical World, The Charity Record and Philanthropic News, Christian Opinion and Revisionists, House and Home, The Philanthropist, The Outlook.* A record of

the Churches. *The Sessional Proceedings of the National Social Science Association, and The Church of England Temperance Chronicle.* All of these deserve a word from us, but our space is limited; we can only say that each is doing a great and good work.

*The Baptist Magazine, The Sword and Trowel, The General Baptist, The Baptist and Freeman,* each brimful of well-written articles and valuable denominational information. *The Quarterly Record of the German Baptist Mission* contains much stirring news of our Continental Churches, as does also *Evangelical Christendom.* *The United Methodist Free Churches Magazine* is abreast with the times. *The Quarterly Record of the Trinitarian Bible Society, The Missing Link, The Voice of Warning, The British Flag,* are each to hand and have our heartiest wishes.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. W. JULYAN, after a ministry of ten years at Cambray Chapel, Cheltenham—formerly the scene of the Rev. James Smith's labours—has resigned the pastorate.

Rev. A. Smith has resigned the pastorate of the church at Harpole, Northamptonshire, after a ministry there of over twenty-five years.

Rev. J. G. Atkinson has accepted the pastorate of the church at West-street, Dunstable.

Rev. W. Jarrom has resigned the pastorate of the church at Comingsby.

Rev. J. E. Barton, of Wednesbury, has accepted a call to the pastorate of Ebenezer Church, Burnley.

Dr. Trestrail, after eleven years' pastoral work at Newport, I.W., has intimated his intention of retiring at the end of March.

Rev. Benjamin Arthur after up-

wards of twenty years' pastoral work at Coate, Oxon, and its circuit, has resigned. He still hopes to preach occasionally, or assist some weak cause.

Rev. Edward Hilton has resigned the pastorate of the church at Lichfield-street, Willenhall, and has accepted an invitation to the pastorate of the Church at Derby-road, Steanor.

FOOT'S CRAY, KENT.—Rev. R. E. Sears has given notice of his intention of resigning his pastorate. He will preach his farewell sermons on Lord's Day, March 26. Mr. Sears' address is Hatherly-road, Sidcup, Kent.

Rev. W. J. Staynes, of Vale, Yorkshire, has accepted the invitation to the pastorate of the Clarence-street Church, Landport.

Rev. H. R. Passmore has received and accepted a cordial invitation

to succeed to the pastorate of Ebenezer Chapel, Southsea.

Rev. F. J. Bird, of Chatteris, Cambs, has accepted the pastorate of the church at Hitchin (Walsworth-road).

#### RECOGNITIONS.

A RECOGNITION service, connected with the settlement of the Rev. Burlington B. Wale as pastor, at Newport, Lincoln, was held in Newland Lecture-hall on Tuesday, January 16. Mr. H. B. Ward, of Liverpool, presided. Addresses were delivered by the Revs. H. B. Murry, J. Wordsworth, the pastor, and others.

The recognition meetings connected with the settlement of Mr. S. E. Cousens, as the minister of Zoar Chapel, David-street, Ipswich, took place on Wednesday, January 18. After tea the public meeting was held, at which several of the ministers in the town and district addressed the friends present.

Recognition services connected with the settlement of the Rev. J. Williams, of Haverfordwest College, as pastor of the church at Dolan, Llandrindod, have been held. The Rev. T. Watton Davies, B.A., classical tutor, delivered the charge to the church. The Revs. J. Rawson, and H. V. Thomas preached special sermons.

On Tuesday, January 31, services were held at Kysoe, Beds, in recognition of Rev. Theophilus G. Head, as pastor of the church there. Rev. J. Brown, B.A., preached in the afternoon from 1 Cor. ii. 7; tea was afterwards provided in the schoolroom, and was followed by a public meeting in the chapel, presided over by Rev. J. Brown, who gave a sketch of the early history of the church, formed in the days of persecution, and in the name of the Beds Union heartily welcomed the new pastor to the fraternal association. Rev. E. Osborne paid a tribute to the personal character of Mr. Head; and the meeting was further addressed by Revs. W. Halls, A. P. McKenzie, E. J. Farley, and other friends.

#### NEW CHAPELS.

THE new Shortwood Chapel, Nailsworth, was opened on Thursday, January 19. The building contains accommodation for 650 persons, and replaces one which was originally placed probably to be outside the Five-mile Act. Nothing, however, definite was decided until the contemplated accession of the present pastor, Rev. James Cave. A site was then given by one of the friends, and plans prepared by Mr. John Wills, architect, of Derby. The block consists of a handsome and commodious chapel, with galleries round three sides of the building, and school and class-rooms at the side. The total cost is about £3,000, £2,000 of which has been paid and promised. The opening services commenced with a prayer meeting, presided over by the pastor; in the afternoon, the sermon was preached by the Rev. J. W. Lance, of Newport. At the evening meeting addresses were delivered by Revs. D. Davies, of Weston-super-Mare, W. Tucker, J. W. Lance, and A. B. Winterbotham, Esq., the Revs. W. Davey, and H. Kidner.

The new chapel—erected at a cost of £1,200, for which Mr. Thos. Watson, J.P., of Rochdale, has presented the trustees with a cheque for the entire amount—Cutgate, near Rochdale, was opened on Thursday, January 19, when the sermon was preached by the Rev. M. Miller, the Rev. R. Lewis conducting the service. On Sunday, January 23, the opening services were continued, the Rev. R. Lewis preaching afternoon and evening; and on Tuesday evening, January 24, a sermon was preached by W. P. Lockhart, Esq. The collections at the above services realized a considerable sum, which will go towards the fund for furniture, fixings, &c. The new buildings are partly on the site of the old chapel, and are to be used as both chapel and school.

A new chapel was opened in the island of Eday, Orkney, on Monday,

January 23, the services being conducted by the Rev. Alfred Hewlett, Wick, and Rev. Henry Marcus, Burray. The chapel is a handsome building, of freestone, built on a hill close to the road, about the centre of the island, and will accommodate between 200 and 300 people.

**BETHNAL-GREEN-ROAD CHAPEL.**—Opening services were held on Tuesday, January 31; Rev. J. Clifford, M.A., preached. In the evening a public meeting was held, addresses were given by the Revs. Dawson Burns, G. W. M'Cree, J. Fletcher, J. Clifford, J. H. Smith, and W. Harvey Smith (pastor).

#### PRESENTATIONS.

**REV. W. SATCHWELL**, Wakefield, terminated his pastorate in this town on Sunday, January 29. On the previous Tuesday the members of his Bible-class presented a writing-desk and work-box combined to Mrs. Satchwell, and a handsome album to their teacher, Mr. Satchwell. Between thirty and forty were present at the meeting. On Friday, February 3, friends connected with the church and congregation waited upon him at his residence, and presented a purse containing £10, and an illuminated and framed address, in recognition of the services rendered by him during his pastorate.

The friends at Woodford and Great Addington have just presented Mr. John Tyrroll, their minister, with a purse containing £15 as a token of esteem.

**EXETER.**—On February 1, at Bartholomew-street Chapel, a farewell tea was held, when about 300 sat down. Addresses were delivered by the officers of the church expressive of service rendered and good done, and then Mr. J. Sanders, senior deacon, presented to the retiring pastor, Rev. E. S. Neale, a purse of £40 with the hearty good wishes of all. The pastor responded.

**EYNSFORD, KENT.**—On January 11, a service was held in the Baptist

Chapel to take leave of the retiring pastor, Rev. W. Mummery. Mr. Samuel Mart presided, and addresses were given by Revs. J. Field, Vanstone, and White. At the conclusion of the service a purse containing £20 was presented to Mr. Mummery as a testimony of grateful esteem, and in recognition of his eleven years' service as pastor of the church. Mr. Mummery has now settled at Chatham-road, New Wandsworth.

**PARK-STREET, LUTON.**—Beautiful musical boxes have been presented to Mr. P. Wootton, and Mr. P. Alexander, the superintendent and secretary of the Sunday School; also to Mr. James Cookson a writing-desk and some books. And on a recent Sunday afternoon the pastor, the Rev. J. H. Blake, had the further pleasure of presenting to another teacher, Mr. George Alexander, an easy-chair and a Biblical Cyclopædia from his class.

#### MISCELLANEOUS.

**RIDGMOUNT, BEDS.**—The annual church tea-meeting was held on Monday, January 2. The finances of the church were reported to be in a very satisfactory condition, and sixteen persons had been received into church fellowship during the year, making nearly forty during the present pastorate of two years and four months. New classrooms are being erected for the four senior Bible classes, and an effort is being made to repair the exterior of the chapel, which has been built seventy years. A bazaar, with a view of raising funds, is to be held at Easter next. The deacons were re-elected, and addresses were given by Messrs. Collier, Lawson, Fuller, Pepper, Willson, Dawson, and the pastor, Rev. W. J. Tomkins.

**LONDON: JOHN-STREET.**—On Jan. 10 a lecture was delivered in connection with Trinity Chapel Mutual Improvement and Winter Entertainment Society, John-street, Edgware-road, entitled "Life in Australia," by Mr. Edward Dakin, of Australia.

The chair was occupied by the vice-president of the society, Mr. Edward Exton.

The Conference of the Pastors' College for this year is arranged to commence on Monday, April 17, so that the annual supper to subscribers will come off on Wednesday, the 19th. The Baptist Union Spring Meetings will be held in the week following.

## RECENT DEATH.

THE REV. George Gould, died on Monday, February 13, at his residence at Norwich. Mr. Gould became minister of the St. Mary's Chapel, Norwich, about thirty-three years ago, in succession to Dr. Brock, who had just been appointed pastor of the new chapel in Bloomsbury. Mr. Gould held for some considerable time before going to Norwich the pastorate of the South-street Chapel, Exeter, and was a year or two ago president of the Baptist Union. Mr. Gould was highly esteemed in both cities for the excellence of his discourses and his high personal character, and his loss will be most sincerely felt by all who knew him.

## BAPTISMS.

*Aberdare*.—February 5, at Carmel, Nine, by T. Jones.  
*Aberdeen*.—January 29, Academy-street, One, by S. Garrioch.  
*Athlone*.—January 22, One, by F. J. Ryan.  
*Borrow-in-Furness*.—January 29, Abbey-road, Six, by J. Hughes.  
*Blaenavon*.—February 3, King-street, Four, by W. Merriman.  
*Bormoor*.—January 15, Fourteen, by T. E. Rawlings.  
*Bradford*.—January 29, Trinity Chapel, Five, by C. Rignal.  
*Burnley*.—January 15, Mount Pleasant, Six, by J. Kemp.  
*Burnley*.—January 18, Enon Chapel, Ten, by J. Turner.  
*Carmarthen*.—January 29, English Chapel, Four, by Mr. Thomas.  
*Colchester*.—Eld-lane, December 28, Eight, by E. Spurrior.  
*Creekerne*.—January 25, Sixteen, by J. Cruickshank.

*Crosscombe, Somerset*.—January 19, Three, by L. R. Foskett.  
*Dalton-in-Furness*.—February 5, Three, by J. G. Anderson.  
*Devsbury*.—January 29, Three, by G. Eales.  
*Douglas*.—January 22, Beulah Chapel, One, by J. William.  
*Drinfeld*.—January 17, Three, by C. Welton.  
*Ferryside, Carmarthenshire*.—January 15, One, by G. Reynolds.  
*Franksbridge*.—January 22, Two, by T. D. Jones.  
*Glasbury*.—February 5, Four, by D. Howell.  
*Glasgow*.—January 15, Frederick-street, Three, by A. F. Mills.  
*Glodwick, Oldham*.—January 29, Five, by W. Hughes.  
*Grange-town Cardiff*.—January 25, Twenty two, by the pastor.  
*Great Broughton*.—January 26, Three; February 2, Four, by J. M'Nab.  
*Hemyock, Devon*.—January 29, Three, by A. Pidgion.  
*Holbeach, Lincolnshire*.—January 29, Six, by M. Mather.  
*Irvine, Scotland*.—January 22 and 29, Five, by W. Tulloch.  
*Kidwelly*.—January 15, Two, by J. Reynolds.  
*Lineholme*.—January 24, Four, by W. March.  
*Llangollen*.—January 29, English Chapel, Two, by the pastor.  
*London: St. John's Wood*.—January 29, Abbey-road, Eleven; February 2, Nine, by W. Stott.  
*London: Kensington*.—January 22, Horn-ton-street, Eight, by J. Hawes.  
*Lord's Hill, Salop*.—January 22, Five, by W. Jenkins.  
*Luton*.—January 26, Park-street, Six, by J. H. Blake.  
*Lydbrook, Forest of Dean*.—February 5, Twelve, by F. Johnson.  
*Lyndhurst, Hants*.—January 15, the pas or's eldest son, by W. H. Payne.  
*Maesyrrhelem, Radnorshire*.—December 18, Two, by D. Davies.  
*Merthyr Vale*.—January 15, One, by Thos. D. Matthias.  
*Metropolitan Tabernacle*.—February 2, Twenty-one.  
*Middlesbrough*.—February 1, Newport-road Eight, by W. Whale.  
*Middleton*.—January 29, One, by J. Wilson.  
*Millgate, Rochdale*.—January 29, One; February 5, Four, by T. Griffiths.  
*Morley*.—January 29, Two, by R. Davies.  
*Morrison*.—February 5, English Chapel, Two, by W. John.  
*Newcastle-on-Tyne*.—At Marlboro Crescent Chapel, January 29, Nine, by J. Blake.  
*Newport, Mon*.—January 29, One, by A. T. Jones.  
*New Radnor*.—January 22, Two, by G. Phillips.  
*Neyland*.—January 23, One, by J. W. Edwards.



## THE COMFORTER.

A SERMON BY BY C. H. SPURGEON.

“But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”—JOHN xiv. 26.

Good old Simeon called Jesus the consolation of Israel; and so He was. Before His actual appearance, His name was the Day-Star; cheering the darkness, and prophetic of the rising sun. To Him they looked with the same hope which cheers the nightly watcher, when from the lonely castle-top he sees the fairest of the stars, and hails her as the usher of the morn. When He was on earth, He must have been the consolation of all those who were privileged to be His companions. We can imagine how readily the disciples would run to Christ to tell Him of their griefs, and how sweetly with that matchless intonation of His voice, He would speak to them and bid their fears be gone. Like children, they would consider Him as their Father; and to Him every want, every groan, every sorrow, every agony, would at once be carried; and He, like a wise physician, had a balm for every wound; He had mingled a cordial for their every care; and readily did He dispense some mighty remedy to allay all the fever of their troubles. Oh! it must have been sweet to have lived with Christ. Surely sorrows then were but joys in masks, because they gave an opportunity to go to Jesus to have them removed. Oh! would to God, some of us may say, that we could have lain our weary heads upon the bosom of Jesus, and that our birth had been in that happy era, when we might have heard His kind voice, and seen His kind look, when He said, “Let the weary ones come unto Me.”

But now He was about to die. Great prophecies were to be fulfilled, and great purposes were to be answered, and therefore Jesus must go. It behoved Him to suffer, that He might be made a propitiation for our sins. It behoved Him to slumber in the dust awhile, that He might perfume the chamber of the grave to make it—

“No more a charnel house to fence  
The relics of lost innocence.”

It behoved Him to have a resurrection, that we who shall one day be the dead in Christ, might rise first, and in glorious bodies stand upon earth. And it behoved Him that He should ascend up on high, that He might lead captivity captive; that He might chain the fiends of hell; that He might lash them to His chariot wheels and drag them up high heaven's hill, to make them feel a second overthrow from His right arm when He should dash them from the pinnacles of heaven down to deeper depths beneath. “It is right I should go away from you,” said Jesus, “for if I go not away, the Comforter will not come.” Jesus must go. Weep, ye disciples. Jesus must be gone. Mourn, ye poor ones who are to

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be left without a Comforter. But hear how kindly Jesus speaks: "I will not leave you comfortless, I will pray the Father, and He shall send you another Comforter, who shall be with you, and shall dwell in you for ever." He would not leave those few poor sheep alone in the wilderness; He would not desert His children and leave them fatherless. Albeit that He had a mighty mission which did fill His heart and hand; albeit that He had so much to perform that we might have thought that even His gigantic intellect would be overburdened; albeit He had so much to suffer, that we might suppose His whole soul to be concentrated upon the thought of the sufferings to be endured; yet it was not so; before He left He gave soothing words of comfort; like the good Samaritan, He poured in oil and wine; and we see what He promised: "I will send you another Comforter—one who shall be just what I have been, yea even more; who shall console you in your sorrows, remove your doubts, comfort you in your afflictions, and stand as My vicar on earth, to do that which I would have done, had I tarried with you."

Before I discourse of the Holy Ghost as the Comforter, I must make one or two remarks on the different translations of the word rendered "Comforter." The Rhemish translation, which you are aware is adopted by Roman Catholics, has left the word untranslated, and gives it "Paraclete." "But the Paraclete which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." This is the original Greek word, and it has some other meanings besides "Comforter." Sometimes it means the monitor or instructor: "I will send you another monitor, another teacher." Frequently it means "Advocate;" but the most common meaning of the word is that which we have here: "I will send you another *Comforter*." However, we cannot pass over those other two interpretations without saying something upon them.

"I will send you another *teacher*." Jesus Christ had been the official teacher of His saints whilst on earth. They called no man Rabbi except Christ. They sat at no men's feet to learn their doctrines; but they had them direct from the lips of Him who "spake as never man spake." "And now," says He, "when I am gone, where shall you find the great infallible teacher? Shall I set you up a Pope at Rome, to whom you shall go, and who shall be your infallible oracle? Shall I give you the councils of the church to be held to decide all knotty points?" Christ said no such thing. "I am the infallible paraclete or teacher, and when I am gone, I will send you another teacher, and He shall be the person who is to explain Scripture; He shall be the authoritative oracle of God, who shall make all dark things light, who shall unravel mysteries, who shall untwist all knots of revelation, and shall make you understand what you could not discover, had it not been for His influence." And, beloved, no man ever learns anything right, unless he is taught of the Spirit. You may learn election, and you may know it so that you shall be damned by it, if you are not taught of the Holy Ghost; for I have known some who have learned election to their soul's destruction; they have learned it, so that they said they were of the elect, whereas they had no marks, no evidences, and no work of the Holy Ghost in their souls. There is a way of learning truth in Satan's college, and holding it in licentiousness; but if so, it shall be to your souls as poison to your veins, and prove your everlasting ruin. No

man can know Jesus Christ unless he is taught of God. There is no doctrine of the Bible which can be safely, thoroughly, and truly learned, except by the agency of the one authoritative teacher. Ah! tell me not of systems of divinity; tell me not of schemes of theology; tell me not of infallible commentators, or most learned and most arrogant doctors; but tell me of the Great Teacher, who shall instruct us, the sons of God, and shall make us wise to understand all things. He is *the* Teacher; it matters not what this or that man says: I rest on no man's boasting authority, nor will you. Ye are not to be carried away with the craftiness of men, nor sleight of words; this is the authoritative oracle, the Holy Ghost resting in the hearts of his children.

The other translation is *advocate*. Have you ever thought how the Holy Ghost can be said to be an advocate? You know Jesus Christ is called the Wonderful, the Counsellor, and Mighty God; but how can the Holy Ghost be said to be an advocate? I suppose it is thus: he is an advocate on earth to plead against the enemies of the cross. How was it that Paul could so ably plead before Felix and Agrippa? How was it that the Apostles stood unawed before the magistrates and confessed their Lord? How has it come to pass that in all times God's ministers have been made fearless as lions, and their brows have been firmer than brass, their hearts sterner than steel, and their words like the language of God? Why, it is simply for this reason, that it was not the man who pleaded, but it was God the Holy Ghost pleading through him. Have you never seen an earnest minister, with hands uplifted and eyes dropping tears, pleading with the sons of men? Have you never admired that portrait from the hand of old John Bunyan? A grave person with eyes uplifted to heaven, the best of books in his hand, the law of truth written on his lips, the world behind his back, standing as if he pleaded with men, and a crown of gold hanging over his head. Who gave that minister so blessed a manner and such goodly matter? Whence came his skill? Did he acquire it in the college? Did he learn it in the seminary? Ah! no; he learned it of the God of Jacob; he learned it of the Holy Ghost; for the Holy Ghost is the great counsellor who teaches us how to advocate His cause aright.

But, besides this, the Holy Ghost is the advocate in men's hearts. Ah! I have known men reject a doctrine until the Holy Ghost began to illumine them. We who are the advocates of the truth are often very poor pleaders; we spoil our cause by the words we use; but it is a mercy that the brief is in the hand of a special pleader; who will advocate successfully and overcome the sinner's opposition. Did you ever know Him fail once? Brethren, I speak to your souls, has not God in old times convinced you of sin? Did not the Holy Ghost come and prove that you were guilty, although no minister could ever get you out of your self-righteousness? Did He not advocate Christ's righteousness? Did He not stand and tell you that your works were filthy rags? and when you had well-nigh still refused to listen to His voice, did He not fetch hell's drum and make it sound about your ears, bidding you look through the vista of future years and see the throne set, and the books open, and the sword brandished, and hell burning, and fiends howling? and did He not thus convince you of the judgment to come? He is a mighty advocate when He pleads in the soul—of sin, of righteousness, and of the judgment to come. Blessed

advocate! plead in my heart, plead with my conscience. When I sin, make conscience bold to tell me of it; when I err, make conscience speak at once; and when I turn aside to crooked ways, then advocate the cause of righteousness, and bid me sit down in confusion, knowing my guiltiness in the sight of God.

But there is yet another sense in which the Holy Ghost advocates, and that is, He advocates our cause with Jesus Christ, with groanings that cannot be uttered. O my soul, thou art ready to burst within me! O my heart, thou art swelled with grief; the hot tide of my emotion would well-nigh overflow the channels of my veins. I long to speak, but the very desire chains my tongue. I wish to pray, but the fervency of my feeling curbs my language. There is a groaning within that cannot be uttered. Do you know who can utter that groaning, who can understand it, and who can put it into heavenly language and utter it in a celestial tongue, so that Christ can hear it? Oh! yes; it is God the Holy Spirit; He advocates our cause with Christ, and then Christ advocates it with His Father. He is the advocate, who maketh intercession for us with groanings that cannot be uttered.

Having thus explained the Spirit's office as teacher and advocate, we come now to the translation of our version—the *Comforter*; and here I shall have three divisions. First, the *Comforter*; secondly, the *comfort*; and thirdly, the *comforted*.

I. First, then, the COMFORTER. Briefly let me run over in my mind and in your minds too, the characteristics of this glorious Comforter. Let me tell you some of the attributes of His comfort, so that you may understand how well adapted He is to your case.

And first, we will remark that God the Holy Ghost is a very *loving* Comforter. I am in distress and want consolation. Some passer-by hears of my sorrow, and he steps within, sits down and essays to cheer me; he speaks soothing words; but he loves me not, he is a stranger, he knows me not at all, he has only come in to try his skill; and what is the consequence? his words run o'er me like oil upon a slab of marble—they are like the pattering rain upon the rock; they do not break my grief; it stands unmoved as adamant, because he has no love for me. But let some one who loves me dearly as his own life come and plead with me, then truly his words are music; they taste like honey; he knows the pass-word of the doors of my heart, and my ear is attentive to every word; I catch the intonation of each syllable as it falls, for it is like the harmony of the harps of heaven. Oh! there is a voice in love, it speaks a language which its own, it is an idiom and an accent which none can mimic; wisdom cannot imitate it; oratory cannot attain unto it; it is love alone which can reach the mourning heart; love is the only handkerchief which can wipe the mourner's tears away. And is not the Holy Ghost a loving Comforter? Dost thou know, O saint, how much the Holy Spirit loves thee? Canst thou measure the love of the Spirit. Dost thou know how great is the affection of His soul towards thee? Go, measure heaven with thy span; go, weigh the mountains in the scales; go, take the ocean's water and tell each drop; go, count the sand upon the sea's wide shore; and when thou hast accomplished this, thou canst tell how much He loveth thee. He has loved thee long; He has loved thee well; He loved thee ever; and He still shall love thee. Surely He is the person to comfort

thee, because He loves. Admit Him, then, to your heart, O Christian, that He may comfort you in your distress.

But next He is a *faithful* Comforter. Love sometimes proveth unfaithful. "Oh! sharper than a serpent's tooth" is an unfaithful friend! Oh! far more bitter than the gall of bitterness, to have a friend to turn from me in my distress! Oh! woe of woes, to have one who loves me in my prosperity forsake me in the dark day of my trouble. Sad indeed: but such is not God's Spirit. He ever loves, and loves even to the end—a faithful Comforter. Child of God, you are in trouble. A little while ago you found Him a sweet and loving Comforter; you obtained relief from Him when others were but broken cisterns; He sheltered you in His bosom, and carried you in His arms. Oh, wherefore dost thou distrust Him now? Away with thy fears! for He is a faithful Comforter. "Ah! but," thou sayest, "I fear I shall be sick and shall be deprived of His ordinances." Nevertheless, He shall visit thee on thy sick bed, and sit by thy side to give thee consolation. "Ah! but I have distresses greater than you can conceive of; wave upon wave rolleth over me; deep calleth unto deep at the noise of the Eternal's waterspouts." Nevertheless, He will be faithful to His promise. "Ah! but I have sinned." So thou hast, but sin cannot sever thee from His love; He loves thee still. Think not, O poor downcast child of God, because the scars of thine old sins have marred thy beauty, that He loves thee less because of that blemish. Oh, no! He loved thee when He foreknew thy sin; He loved thee with the knowledge of what the aggregate of thy wickedness would be; and He does not love thee less now. Come to Him in all boldness of faith; tell Him thou hast grieved Him, and He will forget thy wandering, and will receive thee again; the kisses of His love shall be bestowed upon thee, and the arms of His grace shall embrace thee. He is faithful: trust Him; He will never deceive you; trust Him, He will never leave you.

Again, He is an *unwearied* Comforter. I have sometimes tried to comfort persons that have been tried. You now and then meet with the case of a nervous person. You ask, "What is your trouble?" You are told, and you essay, if possible, to remove it, but while you are preparing your artillery to batter the trouble, you find that it has shifted its quarters, and is occupying quite a different position. You change your argument and begin again; but lo, it is again gone, and you are bewildered. You feel like Hercules cutting off the ever-growing heads of the Hydra, and you give up your task in despair. You meet with persons whom it is impossible to comfort, reminding one of the man who locked himself up in fetters and threw the key away, so that nobody could unlock him. I have found some in the fetters of despair. "O, I am the man," say they, "that has seen affliction; pity me, pity me, O my friends;" and the more you try to comfort such people, the worse they get; and therefore, out of all heart, we leave them to wander alone among the tombs of their former joys. But the Holy Ghost is never out of heart with those whom He wishes to comfort. He attempts to comfort us and we run away from the sweet cordial; He gives some sweet draught to cure us, and we will not drink it; He gives some wondrous potion to charm away all our troubles, and we put it away from us. Still He pursues us; and though we say that we will not be comforted, He says we *shall* be, and when He has said, He does it. He is not to be wearied by all our sins, nor by all our murmurings.

And oh, how *wise* a Comforter is the Holy Ghost. Job had comforters, and I think he spoke the truth when he said, "Miserable comforters are ye all." But I dare say they esteemed themselves wise; and when the young man Elihu rose to speak, they thought he had a world of impudence. Were they not "grave and reverend seniors?" Did not they comprehend his grief and sorrow? If they could not comfort him, who could? But they did not find out the cause. They thought he was not really a child of G. d., that he was self-righteous; and they gave him the wrong physic. It is a bad case when the doctor mistakes the disease and gives a wrong prescription, and so, perhaps, kills the patient. Sometimes, when we go and visit people we mistake their disease, we want to comfort them on this point, whereas they do not require any such comfort at all, and they would be better left alone than spoiled by such unwise comforters as we are. But oh! how wise the Holy Spirit is! He takes the soul, lays it on the table, and dissects it in a moment; He finds out the root of the matter, He sees where the complaint is, and then He applies the knife where something is required to be taken away, or puts a plaster where the sore is; and He never mistakes. Oh! how wise, the blessed Holy Ghost! from every comforter I turn and leave them all, for Thou art He who alone givest the wisest consolation.

Then mark how *safe* a Comforter the Holy Ghost is. All comfort is not safe; mark that. There is a young man over there very melancholy. You know how he became so. He stepped into the house of God and heard a powerful preacher, and the word was blessed and convinced him of sin. When he went home, his father and the rest found there was something different about him. "Oh," they said, "John is mad; he is crazy;" and what said his mother? "Send him into the country for a week; let him go to the ball or to the theatre." John! Did you find any comfort there? "Ah, no; they made me worse, for while I was there, I thought hell might open and swallow me up." Did you find any relief in the gaieties of the world? "No," say you, "I thought it was idle waste of time." Alas! this is miserable comfort, but it is the comfort of the worldling; and when a Christian gets into distress, how many will recommend him this remedy and the other. "Go and hear Mr. So-and-So preach; have a few friends at your house; read such-and-such a consoling volume;" and very likely it is the most unsafe advice in the world. The devil will sometimes come to men's souls as a false comforter, and he will say to the soul, "What need is there to make all this ado about repentance? you are no worse than other people," and he will try to make the soul believe that what is presumption is the real assurance of the Holy Ghost; thus he deceives many by false comfort. Ah, there have been many like infants, destroyed by elixirs given to lull them to sleep; many have been ruined by the cry of "Peace, peace," when there is no peace, hearing gentle things when they ought to be stirred to the quick. Cleopatra's asp was brought in a basket of flowers; and men's ruin often lurks in fair and sweet speeches. But the Holy Ghost's comfort is safe, and you may rest on it. Let Him speak the word, and there is a reality about it; let Him give the cup of consolation, and you may drink it to the bottom, for in its depths there are no dregs, nothing to intoxicate or ruin, it is all safe.

Moreover, the Holy Ghost is an *active* Comforter, He does not comfort by words, but by deeds. Some comfort by "Be ye warmed and be ye filled,

giving nothing." But the Holy Ghost gives, He intercedes with Jesus; He gives us promises, He gives us grace, and so He comforts us. Mark again, He is always a successful Comforter; He never attempts what He cannot accomplish.

Then, to close up, He is an ever-present Comforter, so that you never have to send for Him. Your God is always near you, and when you need comfort in your distress, behold the word is nigh thee, it is in thy mouth, and in thy heart; He is an ever-present help in time of trouble. I wish I had time to expand these thoughts; but I cannot.

II. The second thing is the comfort. Now there are some persons who make a great mistake about the influence of the Holy Spirit. A foolish man, who had a fancy to preach in a certain pulpit, though in truth he was quite incapable of the duty, called upon the minister, and assured him solemnly that it had been revealed to him by the Holy Ghost, that he was to preach in his pulpit. "Very well," said the minister, "I suppose I must not doubt your assertion, but as it has not been revealed to me that I am to let you preach, you must go your way until it is." I have heard many fanatical persons say the Holy Spirit revealed this and that to them. Now that is very generally revealed nonsense. The Holy Ghost does not reveal anything fresh now. He brings old things to our remembrance. "He shall teach you all things, and bring all things to your remembrance whatsoever I have told you." The canon of revelation is closed; there is no more to be added: God does not give a fresh revelation, but He rivets the old one. When it has been forgotten, and laid in the dusty chamber of our memory, He fetches it out and cleans the picture, but does not paint a new one. There are no new doctrines, but the old ones are often revived. It is not, I say, by any new revelation that the Spirit comforts. He does so by telling us old things over again; He brings a fresh lamp to manifest the treasures hidden in Scripture; He unlocks the strong chests in which the truth had long lain, and He points to secret chambers filled with untold riches; but He coins no more, for enough is done. Believer! there is enough in the Bible for thee to live upon for ever. If thou shouldst outnumber the years of Methusaleh, there would be no need for a fresh revelation; if thou shouldst live till Christ should come upon the earth, there would be no necessity for the addition of a single word; if thou shouldst go down as deep as Jonah, or even descend as David said he did, into the belly of hell, still there would be enough in the Bible to comfort thee without a supplementary sentence. But Christ says, "He shall take of Mine and shall show it unto you." Now let me just tell you briefly what it is the Holy Ghost tells us.

Ah! does He not whisper to the heart, "Saint, be of good cheer; there is One who died for thee; look to Calvary; behold His wounds; see the torrent gushing from His side; there is thy purchaser, and thou art secure, He loves thee with an everlasting love, and this chastisement is meant for thy good; each stroke is working thy healing; by the blueness of the wound thy soul is made better. 'Whom He loveth He chasteneth, and scourgeth every son whom He receiveth.' Doubt not His grace, because of thy tribulation, but believe that He loveth thee as much in seasons of trouble as in times of happiness." And then, moreover, He says, "What is all thy suffering compared with that of thy Lord's? or what, when weighed in the scales of Jesus' agonies, is all thy distress?" And

especially at times does the Holy Ghost take back the veil of heaven, and lets the soul behold the glory of the upper world! then it is that the saint can say, "Oh, Thou art a Comforter to me!"

"Let cares like a wild deluge come,  
And storms of sorrow fall,  
May I but safely reach my home,  
My God, my heaven, my all."

Some of you could follow, were I to tell of manifestations of heaven. You, too, have left sun, moon, and stars at your feet, while in your flight, outstripping the tardy lightning, you have seemed to enter the gates of pearl, and tread the golden streets, borne aloft on wings of the Spirit. But here we must not trust ourselves, lest, lost in reverie, we forget our theme.

III. And now thirdly, who are the COMFORTED persons! I like, you know, at the end of my sermon to cry out "Divide! divide!" There are two parties here—some who are the comforted, and others who are the comfortless ones—some who have received the consolation of the Holy Ghost, and some who have not. Now let us try and sift you, and see which is the chaff, and which is the wheat; and may God grant that some of the chaff may this night be transformed into His wheat.

You may say, "How am I to know whether I am a recipient of the comfort of the Holy Ghost?" You may know it by one rule. If you have received one blessing from God, you will receive all other blessings too. Let me explain myself. If I could come here as an auctioneer, and sell the gospel off in lots, I should dispose of it all. If I could say here is justification through the blood of Christ, free, giving away, gratis; many a one would say, "I will have justification: give it me; I wish to be justified, I wish to be pardoned." Suppose I took sanctification, the giving up of all sin, a thorough change of heart, leaving off drunkenness and swearing, many would say, "I don't want that; I should like to go to heaven, but I do not want that holiness; I should like to be saved at last, but I should like to have my drink still; I should like to enter glory, but then I must have an oath or two on the road." Nay, but sinner, if thou hast one blessing, thou shalt have all. God will never divide the gospel. He will not give justification to that man, and sanctification to another; pardon to one and holiness to another. No, it all goes together. Whom He calls them He justifies; whom He justifies, them He sanctifies; and whom He sanctifies, them He also glorifies. Oh; if I could lay down nothing but the *comforts* of the gospel, ye would fly to them as flies do to honey. When ye come to be ill, ye send for the clergyman. Ah! you all want your minister then to come and give you consoling words. But if he be an honest man, he will not give some of you a particle of consolation. He will not commence pouring oil when the knife would be better. I want to make a man feel his sins before I dare tell him anything about Christ. I want to probe into his soul and make him feel that he is lost before I tell him anything about the purchased blessing. It is the ruin of many to tell them, "Now just believe on Christ, and that is all you have to do." If, instead of dying they get better, they rise up whitewashed hypocrites—that is all. I have heard of a city missionary who kept a record of two thousand

persons who were supposed to be on their death-bed, but recovered, and whom he should have put down as converted persons had they died, and how many do you think lived a Christian life afterwards out of the two thousand? Not two! Positively he could only find one who was found to live afterwards in the fear of God. Is it not horrible that when men and women come to die, they should cry, "Comfort, comfort!" and that hence their friends conclude that they are children of God, while after all they have no right to consolation, but are intruders upon the enclosed grounds of the blessed God. O God! may these people ever be kept from having comfort when they have no right to it! Have you the other blessings? Have you had conviction of sin? Have you ever felt your guilt before God? Have your souls been humbled at Jesus' feet? And have you been made to look to Calvary alone for your refuge? If not, you have no right to consolation. Do not take an atom of it. The Spirit is a Convincer before He is a Comforter; and you must have the other operations of the Holy Spirit before you can derive anything from this.

And now I have done. You have heard what this babbler hath said once more. What has it been? Something about the Comforter. But let me ask you, before you go, what do you know about the Comforter? Each one of you before descending the steps of this chapel, let this solemn question thrill through your souls—What do you know of the Comforter? Oh! poor souls, if ye know not the Comforter, I will tell you what you shall know—you shall know the Judge! If ye know not the Comforter on earth, ye shall know the Condemner in the next world, who shall cry, "Depart, ye cursed, into everlasting fire in hell." Well might Whitfield call out, "O earth, earth, earth, hear the Word of the Lord!" If we were to live here for ever, ye might slight the gospel; if ye had a lease of your lives, ye might despise the Comforter. But, sirs, ye must die. Since last we met together, probably some have gone to their long last home; and ere we meet again in this sanctuary, some here will be amongst the glorified above, or amongst the damned below. Which will it be? Let your soul answer. If to-night you fell down dead in your pews, or where you are standing in the gallery, where would you be? in *heaven* or in *hell*? Ah! deceive not yourselves; let conscience have its perfect work; and if, in the sight of God, you are obliged to say, "I tremble and fear lest my portion should be with unbelievers," listen one moment, and then I have done with thee. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Weary sinner, hellish sinner, thou who art the devil's castaway, reprobate, profligate, harlot, robber, thief, adulterer, fornicator, drunkard, swearer, Sabbath-breaker—list! I speak to thee as well as the rest. I exempt no man. God hath said there is no exemption here. "*Who-soever* believeth in the name of Jesus Christ shall be saved." Sin is no barrier: thy guilt is no obstacle. Whosoever—though he were as black as Satan, though he were filthy as a fiend—whosoever this night believes, shall have every sin forgiven, shall have every crime effaced, shall have every iniquity blotted out; shall be saved in the Lord Jesus Christ, and shall stand in heaven safe and secure. That is the glorious gospel. God apply it home to your hearts, and give you faith in Jesus!

## Pastor Grimes and his Hard Times.

BY SCRUTATOR.

### CHAPTER IV.—NEW ACQUAINTANCES.

“ARE YOU Mister Grimes?”

“That is my name.”

“Then I’m coome to meet you.

Got ony luggage in the van?”

“Yes; a large trunk.”

“Then stop where you are, an’ I’ll fetch it.”

Suiting the action to the word, the speaker, a short, stocky, active young man, ran towards the van; and in less than two minutes had laid the trunk down by the side of the portmanteau and hat-box taken out of the carriage. With the assistance of a porter the whole were readily transferred to a cab waiting outside the station. As soon as Mr. Grimes and his companion were seated within, the cabman drove off, and then the pastor found himself at liberty to make inquiry regarding his destination.

“And where, my young friend, are you taking me?”

“To Mister Goodfellow’s, to be sure! Happen you doant kno’ him?”

“Not yet. Is he one of the friends connected with the church?”

“One ov the friends, do you say? Aye, he is that. What as a church we shud have done without him I doant kno’. He’s been the best frend we’ve ever had. He’s Goodfellow by name an’ good fellow by nature. Now some foaks ain’t that way. They’ve sweet names an’ sour natures. But Mister Goodfellow is all ov a piece; he’s all reet chuse which way you tak him.”

“Has he been long with you?”

“Yes: from the first. You see the Baptists in Puzzlemoor wur scattered up an’ down. There wur but few ov um, an’ they wur mostly wimmin. But they met in a house till it became too small for the congregation, an’ then they had to shift eaut. Just then Mister Goodfellow came to the town, an’ set up a cotton mill. Bein’ a Baptist, an’ havin’ the interests ov the denomination at heart, he at once falls in wi’ um, an’ advises um to go on. He helped um to get a good plot ov ground, an’ gave a couple o’ hundred pounds towards buildin’ a good-sized school at the back. Some ov um wur for buildin’ a chapel in front instead ov the school behind, but he wuddent listen to it for a moment. He put his foot reet down upon it, sayin’ that if they wur goin’ in for big game loike that they shud have none ov his brass. He sed he knew a small church an’ congregation as wur led into that trap, an’ they wur caught nicely. They got up their big chapel, wi’ the addition ov a big debt into the bargin’, an’ few ov um left to bear the burden. They eaut eaut to their sorrow that those who wur the foremost to urge um to build, wur the last to help um to pay for the place when it wur built. They sed, let’s see sommat for eaur money, an’ then we’l subscribe, but no sooner did they see ‘sommat’ than they buttoned up their pockets, an’ wur the first to deny that they’d ever made a promise at all. These wur the sort ov foaks that got um into the mess, an’ when they had got um into it they let um stick in it, or get eaut

as they could. An' what wur the end on't? They struggled bravely on for some years, an' then had to sell their grand chapel after all to another denomination for two-thirds ov what it originally cost. That, Mr. Goodfellow sed, reminded him ov a story he once read, abeaut an owd couple in Scotland who had a son to whom they gave up their bizness when they retired. But he soon brought the bizness to nowt an' hisself too. The owd foak wur asked heaw it came to pass that he shud fail an' they succeed. An' what did they say? They sed the thing wur easily explained. When they began bizness they began on a small scale, and wur content to eat porridge; an' not until they could afford it did they treat themselves to a chuckie; but their Jamie did the contrary; he, wi' his high notions began wi' the chuckie an' then had to come deawn to the porridge. 'Now,' sed Mister Goodfellow to um, 'I don't want you by buildin' a big chapel that you can't pay for, to begin wi' the chuckie, an' then have to come deawn to the porridge; better be loike the wise owd foak, begin wi' the porridge and then rise to the chuckie; build your school-house, pay for it, an' fill it; an' then in earnest go in for your chapel.' That view seemed reasonable, so loike sensible foak they agreed to it! the school was built on the back part ov the ground, an' we hope, sir, you're coome to help us to put up a reet deawn good chapel in the front. We think we shall soon need it, for we are full enuff now, both afternoon an' neet."

"Then have you no service in the morning?"

"Not yet, the friends have thowt it best to teach school in the mornin', an' gather in the people afternoon an' neet. But some of us will be

glad when it's altered, as the congregation complain so ov an afternoon ov the annoyance ov the childer. An' besides that, it's very close in hot weather, as you'll find eaut on Sunday, an' that makes all uncomfortable. Its well enuff ov a neet when there's not so monny childer there, but at times in the afternoon it's almost unbearable."

"What is your name, my young friend?"

"My name is Elijah Sharpe, an' I'm the chapel keeper, an' have been ever sin the place wur opened. I loike the job very well, only one canno' please everybody. Chapel keepers, I'm towd, generally get plenty ov wark, a fair share ov grumblin', an' little pay, an' that's abeaut our lot. For the first two years we cleaned the place for nothin', but now we get five pounds a year, an' that's better. Anyhow, it makes the grumblin' go deawn a dealsweeter. But after all it doesn't pay us for our time an' labour; but somethin' else does, thank God, an' that is the thowt that it's all done for the Master. That thowt cheers us monny a time when nuthin' else does. But stop, here we are at Mr. Goodfellow's, an' so we'el get eaut."

Mr. Grimes found himself landed in front of a moderate-sized country mansion, surrounded by a garden well and tastefully laid out. Leaving his luggage to be brought in, he was met at the front door by the lady of the house, who gave him a quiet, but none the less genial welcome. In a short time he was comfortably seated at the supper-table with Mrs. Goodfellow and three of her children, a chair being left vacant for the host, whose arrival was momentarily expected. A few minutes had hardly elapsed before he came in, and at a glance his visitor felt instinctively that he had

been accurately described by the chapel-keeper. And this instinctive feeling was happily corroborated by subsequent intercourse. Tall, manly, plainly dressed, somewhat abrupt in manner, blunt in speech, with rather dark hair touched with grey, and thin in front; a high intellectual forehead, eyes that sparkled with humour, and a constant tendency to burst out in hearty peals of laughter at statements that tickled his fancy he appeared to Pastor Grimes to be the very type of a genuine Lancashire man, whom to know was to love, and with whom to labour as a deacon and Christian man was both an honour and a delight. In some respects Mrs. Goodfellow was the reverse of her partner. Small in stature, good-looking, with a soft voice, pleasant manner, generous heart, and a strong love of domestic life, which made her chief sphere of action her home, she was ever found willing to back up her husband in the promotion of any schemes that tended to benefit the Church of Christ or extend His kingdom. They had four children, two boys and two girls, the oldest being a lad of fifteen years of age, and the youngest a girl of six. Death had deprived them of three more, all of them, however, dying in their infancy. At the present time Mr. Goodfellow was doing fairly well in business. In his mill he employed about a hundred hands, and was held in high respect by those who were thus engaged in his service. So much was he esteemed, that whenever there was a vacancy in any department there were always several applicants ready to

fill it up; and as he took constant care to consider the interests of the operatives as well as those of the masters his hands were usually the last to come out on "strike," and then only when their Trades Union, by combination and despotic law, made such a course a matter of compulsion.

In this interesting family Mr. Grimes, from the outset, could not but feel at home. It had been arranged that during his three months' trial he should stay with them, and this arrangement met with his grateful concurrence. At the supper-table on the first night, so kind were all to him, and so ready to promote his comfort, that after the miseries he had been called upon to endure at Boxwood during the last two years it seemed to him as if he had suddenly been transferred into an earthly paradise. The "hard times" of the past seemed to have faded away before the pleasant times of the present and the hopeful times of the future. But was it a dream, he asked himself, likely to be realized? Had the hard times indeed passed away for ever? Was there not "a crook in every lot," and might there not be a crook even in this one? He could hardly dare to hope that this congenial sphere of labour would prove an exception to the rule: but come what would he felt at any rate that he was justified in enjoying the present to the full, and as to the future he had the highest authority for scattering all gloomy thoughts about it to the winds by remembering the saying of One who declared, "sufficient unto the day is the evil thereof."

*(To be continued.)*

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Success is full of promise till men get it; and then it is a last year's nest, from which the bird has flown — *Beecher*.

## Essays and Papers on Religious Subjects.

### DECLENSION AND REVIVAL.

BY REV. THOMAS HENSON.

THE word "revive" is often and variously used in the Bible. When Jacob heard that Joseph was alive, his heart fainted; but when he saw the waggons, he "revived." When Samson was ready to die with thirst, the Lord clave a hollow place in Lehi, and gave him water; then his spirit came again, and he revived. When Elijah prayed over the dead child of the poor widow, the soul of the child came into him again, and he revived. At the touch of Elijah's bones the corpse of a long-buried man revived, so that he stood up on his feet. Habakkuk, in view of Divine judgments upon the Jews, and the utter destruction of the Chaldeans, cries out, "O Jehovah, in the midst of all this, revive Thy work, and preserve Thy people alive, and keep them from ruin." These cases of revival point to suspended life—or to death—or to such low conditions of life as excited fear and alarm, and they give us a clear view of the nature of a religious revival. Applied to spiritual things, they indicate the restoration of spiritual life and the re-invigoration of spiritual energy in individual believers, and in the Church collectively. In the seven churches of Asia we have typical states, "first love left—lukewarmness, neither cold nor hot, a loathsome condition—and dead, though having a name to live." Self-examination is as needful to the soul as stocktaking is to the merchant; its revelations may be startling; and far from pleasant sometimes, but it is needful and

divinely enjoined. The soul may often be cleaving to the dust; the fruits of sanctification may not be flourishing and mellowing; forms of godliness may be more or less correct, while the power of it is altogether lacking; conversions are lost sight of, or may be noisily clamoured for by those whose lives are not worthy of Christ; men may be settled down in ease, fast asleep in Zion; backsliders, open and secret, come in and out with the assemblies, and no one weeps for the hurt of the daughters of Zion, then it is time for the watchmen to lift up their voices, bidding the sleepers to awake, and the backsliders to arise and cry out for a gracious revival.

Note some symptoms which denote spiritual declension.

As in the body disease shows itself by unmistakable symptoms, so is it with the soul. Men cannot hide all the marks of spiritual declension. There is one physician who can say, "I know thy works." A light esteem of God's house and worship indicates that first love is lost. It is characteristic of young religious life to love the public means of grace, and to leave such pursuits as militate against attendance in public worship. But it is characteristic of many professors that the public services are irksome, while public entertainments of a less spiritual nature seem never to weary them. There was a time when they were constantly in attendance at the public services, fervent in prayer and in the love of God. They hungered after the marrow of Divine truth, and sought it both in the study of the Word of God and in

communion at the throne of grace. But all this is changed. Business or pleasure—worldly associations and connections have destroyed that spiritual vitality, and rendered them cold, formal, lifeless, useless. One visit to the house of God on the Sabbath to keep up appearances; a chapter and family prayers on Sunday evening, or when a ministerial visitor is present, is sufficient now. It may be they have drunk into the spirit of the age, and think the prayers too long, and the sermon would be better if it were shortened by one-half; but then, at the penny readings, at the concert, at the evening party, nothing is too long. More than half of the Lord's day can be devoted to the pleasures of the table or of the excursion, while it is impossible to spend one hour teaching in the Sunday School. I am sure this picture is not overdrawn, and any one can read its pathological teaching.

"Prayer is the Christian's vital breath." It is an unmistakable sign of spiritual declension when prayer is lightly esteemed and much neglected. Prayer may sometimes occupy the lips without the heart; this was one of God's complaints against Israel. How a short hacking cough alarms some of us, vividly bringing before us visions of a terrible disease, with its attendant miseries and inevitable death! But do we as quickly and as vividly realize the portent when prayer becomes irksome and yields no refreshing to the soul? And when that state of mind continues week after week, and the soul is not alarmed, nor the heart humbled thereat, it is an alarming symptom of spiritual declension. As men hasten to a medical adviser when bodily ailments alarm them, so should the soul fly to the heavenly physician when prayer becomes a burden and

a weariness. True prayer is soul converse with God, and the pulse of spiritual health. Irksome prayer is soul slavery. Spiritual declension too commonly begins at the closet door.

It is written, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." A careful mother notes her child's ill-health by its lack of appetite for its natural food. It may greedily crave for sweetmeats while it loathes good bread. So in declining the soul may eagerly crave for light literature, while it wraps up the Bible in a napkin or leaves it to be covered with dust on the shelf. Depend upon it, as soon as we feel a disposition to turn away from God's own bread, from Christ the living bread, from the Bible the written bread, we may be sure that the roots of spiritual decline are striking into the soul. New-born babes desire their milk, and strong men delight in strong meat, so does the new-born and growing spiritual life desire both the pure milk and the strong meat of God's word; but decaying spiritual life finds neither milk nor meat therein.

God and this world are in irreconcilable antagonism. The love of the world is enmity against God. Possess the world as God gives it we may—its money—its pictures—its music—its fruits—its flowers—its landscapes—its rivers and seas and brooks—its mountains and its meadows—but love them as we ought to love Him we may not. What is worldiness? A wide question that: pride of wealth and pomp—love of luxury and sinful pleasures, which exclude God from the heart; vanity and self-indulgence—the heart absorbed in the elegancies of dress and careless as to the ornament of a meek and quiet spirit. The sordid determination to get all we

can, and to keep all we get, or to spend all upon fleshly indulgence and vain show ; to live for self and this world only, forgetful of God and the world to come—these are some of the aspects of worldliness. When these things prevail in the hearts of professors, they are evidences of declension in spiritual life. As sunbeams put out the fire, so does prevailing worldiness put out the love of God. Ships too heavily laden sit too deep in the water to be safe. What you have of this world keep and use as the sailor does his goods on board his ship, keeping or casting them overboard as they help or hinder the safety of his vessel and his life. The love of worldiness kills spiritual life right out.

Christ Jesus travailed for souls, so did Paul, so shall we in proportion as we are conformed to the image of Christ. Lack of love and desire for perishing souls indicates declension in our own. Backsliders in the church, and crowds of unconverted sinners without, and no concern felt concerning them, denotes a painful degree of lukewarmness. There may be a clamouring for baptisms which is only a cover for our own barrenness. He who is truly concerned for the salvation of others will be equally concerned for his own growth in grace and increasing sanctification. And, again, where spiritual life is vigorous, growing up towards the perfect, there will be anxious concern for others.

Such are a few symptoms of declension ; but how many are left for the reader to discover !

Matthew Henry says, "It is comfortable going out when God goes before us." Such is the case when the Lord leads the way in a revival of His work ; revival is ever from Him. It is vain to set up machinery

to promote spiritual revival unless we look exclusively to the Holy Spirit for power and life. You may galvanize a corpse and make it quiver, but as soon as you remove your battery it becomes motionless again. So you may emotionally move dead souls and lukewarm spirits either in or out of the church, but unless the power of the Holy Spirit is present in that excitement, it will not be a revival ; souls, though moved, will remain dead. In many so-called revivals there is much noise of thunder, but little lightning ; much singing and speaking, but little of the fire of the Holy Spirit. Let us have the Holy Spirit poured upon us as on the day of Pentecost, and we shall see earnest souls flocking to the house of God ; men will be fervent in the enjoyment of prayer and communion with God ; there will be more hungering and thirsting after righteousness among believers ; more eagerness to obtain the bread of Heaven in Christ and His word ; unused Bibles will be brought out and wiped from the dust of neglect ; worldiness will give place to godliness, and the love of Christ will constrain us to seek after the souls of others. Backsliders will be restored to the paths of righteousness, and the Lord will add to the churches daily such as are being saved. The prayer of the Psalmist points us at once to the true and only source of revival : "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

Revival preachings should not aim to excite the feelings merely ; it should seek to enlighten the understanding, to prick the conscience, to melt the heart, and secure the judgment to the Lord's side. We need preaching which will probe the heart more deeply and lay bare the exceeding sinfulness of sin ; preaching which,

setting sin in the light of the cross, shows it to be intensely evil, and reveals our need of the Great Physician.

### EARLY TOIL IN MADAGASCAR.

In the year 1818, two missionaries and their wives and children arrive at Tamatave to set up a mission station at Madagascar. But what happens? Though welcomed by the people, they have hardly settled down before the fatal malaria lays low one of the missionaries, the two wives, and also the two children. These land in the country only to sicken, suffer, and die. It was in the hearts of these missionaries to labour for the Lord, but to make the offer was all that was allowed them. Bereaved and afflicted, the lonely missionary has to retire to Mauritius for a while to recruit his own health. Now what will he do? Will he give up? No! he is checked but not defeated. In two years he returns to the same spot again to attempt the work. There in the soil lies his beloved wife, his former coadjutor, and his wife too, with the children; but still he bravely perseveres; their death shall not daunt him. He sets up a school. How many scholars has he to start with? Just *three!* But he toils on until there is a wonderful increase, and another missionary comes to his help. With the aid of their wives they carry on the educational work. They learn the language, teach the children English, construct an alphabet, make a grammar and dictionary, and in the course of eight years they print the first sheet of the Word of God, and with prayer pour forth the fountain of living waters on the parched ground. Now how have

they got on? From a feeble commencement in the missionaries' room, in less than eight years they have increased to thirty-two schools, in which four thousand young people are receiving secular and Christian instruction. What great results from so small a beginning!

But was there no opposition? It would have been strange had there not been. The heathen priests grumbled, as well they might. One of the native teachers was even struck to the ground for speaking to the children disparagingly of an idol. Some of the parents expostulate with, and entreat their children not to speak against the idols. But how do the children answer? They tell their parents that if they should say they believed in the idols it would be a *lie*, and they could not do it, for they had been taught to speak the truth. The behaviour of the children is reported to the king. Now what will he say? He soon packs these heathen grumblers about their business. He tells them to "be off and mind their work, and leave the children to mind their lessons." And his commands they have grudgingly to obey.

All this is encouraging; but still the missionaries are sad. *Ten* years have passed away, yet few adults accept the invitation to hear the Gospel, and as yet *not a single native* of Madagascar has avowed faith in Jesus Christ, or desired publicly to declare his discipleship by being baptized. Oh, think of this, ye who have to pioneer your Christian way through well-nigh insuperable obstacles, and be encouraged when you consider the subsequent victories won for Christ in the Island. Then the dark clouds gather; the king, their best earthly friend dies, and the queen who succeeds him is an avowed antagonist to the Mission, and in every way tries to crush it.

Only a limited number of schools are allowed to be opened. Seven hundred of the teachers and senior scholars are drawn into the army; the missionaries are forbidden for a while even to teach or preach; and at her coronation, holding two idols in her hand, the queen avows her trust in them, and puts herself under their protection.

Now, what will come to pass? For political reasons, a little more liberty is allowed the missionaries, and their joy is great when, in 1830, they are able to issue 5,000 copies of the New Testament and 2,000 single Gospels. They knew that these precious books would speak when their tongues would be forcibly silent, and that, with the Holy Spirit's blessing, they would find their way to virgin soil on which their own feet had never trod. Education had prepared the way; the people could read the books; and God would carry the word home to the heart with power. And what was the result? With the permission of the queen, in May, 1831, twenty of the first converts to Christ were baptized on one Sabbath, and eight on the next, all of whom in this way publicly renounced paganism, avowed themselves as disciples of

Christ, and then partook of the Lord's supper. In August these native converts were formed into a church on New Testament principles, embracing evangelical doctrines, and acknowledging the Bible to be their only rule of faith. But one feature in the formation of this, the first native church in Madagascar, is worthy of note; and well would it be if all European churches put it in practice. It was emphatically laid down to be the duty of every communicant to seek the edification of the church and the extension of the Gospel amongst their countrymen. Thus, by the loving care of the Divine Redeemer and with fervent prayer as well as with trembling hearts, when they looked at the surrounding darkness and at the immediate future, but in firm and joyous faith, the foundations of the martyr church of Madagascar were laid THIRTEEN years after the messengers of Christ had landed on the shores of the country, and eleven years after the commencement of their labours in the capital. How true is God to His word, "Be not weary in well doing, for in due season ye shall reap if ye faint not."

H. W.

THE devil tempts all; but the idle man tempts the devil.—*Italian Proverb.*

"How did you like the lecture?" "Oh, it was beautiful!" "What did he say?" "Oh, he said so many beautiful things." "Tell us some." "Oh, he said—he said—but I can't tell it to you as he said them." "Tell them as you can understand them." "Well, he said—he said—oh, I can't." "Tell us one thing he said." "Well, he said that the aesthetics of existence enable us to—to—oh, I can't." "Tell us what you think he meant." "Oh, go along! Why didn't you go and hear him yourself?"—*Exchange.*

As a general rule, self-contemplation is a power towards mischief. The only way to grow is to look out of one's self. There is too much introversion among Christians. A shipmaster might as well look down into the hold of his ship for the north star, as a Christian look down into his own heart for the sun of righteousness. Out and beyond is the shining.—*H. W. Beecher.*

## ACQUIESCENCE IN THE DIVINE WILL.

BY REV. J. CLARK.

WHAT know I of what is best,  
 O my Father, kind and wise ?  
 Thy great love is manifest,  
 Let whatever scenes arise :  
 Health, or sickness, choose for me ;  
 As Thou pleasest, let it be.

WHAT know I of what is best ?  
 Who could always bear the light ?  
 In Thy changeless love I rest,  
 Knowing well Thy ways are right :  
 Light, or darkness, choose for me ;  
 As Thou pleasest, let it be.

WHAT know I of what is best ?  
 Human knowledge is but small ;  
 Trusting Thee, my soul is blest ;  
 Kept by Thee, I cannot fall :  
 Pain, or pleasure, choose for me ;  
 As Thou pleasest, let it be.

WHAT know I of what is best ?  
 'Tis enough that Thou art nigh ;  
 Since my hand by Thine is prest,  
 Who can be more safe than I ?  
 Strength, or weakness, choose for me ;  
 As Thou pleasest, let it be.

WHAT know I of what is best ?  
 Earth and heaven alike are mine ;  
 Grace can stand the sternest test,  
 Living, dying, I am Thine :  
 Life, or death, Lord ! choose for me ;  
 As Thou pleasest, let it be.

*Yarmouth, Nova Scotia.*

## A SIMILE.

THE humble soul is like the violet, which grows low, hangs the head downwards, and hides itself with its own leaves ; and were it not that the fragrance of his many virtues discovered him to the world, he would choose to live and die in secrecy.

HUMBLENESS is peculiar to Christianity. Goodness is admired and taught in all religions. But to be good and feel that your good is nothing ; to advance and become more conscious of pollution ; to ripen all excellence, and like corn bend the head when full of ripe and bursting grain—that is Christianity.—*F. W. Robertson.*

## Reviews.

*Booksellers and Bookbuyers in Bye-ways and Highways.* By C. H. SPURGEON, SAMUEL MANNING, LL.D., and G. HOLDEN PIKE, with a Preface by the EARL OF SHAFTESBURY, Passmore and Alabaster, Paternoster-buildings.

THE noble Earl begins his preface with words we thoroughly endorse. He says, Mr. Holden Pike stands in no need of an introduction to a work of so much interest and necessity. Every hour brings to us increased experience that if we desire to resist effectually the moral and social evils around us we must be more and more aggressive in our modes of operation. Colportage is essentially so in its very nature, and the records of the system in many parts of the Continent, in various districts of England and Ireland, but especially in Scotland, prove that we have entered on a career of certain and great success. This contains in few words the facts as to Colportage, and the subject is most interestingly handled in nine chapters. The first—Colportage, a Want of the Age, by C. H. Spurgeon—is brief, but in the writer's usual comprehensive style. The chapter by Dr. Manning is the substance of an earnest speech delivered at the anniversary of the Metropolitan Colportage Association, and is the outflow of thought resulting from an incident in the life of Martin Luther, when he is said to have thrown his ink-pot at Satan. The bulk of the work, however, is from the pen of G. Holden Pike, himself a very successful and useful bookmaker. All engaged directly or indirectly in this great and good work will be well satisfied in a perusal of these pages.

*A Record of One Year's Service.* By ARCHIBALD G. BROWN,

ALL who are acquainted with Mr.

Brown's successful work at the East-end of London will read this account of labour and reward with devout gratitude to God, the Author of all good. We are thankful that Devonport-street Chapel, after so many years of struggle, and conflict, and change, has at last fallen into hands which are likely to make it permanently useful. The mission work and the orphan work are allowed to tell their own tale, and we commend them to our readers, and also advise those who wish to aid in a good and deserving cause not to fail in sending the compiler of "One Year's Service" a contribution to his fund.

*Presents Day Tracts.* Religious Tract Society.

THIS series of One, Two, and Three, to be followed by others, are a very superior class of works from most gifted writers, and are well calculated to establish the great and important truths with which they treat. The first, on *Christianity and Miracles at the Present Day*, by Dr. Cairns, is a well-reasoned essay, and cannot fail to find acceptance in every thoughtful mind. The second, by Prebendary Row, M.A., is on the *Historical Evidence of the Resurrection of Jesus Christ from the Dead*, it is calculated to establish all in the doctrine which, if not true, all is vain, and we are still in our sins. Number Three has for its subject—*Christ the Central Evidence of Christianity*, and is also from the pen of Dr. Cairns. They are beautifully printed, and are pleasant to look at, as well as profitable to read.

*Winsome Christianity.* By the Rev. RICHARD GLOVER, M.A., Vicar of St. Luke's, West Holloway. T. Nelson and Sons, Paternoster-row and New York.

THIS little book is handsomely got up, and the interior is quite worthy of the exterior. It has, indeed, a most winsome appearance, and is brimful of scriptural teachings in relation to its theme, so winsomely and vigorously presented as that the object of the writer, through God's blessing will, we hope, be reached, and, as the result of its perusal, a more winsome Christianity in the life and conduct of many professing Christians be produced. The book is divided into twelve chapters, each of which is worthy of the careful and prayerful perusal of all who would seek by their spirit and conduct to exemplify the spirit of Christianity and be instrumental, through the beauty His grace ever imparts, in winning souls for Him. The book is thoroughly evangelical, and while it will be of great service to all Christians, is especially adapted to the young.

*Pilgrim Chimes for the Weeks of the Year.* By Rev. W. POOLE BALFERN, author of *Glimpses of Jesus, Gethsemane, &c.* Price 2s. 6d. Home Words Publishing Office, 1, Paternoster-buildings, London.

"CHIMES" indeed of sweetest music, ringing clear and strong from heaven, through the writer's heart, waking up the echoes of faith, hope, and love in other hearts to sound and resound in the great Father's ears. All these chimes are exquisite in their simplicity, beautiful in their imagery, rich and full in their teaching, and very comforting to weary hearts and tried and sorrowful souls. We could not spare one; but for tenderest grace and deepest pathos, causing the tears to well up from the deeps of sympathizing love, none surpass the lines entitled "God Knows." May these chimes be the means of comforting many Christian hearts, so shall they serve to sound and swell His love and grace in whose praise they are rung.

MAGAZINES, &c.—*The Evangelical* is in the hands of a new editor who is putting into this long-established and favourite monthly a deal of lively and enterprising vigour. Each number, besides its really choice and well-written articles, contains a good photo and biography of some eminent man. *Golden Hours*, by Rev. J. Jackson Wray, has also undergone considerable improvement in the hands of its present editor. *The Postman*, edited by W. G. Fullerton, is what it says. *Our Evangel* contains something for everybody; is published every month, and sold everywhere. *Clear, crisp, and concise* articles. *The United Methodist*, and *The Methodist New Connexion* magazine, reflect great credit on each of these worthy sections of the great Methodist family. *House and Home*, altered in size and appearance. Part I. of the New Series contains well-executed likenesses of Mr. Gladstone, Dr. Carpenter, George Macdonald, and H. W. Longfellow. It is a well-conducted paper, giving from time to time important articles on (among other subjects) healthy houses, household economy, building societies, food reforms, temperance, and thrift. *The Sentinel* is a penny monthly, devoted to popular moral subjects. *Evangelical Christendom* should be read by all who take an interest in the work of Christianity at home and abroad. *The Missing Link* continues its mission in promoting Bible work among the people. *The Voice of Warning* is devoted to the work of the Protestant Tract Society. *The Preacher's Analyst* gives some good outlines this month, and has a pleasant appearance, being well printed on fine toned paper.

NEWSPAPERS.—*The Clerical World*, for the Pulpit and the Pew, is a vigorous and well-conducted paper, and may be trusted to do good to all classes of readers. *The Christian Commonwealth* is a good advocate for right and truth throughout the world. *Word and Work* has at all

times papers and articles which cannot fail to be read with profit by the devout Christian reader. *The British Flag* has for many years had an established reputation as the soldiers' religious paper, and is a great favourite with the British soldier.

**BAPTIST LITERATURE.**—The March number of the *Baptist Magazine* has an article on the subject of Definite Scripture Teaching in our Sunday Schools. We should like all engaged in the good work to read it. *Sword and Trowel* reminds us as we read of Mr. Spurgeon's meditations on part

of the one hundred and nineteenth Psalm. The Psalms are inexhaustible, and Mr. Spurgeon has always something fresh to say about them. *The General Baptist* has a very good outline of the life of Christmas Evans. *Truth and Progress*, a South Australian monthly, edited for the Baptist Association, brings us good news from a far country. *The Irish Baptist Magazine*, in saying many good things, has said a good word or two for the *Baptist Messenger*. *The Baptist and Freeman* bring us weekly face to face with Our History and our Doing.

## Poetry.

### A MOMENT'S PRAISE.

In the midst of thy life's bright bowers,  
When twining the garland wreath;  
When Hope with her blooming flowers  
Is strewing the ground beneath:  
Pause for a moment to praise thy God,  
Who scatters such blessings o'er earth's bare sod.

In the midst of the City's bustle,  
When thousands are passing by,  
Let the wings of the angels rustle,  
And carry thy thoughts on high:  
Pause for a moment to lift a song  
To the Lord of thine unseen guardian throng.

When thy spirit begins to murmur,  
And dissonant notes arise,  
Let thy hand, as it groweth firmer,  
Search out where the discord lies.  
And o'er the notes of thy spirit's wail,  
A moment let music of gladness prevail.]

'Twere well if we often tarried  
To utter the voice of song;  
A lighter heart would be carried,  
The journey would seem less long.  
While His mercy circles our favoured brow,  
Let us pause for a moment and praise Him now.

WILLIAM LUFF.

## HOW TO DISCOURAGE YOUR MINISTER.

HEAR him "now and then." Drop in a little late. Do not sing; do not find the text in your Bible. If you take a little sleep during the sermon so much the better.

2. Notice carefully any slip he makes while you are awake; point out the dull portions to your children and friends; it will come around to him.

3. Censure his efforts at usefulness; deplore his want of common sense; let him know that you won't help him because A. B. does, because you were not first consulted, or because you did not start the plan yourself.

4. Let him know the follies and sins of his hearers. Show him how much he over-rates them, and tell him their adverse criticisms on himself.

5. Tell him when he calls what a stranger he is; how his predecessors used to drop in for an hour's chat, and how much you liked them.

6. Never attend the prayer meeting; frequent no special service. Why should you be righteous over-much?

7. Occasionally get up a little gaiety for the young folks. This will be found very effectual about the communion season. "There is a time to dance."

8. Give him no intimation when you are ill; of course he should know; and your offended dignity, when he comes to see you, will render his visit pleasant. On no account intimate your recovery.

9. Require him to swell the pomp of every important occasion, unless,

indeed, there are prudential reasons for passing him over.

10. If he is always in his pulpit, clamour for strangers; if he has public duties, and sometimes goes abroad, complain that he is never at home.

Patient continuance in courses like these, modified according to circumstances, has been known not only to discourage, but to ruin the usefulness, and break the spirit of ministers; to send them off to other charges, and sometimes to their graves. Those who desire to avoid such results, should avoid the practice of such things as are here referred to. Let us "help one another."—*Christian Globe*.

### DAVID'S HARP.

ONE day David, King of Israel, sat on the hill of Zion; his harp rested before him, and on it he leaned his head.

At that moment drew near to him the prophet Gad, who asked, "On what art thou rousing, O king?"

David answered, "On my ever-changing state. How many joyous songs of thanksgiving, and also how many strains sad and tearful, have I sung to this harp of mine!"

"Thou art just like thine own harp," said the prophet.

"What dost thou mean?" asked the king.

The man of God replied, "Observe how thy pain and thy joy alike bring forth heavenly tones from thy harp, and animate its strings. So sorrow and joy tune thy heart and life to the music of the harps of heaven."

At this David rose, and, seizing his harp, swept anew its strings.

KRUMMACHER.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. G. N. WILLIAMS, of Pontypool, who has been supplying the pulpit of the church, Woodchester, Gloucestershire, for the past three months, has accepted a most hearty invitation to become their pastor.

Rev. H. J. Tressider, formerly of Budleigh Salterton, Devon, has accepted the unanimous invitation of the trustees and congregation of Unity Chapel, Merriott, Somerset, to the pastoral charge, and commenced his labours there on Lord's day, March 5.

Rev. J. R. Parker has intimated that his pastorate of the church at Castle Donington and Sawley will terminate on the second Sabbath in April, he having accepted a unanimous invitation from Salem chapel, Longford.

Rev. R. E. Williams, student of Pontypool College, has received an invitation from the united churches of Jezreel, Gognian and Horeb, Cwmsymlog. J. R. Evans, student of the same, has accepted an invitation from the church at Tirzah, near Newport, Mon. J. Higgon Mills, also a student of Pontypool College, has received a call from the joint churches of Nazareth, Whitland, and Bwlchgwyn, near Spite.

Rev. John Watts, of Totnes, Devon, has received and accepted a call to the pastorate of the church at Bradwinch, Devon.

Rev. C. Brown, of Bristol College, has accepted a call to the pastorate of the church at King's Stanley.

Rev. J. P. Newman, of Manchester College, has accepted a unanimous invitation to the pastorate of the church at Littleborough, Lancashire.

Rev. Charles Hobbs, of Bristol College, has accepted an invitation to the church at Romsey, Hants.

Rev. E. Williams, late of the Lon-

don City Mission, has accepted the pastorate of the church at Sterenton, Beds.

### RECOGNITIONS.

RECOGNITION services in connection with the settlement of the Rev. E. W. Cantrell as pastor of the church at Lombard-street, Birmingham, have just been held. A sermon was preached by the Rev. J. Clifford, M.A., after which tea was served in the schoolrooms, the public meeting being held in the evening under the presidency of the Rev. J. J. Brown. A number of ministers and friends were present, several of whom delivered addresses.

BEDFORD. — On March 12th and 13th public recognition services were held in connection with the settlement of Rev. T. Watts, late of St. Alban's, as pastor of the church, Mill-street. Sermons were preached on the Sunday by Rev. V. J. Charlesworth, and on the following day about 250 persons partook of tea in the Bunyan Rooms, kindly lent for the occasion, after which the friends resorted to the Baptist chapel, where the public meeting was held. Rev. J. Brown, B.A., occupied the chair, and the following ministers took part in the service:—Revs. V. J. Charlesworth, V. E. J. Farley, London; J. H. Blake, Luton; W. B. Davies and H. W. Taylor, St. Albans; W. P. Irving, B.Sc.; S. Sargeant and C. S. Sargisson, of Bedford; Revs. J. Abbott (of Blunham), J. Chandler (Thurleigh), J. H. Redman (Wootton), and W. J. Tomkins (Ridgmont), were also present.

### NEW CHAPELS.

CHRISWICK, Middlesex.—The memorial stone of a new chapel (adjoining the bank) was laid under promising auspices on Tuesday, March 7th, by Mr. J. T. Olney. There was a

considerable number of persons present. Mr. Olney was presented with a silver trowel, and laid £20 on the stone. After the ceremony, a tea meeting was held in the new chapel, a commodious iron building. The chapel was crowded, the tables being twice filled. Mr. Henry Smith, Chiswick, presided at the evening meeting. A hearty, hopeful feeling pervaded the afternoon meeting, which was addressed by the Revs. G. M. Longhurst, Page, Shrewsbury, Mr. Olney, and the pastor of the congregation, the Rev. W. E. Lynn. The evening meeting, which was also a very successful one, was addressed by Mr. Smith, the chairman, Revs. Thomas, Baster, Brown, Hawes, Campbell, and Messrs. Smith, Roe, Martin, Stanfield, and Robbins. The treasurer, the Rev. W. A. Blake, read a financial statement, which showed that about £150 were still required to complete the iron church, and that upwards of £50 had been raised that day. The Baptist Chapel, Chiswick, is the oldest Nonconformist church in the parish, and was for more than a quarter of a century the only chapel in the parish. The lease of the old chapel expired in March, 1881. As it could not be renewed on account of the land being sold for building purposes, the friends were obliged to look out for a new site. A very suitable one has been obtained in a good position, near the main road, on which a temporary iron chapel has been erected, and it is hoped that in a few years the congregation will be in a position to erect a permanent building.

**LUTON.—PARK-STREET CHAPEL.**—On Monday, March 6, 1882, a public meeting was held to inaugurate the proposed building of a new Baptist chapel, at High Town; the worshipful the mayor, John Webdale, Esq., presided. Addresses were delivered by the Revs. H. E. Arkell, G. Hawker, W. Kimber-Hardy, J. Evans, Murray Wilson, A. Walker (secretary to the Beds Association), and the pastor, Rev. J. H. Blake.

## PRESENTATIONS.

**MR. GEORGE STRANGE**, for nearly 30 years superintendent of the Sunday School in connection with Union Chapel, Luton, was presented on the 13th inst., by the pastor, Rev. G. Hawker, in the name of the teachers and scholars, with an inlaid marble clock, suitably inscribed, in recognition of his valuable services.

A meeting of the friends connected with Fountain-street Chapel, Ulverston, was held on Friday, March 10, to present the Rev. G. Raws with a purse of gold on his leaving the church, owing to a breakdown in health. The purse contained £17, and other sums received later brought the amount up to £25.

At Cambray Chapel, Cheltenham, on Wednesday, March 8, a public tea and meeting was held, which partook of the nature of a thanksgiving meeting in consequence of the Rev. W. Julyan, the pastor, having withdrawn his notice of resignation. The interest of the meeting centred in the presentation to Mr. Julyan, on behalf of the church and congregation, of a purse containing £50, accompanied by an address, in recognition of past "faithful and gifted services," and as a "small tribute of affection and esteem."

**HANWELL.**—On March 9, at the social meeting of the members of the congregation, Mr. James Turner was presented by the pastor, Rev. G. Rouse Lowden, in the name of the subscribers, with a clock and silver teapot for his long and faithful service in connection with the cause of Christ in the town. Mr. Turner responded to this recognition of his labours, extending over many years.

## MISCELLANEOUS.

On Wednesday, March 1, services were held in connection with the laying of the top-stones of the St. Alban's Tabernacle, now in course of erection. A large number of people gathered to witness the ceremony, which was

performed by Horace B. Marshall, Esq., jun., of London, and Councillor Hurlock, of St. Alban's. The Rev. H. W. Taylor (minister of the newly-formed church) presided. Addresses were delivered by the Rev. W. Greig, T. G. Dyke, J. H. Blake, and J. Campbell. In the evening a numerously-attended public meeting took place in the large hall, Victoria-street, when the chair was taken by J. T. Olney, Esq., of London. A number of ministers of the city and the district were present. The financial results of the day were about £250.

The 194th anniversary services of the church at Lyminton, Hants, have just been held, and were of a very encouraging and satisfactory character. Special sermons were preached on February 26, by the pastor (Rev. J. Collins), and Rev. S. J. Little, Wesleyan minister, of the town. On the following Monday, the annual tea and public meeting were held. The attendance was good, and the tone of the gatherings all that could be desired. S. Doman, Esq., presided, and addresses were given by the Revs. J. P. Burt, T. Poole, S. J. Little, T. Evans, and the pastor, the last stating that the expense incurred in the recent renovations of £750, was reduced to £175. The Revs. H. H. Payne, of Lyndhurst, and A. Hall, of Ashley, were also present. The trays for the tea were given by the ladies.

On Tuesday, Feb. 21, the anniversary of the pastor's settlement at the Tabernacle, Ceylon-place, Eastbourne, was held in the New Hall, Seaside, when a large number sat down to tea, trays being provided by friends of the congregation. At the public meeting Mr. D. Stroud presided, and addresses were delivered by the Revs. W. K. Armstrong, B.A., J. F. Tinling, B.A., and others. The report showed that the congregation has greatly increased during the year. Thirty have been added to the church-roll; the school is full, and difficulty is experienced in carrying

on the work owing to the want of better accommodation.

On Thursday, March 2, special services were held at Salisbury in connection with the re-opening of the chapel under the pastorate of the Rev. G. Short, B.A. The old edifice has been almost entirely removed, and a new structure erected. In the morning the Rev. R. H. Roberts, B.A., of Notting-hill, preached, and a collection of £91 followed. A luncheon, presided over by the pastor, was held in the afternoon, when the treasurer, Mr. S. R. Atkins, reported that the cost of the alterations and rebuilding had involved an expenditure of over £3,000, of which some £1,600 had already been raised. In the evening the Rev. R. Glover preached; the entire proceeds of the day's services amounting to over £50. Special services are to be continued during the next four weeks.

TRINITY CHURCH, GUNNESSBURY.—The annual meeting of the church and congregation was held in the Lecture Hall, Sutton-lane, on Friday evening, the 3rd of March. Mr. John Short occupied the chair. From the financial report it appeared that the church was in a prosperous condition, there being only £205 18s. 8½d. due on the Church Manse and Freehold which cost £2,591 15s. 0½d. The gross income for the year 1881, including amounts promised, was £984 17s. 9½d. The church officers, organist, and choir having been thanked for their services during the year, and short addresses having been given by the Rev. W. Frith, pastor, and Messrs. G. D. Hooper, George Dixon, and W. E. Lynn, the proceedings were brought to a close by a vote of thanks to the chairman.

WINSLOW, BUCKS.—The Sunday School in connection with the Baptist Tabernacle, had its winter festival on Thursday, Feb. 9. The scholars (about 120) and the teachers met in the commodious schoolroom at 5 o'clock, where tea was partaken of, and at 6.30 a large public meeting was held, presided over by the pastor

of the church (F. J. Feltham), and at which the children sang special selections. Earnest and interesting addresses were delivered by the Revs. G. Hallawell, J. Riordan, and Messrs. J. Small, Voyle and Hill. The pastor then distributed the prizes, which consisted of a good selection of useful books. The collection, owing to the generosity of Mr. T. Boys, of Frimley, Surrey, amounted to £4 11s. 7d., which covered the whole of the expenses. The meeting closed with the doxology and prayer.

#### GAMLINGAY OLD BAPTIST CHURCH.

—The second anniversary of the recognition of the Rev. W. F. Edgerton, was held on Sunday, February 26. Sermons were preached by the pastor from Psalm xc. 16, 17, and Ezekiel ix. 4. On the following Tuesday a well-attended tea-meeting was held, trays being given by friends connected with the cause. In the evening a public meeting was held, the pastor presiding. The report showed steady and peaceful progress, fourteen having been added to the church by baptism during the year, and several others at the present time waiting for church fellowship. The sum of £169 8s. 9d. had been expended upon the reseating of the chapel, which was all raised except £23 6s. 7½d., which deficit they hoped soon to remove. The Rev. J. Jones (Primitive Methodist) delivered a powerful address upon the essentials of success in church prosperity, viz.: Earnest Desire, Constant Prayer, and Persevering Work. The Rev. T. Gathercote, of St. Neots, followed, and after congratulating the pastor and church upon its position, spoke upon health, peace, and joy resulting from true religion being found in the head, heart, and life. During the evening several anthems were rendered by the choir. The proceeds amounted to about £8. We may add that a recent visit of the Rev. J. Burnham, the Pastors' College Singing Evangelist, has been the means of giving an impetus to the Lord's work here.

## RECENT DEATHS.

At Blunham, Beds, Feb. 26, aged 70, Mrs. Rebecca Kilby. In her youth she became a partaker of the grace of Christ, and, while in domestic service, was baptized, and joined the church at Bunyan meeting, Bedford. She became a member of the Servants' Benevolent Institution, and received from its funds during the last years of her life. In 1860 she had her membership transferred to the old meeting in this her native village, and engaged in Sunday school teaching and Christian work. Her last illness was short, and her death peaceful. Her life had testified of her love to the Saviour. Notice was taken of her decease on Sunday evening, the 5th of March, at the Old Meeting, by the Rev. W. Abbott, in a sermon from the words, "Present with the Lord," 2 Cor. v. 8 ("At home with the Lord"—Revised Testament).

At Queensland, on Dec. 10, 1881, Emily, wife of Mr. George Penny, and second daughter of Rev. W. A. Blake, of Brentford.

## BAPTISMS.

- Abertillery*.—February 26, at Ebenezer, Four, by L. Jones.  
*Banbridge*, Ireland.—March 1, Three, by S. J. Banks.  
*Bargoed*.—February 26, Two, by J. Parrish.  
*Barmouth*, North Wales.—January 31, Two, by C. Roberts.  
*Birmingham*.—March 1, Graham-street, Six, by A. Mursell.  
*Birmingham*.—March 5, Mission Hall, Constitution-hill, Five, by J. Burton.  
*Bradfield St. George*, Suffolk.—March 5, Two, by W. Dixon.  
*Briton Ferry*.—March 5, English Chapel, Three, by T. Garnon.  
*Belfast*.—January 25, Victoria-street, Three; February 13, Three, by William Usher.  
*Belfast*.—January 31, Regent-street, Seven, by E. T. Mateer.  
*Bellon*, near Uppingham, Rutland.—February 19, One, by W. H. Parker.  
*Budleigh Salterton*.—January 1, Five; March 5, Seven, by T. Collings.  
*Cznton*, Carliff.—February 25, Hope Chapel, Eleven, by J. P. Williams.  
*Cwmarchen*.—February 26, Twenty-four, by J. Thomas.

- Cefn Mawr*.—February 16, English Chapel, Two, by E. H. Girdlestone.
- Chadsmoor*, Cannoek.—February 19, Four; February 26, Seven, by J. B. Lee.
- Cold Inn*, Tenby.—February 12, One, by J. Jenkins.
- Corsham*, Wilts.—February 26, Five, by J. Huristone.
- Croxton*, Eccleshall, Staffordshire.—February 26, Four, by P. Shelley.
- Corwen*.—February 26, One, by H. C. Williams.
- Crewkerne*.—March 1, Thirteen, by J. Cruickshank.
- Cwenturch*, Beulah.—February 12, Three, by W. Rees.
- Dawley*, Salop.—March 5, Four, by E. Spanton.
- Dinas*, Rhouda Valley.—February 19, Four, by H. Jones.
- Dolgelly*.—January 29, Six; February 26, Four, by D. Evans.
- Driffield*, Yorkshire.—March 1, Five, by C. Welton.
- Dudley*.—February 23, New-street, Two, by G. MacMichael, B.A.
- Earl's Colne*.—March 1, Three, by W. E. Rice.
- Farnworth*, Bolton.—February 9, Five, by J. F. Smythe.
- Fownhope*, Herefordshire.—March 5, Three, by J. W. Townsend.
- Foxton*, Leicestershire.—February 17, Three, by W. T. Float.
- Franksbridge*, Radnor.—February 19, Eight, by T. D. Jones.
- Glanacron*.—February 19, Fifteen, by W. Jones.
- Glasbury*.—February 26, One, by A. Howell.
- Godcar*.—February 12, Three, by H. Briggs.
- Great Grimsby*.—February 26, Six, by W. Orton.
- Great Grimsby*.—February 19, Six, by E. Lauderdale.
- Gwyd*, Corwen.—March 5, Two, by H. C. Williams.
- Hanley*, Staffordshire.—February 19, Twelve, by A. E. Johnson.
- Halesowen*.—February 8, Three, by R. Marshall.
- Hastings*.—February 27, Six, by W. Barker.
- Haverfordwest*.—February 22, at Bethesda, Four, by H. Angus.
- Heaton*, Bradford.—February 15, One, by R. Howarth.
- Henley-on-Thames*.—February 26, Two, by J. M. Hewson.
- Hereford*.—February 26, Two, by J. Williams.
- Highgate*, Blackhill.—February 19, Two, by E. W. Jenkins.
- Hollinwood*.—March 5, One, by T. Clarke.
- Horeb*, Llanelly.—February 5, One, by J. G. Phillips.
- Hstock*, near Ashby-de-la-Zouch.—March 5, Six, by J. Watmough.
- Iwerne Minster*, Dorset.—February 26, Three, by A. Lovev.
- Llandudno*, North Wales.—March 1, Two, by J. Raymond.
- Llanstephan*, Carmarthenshire.—February 19, One, by G. Reynolds.
- Llanwenarth*.—March 5, Three, by J. Morgan.
- London, Streatham*.—March 1, Lewin-road, Two, by A. M'Caig.
- London, Abbey-road*, St. John's Wood.—February 23, Nine; March 2, Eight, by W. Stott.
- London, Gray's Inn-road*.—March 1, Arthur-street, Four, by W. Smith.
- London, Woolwich*, Parson's-hill.—March 2, Eight, by John Wilson (five for Mr. Murphy, East Plumstead Baptist Church).
- London, John-street*, Edgware-road.—March 5, Six, by J. O. Fellowes.
- London, Ilford*.—February 9, Four, by J. Young.
- Longton*.—February 8, Two; February 26, Fourteen, by C. T. Johnson.
- Lochgilthead*, Scotland.—February 5, Two; March 5, Three, by J. Knex.
- Lord's Hill*, Snailbeach.—February 25, Three, by W. Jenkins.
- Luton*, Park-street.—February 23, Eleven; March 2, Eleven, by J. H. Blake.
- Lyme Regis*, Dorset.—February 5, Three, by E. Marks.
- Metropolitan Tabernacle*.—February 23, Twenty-one; February 27, Eleven; March 2, Eighteen.
- Middlesbrough*.—March 1, Boundary-row, Two, by R. W. Roberts.
- Middlesbrough*.—March 1, Newport-road, Four, by W. Whale.
- Newport, Mon.*—February 26, Four, by A. T. Jones.
- Ogden*.—February 5, Three, by W. S. Llewellyn.
- Pentre*, Glam.—February 5, Zion Chapel, Three, by W. G. Thomas.
- Pontheury*.—February 26, Four, by J. C. Phillips.
- Ponnewynydd*, Mon.—February 9, Three, by J. Cole.
- Portsmouth*.—March 1, Lake-road, Six, by T. W. Medhurst.
- Primrose Hill*, Huddersfield.—March 5, Three, by T. Dowding.
- Princes Risboro*.—March 1, Eight, by the pastor.
- Radcliffe*, near Manchester.—March 4, Nine, by G. M. Harvey.
- Ruglan*, Mon.—February 26, Five, by E. Johnson.
- Ridgmont*, Beds.—February 22, Five, by W. J. Tomkins.
- Risca*.—February 12, at Moriah, Five, by E. Thomas.
- Ruvdenn-hill*, Forest of Dean.—February 5, Ten, by D. J. Hiley.
- Ross*, Herefordshire.—March 19, Six, by J. E. Perrin.
- Rugby*.—Feb 26, Four, by H. T. Peach.
- Ryde*, I. W.—February 5, at Park-road, Three, by John T. Almy.
- Shefield*.—February 12, Cemetery-road, Eight, by J. Maden.
- Sheffield*.—March 1, Portmahon Chapel, Six, by W. Turner.
- Sheepwash*, Hatherleigh.—February 12, Five, by J. B. Heard.



## REPENTANCE UNTO LIFE.

A SERMON BY C. H. SPURGEON.

“Then hath God also to the Gentiles granted repentance unto life.”—Acts xi. 18.

ONE of the greatest obstacles which the Christian religion ever overcame was the inveterate prejudice which possessed the minds of its earliest followers. The Jewish believers, the Twelve Apostles, and those whom Jesus Christ had called from the dispersed of Israel, were so attached to the idea that salvation was of the Jews, and that none but the disciples of Abraham, or at any rate the circumcised ones, could be saved, that they could not bring themselves to the thought that Jesus had come to be the Saviour of all nations, and that in Him should all the people of the earth be blessed. It was with difficulty they could allow the supposition; it was so opposite to all their Jewish education that we find them summoning Peter before a council of Christians, and saying to him, “Thou wentest in to men uncircumcised and didst eat with them.” Nor could Peter exonerate himself until he had rehearsed the matter fully, and said that God had appeared unto him in a vision, declaring, “What God hath cleansed, that call not thou common,” and that the Lord had bidden him preach the Gospel to Cornelius and his household, inasmuch as they were believers. After this the power of grace was so mighty that these Jews could no longer withstand it: and in the teeth of all their previous education, they at once assumed the broad principle of Christianity, “and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.” Let us bless God that now we are free from the trammels of Judaism, and that we are not under those of a Gentilism which has in its turn excluded the Jew; but that we live so near the blessed time that is coming, when Jew and Gentile, bond and free, shall feel themselves one in Jesus Christ our Head. I am not now, however, about to enlarge upon this, but my subject this morning is “Repentance unto life.” May God give me grace so to speak to you that His word may be as a sharp sword, “piercing even to the dividing asunder of soul and spirit, and of the joints and marrow.”

By “Repentance unto life” I think we are to understand *that* repentance which is accompanied by spiritual life in the soul, and ensures eternal life to every one who possesses it. “Repentance unto life,” I say, brings with it spiritual life, or rather is the first consequent thereof. There are repentances which are not signs of life, except of natural life, because they are only effected by the power of the conscience and the voice of nature speaking in men; but the repentance here spoken of is produced by the Author of life, and when it comes it begets such life in the soul that he who was “dead in trespasses and sins” is quickened together with Christ; he

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who had no spiritual susceptibilities now "receives with meekness the engrafted word;" he who slumbered in the very centre of corruption receives power to become one of the sons of God, and to be near His throne. This I think is "repentance unto life"—that which gives life unto a dead spirit. I have said also this repentance ensures eternal life; for there are repentances of which you hear men speak which do not secure the salvation of the soul. Some preachers will affirm that men may repent and may believe, and yet may fall away and perish. We will not consume our time by stopping to expose their error this morning; we have often considered it before, and have refuted all that they could say in defence of their dogma. Let us think of an infinitely better repentance. The repentance of our text is not their repentance, but it is a "repentance unto life"—a repentance which is a true sign of eternal salvation in Christ; a repentance which preserves us through this temporary state in Jesus, and which when we are passed into eternity gives us a bliss which cannot be destroyed. "Repentance unto life" is the actual salvation of the soul, the germ which contains all the essentials of salvation, which secures them to us, and prepares us for them.

We are this morning to give a very careful and prayerful attention to the "repentance" which is "unto life." First, I shall devote a few minutes to the consideration of *false repentance*; secondly, I shall consider the *signs that mark true repentance*; and after that I shall extol the *Divine beneficence*, of which it is written, "Then hath God also to the Gentiles granted repentance unto life."

I. First, then, we will consider certain FALSE REPENTANCES. I will begin with this remark—that trembling *beneath the sound of the Gospel is not "repentance."* There are many men who, when they hear a faithful Gospel sermon, are exceedingly stirred and moved by it. By a certain power which accompanies the Word, God testifies that it is His own Word, and He causes those who hear it involuntarily to tremble. I have seen some men, while the truths of Scripture have been sounded from this pulpit whose knees have knocked together, whose eyes have flowed with tears as if they had been fountains of water. I have witnessed the deep dejection of their spirit, when—as some of them have told me—they have been shaken until they knew not how to abide the sound of the voice, for it seemed like the terrible trumpet of Sinai thundering only their destruction. Well, my hearers, you may be very much disturbed under the preaching of the Gospel, and yet you shall not have that "repentance unto life." You may know what it is to be very seriously and very solemnly affected when you go to God's house, and yet you may be hardened sinners. Let me confirm the remark by an instance:—Paul stood before Felix with the chains upon his hands, and as he preached of "righteousness, temperance, and of judgment to come," it is written, "Felix trembled," and yet procrastinating Felix is in perdition, among the rest of those who have said, "Go thy way for this time; when I have a more convenient season I will call for thee." There are many of you who cannot attend the house of God without being alarmed; you know what it is often to stand aghast at the thought that God will punish you; you may often have been moved to sincere emotion under God's minister; but, let me tell you, you may be after all a castaway, because you have not repented of your sins, neither have you turned to God.

Further still. It is quite possible that you may not only tremble before God's Word, but you may become a sort of amiable Agrippa, and be "almost persuaded" to turn to Jesus Christ, and yet have no "repentance," you may go further and even desire the Gospel; you may say: "Oh! this Gospel is such a goodly thing I would I had it. It ensures so much happiness here and so much joy hereafter I wish I might call it mine." Oh! it is good thus to hear this voice of God! but you may sit, and while some powerful text is being well handled, you may say, "I think it is true;" but it must enter the heart before you can repent. You may even go upon your knees in prayer and you may ask with a terrified lip that this may be blessed to your soul; and after all you may be no child of God. You may say as Agrippa said unto Paul, "Almost thou persuadest me to be a Christian;" yet, like Agrippa, you may never proceed beyond the "almost." He was "almost persuaded to be a Christian," but not "altogether." Now, how many of you here have been "almost persuaded," and yet you are not really in the way of eternal life? How often has conviction brought you on your knees and you have "almost" repented, but you have remained there, without actually repenting? See that corpse? It is lately dead. It has scarcely acquired the ghastliness of death, the colour is still life-like. Its hand is still warm; you may fancy it is alive, and it seems almost to breathe. Everything is there—the worm hath scarcely touched it; dissolution hath scarcely approached; there is no fœtid smell—yet life is gone; life is not there. So it is with you: you are almost alive; you have almost every external organ of religion which the Christian has; but you have not life. You may have repentance, but not sincere repentance. O hypocrite! I warn you this morning, you may not only tremble but feel a complacency towards the Word of God, and yet after all not have "repentance unto life." You may sink down into the pit that is bottomless, and hear it said, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Yet, again, it is possible for men to progress even further than this, and positively to *humble themselves under the hand of God, and yet they may be total strangers to repentance.* Their goodness is not like the morning cloud and the early dew that passeth away, but when the sermon is heard they go home and commence what they conceive to be the work of repentance, they renounce certain vices and follies, they clothe themselves in sack-cloth, their tears flow very freely on account of what they have done; they weep before God; and yet with all that, their repentance is but a temporary repentance, and they go back to their sins again. Do you deny that such a penitence can exist? Let me tell you of a case. A certain man named Ahab coveted the vineyard of his neighbour Naboth, who would not sell it for a price nor make an exchange. He consulted with his wife Jezebel, who contrived to put Naboth to death, and thus secure the vineyard to the king. After Naboth was put to death, and Ahab had taken possession of the vineyard, the servant of the Lord met Ahab, and said to him, "Hast thou killed, and also taken possession. Thus saith the Lord, in the place where the dogs licked the blood of Naboth shall the dogs lick thy blood, even thine. Behold, I will bring evil upon thee, and will take away thy prosperity." We read that Ahab went away and humbled himself; and the Lord said, "Because Ahab humbleth himself before me I will not bring evil in his days." He had

granted him some kind of mercy ; but we read in the very next chapter that Ahab rebelled, and in a battle in Ramoth-gilead, according to the servant of the Lord, he was slain there ; so that "the dogs licked his blood" in the very vineyard of Naboth. You, too, I tell you, may humble yourselves before God for a time, and yet remain the slaves of your transgressions. You are afraid of damnation, but you are not afraid of sinning : you are afraid of hell, but you are not afraid of your iniquities ; you are afraid of being cast into the pit, but not afraid to harden your hearts against His commands. Is it not true, O sinner, that you are trembling at hell ? It is not the soul's state that troubles you, but hell. If hell were extinguished, your repentance would be extinguished ; if the terrors awaiting you were withdrawn, you would sin with a higher hand than before, and your soul would be hardened, and would rebel against its sovereign. Be not deceived, my brethren, here ; examine yourselves whether you are in the faith ; ask yourselves if you have that which is "repentance unto life ;" for you may humble yourselves for a time, and yet never repent before God.

Beyond this may advance, and yet fall short of grace. *It is possible that you may confess your sins, and yet may not repent.* You may approach God, and tell Him you are a wretch indeed ; you may enumerate a long list of your transgressions and of the sins that you have committed, without a sense of the heinousness of your guilt, without a spark of real hatred of your deeds. You may confess and acknowledge your transgressions, and yet have no abhorrence of sin ; and if you do not in the strength of God resist sin, if you do not turn from it, this fancied repentance shall be but the gilding which displays the paint which decorates ; it is not the grace which transforms into gold, which will abide the fire. You may even, I say, confess your faults, and yet have not repentance.

Once more, and then I have gone to the farthest thought I have to give on this point. *You may do some work meet for repentance, and yet you may be impenitent.* Let me give you a proof of this in a fact authenticated by inspiration.

Judas betrayed his Master ; and after having done so an overwhelming sense of the enormous evil he had committed seized upon him. His guilt buried all hope of repentance, and in the misery of desperation, not the grief of true regret, he confessed his sin to the high priests, crying, "I have sinned, in that I have betrayed innocent blood." They said, "What is that to us ? see thou to that." Whereupon he cast down the pieces of silver in the temple, to show that he could not bear to carry the price of guilt upon him ; and left them there. He went out, and—was he saved ? No. "He went out and hanged himself." And even then the vengeance of God followed him : for when he had hanged himself he fell from the height where he was suspended, and was dashed to pieces : he was lost, and his soul perished. Yet see what this man did. He had sinned, he confessed his wrong, he returned the gold ; still, after all that, he was a castaway. Does not this make us tremble ? You see how possible it is to be the ape of the Christian so nearly, that wisdom itself, if it be only mortal, may be deceived.

II. Now, having thus warned you that there are many false kinds of repentance, I propose to occupy a short time by some remarks on TRUE REPENTANCE, and the signs whereby we may discern whether we have that "repentance" which is "unto life."

First of all, let me correct one or two mistakes which those who are coming to Jesus Christ very often make. One is, they frequently think they must have deep, horrible, and awful manifestations of the terrors of law and of hell before they can be said to repent. How many have I conversed with who have said to me what I can only translate into English to you this morning something in this way: "I do not repent enough, I do not feel myself enough of a sinner. I have not been so gross and wicked a transgressor as many—I could almost wish I had; not because I love sin, but because then I think I should have deeper convictions of my guilt, and feel more sure that I had truly come to Jesus Christ." Now it is a great mistake to imagine that these terrible and horrible thoughts of a coming judgment have anything to do with the validity of "repentance." They are very often not the gift of God at all, but the insinuations of the devil; and even where the law worketh and produceth these thoughts, you must not regard them as being part and parcel of "repentance." They do not enter into the essence of repentance. "Repentance" is a hatred of sin; it is a turning from sin and a determination in the strength of God to forsake it. "Repentance" is a hatred of sin and a forsaking it. It is possible for a man to repent without any terrific display of the terrors of the law; he may repent without having heard the trumpet sounds of Sinai, without having heard more than a distant rumble of its thunder. A man may repent entirely through the power of the voice of mercy. Some hearts God opens to faith, as in the case of Lydia. Others He assaults with the sledge hammer of the wrath to come; some he opens with the picklock of grace, and some with the crowbar of the law. There may be different ways of getting there, but the question is, has he got there? Is he there? It often happens that the Lord is not in the tempest or in the earthquake, but in the "still small voice."

There is another mistake many poor people make when they are thinking about salvation, and that is—that they cannot repent enough; they imagine that were they to repent up to a certain degree, they would be saved. "Oh, sir!" some of you will say, "I have not penitence enough." Beloved, let me tell you that there is not any eminent degree of "repentance" which is necessary to salvation. You know there are degrees of faith, and yet the least faith saves; so there are degrees of repentance, and the least repentance will save the soul if it is sincere. The Bible says, "He that believeth shall be saved;" and when it says that, it includes the very smallest degree of faith. So when it says, "Repent and be saved," it includes the man who has the lowest degree of real repentance. Repentance, moreover, is never perfect in any man in this mortal state. We never get perfect faith so as to be entirely free from doubting; and we never get repentance which is free from some hardness of heart. The most sincere penitent that you know will feel himself to be partially impenitent. Repentance is also a continual life-long act. It will grow continually. I believe a Christian on his death-bed will more bitterly repent than ever he did before. It is a thing to be done all your life long. Sinning and repenting—sinning and repenting, make up a Christian's life. Repenting and believing in Jesus—repenting and believing in Jesus, make up the consummation of his happiness. You must not expect that you will be perfect in "repentance" before you are saved. No Christian can be perfect. "Repentance" is a grace. Some people preach it as a condition of salvation. Condition of

nonsense! There are no conditions of salvation. God gives the salvation Himself; and He only gives it to those to whom He will. He says, "I will have mercy on whom I will have mercy." If, then, God has given you the least repentance, if it be sincere repentance, praise Him for it, and expect that repentance will grow deeper and deeper as you go further on. Then this remark, I think, ought to be applied to all Christians. Christian men and women, you feel that you have not deep enough repentance. You feel that you have not faith large enough. What are you to do? Ask for an increase of faith, and it will grow. So with repentance. Have you ever tried to get deep repentance? My friends, if you have failed therein, still trust in Jesus and try every day to get a penitential spirit. Do not expect, I say again, to have perfect repentance at first; sincere penitence you must have, and then under divine grace you will go on from strength to strength, until at last you shall hate and abhor sin as a serpent or a viper, and then shall you be near, very near, the perfection of repentance. These few thoughts, then, in opening the subject. And now you say, what are the signs of true "repentance" in the sight of God?

First, I tell you, there is always *sorrow* with it. No man ever repents of sin without having some kind of sorrow with it. More or less intense, it may be, according to the way in which God calls him, and his previous manner of life; but there must be some sorrow. We do not care when it comes, but at some time or other it must come, or it is not the repentance of the Christian. I knew a man once who professed that he had repented, and he certainly was a changed character, so far as the eternal was concerned; but I never could see that he had any real sorrow for sin; neither when he professed to believe in Jesus did I ever see any marks of penitence in him. I considered in that man it was a kind of ecstatic jump into grace; and I found afterwards he had just as ecstatic a jump into guilt again. He was not a sheep of God, for he had not been washed in penitence; for all God's people have to be washed there when converted from their sins. No man can come to Christ and know his pardon without feeling that sin is a hateful thing, for it put Jesus to death. Ye who have tearless eyes, unbended knees, unbroken hearts, how can ye think ye are saved? The Gospel promised salvation only to those who really repent.

Lest, however, I should hurt some of you, and make you feel what I do not intend, let me remark that I do not mean to say that you must shed actual tears. Some men are so hard in constitution that they could not shed a tear. I have known some who have been able to sigh and to groan, but tears would not come. Well, I say, that though the tear often affords evidence of penitence, you may have "repentance unto life" without it. What I would have you understand is, that there must be some real sorrow. If the prayer may not be vocal, it must be secret. There must be a groan if there is no word; there must be a sigh if there be no tear, to show the repentance, even though it be but small.

There must be in this repentance, I think, not only sorrow, but there must be practice—practical repentance.

"'Tis not enough to say we're sorry, and repent,  
And then go on from day to day just as we always went."

Many people are very sorry and very penitent for their past sins.

them talk. "Oh!" they say, "I deeply regret that ever I should have been a drunkard; and I sincerely bemoan that I should have fallen into that sin; I deeply lament that I should have done so." Then they go straight home; and when one o'clock on Sunday comes you will find them at it again. And yet such people say they have repented. Do you believe them when they say they are sinners, but do not love sin? They may not love it for the time; but can they be sincerely penitent, and then go and transgress again immediately, in the same way as they did before? How can we believe you if you transgress again and again, and do not forsake your sin? We know a tree by its fruit; and you who are penitent will bring forth works of repentance. I have often thought it was a very beautiful instance, showing the power of penitence which a pious minister once related. He had been preaching on penitence, and had in the course of his sermon spoke of the sin of stealing. On his way home a labourer came alongside of him, and the minister observed that he had something under his smock-frock. He told him he need not accompany him farther; but the man persisted. At last he said, "I have a spade under my arm which I stole up at that farm; I heard you preaching about the sin of stealing, and I must go and put it there again." That was sincere penitence which caused him to go back and replace the stolen article. It was like those South Sea Islanders, of whom we read, who stole the missionaries' articles of apparel and furniture, and everything out of their houses; but when they were savingly converted they brought them all back. But many of you say you repent, yet nothing comes of it; it is not worth the snap of the finger. People sincerely repent, they say, that they should have committed a robbery, or that they have kept a gambling-house; but they are very careful that all the proceeds shall be laid out to their hearts' best comfort. True "repentance" will yield works meet for "repentance;" it will be practical repentance.

Yet farther. You may know whether your repentance is practical by this test. Does it last or does it not? Many of your repentances are like the hectic flush upon the cheek of the consumptive person, which is no sign of health. Many a time have I seen a young man in a flow of newly-acquired, but unsound godliness; and he has thought he was about to repent of his sins. For some hours such an one was deeply penitent before God, and for weeks he relinquishes his follies. He attends the house of prayer, and converses as a child of God. But back he goes to his sins as the dog returns to his vomit. The evil spirit has gone "back to his house, and has taken with him seven others more wicked than himself; and the last state of that man is worse than the first." How long has your penitence lasted? Did it continue for months? or did it come upon you and go away suddenly? You said, "I will join the church—I will do this, that, and the other, for God's cause." Are your works lasting? Do you believe your repentance will last six months? Will it continue for twelve months? Will it last until you are wrapped in your winding-sheet?

Yet again, I must ask you one question more. Do you think you would repent of your sins if no punishment were placed before you? or do you repent because you know you shall be punished for ever if you remain in your sins? Suppose I tell you there is no hell at all; that, if you choose, you may swear; and, if you will, you may live without God.

Suppose there were no reward for virtue, and no punishment for sin, which would you choose? Can you honestly say, this morning, "I think, I know, by the grace of God, I would choose righteousness if there were no reward for it, if there were nothing to be gained by righteousness, and nothing to be lost by sin." Every sinner hates his sin when he comes near to the mouth of hell; every murderer hates his crime when he comes to the gallows; I never found a child hate its fault so much as when it was going to be punished for it. If you had no cause to dread the pit—if you knew that you might give up your life to sin, and that you might do so with impunity, would you still feel that you hated sin, and that you could not, would not, commit sin, except through the infirmity of the flesh? Would you still desire holiness? Would you still desire to live like Christ? If so—if you can say this in sincerity—if you thus turn to God and hate your sin with an everlasting hatred, you need not fear but that you have a "repentance" which is "unto life."

III. Now comes the concluding and third point, and that is **THE BLESSED BENEFICENCE OF GOD** in granting to men "repentance unto life." "Repentance," my dear friends, is the gift of God. It is one of those spiritual favours which ensure eternal life. It is the marvel of divine mercy that it not only provides the way of salvation, that it not only invites men to receive grace, but that it positively makes men willing to be saved. God punished His son Jesus Christ for our sins, and therein He provided salvation for all His lost children. He sends His minister; the minister bids men repent and believe, and he labours to bring them to God. They will not listen to the call, and they despise the minister. But then another messenger is sent, a heavenly ambassador who cannot fail. He summons men to repent and turn to God. Their thoughts are a little wayward, but after He, the Divine Spirit, pleads with them, they forget what manner of men they were, and they repent and turn. Now, what would we do if we had been treated as God was? If we had made a supper, or a feast, and sent out messengers to invite the guests to come, what would we do? Do you think we should take the trouble to go round and visit them all, and get them to come? And when they sat down and said they could not eat, would we open their mouths? If they still declared they could not eat, should we still make them eat? Ah! beloved, I am inclined to think, you would not do so. If you had signed the letters of invitation and the invited would not come to your feast, would you not say, "You shall not have it." But what does God do? He says, "Now I will make a feast, I will invite the people, and if they do not come in, my ministers shall go out and fetch them in bodily. I will say to my servants, go ye out into the highways and hedges, and compel them to come in, that they may partake of the feast I have prepared." Is it not a stupendous act of Divine mercy that He actually makes them willing? He does not do it by force, but uses a sweet spiritual suasion. They are first as unwilling to be saved as they can be; "but," says God, "that is nothing, I have power to make you turn to Me, and I will." The Holy Ghost then brings home the Word of God to the consciences of His children in so blessed a manner, that they can no longer refuse to love Jesus. Mark you, not by any force against the will, but by a sweet spiritual influence changing the will. Oh, ye lost and ruined sinners! stand here and admire my Master's mercy. He sets not only a feast of good things before men, but He induces

them to come and partake of them, and constrains them to continue feasting until He carries them to the everlasting eternal mansion. And as He bears them up, He says to each one, "I have loved thee with an everlasting love, therefore, by My loving-kindness I have drawn thee. Now, dost thou love Me?" "Oh, Lord," they cry, "Thy grace in bringing us here proves that Thou dost love us, for we were unwilling to go. Thou saidst, you shall go, we said we would not go, but Thou hast made us go. And now, Lord, we bless Thee, and love Thee for that force. It was sweet constraint." I was a struggling captive, but I am now made willing.

"Oh! sovereign grace, my heart subdued!  
I would be led in triumph too;  
A willing captive to my Lord,  
To sing the honours of His Word."

Well now, what say you? Some of you will say, "Sir, I have been trying to repent for a long time. In pains and afflictions I have been praying and trying to believe, and doing all I can." I will tell you another thing: you will try a long time before you will be able to do it. That is not the way to get it. I heard of two gentlemen travelling. One of them said to the other, "I do not know how it is, but you always seem to recollect your wife and family, and all that is doing at home, and you seem as if you connected all things around you with them; but I try to bring mine to my recollection constantly, and yet I never can." "No," said the other, "that is the very reason—because you try. If you could connect them with every little circumstance we meet, you would easily remember them. I think at such and such a time—now they are rising; at such and such a time—now they are at prayers; at such and such a time—now they are having their breakfast. In this way I have them still before Me." I think the same thing happens with regard to "repentance." If a man says, "I want to believe," and tries by some mechanical means to work himself into repentance, it is an absurdity, and he will never accomplish it. But the way for him to repent is by God's grace to believe, to believe and think on Jesus. If he picture to himself the wounded bleeding side, the crown of thorns, the tears of anguish—if he takes a vision of all that Christ suffered I will be bound for it he will turn to Him in repentance. I would stake what reputation I may have in spiritual things upon this—that a man cannot, under God's Holy Spirit, contemplate the cross of Christ without a broken heart. If it is not so, my heart is different from any one's else. I have never known a man who has thought upon, and taken a view of the cross, who has not found that it beget "repentance," and beget faith. We look at Jesus Christ if we would be saved, and we then say, "Amazing sacrifice! that Jesus thus died to save sinners." If you want faith, remember He gives it; if you want repentance, He gives it! If you want everlasting life, He gives it liberally. He can force you to feel your great sin, and cause you to repent by the sight of Calvary's cross, and the sound of the greatest, deepest death shriek, "Eloi! Eloi! lama sabacthani?" "My God! my God! why hast Thou forsaken me?" That will beget "repentance;" it will make you weep and say, "Alas! and did my Saviour bleed: and did my Sovereign die for me?" Then beloved, if you would have "repentance," this is my best advice to you—look to Jesus. And may the blessed

Giver of all "repentance unto salvation" guard you from the false repentances which I have described, and give you that "repentance," which existeth unto life.

"Repent! the voice celestial cries,  
Nor longer dare delay;  
The wretch that scorns the mandate, dies,  
And meets a fiery day.

No more the sovereign eye of God  
O'erlooks the crimes of men;  
His heralds are despatched abroad  
To warn the world of sin.

The summons reach thro' all the earth;  
Let earth attend and fear;  
Listen, ye men of royal birth,  
And let your vassals hear!

Together in His presence bow,  
And all your guilt confess:  
Embrace the blessed Saviour now,  
Nor trifle with His grace.

Now, ere the awful trumpet sound,  
And call you to His bar:  
For mercy knows the appointed bound  
And turns to vengeance there."

## Pastor Grimes and his Hard Times.

BY SCRUTATOR.

### CHAPTER V.—OPEN AND SECRET COMMITTEE WORK.

THE first Lord's-day spent by Pastor Grimes at Puzzlemoor was a happy one. He found the school-house erected on a large plot of ground amid a new and growing population, and saw at a glance that it was admirably adapted for its purpose. It was calculated to seat about three hundred persons, and was fitted up with six moderately-sized classrooms, the largest of which, having

a suitable gallery, was set apart for the infants; while another at the far end served as a minister's vestry. During service time in the afternoon the children lined both sides of the school, while the congregation were seated in the middle. As the chapel-keeper had intimated, the place was crowded in the afternoon, and pretty well filled at night; and at the close of the evening service a well-attended prayer-meeting was held, when many thanks were returned by several friends to God

for the "good day" which they all professed to have so greatly enjoyed.

On the ensuing week the new minister spent a good portion of his time in visiting the members of the church and congregation. He found that there were but two deacons, one of whom, as already indicated, was Mr. Goodfellow, and the other a plain, sensible, quiet working man of the name of Woolton. The rest of the members of the church were all tradespeople or mill hands, and there were but three families in the congregation that belonged to the middle class of society. These all welcomed him to their homes, and he was much refreshed to find from the spiritual tone of the believers among them and the reports they gave of good work done in the past, that they were not only a people that he could reasonably hope to work with, but also just the people required to lay a good foundation for such a Baptist cause as that which was indisputably needed in Puzzlemoor.

With the exception of one brief visit to his home in Boxwood, Mr. Grimes spent the whole of the three probationary months in doing good evangelistic work in the town and neighbourhood. The time, therefore, passed both pleasantly and quickly, and served greatly to recruit his health and spirits. As the gratifying result, previous to his departure a church meeting was called, at which Mr. Grimes was unanimously chosen as pastor; and the next thing done was to communicate that interesting piece of information to the secretary of the Pastor and Churches Help Committee. The report posted to that useful official was deemed of such a satisfactory character that in a few days news was sent to the church that "the committee not only gladly

endorsed the choice, but trusted that the union of both pastor and people would prove long, happy, and prosperous." Thus unanimously and officially installed once more into the pastorate, not many weeks elapsed before the worthy minister and his family were safely ensconced in a convenient house not far from that of Mr. Goodfellow. The recognition service soon followed, and then the chosen pastor set himself down in real earnest to the steady, plodding, persevering, and up-hill kind of work which, in God's good providence, he had been called upon to perform in this thriving town in the North.

He had not been thus settled down long before a visit was paid him by a venerable ministerial brother connected with the Pastor and Churches Help Committee. This brother was none other than the Rev. George Ford, the pastor of a large and flourishing church in the county, and a minister who, notwithstanding his advanced age, took a great interest in the welfare of the smaller churches and in evangelistic work. Being also the self-same brother who had, on the grounds already stated, recommended Mr. Grimes as a suitable pastor for his present post, it was only natural that both the pastor and his wife should give him a hearty welcome, and that while partaking of the accustomed hospitality the conversation should turn on the work done by the committee itself.

"I suppose, Mr. Ford," remarked Pastor Grimes, "that our church is not the only one that the committee has seen its way clear to help?"

"By no means, Mr. Grimes. It has only been in existence three years, and to my certain knowledge it has aided a score of churches, and almost as many ministers."

"Would you, sir, mind giving me

a little information with regard to its method of working? After the benefit I have personally received through it you will not be surprised that I take a great interest in its operations and progress. When the secretary sent me that unexpected and welcome letter, I was in several respects in a poor condition. In fact, had it not been for daily support given me by God's blessed Word, I should have been well-nigh at my wits' end. It seemed almost impossible, try how one would, to find a suitable opening. But that letter paved the way for an honourable and independent introduction to the Baptist church here, and has led to a settlement that I earnestly hope, with the Divine blessing, will prove spiritually beneficial to the church and town. It is with that hope I have ventured to come; and if I had not been able to have entertained it, I dare not have come at all."

"So I believe, Mr. Grimes; and you need not hesitate for a moment to ask me for any information that I can give you relative to the work. I presume you know the laws of our constitution, do you not?"

"I am not sure."

"Well, then, I will tell you. The committee consists of a dozen members chosen or re-elected annually by the association, and they fairly represent the various districts in the county. Ours was first elected three years ago, and nine of the members originally chosen still act on it. Their names, including those of the chairman and secretary, are published in the Minutes, and sent out in the Circular Letter, which, of course, is circulated among all the churches connected with the association. In substance the rules certify that on application being made, either privately or publicly, by pastors or churches, the com-

mittee will endeavour to seek out eligible pastors for the churches, and aid ministers, as far as practicable, by obtaining for them introductions to suitable spheres of labour. But one thing specially is to be noted: the initiative must be taken by both pastors and churches. None are asked to apply, or are considered criminal if they prefer their own independent action. Coercion in any shape with us is entirely out of the question. Our committee is simply constituted to give quiet and effective help to applicants, and to none beside. No pastor, therefore, is unnecessarily interfered with, nor is there the least sacrifice of congregational independency."

"But have you not to keep a great deal of your work secret, Mr. Ford?"

"Not much. The only things necessarily kept secret, so far as I know, are the names of parties who give needful information, and the names of ministers who let us know that they are moveable, or who may be applied to as probable candidates for vacant posts by the secretary. Thus I may now say, in regard to your case, you were not the first minister applied to for Puzzlemoor. The secretary had previously written to two moveable pastors before he wrote to you, but for specified reasons they respectfully declined to move in this direction. Then I recommended you, and the application has proved successful. But suppose it had not, and we had been compelled to write to a fourth good brother, had he accepted the pastorate he would have been as ignorant of the three former applications as you have been up to the present date of the previous two. We have to try and try again until we succeed; but no necessity whatever exists for letting any pastor we

may apply to know whether he is the first on the list, the second, or the third. We just act as you do in selecting ministers to preach your anniversary sermons; you choose one minister to write to first, and at the same time suggest other names in case of failure. But I guess the instances are very rare when you tell a minister that you have failed in two or three cases before you have applied to him! If you did so, I am afraid he would not think you very complimentary, nor would he have a very earnest desire to make a sacrifice to serve you!"

"I think not, sir. But do the churches know who the secretary writes to?"

"Not unless they themselves suggest a minister's name, or the application proves successful. Why should they? What benefit would it be to a church to know that a certain minister has been applied to by the committee and has declined to give it a trial? What the church wants to know, and all that is absolutely necessary for it to know, is who is likely to suit, and will come for a brief period on probation. When this is settled the secretary writes to the church that the minister applied to is willing to come, and the church is left to fix the date of trial. This, you know, was the system adopted in your case. When you signified to the secretary that you were willing to give the place a trial, he wrote to that effect to the church, and its secretary at once wrote to you and fixed the date for you to come."

"Yes, that was just so. But what about the moveable ministers—are their names kept secret too?"

"Not always. Pastors who have resigned, or have given intimation

that they intend to resign, do not care about their names being known. But there certainly are cases where secrecy is absolutely required. A minister may be moveable, and yet for obvious reasons he may not want the church over which he presides to know it, or the world either. He may see just cause for a *quiet* removal without letting all the busy-bodies in the place know it. He is aware that if it only gets wind it will afford matter for the gossiping geese to cackle over until no end of injury may be done both to himself and to the church. Not feeling at all desirous, therefore, of giving unwelcome explanations, or of sending in a premature resignation, he simply sends in his name quietly to the committee, asking them simply to let him know at any time of a vacant church where his talents might suit. Such cases the committee keep secret most honourably; but all the rest of our work is, so far as I know, as open as the day."

"But have not some of these applications, in spite of all your efforts to keep them secret, leaked out?"

"Not that I am aware of. The ministers rely on our honour and we rely on theirs, and hitherto we have never had cause to regret that our mutual confidence has been either misplaced or abused. But, putting argument aside, allow me now to read to you from my little note-book here the condensed particulars of a dozen cases, which will serve to show you how smoothly and effectively the system works. These facts speak for themselves, and are better than any number of mere theories, favourable or otherwise."

*(To be continued.)*

## Essays and Papers on Religious Subjects.

### FINAL SEPARATION.

#### ADDRESS FOR THE YOUNG.

"And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats." —MATT. XXV. 32.

MY DEAR YOUNG FRIENDS, — There is a day of reckoning hastening on in which we cannot escape. We must all appear before the Judge and receive the verdict—receive the reward which we deserve,—either it will be to our eternal joy or shame. The greatest monarch who ever lived will here have to stand before the heavenly Judge without a shadow of favour, by the side of the poorest of the poor, for with this Judge there is nothing whatever of any favours shown to those of the highest rank here. We may learn from the account of the rich man and Lazarus that there is no respect of persons with God. You will remember that Peter said, "that he perceived that there was no respect of persons with God."

The blessed Saviour came into the world and became the servant to the poorest, and was willing to do good to the humblest of His creatures. There was no difference with Him regarding the positions in which men were placed. This is, after all, very encouraging for us, that God looks at the heart only. I can assure you, it is a very solemn consideration for you and I to reflect upon.

I was one day paying a bill to a man of infidel principles; among the coin I had silver and copper. I

was, of course, separating the silver from the copper, when he said to me, sarcastically, "Separate the sheep from the goats." I replied there are no goats, they are all genuine coin, they bear the impress of the Queen. He did not say any more. So it is with all who dwell upon the face of the earth, there are those who love God and those who love Him not. But we must all wait the Lord's time. We have no right to pass hasty verdict on this or on that one, all must grow, all must wait (as it were) until the great harvest—then will be gathered all nationalities—and then it will be that every one will have to give account of the deeds done. This will be the great testing time. This will be the day when all will finally know their doom! What a glorious day to those who have loved the Lord upon earth!

How many there are who now, while in their health and strength, forget God? and many deny Him altogether, and would also destroy (if possible) the Bible. God's word can never be destroyed. In ages the most dark and barbarous, amid the fires of persecution, when large bonfires were made of the sacred Scriptures, when the enemies of truth thought they could stamp the Bible out of existence, they could not do so, for the word of God grew all the more—only became scattered all the more. It became a living power among God's saints. And so it has gone on; and its circulation is enormous, and translated in every language under the sun. This at once proves that it is more than human. God's word will and shall

endure for ever and ever. All the enemies of the Bible arrayed together in one grand army, with all the devils, cannot destroy the sacred truth of the Most High.

Let me now, dear young friends, ask you, How will you meet the Judge at the last and final day? You must have your sins forgiven here if you wish to escape eternal condemnation there. Let me advise you not to rest until you have obtained the forgiveness of your sins. Jesus is willing to save you, even now. He desireth not the death of a sinner, but rather that he may turn from his wickedness and live.

May you be encouraged to love Him now. I hope my previous addresses will have made serious impressions by God's blessing on your minds, and lead you to the Saviour. He alone can give you pardon and peace. He alone can be gracious and prepare you to meet Him at the last day.

THOMAS HEATH.

*Plymouth.*

### REST.

BY THE REV. J. CLARK.

ONE great want of the world is rest. Nature needs it. The most fruitful trees do not always bear alike, notwithstanding all that man may do. The very soil needs it. The richest field will not always yield a heavy crop; it *must* lie fallow now and then. Under the Jewish economy God made special provision for this, and surely He who formed the world must know its needs. The most scientific husbandman to-day has to return to first principles in this matter. He finds it not only necessary but profitable to do so. Rest is needed by the body. Hence our wise Creator

has appointed the day for toil and the night for rest, and has set apart one day out of every seven in order that we might lay aside what Whittiker calls "the toiling oar." It is wonderful how much the human frame can do and endure, and yet its powers must not be overtaxed. For he who overdraws his bank account with nature will have to pay it back with compound interest. In these days of enterprise and competition, many rob themselves of needful change and rest, and, as a consequence, become prematurely old, and hasten their departure from the busy haunts of life. Rest is needed by the mind. It cannot always be occupied by any one thing, or any set of things, without being seriously injured or dwarfed thereby. Many a man has become a raving maniac, or a helpless imbecile, simply for the want of occasional mental rest. Of this there are numerous illustrations in the realms of commerce, literature, science, and art.

There is a beautiful and picturesque legend recorded of the Apostle John. It is said that the "beloved disciple" had a tame partridge which he cherished much, and that he amused himself with feeding and tending it. "A certain huntsman, passing by with his bow and arrows, was astonished to see the great Apostle, so venerable for his age and sanctity, engaged in such an amusement. The Apostle asked him if he always kept his bow bent? He answered, that would be the way to render it useless. 'If,' replied St. John, 'you unbend your bow to prevent its being useless, so do I thus unbend my mind for the same reason.'" This may be but a simple legend, but it carries its own moral—a moral deeply needed in this present age.

Take an example from the life of

Sir Walter Scott. Few incidents are more tender or touching. His life had been one, of unceasing literary toil, accompanied by almost unparalleled success. He had lived in splendour and magnificence; he had won the world's applause; but now, with a wearied mind and a shattered constitution, he journeys far and wide, from land to land, by mountain, vale, and sea, under bright and sunny skies, in search of health. But all in vain. He returns to his native land to die. Let me quote his biographer's words: "He tried once more to write, but its right hand had lost its cunning, and the pen dropped from it helplessly. It was like Napoleon resigning his empire. The sceptre had departed from Judah: Scott was to *write no more*. Little wonder that he sunk back on his pillow with large tears flowing down his cheek; or that, when after a brief sleep, Laidlaw having said, 'Sir Walter has had a little repose,' he exclaimed, 'No, Willie; no repose for Sir Walter but in the grave!' and again he wept bitterly." The bow, long bent, broke at last.

There are blessings which money cannot purchase, nor honours yield. Many, alas! of our fellow-creatures know nothing whatever of that peace of mind—that rest of soul—which comes through faith. Ah! the heart needs rest, and where, oh where shall it be found? In the world? Nay. "The world can never give the bliss for which we sigh." In learning? in wealth? in renown? Nay. It cannot be found in these. Born to trouble as the sparks fly upward, oppressed by a thousand fears, beset by innumerable difficulties, where shall the weary soul find rest? Blessed be God, there is One 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 of heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." They seek for rest in vain who seek it out of Christ.

Happy is he whose language is—

"I heard the voice of Jesus say,  
 'Come unto Me and rest;  
 Lay down, thou weary one, lay down  
 Thy head upon My breast.'  
 I came to Jesus as I was,  
 Weary, and worn, and sad;  
 I found in Him a resting-place,  
 And He has made me glad."

How truthful and beautiful are the words of St. Augustine, "Lord, Thou hast made us for Thyself, and our hearts are restless till they rest in Thee." And it is even so. There is no rest for the soul of man except in the love and favour of God.

"Rest! rest!" exclaimed the celebrated Robert Hall, when asked what was his conception of heaven; and no wonder, for he scarcely knew one waking hour free from extreme suffering; and of those who are permitted to enter the heavenly city it is said, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"Now it's all over—blessed rest!" said the late Frances Ridley Havergal, almost before the last attack of suffering was over, and then in a few moments, with beaming eyes and radiant countenance, she passed away to the rest of heaven.

Yes, there is rest in heaven—perfect and eternal rest. "There remaineth therefore a rest to the people of God." Shall we gain it? Yes, if our hopes are built on Christ, and we follow on to know

the Lord. Thus speaks the Master to each faithful servant, "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of days."

None but those who find rest *in* Christ on earth shall find rest *with* Christ in heaven.

*Yarmouth, Nova Scotia.*

### THE POWER OF MOTHERS.

I was in the company of a talented Christian lady when a friend said to her, "Why have you never written a book?" "I am writing *two*," was the quiet reply. "Have been engaged on one for ten years, the other five." "You surprise me!" cried the friend. "What profound works they must be!" "It doth not yet appear what we shall be," was her reply, "but when He makes up His jewels my great ambition is to find them there." "Your children?" I said. "Yes, my two children; they are my life-work." I rejoiced to hear this Christian mother's outspoken words of love and faith, and said in my heart, if all mothers builded over against their own house in this manner, what work would there be for reformers?

### A TOUCHING STORY.

ONE rarely meets with a more touching romance than is found in the following story, which comes from Wales:—"A number of years ago some miners, in exploring an old pit that had long been closed, found the body of a young man dressed in a fashion long out of date. The peculiar action of the air of the mine was such as to preserve the body so perfectly that the body appeared asleep rather than dead.

The miners were puzzled at the circumstances; no one in the district had been missed within their remembrance, and at last it was resolved to bring the oldest inhabitant—an old lady long past her eightieth year, who had lived single in the village the whole of her life. On being brought into the presence of the body, a strange scene occurred. The old lady fell on the corpse, kissed it, and addressed it by every term of loving endearment, spoken in the language of a bygone generation. He was her only love; she had waited for him during her long life. She knew he had not forsaken her. The old lady and the young man had been betrothed sixty years before. The lover had disappeared mysteriously, and she had kept faithful during the long interval. Time had stood still with the youth, but had left its mark on the woman. The miners who were present were a rough set; but very gently, and with tearful eyes, they removed the old lady to her house, and that night her faithful spirit rejoined that of her long-lost lover."

### "NONE BUT JESUS FOR ME."

A GOOD old lady in Barcelona was dying. She had been rescued from the Papacy, and had found Christ. Several of her Papal friends came to her and asked her if she would like to confess. What was her reply? "No," said she, "you can go to heaven if you like in company with priests and friars; but none but Jesus for me! Jesus, Divine Lamb! He will receive me." Christ was enough for her, without priests and friars. She had confessed to Him, and that was enough. No other confession was needed. She knew well that "If we confess our sins, He is faithful and just to for-

forgive us our sins, and to cleanse us from all unrighteousness." Confess to Him alone, and He will receive you.

H. W.

#### SINGING IN THE HOSPITAL.

A LADY went into an hospital to visit a sick person. There were other patients in the ward, and she tried to speak to them about their souls; but they would not listen to her. They turned aside, and buried their heads in the clothes. What did she do? Give up? No; but she said, "Let me sing you a hymn." She had a fine voice, and she struck up a hymn. What hymn was it? A very familiar one, "*Safe in the Arms of Jesus*." No sooner had she finished, than what did she see? She saw that every head was uncovered, and they then heard her speak about Christ and His salvation with pleasure. If we have the gift of song let us thus use it, but always make it instrumental to preaching Jesus to the people. This talent then may be rightly and gloriously used.

H. W.

#### CONVERTED THROUGH THE PRACTISING.

A YOUNG man was converted. He was asked afterwards, "Under whose preaching were you converted?" What was his reply? He said, "I was not converted under anybody's preaching. I was converted under my aunt's practising. He saw in his aunt what he expected to see in a Christian. Her life was Christlike. She was in reality what she professed to be. So God blessed her conduct to his conversion. We want more practising, and we shall have more conversions.

#### "I WILL GO, IF I AM DAMNED FOR IT."

A VENERABLE clergyman tells us he was once asked to visit a young lady who was said to be *in despair*. At some time previous she had been convinced of her lost state as a sinner, had made a profession of love to Christ, and had, as it was hoped, resolutely set her face Zionward. In an evil hour, some of her former companions—gay, worldly, pleasure-loving young ladies—called on her to accompany them to A BALL. An attractive, though unconverted young man, also added his solicitations. At first she refused to go. The so-called friends persuaded her, told her "there was no harm in it," begged her "not to be disagreeable, but to accompany them just for once." The occasion, the company, the parade, the gaiety, were all utterly opposed to the profession she had made, to the Christian life she had promised to lead. With characteristic levity and thoughtlessness, the young man added his solicitations to that of her lady companions, they urged her, ridiculed her "sanctimoniousness," railed at the cant and hypocrisy, and Puritanical notions of her pastor, and fellow church members; and finally, they so far prevailed, that, with a desperate effort to shake off her former convictions and regain her former carnal security, she exclaimed, "WELL, I WILL GO, IF I AM DAMNED FOR IT!"

God took her at her word. The blessed Spirit immediately withdrew His influences. Instead of the anxious sigh and longing desire to be freed from the corruptions of sin and death, she now found herself abandoned to the calmness and horrors of despair.

Poor girl! she now knew that the Spirit of God had taken His final leave. Henceforth she felt no com-

punctions for sin ; she now shed no tears of penitence ; she ceased to make inquiries after God ; she lost her eagerness to attend the services of the house of God, and gave herself wholly up to dancing parties, entertainments, card-playing, and other frivolous amusements.

Instead of the bloom and freshness of health, there came the paleness and haggardness of decay. The wan and sunken cheek, the ghastly glaring eye, the emaciated limb, the premonitions of consumption, the sure precursors of approaching dissolution, these soon and too surely appeared. Now the caresses of friends, the suggestions of affection, all were unheeded. Even the consolations of religion, the last resource of the miserable, were to her but as the bitterness of death.

In this state of mind, the before-accounted "Puritanical" minister of the gospel was asked to visit her. Here is the account of his interview :—

"When I entered the room where she was, and beheld her pale and emaciated, and reflected that the ravages of her form *without* but faintly shadowed forth the wreck and desolation *within*, I was almost overpowered. Never had I conceived so vivid an idea of the woe and misery of those who have 'quenched the Spirit.'

"I proposed prayer. The word threw her into an agony. She utterly refused. No entreaties of friends, no arguments drawn from the love of God, or from the freeness and fulness of atoning blood, could prevail to shake her resolution. I left her without having been able to find an avenue to her heart, or to dart a ray of comfort into her dark bosom. Never shall I forget the dreadful expression of that ghastly countenance, the tones of that despairing voice. The impression is

as vivid as though it had been but yesterday. Oh, that all the young, gay, thoughtless ones, who stifle the convictions of conscience, and repress the rising sigh, who dance along the brink of utter reprobation and despair, would read and lay to heart the warning which the last hours and death of this young lady are calculated so forcibly to make."

Many are there who lose their souls for a ball ; who sacrifice the joys of eternity for the sinful vanities of time. We read of a young girl who danced off the head of John the Baptist : we have never read that any good at all proportionate to this evil ever came of dancing. For a child of God to join with the frivolous in their idle dances, is as unbecoming as for an angel to wallow in the mire.

Let all who profess to be Christians be such in deed and in truth, or let them relinquish their profession altogether. It is mean and contemptible to endeavour to keep friends with the world, and one with the Church. Some seem, by their actions, to imagine they will be able to cheat and hoodwink both God and the devil. "Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption ; but he that soweth unto the Spirit shall of the Spirit reap eternal life." "Know ye not that the friendship of the world is enmity with God. Whosoever, therefore, would be a friend of the world maketh himself an enemy of God." "Cleanse your hands, ye sinners ; and purify your hearts, ye double-minded." "To him that knoweth to do good, and doeth it not, to him it is sin."

T. W. MEDHURST.

Portsmouth.

### DR. CHANNING'S IGNORANCE OF CHRIST.

MANY years ago at a ministerial assemblage, Dr. Mason and Dr. Channing were present. Dr. Channing was at that time suspected of being a Unitarian. After some challenging and talk, Dr. Mason said, "May I ask you, Dr. Channing, how long you have been in the ministry?" "Eleven years," was the reply. "May I ask you once more, sir, what are your views of the Lord Jesus Christ?" There was a little hesitation and flush, and then the reply,—"I have pondered the subject deeply, but have not exactly made up my mind." Lifting up both hands in holy amazement, and with deep emotion, Dr. Mason replied, "What! eleven years a preacher of the Gospel, and not know what to think of Jesus Christ!"

### HOLD ON, MOTHER!

WHEN the Bohemian steamer was wrecked, a poor mother with her three children clung to a part of the vessel. At last the mother said, "Oh! I must let go and be drowned." But her little girl said, "Hold on a little longer, mother: don't let go now. Remember Jesus walked on the water, and saved Peter, and perhaps He will save us." Her words strengthened her mother. She held on a few moments more, and was then saved by a boat sent to pick the passengers up. What a pleasing thing it is to find children thus trying to save and comfort their parents with the word of God! How indebted must this mother have felt to her daughter for this "word in season!"

## Reviews.

### *Studies in the Acts of the Apostles.*

By Rev. J. CYNDDYLAN JONES,  
Author of *Studies in St. Matthew*.  
Second edition. Hamilton and  
Adams, Paternoster Row.

A WORK worthy of its predecessor on the Gospel by Matthew. The writer, in fifteen essays on the chief topics contained in the Acts of the Apostles, gives his readers a volume full of valuable thoughts and suggestions, and as an expository work it will be of considerable worth to ministers, and is worthy to take its place with Hackett and Du Veil.

*Bible Readings.* By HENRY MOORHOUSE. Morgan and Scott.

THESE Readings are plain evangelical chapters on stirring themes. The Christian cannot fail to appreciate them, and get spiritual profit from them. There is considerable

sweetness in the chapters treating of Christ as the Good Shepherd, Christ our Friend, and the Lord's Jewels, while that on Work for the Master, and Works to Workers, are wide stimulating.

*Spiritual Power for Missionary Work,*  
By the Rev. GRIFFITH JOHN, Missionary to China. Morgan and Scott.

THIS is a most timely little book, and will be most suitable for reading just as we are entering on a review of our annual missionary work. The power dealt with by the writer is the power of the Holy Spirit, which is brought before the reader under several headings, such as the Holy Ghost, the Source of all Spiritual Illumination; The Source of all Holiness; The Source of Spiritual Unity; The Source of all Spiritual Joy; The Power by which the suc-

cessful Worker must be endued in dealing with human Souls, &c., and is followed by a burning appeal, Come over and help us.

*Jonah and his Mission.* Expository Sermons. By JAMES MENZIES. Elliot Stock, Paternoster Row.

THIS volume consists of a summary of the contents of the Book of Jonah, and have been published in the "Christian World Pulpit." The writer arranges his matter under five heads: "The Runaway Prophet;" "Thou art the Man;" "Out of the Depths have I Cried;" "Sackcloth and Ashes;" and "Out of Sympathy with God." The whole are produced in a graphic style, and throughout show Mr. Menzies to be in sympathy with his subject. We think the author has done well to present his valuable discourses to the public in this volume form.

*Pastor Blumhardt and his Work.* Edited by Rev. W. GUEST, with Introduction by Rev. C. H. Blumhardt. Morgan and Scott.

THIS book contains some most remarkable things, it being the history of a most remarkable man, full of zeal, full of love, full of faith, full of the spirit of prayer, and living in close communion with his God, was an immense power through the Spirit in the towns and villages of his native land. It will be read with considerable interest, and the Christian reader will be compelled to exclaim, "What hath God wrought?"

*Trophies of Grace;* Narratives of some of the fruits of labour for the Lord, by William Joseph Lewis. —Morgan and Scott.

THIS is a book for everyone. None will be able to read without being struck with the appropriateness of its title as instance after instance is recorded of sinners snatched as firebrands from the flame. Truly Jesus is mighty to save.

MAGAZINES, &c.—*The Mission Pulpit*, by Rev. W. Hay M. H. Aitken,

M. A. *The Strange Plea, The Glory of the Gospel, The Convicting Spirit*; in Mr. Aitken's usual style. *Sound, earnest, useful. Eloah Hecm, The True God.* Illustration. *Solar Light The Garment of God*, by William Morris, M.D. The writer has an uncommon style of writing. He writes of the Unmanifestible Person in the Godhead, and the Manifestible Person in the Godhead, and the Genial and Encouraging Person in the Godhead, &c. The thoughts are very good, and the pamphlet well worth a perusal. *The Preacher's Analyst* is full of excellent materials. This is a thoroughly good number; worthy both in quality and in quantity. *The Evangelical Magazine*, with a portrait of Professor Godwin. This magazine seems to be clothed with new vigour under the new editorship. *Golden Hours*, by Rev. Jackson Wray, has a bright well-to-do-look outside, and contains some telling and profitable reading. *The Quarterly Record of the Thanksgiving Bible Society, The Voice of Warning, The Protestant Echo, The Ragged School Union Quarterly*, and *The Postman*, new series, have our sympathies and best wishes. *The Friend of Missions, The Illustrated Missionary News and Evangelical Christendom*, will be read attentively by all who wish for news of our churches and our mission fields. The Baptist Tract Society are issuing a new series of Tracts, well got up, with new cover, one of which bears the title *Our Distinguishing Ordinance, The Church of England Temperance Chronicle*, with a likeness of Varmael Bowly, has our best wishes for its success. Of our magazines we have to call attention to the article in the Baptist on History by the late Henry N. Barnett. The article in the *Sword and Trowel* by Mr. Spurgeon, under the title *Editorial Apology*, has a sad ring about it. We hope by the time these words appear in print the cloud may have passed away. *The General Baptist Magazine* is a worthy number, while

*The Praed-street, Westbourne-park and Bosworth-road Church Year Book for 1882*, shows a good work done for God, and a large blessing poured out on the people. *The Gospel Herald* has a worthy Sermon by J. W. Styles, of Keppel-street Chapel. We are glad to know by the kind permission of Miss Marie E. Havergal, Mrs. Eva Travers Poole is about to issue a companion volume to Miss J. R. Havergal's *Morning Stars*, to be called *Evening Stars*. It will be published by Messrs. Nisbitts.

SUNDAY SCHOOL Teachers will be glad to know that by a liberal arrangement, made by the publisher, the annual volume of the *Teachers' Storehouse and Treasury*, will be supplied to them, for a limited period, at half price, viz., One Shilling, or post free for One Shilling and Fourpence: as the work is a perfect "storehouse" of useful material for the teacher's use, we advise our readers to apply for the book to Mr. Elliot Stock, 62, Paternoster-row, London, E.C.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. G. W. ROUGHTON has announced his intention to resign the pastorate of the church at Beeston, Notts, at the end of next June.

Rev. J. W. Campbell, of the Pastors' College, has accepted a unanimous invitation to the pastorate of the church at Arbroath, Forfar.

Rev. W. Thomas, Llanddewr Rhydderen, Abergavenny, Mon., has resigned the pastorate of the church there, and accepted a unanimous invitation to that of Cinderford, Forest of Dean.

Rev. W. Turner, who for several years has occupied the pulpit at the Portmahon Church, Sheffield, has tendered his resignation, as he has accepted an invitation to the pastorate of the church at York.

### RECOGNITIONS.

REV. W. DAVIES, of Haverfordwest College, was recognised as pastor of the church at Penarth, Cardiff, on Monday, the 13th March. Rev. T. Witton Davies, B.A., classical tutor of the college, preached Sunday morning and evening, and on Mon-

day afternoon gave the charge to the pastor, the charge to the church being given at the same time by Rev. R. Lloyd, Castletown. Revs. J. P. Williams, Canton, T. Davies, and A. Silly, Cardiff, took part in the meeting, the latter offering the ordination prayer. Mr. Dykes, deacon, presided over the evening public meeting.

Recognition services, connected with the settlement of the Rev. J. Turner, formerly of Burnley, as pastor of Moss Side Church, Lancaster, held under the presidency of the Rev. Dr. Maclaren. Addresses were delivered by the Rev. J. A. Macfadyen, B.A., president of the Congregational Union, and others.

On Easter Monday a tea and public meeting was held in Unity Chapel, Merriott, Somerset, to welcome the Rev. H. J. Tresidder, as minister of the congregation. Over two hundred persons sat down to tea, including parties from Crewkerne, South Petherton, and other places in the neighbourhood. Mr. W. P. Hebditch, took the chair at a crowded meeting afterwards, when Mr. Tresidder received a hearty welcome to Merriott.

PITLOCHRY.—Mr. Yeats, late of Lirwick, was recognised as pastor of the

newly formed church here on Lord's Day, March 26. The services were conducted by Rev. O. D. Campbell, M.A. On the Monday a social meeting was held in the school, when addresses were delivered by the Revs. A. R. Findlay, F. C. D. M'Allister Donald, E. C. James Stewart, B.C. Blair Athole, O. D. Campbell. A choir from Lulbymet, under the leadership of Mr. D. Grant, contributed to the enjoyment of the evening.

We understand that at the unanimous and cordial request of his church and congregation, Rev. J. W. Lance, of Newport, Mon., has reconsidered and withdrawn his resignation of the pastorate there.

#### NEW CHAPELS.

ON Tuesday, April 11th, the two foundation stones of a new chapel in Grafton-square, Clapham, were laid by Mr. Caine, M.P., and Dr. Underhill, in the presence of a considerable number of persons. The chapel is intended to seat about a thousand persons, with spacious schoolrooms, lecture and class rooms, vestries, and other requirements, and it is intended for the congregation who now attend the chapel on Clapham-common under the pastorate of the Rev. W. Webb. The proceedings having commenced with the singing of a hymn, and with prayer offered by the Rev. R. Lang, the Rev. W. Webb read a statement recounting the history of the present chapel on the Common, which was founded in 1792. Of late the old chapel, he stated, had become too small for the increasing numbers, and, being incapable of enlargement, and, moreover, leasehold property, they decided to build another chapel. The land was freehold, and had been purchased for £1,685, and the contract for building the chapel was £5,572. The subscriptions already promised amounted to £4,376, and £1,200 would be lent them on debentures without interest for three years, so that there was about £1,500 yet to be provided. A jar containing the docu-

ment read by Mr. Webb, a copy of the *Daily News* and of the *Echo*, and a number of the coins of the realm, was then placed in the cavity of one of the stones, and a similar one in that of the other, after which the stones were laid with the usual ceremony. Dr. Underhill then addressed the assemblage, giving an exposition of the principles of the Baptist body; and Mr. Caine added a few words of congratulation. In the evening a public meeting was held in the old chapel in furtherance of the cause, at which Mr. J. T. Olney presided.

NEW BAPTIST CHAPEL ANNANDALE-ROAD, CHISWICK, MIDDLESEX.—The opening services were held on Wednesday, March 22, 1882, when Rev. Colmar B. Symes, B.A., of Kensington, preached in the afternoon, and on Sunday, the 26th, Rev. A. F. Brown, preached in the morning, and Rev. W. A. Blake, in the evening. There was a large attendance at the Sunday services.

#### PRESENTATIONS.

THE Rev. Dr. Trestrail is just retiring from ministerial work on account of advancing age. A farewell meeting has just been held at Castlehold Church, Newport, Isle of Wight, of which he has been pastor for the last eleven years, and he has been presented with two epergnes and a silver sugar basin and tongs, as a token of esteem. At the meeting the Rev. Canon Connor, M.A., vicar of Newport, and Chaplain in Ordinary to the Queen, wrote a letter of deep regret at his departure, adding, "We have met on many occasions of public business, and I have greatly valued your frank and genial spirit; and now that we shall be no longer neighbours, although to the last we shall be friends and servants of one common and dear Master, I say 'good-bye' to you with much regret, and with a prayer, sincere and heartfelt, that it may please Him to multiply His grace to you with your years, and

give you at length an entrance into His kingdom."

Rev. A. A. Young, M.A., having resigned the pastorate of the church at Elgin, has been presented with a purse of sovereigns, as a token of esteem.

At a finance meeting, held on Monday, April 3, at Spencer-place Chapel, Goswell-road, in connection with the special effort now being made to reduce the debt on that place, the pastor, Rev. Philip Gast, was presented with a black marble timepiece, and fifteen volumes of books, as a small token of the love and esteem in which he is held by his church and congregation, and speeches were made bearing testimony to his faithful and self-denying labours.

On Sunday evening, March 26th, Rev. J. Porter preached his farewell sermon at Soham, Cambs, after a pastorate of over seven years, and on the following Monday evening gave a farewell lecture in the Town Hall. At the close, a purse of £17 was presented to him by William Bye, Esq., on behalf of the subscribers, who deeply regret his departure from the town.

At a meeting held at Crouch-hill Chapel last week, the President of the Union, the Rev. H. Dowson, was presented with an illuminated address commemorating his 70th birthday, and his useful and gratuitous services to the church.

#### MISCELLANEOUS.

THE BAPTIST IN RUSSIA.—A *Times* correspondent, writing from Kadekavkas, Russia, writes: "The numerous Russian Dissenters are powerful and dangerous adversaries to the reigning religion, and they have found a rich soil for propagating their faith. The Baptists who have quite recently transplanted themselves here cause more agitation and disquietude to the Russian clergy than any of the rest. Strong by their sincere devotion to religious principles, and leading an

exemplary life, they are indeed a 'thorn in the side' of the Orthodox ecclesiastics. Having appeared at Kadekavkas, and being officially acknowledged as 'not pernicious' they began to spread among the people tracts of an entirely moral character, costing only a copeck each and stamped with the diocesan seals. The clergy of the town were quickly aroused, and began to spy out heresy in these little books. The most energetic of the priests went to the places of sale and took them away in large quantities, in fact, in armfuls. To their regret, however, the police refused to confiscate books which had been allowed by Censor. The spiritual fathers then tried to persuade them that the seals and signatures on the books were forged; but, of course, this innocent invention had no success. It was consequently necessary to propose other means for wrestling with this pernicious propaganda of the Baptists, and the Orthodox clergy determined to have recourse to the customary dispute, and at the first experiment they received a complete overthrow."

WORKING STATION, SURREY.—The second anniversary of this church (which is a branch of the church at Addlestone) was held on Sunday, March 19, when sermons were preached by Rev. A. H. Moore (London) and Rev. F. Baron (of Weybridge). On the Wednesday evening a public meeting was held, presided over by Mr. R. Bartholomew, of Esher, and addressed by Revs. E. W. Tarbox (pastor), F. Baron, A. H. Moore, H. Beddow, H. W. Gloster, &c., when the sum of £35, remaining debt on the building, was disposed of. During the past twelve months this little mission church has added to its fellowship very considerably, and has raised £120 for various purposes.

On Sunday, March 12, Rev. Dr. Flett, Paisley, baptized Rev. Robert Thomson, who had been for the last nine years a minister in the English Church. He is a native of Scotland.

and was educated in the University of Glasgow, and has served the English Episcopal Church in London and Canterbury. On the Sabbath following his baptism he conducted the services for Dr. Flett, in the afternoon, preaching an able discourse from the words, "What doth hinder me to be baptized?" It is Mr. Thomson's intention to settle in the denomination whose principles he has after careful thought embraced.

THE Weekly Tract Society which issues excellent narrative tracts in large type for working people, every week, is for a short time making one-third price grants of the tracts issued by the society. Thus for 5s., 15s. worth of useful tracts can be obtained. As the quantity set apart for distribution on these conditions is very limited, early application should be made to the Secretary, Mr. Elliot Stock, 62, Paternoster-row, London, E.C.

EMIGRATION.—Any friends who think of emigrating to Canada or the States by communicating with Mr. Cracknell, who has just returned from there, will receive useful information.—Address, J. E. Cracknell, Camberley, Farnborough Station, Surrey. A stamped addressed envelope should be enclosed.

ENGLISH BAPTIST CHURCH, BANGOR, NORTH WALES.—A tea party in connection with the anniversary of the Sunday School was held on Tuesday, March 21st. Tea was provided for the children at five o'clock and at seven o'clock p.m. a public meeting was held, the pastor, Rev. W. R. Saunders, being the chairman. Recitations were given by the teachers and children, and sacred songs were sung by the choir, conducted by Mr. W. Williams, the Harmonium was presided over by Mr. R. W. Roberts, the yearly report of the school was read by Mr. Beck, the superintendent, showing an increase of scholars. The meeting came to a close at nine o'clock, when a very pleasant evening was spent.

## RECENT DEATHS.

REV. SAMUEL STANBRIDGE. — On Friday, April 7, in his 90th year, this faithful servant of Christ was called to his reward. From a letter dated November the 30th, 1832, and signed Thomas Middleditch, pastor, John Foster and Caleb Evans, deacons, we learn that Samuel Stanbridge and seven others were dismissed from the old meeting, Biggleswade, "to be formed into a church at Stotfold under the ministry of the word by our esteemed brother Samuel Stanbridge." On the 6th of the following month the church was formed and he was ordained to the pastorate. The services were conducted by Revs. Thomas Middleditch, S. Hobson, of Maulden; J. Rowland, of Baldock, and other neighbouring ministers, in an old building many years before converted from a barn into a chapel. This transformation was made by a number of friends who were converted through the earnest itinerant preaching of John Berridge. After hearing him they could no longer be content with the dead formalism of the Church of England. They first met together in a barn and afterwards fitted it up for regular worship, and were supplied by preachers from the Baptist Churches in the district. Here also the first Sabbath School in Stotfold was opened. In this strange old building Mr. Stanbridge commenced his regular ministry, and continued to labour with many tokens of blessing for 25 years. The old place was at length pulled down and a new chapel built in its place, which was opened July 23, 1857. Early in 1864, on account of failing health, Mr. Stanbridge was obliged to resign, and preached his farewell sermons on Lord's-day, March 27th in that year. He then retired to Luton where he remained till his death. He was seldom able to take part in any public work, and for a long period was altogether deprived of the public means of grace. Yet his interest in the various works of the denomination

was unabated. The truth he had delighted to preach to others was the comfort and support of his own soul. To him Christ was "all and in all." His remains rest in the cemetery at Luton; The Revs. S. L. Edwards of Luton; J. Richardson of Redbourn; and D. Mace of Stotfold took part in the service at his funeral. In accordance with his request Mr. Mace also preached a special sermon at Stotfold on the following Lord's Day from Isaiah lxiv. 6.

## BAPTISMS.

- Abercarn*.—April 2, Fourteen, by E. E. Probert.
- Abersychan*.—March 5, Three, by J. Cole.
- Ashby*, Lymington, Hants.—March 26, Three, by A. Hall.
- Attercliffe*.—March 26, Four, by R. Ensell.
- Bangor*.—March 12, English Chapel, Three, by W. B. Saunders.
- Barrow-in-Furness*.—March 6, Five; 26, Two, by J. Hughes.
- Barnmouth*.—March 26, One, by C. Roberts.
- Belfast*.—March 12, Victoria-street, One, by W. Usher.
- Belfast*.—March 14, Regent-street, Three; March 21, Two; April 4, Six, by E. T. Mateer.
- Bettus*.—March 12, Two, by T. Rowson.
- Bildeston*, Suffolk.—March 27, Two, by J. Easter.
- Blackfield Common*.—March 12, Two, by H. A. Pearce.
- Blackwood*, Mon.—March 12, Two, by W. Morgan.
- Bootle*.—March 26, Three, by J. Davis.
- Bristol*.—March 26, Thrissell-street, Eight, by C. Griffiths.
- Builth Wells*.—February 12, One; March 12, One, by H. V. Thomas.
- Cambridge*.—March 30, Eden Chapel, Nine, by J. Juil.
- Canton*.—March 26, One, by J. P. Williams.
- Carlisle*.—March 30, Seven, by A. A. Saville.
- Chadlington*.—April 9, Six, by G. B. Richardson.
- Cheddar*.—March 23, Four, by T. Hanger.
- Chester*.—March 28, Grosvenor Park, Twenty-one, by F. J. Greening.
- Cinderford*.—March 29, Six, by W. Thomas.
- Clay Cross*.—March 30, Two, by A. Ward.
- Coalville*.—March 23, Six, by T. Hagen.
- Cotne*, Lancas.—March 26, Eight, by A. Parker.
- Coxill*, Shropshire.—April 9, One, by W. Williams.
- Dowlais*.—March 26, Two, by J. Williams.
- Driffield*.—March 20, Two, by C. Welton.
- Dunfermline*, N.B.—March 8, Three, by J. T. Hagen.
- Esher*, Surrey.—March 26, Six, by J. L. Thompson.
- Gamlinglay*.—March 12, Four, by W. F. Edgerton.
- George Town*, Merthyr.—March 9, One, by E. Lewis.
- Germanstoeck*, Devon.—March 19, Two, by T. B. Field.
- Glasgow*.—March 19, Frederick-street, Three, by A. F. Mills.
- Golcar*.—March 12, Six, by W. Haigh;
- April 8, Three, by T. Griffiths.
- Grangeton*.—March 1, Ten; 27, Five, by J. Berryman.
- Gravel*.—March 12, One, by J. George.
- Great Marlton*.—April 2, Two, by J. Mann.
- Griffithstown*.—March 26, Five, by J. Tucker.
- Guisborow*.—March 26, Four, by J. G. Scott.
- Halesowen*.—March 29, Five, by C. H. Clewes.
- Halwill*.—March 7, Five, by T. B. Field.
- Hankam*, Gloucester.—April 9, Four, by T. Bowbeer.
- Hanley*.—March 25, Twenty-three, A. E. Johnson.
- Haverfordwest*.—April 9, at Salem, Two, by D. O. Edwards.
- Heaton*, Bradford.—April 1, Two, by R. Howarth.
- Hemyock*.—March 12, Seven, by A. Pidgeon.
- Highgate*, Blackhill.—March 12, Two; 26, Three, by E. W. Jenkins.
- Holyhead*.—March 30, Two; March 31, One, by D. Price.
- Horsforth*.—March 27, Three, by W. H. Rolls.
- Hunslet*, Leeds.—March 26, Seven, by A. E. Greening.
- Idle*, near Leeds.—March 12, One, by J. Lee.
- Iwerne Minster*.—March 26, Six, by A. Tovey.
- Kegworth*.—March 12, Three, by W. A. Davies.
- Kettering*.—March 30, Seven, by H. B. Robinson.
- Kidwelly*.—March 12, One, by G. Reynolds.
- Leeds*.—March 12, Two, by W. Stone.
- Lifton*.—March 26, One, by J. J. Palmer.
- Lincoln*.—March 26, Mint-lane, Seven, by G. P. Mackay.
- Llangollen*.—April 2, Four, by D. Williams.
- London*, Bethnal-green.—March 26, Nine, by W. Harvey Smith.
- London*, Leytonstone.—March 26, Eight, by J. Bradford.
- London*, Woolwich.—March 26, Parson's-hill, Six; 30, Twelve, by John Wilson.
- London*, Woolwich.—March 29, Queen street, Six, by T. Jones.
- Longton*.—March 26, Eight, by C. T. Johnson.
- Lord's Hill*, Snailbeach, Salop.—March 26, Two, by W. Jenkins.
- Loughwood*, Devon.—April 9, Two, by R. Bas able.
- Lowestoft*, Suffolk.—March 12, Five, by E. Mason.

*Luton*, Park-street.—March 30, Six, by J. H. Blake.  
*Lydbrook*.—April 2, Six, by F. Johnson.  
*Mansfield*.—March 29, Eight, by J. Parks.  
*Musham*.—April 4, Four, by G. Charlesworth.  
*Metropolitan Tabernacle*.—March 30, Nineteen.  
*Milnsbridge*, Yorks.—April 1, Thirteen, by Dr. Stock.  
*Mountsorrel*.—March 9, Eight, by J. Collinson.  
*Nelson*, Lancashire.—March 26, Five, by C. G. Croome.  
*North Shields*.—March 12, Three, by R. Herries.  
*Newport*, Mon.—March 26, Six, by A. T. Jones.  
*New Radnor*.—March 19, One, by G. Phillips.  
*Newton*, Frithelstock, Devon.—March 19, Three, by W. F. Price.  
*Ogden Lane*.—March 26, Three, by W. S. Llewellyn.  
*Osicestry*.—March 9, Two, by G. Davies.  
*Penarth*, Cardiff.—April 9, Five, by W. G. Davies.  
*Perth*.—March 5, Three; April 2, Two, by C. Chambers.  
*Peterhead*, N.B.—March 26, Three; April 2, One, by D. Lewis.  
*Ponthenry*, Llanelly.—March 26, Six, by J. G. Phillips.  
*Pontesbury*, Salop.—April 2, Five, by T. Evans.  
*Pontnewynydd*.—February 5, Seven, by D. F. Davies.  
*Pontypool*.—April 2, Seven, by D. Thomas.  
*Portsmouth*.—March 29, Lake-road, Five, by T. W. Medhurst.  
*Prestigein*.—March 19, Two, by S. Watkins.  
*Redbourn Tabernacle*.—February 26, Four, by J. Campbell.  
*Risca*, Mon.—April 2, Thirty, by T. Thomas.  
*Rotherham*.—April 9, Westgate, Five, by B. Lee.

*Ruardean Hall*.—March 26, Four, by D. J. Hiley.  
*Ryde*.—March 29, Park-road, Five, by J. T. Almy.  
*Saunsea*, St. Helens.—February 26, Five; March 19, Four; April 5, Two, by D. Williamson.  
*Sabden*.—January 26, Four, by C. Williams.  
*Selby Park*, Birmingham.—March 26, Two, by A. H. Collins.  
*Selkirk*, N.B.—March 22, Three, by J. Brown.  
*Shrewton*, near Devizes.—March 5, One, by T. J. Hazzard.  
*Soham*.—March 17, Four, by J. Porter.  
*Southampton*.—March 26, Carlton Chapel, Seven, by E. Osborne.  
*Southwell*, Notts.—March 1, Three, by J. H. Plumbridge.  
*Staleybridge*.—March 26, Eight, by H. C. Field.  
*St. John's Wood*.—March 30, Abbey-road, Twelve, by W. Stott.  
*Stokton-on-Tees*.—March 26, Eight, by G. Wainwright.  
*Stonebroom*.—March 22, Three, by I. A. Ward.  
*Stone Broom*.—March 23, Three, by Mr. Ward.  
*Studdley*.—March 21, Four, by F. Stubbs.  
*Tondu*.—March 26, Nine, by M. Morgan.  
*Totterdun*.—February 25, Two, by H. Briggs.  
*Toupyandy*.—March 26, Five, by J. W. Jones.  
*Watchet*, Somerset.—March 16, Twelve; April 9, Ten, by R. B. Clare.  
*Westgate*, Bradford.—February 22, Three, by C. W. Skemp.  
*Winterbourne*.—March 19, Five, by J. Davis.  
*Willingham*.—March 19, Eleven, by R. S. Latimer.  
*Wrexham*.—March 12, Six, by D. E. Jenkins.  
*Ystrad-Rhonda*.—April 2, Two, by M. H. Jones.

**THE WAY OF PEACE.**—There are many ways in which men seek to walk. There is the way of pleasure, bordered with roses and thick-set with thorns; there is the way of folly, which ends in darkness and in woe; there is the broad way, "that leadeth unto destruction," the way of the wicked, which is in such darkness that "they know not at what they stumble;" there is "the way of the transgressor," which is hard, "the way which seemeth good unto a man," but which ends in death. All these ways are known, and often trodden by wayward and sinful men, but "the way of peace they have not known."

**AT REST.**—When once our souls, that were tossed to and fro, have found anchorage in Christ, and when we have fled to the haven of His bosom for repose, then there is peace. Storms may rage, and billows may swell, but the soul rests calmly, sheltered by His protecting arms. Trials may come, temptations assail, in the world we may have tribulation, but in Jesus we have peace.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

*Statement of Receipts from March 15th to April 14th, 1882.*

£ s. d.	£ s. d.	£ s. d.			
Pastor D. C. Chapman.....	0 10 0	Stamps from a friend.....	0 7 0	Pastor N. Heath.....	1 1 0
Collection at Octavius Chapel, Deptford, per Pastor D. Honour.....	2 0 0	Collection at Ulverston Baptist Chapel.....	2 3 0	Collection at Gravesend.....	1 11 5
The Misses Dransfield.....	1 1 0	Miss Hawkes.....	0 4 0	Mr. C. Wood.....	5 0 0
Pastor G. W. Linnear.....	0 15 0	Mrs. Rainbow.....	0 10 0	Mr. Fred. Howard.....	1 1 0
Rev. J. P. Chown.....	1 1 0	Dr. J. T. Barnardo.....	3 3 0	Mr. B. Venables.....	2 2 0
Mr. J. G. Hall.....	1 1 0	Mr. Samuel G. Sheppard.....	10 0 0	Mr. and Mrs. F. Cotton.....	5 0 0
Mr. T. Whittaker.....	5 5 0	Mr. F. J. Wood, LL.D.....	5 0 0	Mr. and Mrs. Burt.....	5 0 0
Mr. W. H. Balne.....	0 10 0	Mr. Everett.....	1 1 0	Mr. Ed. Sheffield.....	5 5 0
Mr. W. L. A. B.-C. Burdett-Coutts.....	5 0 0	Mrs. Hadland.....	2 2 0	Mr. Marcus Martin.....	10 0 0
Pastor A. Pidgeon, from churches at Hemryock and Sainthill.....	0 14 6	Mrs. Heritage.....	5 0 0	Mr. John J. Betts.....	10 10 0
Mr. T. W. Stoughton.....	2 2 0	Mr. Theodore Barnes.....	0 10 0	Miss Steedman.....	20 0 0
Postal Order from Clydach.....	2 2 6	Pastor George Goodchild.....	0 5 0	Mrs. Faulconer.....	50 0 0
Collected at Paisley, per Pastor John Crouch.....	5 0 0	Pastor W. Compton, Mr. and Mrs. C. H. Price.....	1 10 0	Mr. J. Dore.....	2 2 0
Mr. Wm. Teifor.....	1 0 0	Pastor E. G. Evans.....	5 5 0	Mr. and Mrs. P. Holland.....	1 1 0
Mr. Wm. Johnson.....	20 0 0	Mr. W. H. Stevens.....	5 5 0	Mr. Robertson Aikman.....	5 0 0
Pastor Harry Wood.....	5 0 0	Mr. John Roberts.....	0 10 0	Mr. E. S. Boot.....	2 2 0
Pastor R. T. Lewis.....	0 10 0	Collection at Vernon Chapel, Pastor C. B. Sawday.....	11 7 6	Miss Sambourne.....	1 1 0
Mrs. C. Norton.....	0 2 6	Mr. Evan Owen.....	0 10 6	R. P.....	10 0 0
A Thanksgiving.....	1 0 0	Mr. A. H. Scard.....	0 5 0	Weekly Offerings at the Met. Tab:—	
Mr. G. Harris.....	10 0 0	Miss Mary Beal, per Mr. Fullarton.....	0 10 0	Mar. 19.....	25 0 0
Mr. F. Butcher.....	3 0 0	Dorcas.....	0 10 0	„ 26.....	10 10 19
Mr. Jas. B. Hay.....	5 0 0	Miss Mitchell.....	0 10 0	April 2.....	50 0 0
S.....	15 0 0	L. M. N.....	40 0 0	„ 9.....	50 0 0
“From love to Jesus”.....	10 0 0	Mrs. Horwood.....	0 10 0		
		J. and E. C.....	1 0 0	135 10 10	
		Mrs. C. Lewis.....	1 1 0	Annual Subscription:—	
		Mr. H. M. Watts.....	0 5 0	Mr. Joel Evered.....	1 0 0
				£470 5 10	

## SOCIETY OF EVANGELISTS.

*Statement of Receipts from March 15th to April 14th, 1882.*

£ s. d.	R. P.	£ s. d.
Mr. J. Dore.....		0 10 6
Mr. J. R. Bayley.....		1 0 0
Mr. A. H. Scard.....		0 5 0
		£6 15 6

ABIDING PEACE.—How long men have sought for pleasure, for honour, for pomp, and fame, and glory, but who of all the votaries of this world has ever sought for peace? It is something of which the worldling seems to have no adequate conception; it does not enter into his calculations. He is seeking everything but peace; yet this alone can satisfy the desires of the human heart. Pleasure will pall, joy will subside, glory will fade, wealth will vanish, but “the peace of God that passeth all understanding” will keep our hearts and minds through Jesus Christ.

## A CAUTION TO THE PRESUMPTUOUS.

A SERMON BY C. H. SPURGEON,

“Let him that thinketh he standeth take heed lest he fall.”—1 COR. x. 12.

It is a singular fact, but nevertheless most certain, that the vices are the counterfeits of virtues. Whenever God sends from the mint of heaven a precious coin of genuine metal, Satan will imitate the impress, and utter a vile production of no value. God gives love; it is His nature and His essence. Satan also fashioneth a thing which he calls love, but it is lust. God bestows courage; and it is a good thing to be able to look one's fellow in the face, fearless of all men in doing our duty. Satan inspires foolhardiness, styles it courage, and bids the man rush to the cannon's mouth for “bubble reputation.” God creates in man holy fear. Satan gives him unbelief, and we often mistake the one for the other. So with the best of virtues, the saving grace of faith, when it comes to its perfection it ripens into confidence, and there is nothing so comfortable and so desirable to the Christian, as the full assurance of faith. Hence, we find Satan, when he sees this good coin, at once takes the metal of the bottomless pit, imitates the heavenly image and superscription of assurance, and palms upon us the vice of presumption.

We are astonished, perhaps, as Calvinistic Christians, to find Paul saying, “Let him that thinketh he standeth take heed lest he fall;” but we need not be astonished, for though we have a great right to believe that we stand, if we think we stand through the power of God—though we cannot be too confident of the might of the Most High, there is a thing so near akin to true confidence, that unless you use the greatest discernment you cannot tell the difference. Unholy presumption—it is against that which I am to speak this morning. Let me not be misunderstood. I shall not utter one word against the strongest faith. I wish all Little-Faiths were Strong-Faiths, that all Fearings were made Valiants-for-Truth, and the Ready-to-Halts Asahel's Nimble-of-Foot, that they might all run in their Master's work. I speak not against strong faith or full assurance; God giveth it to us; it is the holiest, happiest thing that a Christian can have, and there is no state so desirable as that of being able to say, “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him.” It is not against that I speak, but I warn you against that evil thing, a false confidence and presumption which creepeth over a Christian, like the cold death-sleep on the mountain-top, from which, if he is not awakened, as God will see that he shall be, death will be the inevitable consequence. “Let him that thinketh he standeth take heed lest he fall.”

I shall this morning attempt first, to find out the character; secondly, to show the danger; and thirdly, to give the counsel. The character is, the

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man who thinks he stands ; the danger is, that he may fall ; and the counsel is, " let him take heed."

I. My first business shall be to FIND OUT THE CHARACTER intended by the presumptuous man, the man who thinks he stands. I could find a multitude of such if I might search the wide world o'er. I could find men in business filled with an arrogant hardihood, who, because they have in one speculation been successful will wade far out into the stormy sea of this contending life, risk their all—and lose it too. I might mention others who, presuming upon their health, are spending their years in sin and their lives in iniquity, because they think their bones iron and their nerves steel, and " all men mortal but themselves." I might speak of men who will venture into the midst of temptation, confident in their boasted power, exclaiming with self-complacency, " Do you think I am so weak as to sin ? Oh ! no : I shall stand. Give me the glass ; I shall never be a drunkard. Give me the song ; you will not find me a midnight reveller. I can drink a little and then I can stop." Such are presumptuous men. But I am not about to find them there ; my business this morning is with God's church. The fanning must begin with the floor ; the winnowing must try the wheat. So we are to winnow the church this morning to discover the presumptuous. We need not go far to find them. There are in every Christian church men who think they stand, men who vaunt themselves in fancied might and power, children of nature finely dressed, but not the living children of the living God ; they have not been humbled or broken in spirit, or if they have, they have fostered carnal security until it has grown to a giant and trampled the sweet flower of humility under its foot. They think they stand. I speak now of real Christians, who, notwithstanding, have grown presumptuous, and indulge in a fleshly security. May my Master arouse such, while in preaching I endeavour to go to the core and root of the matter. For a little while I will expatiate upon the frequent causes of presumption in a Christian.

1. And first, a very common cause, is continued *worldly prosperity*. Moab is settled on his lees, he hath not been emptied from vessel to vessel. Give a man wealth ; let his ships bring home continually rich freights ; let the winds and waves appear to be his servants to bear his vessels across the bosom of the mighty deep ; let his lands yield abundantly ; let the weather be propitious to his crops, and the skies smile pleasantly upon his enterprise ; let the bands of Orion be loosed for him ; let the sweet influence of the Pleiades descend upon him ; let uninterrupted success attend him ; let him stand among men as a successful merchant, as a princely Dives, as a man who is heaping up riches to a large extent, who is always prospering ; or, if not wealth, let him enjoy continual health ; let him know no sickness ; allow him, with braced nerve and brilliant eye, to march through the world, and live happily ; give him the buoyant spirit ; let him have the song perpetually on his lips, and his eye be ever sparkling with joy :—the happy, happy man who laughs at care, and cries, " Begone, dull care, I prithee begone from me." I say the consequence of such a state to a man, let him be the best Christian who ever breathed, will be presumption ; and he will say, " I stand." " In my prosperity," says David, " I said, I shall never be moved." And we are not much better than David, nor half as good. If God should always rock us in the cradle of prosperity—if we were always dangled on the knees of fortune—

if we had not some stain on the alabaster pillar, if there were not a few clouds in the sky, some specks in our sunshine—if we had not some bitter drops in the wine of this life, we should become intoxicated with pleasure, we should dream “we stand;” and stand we should, but it would be upon a pinnacle; stand we might, but like the man asleep upon the mast, each moment we should be in jeopardy. We bless God, then, for our afflictions; we thank Him for our depressions of spirit; we extol His name for the losses of our property; for we feel that had it not so happened to us, had He not chastened us every morning, and vexed us every evening, we might have become too secure. Continued worldly prosperity is a fiery trial. If it be so with any of you, apply this proverb to your own state, “As the fining pot for silver, and the furnace for gold: so is a man to his praise.”

2. Again, *light thoughts of sin* will engender presumption. When we are first converted, our conscience is so very tender, that we are afraid of the slightest sin. I have known young converts almost afraid to proceed a step, lest they should put their feet in the wrong direction. They will ask advice of their minister, and difficult cases of moral casuistry will they bring before us, such as we hardly know how to answer. They have a holy timidity, a godly fear, lest they should offend against God. But alas! very soon the fine bloom upon these first ripe fruits is removed by the rough handling of the surrounding world. The sensitive plant of young piety turns into a willow in after life, too pliant, too easily yielding. It is sadly true, that even a Christian will grow by degrees so callous, that the sin which once startled him and made his blood run cold, does not alarm him in the least. I can speak from my own experience. When first I heard an oath, I stood aghast, and knew not where to hide myself; yet now I can hear an imprecation or blasphemy against God, and though a shudder still runs through my veins, there is not that solemn feeling, that intense anguish which I felt when first I heard such evil utterances. By degrees we get familiar with sin. The ear in which the cannon has been booming will not notice slight sounds. The men who work in those huge vessels, the hammering of which causes immense noise, cannot at first sleep, for the continual din in their ears; but by-and-by, they, when they are used to it, think nothing of it. So with sin. First a little sin doth startle us. Soon we say, “Is it not a little one?” like Lot did of Zoar. Then there comes another, larger, and then another until by degrees we begin to regard it as but a little ill; and then you know, there comes an unholy presumption, and we think we stand. “We have not fallen,” say we, “we only did such a little thing; we have not gone astray. True, we tripped a little, but we stood upright in the main. We might have uttered one unholy word, but as for the most of our conversation, it was consistent.” So we palliate sin; we throw a gloss over it, we try to hide it. Christian, beware! when thou thinkest lightly of sin, then thou hast become presumptuous. Take heed, lest thou shouldst fall. Sin—a little thing! Is it not a poison? Who knows its deadliness? Sin—a little thing! Do not the little foxes spoil the vines? Sin—a little thing! Doth not the tiny coral insect build a rock that wrecks a navy? Do not little strokes fell lofty oaks? Will not continual droppings wear away stones? Sin—a little thing! It girded His head with thorns that now is crowned with glory. Sin—a little thing! It made Him suffer anguish, bitterness, and woe, till He endured—

“ All that incarnate God could bear,  
With strength enough, and none to spare.”

It is not a little thing, sirs. Could you weigh it in the scales of eternity, you would fly from it as from a serpent, and abhor the least appearance of evil. But alas! loose thoughts of sin often beget a presumptuous spirit, and we think we stand.

3. A third reason often is, *low thoughts of the value of religion*. We none of us value religion enough. Religious furor, as it is called, is laughed at everywhere; but I do not believe there is such a thing as religious furor at all. If a man could be so enthusiastic as to give his body to be burned at the stake, could he pour out his drops of blood and turn each drop into a life, and then let that life be slaughtered in perpetual martyrdom, he would not love his God too much. Oh, no! when we think that this world is but a narrow space; that time will soon be gone, and we shall be in the for-ever of eternity; when we consider we must be either in hell or in heaven throughout a never-ending state of immortality, how, sirs, can we love too much? how can we set too high a value on the immortal soul? Can we ask too great a price for heaven? Can we think we do too much to serve that God who gave Himself for our sins? Ah! no; and yet, my friends, most of us do not sufficiently regard the value of religion. We cannot any of us estimate the soul rightly; we have nothing with which to compare it. Gold is sordid dust; diamonds are but small lumps of congealed air that can be made to melt away. We have nought with which to compare the soul; therefore we cannot tell its value. It is because we do not know this, that we presume. Doth the miser who loves his gold let it be scattered on the floor that his servant may steal it? Doth he not hide it in some secret place where no eye shall behold it? Day after day, night after night, he counteth out his treasure because he loves it. Doth the mother trust her babe by the river-side? Doth she not in her sleep think of it? and when it is sick, will she leave it to the care of some poor nurse, who may suffer it to die? Oh! no; what we love we will not wantonly throw away; what we esteem most precious, we will guard with the most anxious care. So, if Christians knew the value of their souls, if they estimated religion at its proper rate, they never would presume; but low thoughts of Christ, low thoughts of God, mean thoughts of our souls' eternal state—these things tend to make us carelessly secure. Take heed, therefore, of low ideas of the gospel, lest ye be overtaken by the evil one.

4. But again, this presumption often springs from *ignorance of what we are, and where we stand*. Many Christians have not yet learned what they are. It is true, the first teaching of God is to show us our own state, but we do not know that thoroughly till many years after we have known Jesus Christ. The fountains of the great deep within our hearts are not broken up all at once; the corruption of our soul is not developed in an hour. “Son of man,” said the angel of Ezekiel, “I will show thee the abominations of Israel.” He then took him in at one door, where he saw abominable things, and stood aghast. “Son of man, I will show thee greater abominations than these;” then he takes him into another chamber, and Ezekiel says, “Surely I have now seen the worst.” “No,” says the angel, “I will show thee greater things than these.” So, all our life long the Holy Spirit reveals to us the horrid abomination

of our hearts. I know there are some here who do not think anything about it; they think they are good-hearted creatures. Good hearts, have you? Good hearts! Jeremiah had a better heart than you, yet he said, "The heart is deceitful above all things, and desperately wicked; who can know it?" No; the black lesson cannot be learned in a night. God alone knows the evil of the heart; and Young says, "God spares all eyes but his own that awful sight—the vision of a human heart." If we could but see it we should stand aghast. Well, it is ignorance of this that makes us presume. We say, "I have a good nature, I have a noble disposition; I have none of those hot and angry passions that some have; I can stand secure; I have not that dry, tindery heart that is on fire in a moment; my passions are weakened; my powers for evil are somewhat taken down, and I may stand safely." Ah! ye little know that it is when ye talk like this, that ye presume. Oh, worm of the dust, thou art not yet free from an evil nature, for sin and corruption remain in the heart even of the regenerate; and it is strangely true, though it appears a paradox, as Ralph Erskine said, that a Christian sometimes thinks himself

"To good and evil equal bent  
And both a devil and a saint,"

There is such corruption in a Christian, that while he is a saint in his life and justified through Christ, he seems a devil sometimes in imagination, and a demon in the wishes and corruptions of his soul. Take heed, Christian, thou hast need to be upon the watch tower; thou hast a heart of unbelief; therefore watch thou both night and day.

5. But to finish this delineation of a presumptuous man—*Pride* is the most pregnant cause of presumption. In all its various shapes it is the fountain of carnal security. Sometimes it is *pride of talent*. God has endowed a man with gifts; he is able to stand before the multitude, or to write for the many; he has a discerning mind, he has a judgment, and such like things. Then says he, "As for the ignorant, those who have no talent, they may fall; my brother ought to take care: but look at me. How am I wrapped in grandeur!" And thus in his self-complacency he thinks he stands. Ah! those are the men that fall. How many that flamed like comets in the sky of the religious world have rushed into space and been quenched in darkness! How many a man who has stood like a prophet before his fellows, and who would exclaim as he wrapped himself in his conceit, "I, only I am alive; I am the only prophet of God:" and yet that only prophet fell; his lamp was quenched, and his light put out in darkness. How many have boasted of their might and dignity, and have said, "I have built this mighty Babylon," but then they thought they stood, and they fell at once. "Let him that thinketh he standeth," with the proudest talents, "take heed lest he fall."

Others have the *pride of grace*. That is a curious fact; but there is such a thing as being proud of grace. A man says, "I have great faith, I shall not fall; poor little faith may, but I never shall." "I have fervent love," says another man, "I can stand, there is no danger of my going astray; as for my brother over there, he is so cold and slow, he will fall, I dare say." Says another; "I have a most burning hope of heaven, and that hope will triumph; it will purge my soul from sense and sin, as

Christ the Lord is pure. I am safe." He who boasts of grace, has little grace to boast of. But there are some who do that, who think their graces can keep them, knowing not that the stream must flow constantly from the fountain head, else the bed of the brook shall soon be dry, and ye shall see the pebbles at the bottom. If a continuous stream of oil come not to the lamp, though it burn brightly to-day, it shall smoke to-morrow, and noxious will be the scent thereof. Take heed that thou neither gloriest in thy talents nor in thy graces.

Many are worse still; they think they shall not fall because of their *privileges*. "I take the sacrament, I have been baptized in an orthodox manner, as written in God's word; I attend such and such a ministry; I am well fed; I am fat and flourishing in the courts of my God. If I were one of those starved creatures who hear a false gospel, possibly I might sin; but oh! our minister is the model of perfection; we are constantly fed and made fat; surely we shall stand." Thus in the complacency of their privileges they run down others, exclaiming, "My mountain standeth firm, I shall never be moved." Take heed, presumption, take heed. Pride cometh before a fall; and a haughty spirit is the usher of destruction. Take heed: watch thy footsteps; for where pride creepeth in, it is the worm at the root of the gourd, causing it to wither and die. "Let him that thinketh he standeth," because of pride of talent, or grace of privilege, "take heed lest he fall."

I hope I have touched some here; I trust the lancet has been sharp; I have taken the scalpel, and I hope I have discovered something. O ye presumptuous ones, I speak to you; and I shall do so while next I warn you of your danger.

II. I shall be more brief on the second point—THE DANGER. He who thinks he stands is in danger of a fall. The true Christian cannot possibly suffer a final fall, but he is very much disposed to a foul fall. Though the Christian shall not stumble so as to destroy his life, he may break his limb. Though God has given his angels charge over him, to keep him in all his ways, yet there is no commission to keep him when he goes astray; and when he is astray he may thrust himself through with many sorrows.

1. I must now try and give you the reason why a man who thinks he stands is more exposed to the danger of falling than any other. First, because *such a man in the midst of temptation will be sure to be more or less careless*. Make a man believe he is very strong, and what will he do; the fight is thickening around him; yet he has his sword in his scabbard. "Oh," saith he, "my arm is nimble and strong; I can draw it out and strike home." So perhaps he lies down in the field, or slothfully sleeps in his tent; "for," saith he, "when I hear enemies approaching, such is my prowess and such my might, that I can mow them down by thousands. Ye sentinels watch the weak; go to the Ready-to-halts and the Fearings, and arouse them. But I am a giant; and let me once get this old Toledo blade in my hand, it will cut through body and soul. Whenever I meet my enemies I shall be more than conqueror." The man is careless in battle. He lifteth up his helmet, as it is said Goliath did, and then a stone pierceth his forehead; he throws away his shield, and then an arrow penetrateth his flesh; he will put his sword into his scabbard, then the enemy smiteth him, and he is ill prepared to resist. The man who thinks he is strong, is off his guard: he is not ready to parry the stroke of the evil one, and then the poignard entereth his soul.

2. Again, the man who thinks he stands will not be careful to keep out of the way of temptation, but rather will run into it. I remember seeing a man who was going to a place of worldly amusement—he was a professor of religion—and I called to him, “What doest thou there, Elijah?” “Why do you ask me such a question as that?” said he. I said, “What doest thou here, Elijah? Thou art going there.” “Yes,” he replied, with some sort of blush, “but I can do that with impunity.” “I could not,” said I; “if I were there I know I should commit sin. I should not care what people said about it; I always do as I like, so far as I believe it to be right: I leave the saying to anybody who likes to talk about me. But it is a place of danger, and I could not go there with impunity.” “Ah!” said he, “I could; I have been before, and I have had some sweet thoughts there. I find it enlarges the intellect. You are narrow-minded; you do not get these good things. It is a rich treat I assure you. I would go if I were you.” “No,” I said, “it would be dangerous for me: from what I hear, the name of Jesus is profaned there; and there is much said that is altogether contrary to the religion we believe. The persons who attend there are none of the best, and it will surely be said that birds of a feather flock together.” “Ah, well,” he replied, “perhaps you young men had better keep away; I am a strong man, I can go;” and off he went to the place of amusement. That man, sirs, was an apple of Sodom. He was a professor of religion. I guessed there was something rotten at the core from that very fact; and I found it so by experience, for the man was a down-right sensualist even then. He wore a mask, he was a hypocrite, and had none of the grace of God in his heart. Presumptuous men will say they can go into sin, they are so full of moral strength; but when a man tells you he is so good, always read his words backwards, and understand him to mean that he is as bad as he can be. The self-confident man is in danger of falling because he will even run into temptation in the confidence that he is strong, and able to make his escape.

3. Another reason is, that these strong men sometimes will not use the means of grace, and therefore they fall. There are some persons here, who never attend a place of worship very likely; they do not profess to be religious; but I am sure they would be astonished if I were to tell them, that I know some professedly religious people who are accepted in some churches as being true children of God, who yet make it a habit of stopping away from the house of God, because they conceive they are so advanced that they do not want it. You smile at such a thing as that. They boast such deep experience within; they have a volume of sweet sermons at home, and they will stop and read them; they need not go to the house of God, for they are fat and flourishing. They conceit themselves that they have received food enough seven years ago to last them the next ten years. They imagine that old food will feed their souls now? These are your presumptuous men. They are not to be found at the Lord's table, eating the body and drinking the blood of Christ, in the holy emblems of bread and wine. You do not see them in their closets; you do not find them searching the Scriptures with holy curiosity. They think they stand—they shall never be moved; they fancy that means are intended for weaker Christians; and leaving those means they fall. They will not have the shoe to put upon the foot, and therefore the flint cutteth them; they will not put on the armour, and therefore the enemy wounds them—

sometimes well-nigh unto death. In this deep quagmire of neglect of the means, many a haughty professor has been smothered.

4. Once more, the man who is self-confident runs a fearful hazard, *because God's Spirit always leaves the proud.* The gracious Spirit delights to dwell in the low places. The holy dove came to Jordan; we read not that it ever rested on Bashan. The man upon the white horse rode among the myrtle trees, not among the cedars. The myrtle trees grew at the foot of the mountains; the cedars on the summit thereof. God loves humility. He who walks with fear and trembling, fearing lest he should go astray, that man the Spirit loves; but when once pride creeps in, and the man declares, "Now I am in no danger" away goes the dove; it flies to heaven and will have nought to do with him. Proud souls, ye quench the Spirit. Ye arrogant men, ye grieve the Holy Ghost. He leaves every heart where pride dwelleth: that evil spirit of Lucifer he abhors; he will not rest with it; he will not tarry in its company. Here is your greatest danger, ye proud ones—that the Spirit leaves those who deny their entire dependence on him.

III. The third point is THE COUNSEL. I have been expounding the text; now I want to enforce it. I would, if my Lord would allow me, speak home to your souls, and so picture the danger of a presumptuous man, that I would make you all cry out to heaven that sooner might you die than presume; that sooner might you be found amongst those who lie prostrate at the foot of Christ, trembling all their lives, than amongst those who think they stand, and therefore fall. Christian men, the counsel of Scripture is—"Take heed."

1. First, take heed, because so *many have fallen.* My brother, could I take thee into the wards of that hospital where lie sick and wounded Christians, I could make you tremble. I would show you one, who, by a sin that occupied him not a single moment, is so sore broken, that his life is one continued scene of misery. I could show you another one, a brilliant genius, who served his God with energy, who is now—not a priest of the devil it is true, but almost that—sitting down in despair, because of his sin. I could point you to another person, who once stood in the church, pious and consistent, but who now comes up to the same house of prayer as if he were ashamed of himself, sits in some remote corner, and is no longer treated with the kindness he formerly received, the brethren themselves being suspicious, because he so greatly deceived them, and brought such dishonour upon the cause of Christ. Oh! did ye know the sad pain which those endure who fall. Could ye tell how many have fallen, (and have not perished, it is true,) but still have dragged themselves along, in misery, throughout their entire existence. I am sure ye would take heed. Come with me to the foot of the mountain of presumption. See there the maimed and writhing forms of many who once soared with Icarian wings in the airy regions of self-confidence; yet there they lie with their bones broken, and their peace destroyed. There lies one who had immortal life within him; see how full of pain he appears, and he looks a mass of helpless matter. He is alive, it is true, but just alive. Ye know not how some of those enter heaven who are saved, "so as by fire." One man walks to heaven; he keeps consistent; God is with him, and he is happy all his journey through. Another says, "I am strong, I shall not fall." He runs aside to pluck a flower; he sees something which the devil has laid in his way; he is caught first in this

gin, and then in that trap; and when he comes near the river, instead of finding before him that stream of nectar of which the dying Christian drinks, he sees fire through which he has to pass, blazing upon the surface of the water. The river is on fire, and as he enters it he is scorched and burned. The hand of God is lifted up, saying "Come on, come on; but as he dips his foot in the stream, he finds the fire kindling around him, and though the hand clutches him by the hair of the head, and drags him through, he stands upon the shore of heaven, and cries, "I am a monument of divine mercy, for I have been saved so as by fire." Oh! do you want to be saved by fire, Christians? Would ye not rather enter heaven, singing songs of praises? Would ye not glorify him on earth, and then give your last testimony with, "Victory, victory, victory, unto him that loved us;" then shut your eyes on earth, and open them in heaven? If you would do so, presume not. "Let him that thinketh he standeth take heed lest he fall."

2. Once more, my brother, take heed, because *a fall will so much damage the cause of Christ*. Nothing has hurt religion one-half, or one thousandth part, so much as the fall of God's people. Ah! when a true believer sins, how will the world point at him. "That man was a deacon, but he knows how to charge exorbitantly. That man was a professor, but he can cheat as well as his neighbours. That man is a minister, and he lives in sin." Oh! when the mighty fall—it is rejoice fir tree, for the cedar has fallen—how does the world exult! They chuckle over our sin; they rejoice over our faults; they fly round us, and if they can see one point where we are vulnerable, how will they say, "See these holy people are no better than they should be." Because there is one hypocrite, men set down all the rest the same. I heard one man say, a little while ago, that he did not believe there was a true Christian living, because he had found out so many hypocrites. I reminded him that there could be no hypocrites if there were no genuine ones. No one would try to forge Bank notes if there were no genuine ones. No one would think of passing a bad sovereign if there were no sterling coin. So the fact of there being some hypocrites proves that there are some genuine characters. But let those who are so, take heed; let them always, in their conduct, have the ring of true gold. Let your conversation be such as to become the gospel of Christ, lest by any means the enemy get the advantage over us, and slander the name of Jesus.

And especially is this incumbent upon the members of our own denomination, for it is often said that the doctrines we believe have a tendency to lead us to sin. I have heard it asserted most positively, that those high doctrines which we love and which we find in the Scriptures, are licentious ones. I do not know who has the hardihood to make that assertion, when they consider that the holiest of men have been believers in them. I ask the man who dares to say that Calvinism is a licentious religion, what he thinks of the character of Augustine, or Calvin, or Whitfield, who in successive ages were the great exponents of the system of grace; or what will he say of those Puritans, whose works are full of them? Had a man been an Arminian in those days, he would have been accounted the vilest heretic breathing; but now we are looked upon as the heretics, and they the orthodox. We have gone back to the old school; we can trace our descent from the Apostles. It is that vein of

free grace running through the sermonising of Baptists, which has saved us as a denomination. Were it not for that, we should not stand where we are. We can run a golden link from hence up to Jesus Christ himself, through a holy succession of mighty fathers, who all held these glorious truths; and we can say of them, where will you find holier and better men in the world? We are not ashamed to say of ourselves, that however much we may be maligned and slandered, ye will not find a people who will live closer to God than those who believe that they are saved not by their works, but by free grace alone. But, oh! ye believers in free grace, be careful. Our enemies hate the doctrine; and if one falls, "Ah there," say they, "see the tendency of your principles." Nay, we might reply, see what is the tendency of *your* doctrine. The exception in our case proves the rule is true, that after all, our gospel does lead us to holiness. Of all men, those have the most disinterested piety, the sublimest reverence, the most ardent devotion, who believe that they are saved by grace, without works, through faith, and that not of themselves, it is the gift of God. Christian take heed, lest by any means Christ should be crucified afresh, and should be put unto an open shame.

And now what more can I say? Oh ye, my beloved, ye my brethren, think not that ye stand, lest ye should fall. Oh ye fellow heirs of everlasting life and glory, we are marching along through this weary pilgrimage; and I, whom God hath called to preach to you, would turn affectionately to you little ones, and say, take heed lest ye fall. My brother, stumble not. There lieth the gin, there the snare. I am come to gather the stones out of the road, and take away the stumbling blocks. But what can I do unless, with due care and caution, ye yourselves walk guardedly. Oh, my brethren; be much more in prayer than ever. Spend more time in pious adoration. Read the Scriptures more earnestly and constantly. Watch your lives more carefully. Live nearer to God. Take the best examples for your pattern. Let your conversation be redolent of heaven. Let your hearts be perfumed with affection for men's souls. So live that men may take knowledge of you that you have been with Jesus, and have learned of him; and when that happy day shall come when he whom you love shall say, "Come up higher," let it be your happiness to hear him say, "Come my beloved, thou hast fought a good fight, thou has finished thy course, and henceforth there is laid up for thee a crown of righteousness that fadeth not away." On, Christian, with care and caution! On, with holy fear and trembling! On yet, with faith and confidence, for thou shalt not fall. Read the next verse of this very chapter: "He will not suffer you to be tempted above that which ye are able to bear, but will, with the temptation, also make a way to escape."

But I have some here, perhaps, who may never hear my voice again; and I will not let my congregation go, God helping me, without telling them the way of salvation. Sirs, there are some of you who know ye have not believed in Christ. If ye were to die where ye now sit ye have no hope that ye would rise amongst the glorified in bliss. How many are there here who if their hearts could speak, must testify that they are without God, without Christ, and strangers from the commonwealth of Israel. Oh, let me tell you then what ye must do to be saved. Does your heart beat high? Do ye grieve over your sins? Do ye repent of your iniquities? Will ye turn unto the living God? If so, this is th

way of salvation : " Whosoever believeth and is baptised shall be saved." I cannot reverse my Master's order—he says, " believeth," and then " baptised ;" and he tells me that " he that believeth not shall be damned." Oh, my hearers, your works cannot save you. Though I have spoken to Christians, and exhorted them to live in good works, I talk not so to you. I ask ye not to get the flower before ye have the seed. I will not bid you get the roof of your house before ye lay the foundation. Believe on the name of the Lord Jesus Christ, and ye shall be saved. Whosoever here will now cast himself as a guilty worm flat on Jesus—whoever will throw himself into the arms of everlasting love, that man shall be accepted ; he shall go from that door justified and forgiven, with his soul as safe as if he were in heaven, without the danger of its ever being lost. All this is through belief in Christ.

Surely ye need no argument. If I thought ye did I would use it. I would stand and weep till ye came to Christ. If I thought I was strong enough to fetch a soul to Jesus, if I thought that moral suasion could win you, I would go round to each of your seats and beg of you in God's name to repent. But since I cannot do that, I have done my duty when I have prophesied to the dry bones. Remember we shall meet again. I boast of neither eloquence nor talent, and I cannot understand why ye come here ; I only speak right on, and tell you what I feel ; but mark me, when we meet before God's bar, however ill I may have spoken, I shall be able to say, that I said to you " Believe on the name of Jesus, and ye shall be saved." Why will ye die, O house of Israel ? Is hell so sweet, is everlasting torment so much to be desired, that therefore ye can let go the glories of heaven, the bliss of eternity ? Men, are ye to live for ever, or are ye to die like brutes ? " Live !" say you. Well, then, are you not desirous to live in a state of bliss ? Oh, may God grant you grace to turn to him with full purpose of heart. Come, guilty sinner, come ! God help you to come, and I will be repaid, if but one soul be added to the visible fold of Jesus through aught I may have said.

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#### HYMN OF THE PILGRIMS.

(From an unpublished Cantata, entitled " Ethelbert.")

Ancient of Days, we hymn Thy praise,  
In accents low and sweet ;  
True courage send to all who bend  
Around Thy mercy seat.

And as we bow before Thee now,  
Let us Thy presence feel ;  
Our hearts inspire with holy fire,  
And self-consuming zeal.

Be thou our Guide, on every side  
Our buckler and our shield ;  
In danger's hour give us the power  
Thy Spirit's sword to wield.

Help us to fight for truth and right,  
However rough the way ;  
O give us grace to run the race  
That ends in perfect day.

J. STEWART.

## Pastor Grimes and his Hard Times.

BY SCRUTATOR.

### CHAPTER VI. — SUNDRY CASES SATISFACTORILY SETTLED.

TAKING out his note book Mr. Ford accordingly proceeded to read to his interested auditor the details of the following cases.

Case 1. A village church of fifty members. Have a nice little chapel capable of seating one hundred and sixty persons. This, and a small Primitive Methodist church the only Dissenting causes in the place. The vicar of the parish an advanced Ritualist, and an avowed foe to Dissent. The congregation could raise a yearly income of sixty pounds towards a minister's support. No other village church of the same faith and order within a radius of twenty miles: and only a feeble one in a small agricultural town eight miles off. The committee felt that a pastor should be obtained. Made enquiries, and heard of a brother who wanted to settle in such a place on account of his wife's delicate health, and who had a small income of his own. Recommended him. He has now been comfortably settled for two years and a half: has an increased membership; and has occasionally done good service to the feeble church in the town also.

Case 2. A pastor aged fifty-six. Had served well three or four causes, during a pastorate of twenty-eight years. Was in his last place seven years, but bound to resign in consequence of the determination of many of the young in the church to have entertainments of a worldly character, of which he himself could not conscientiously approve. Recommended him to a church which had formerly suffered much from this

entertaining plague, and had determined to purify itself from its fatal contagion. This minister found to suit highly the spiritually minded members, and chosen by a good majority. The entertainment party, disgusted at the choice, in a small body move off. The church thus purged has thrived more in two years than it had for the previous ten.

Case 3. A village church with thirty-three members. Wanted a pastor but could not afford to keep one. Two more village churches within a radius of seven miles, in a like condition. From consultation held with the three, found that united they could raise eighty pounds towards a minister's support, and that they had also among them two good lay preachers. Persuaded them to agree to amalgamate, consider themselves as branches of one church, and have one pastor. On this condition the Home Mission Society gave a grant of twenty pounds per year, and a young energetic minister, exceedingly fond of pedestrian exercises, finds it to be a most congenial sphere of labour. In accordance with a well arranged plan, the two local preachers and others of the same class connected with the Association, aid the pastor in working these united branches both vigorously and successfully.

"I am very glad to hear you read this case," said Pastor Grimes, "as from what I have personally observed, I feel persuaded that unless this grouping system can be carried out among the village churches more extensively, many of them must for want of funds ultimately die out. And then what follows? Why, if they die out, the churches

in the towns will suffer correspondingly, seeing that hitherto they themselves have been so largely recruited by the addition of members originally converted and brought in at our village stations."

"You are right there, Mr. Grimes. The neglect of village stations means the decline of town churches. We certainly rise or fall together. But passing on, here is another case of a similar kind."

Case 4. Five small churches within a radius of twelve miles. None of them able singly to support a pastor. Two pastors needed to work the lot. Recommended them to form one church and have two ministers. As the minister of two of these small churches had long struggled with poverty, and saw the advantage of the combined scheme, he agreed to accept a coadjutor. The churches after much discussion brought to adopt the proposal. A young man from college, chosen to aid the settled and more aged pastor, the latter having his salary raised fifteen pounds per year in consequence, and the youthful minister receiving nearly an equal sum. For two years this arrangement has been found to work admirably, not the least of the advantages being the good training in pastoral work which the youthful minister is receiving under his more experienced ministerial brother; a kind of training preeminently calculated to fit him in the course of time for service in a large town church. Since the change the five stations have raised two hundred and ten pounds as their annual income, and have not required any external help.

"Very good," remarked Pastor Grimes, "long may these two worthy brethren work together, let the large town church go on as it may."

"Oh, you may depend upon it,

they will work well together," replied Mr. Ford, "until the young man gets married and begins to have a rising family. Then naturally enough he will think that his salary should correspondingly rise too; and he will want to rise with it. The call to a 'larger sphere of usefulness' will be considered singularly providential whenever it comes; and I don't know that he should be accounted at all blameable for accepting it. Most of us would, I fear, if we were in his case, just do the same thing. A rising family makes such a temptation almost irresistible."

"Then what will the church do?"

"Why, get then another suitable minister on the same terms; and this will be no difficulty now, seeing that the union of the branches has been cemented, and the plans so well organized, have been found to work so efficiently."

Case 5. A town church. One hundred and thirty members. Had been without a pastor eighteen months. Had tried several candidates and could hit on none. One candidate too old, and another too young; one too noisy, and another too quiet; one read his sermons and sent the congregation to sleep; and another without notes made such a noise as to make his hearers heads ache; one deemed too orthodox, and another too heterodox; and so in a word not one found up to the church's mark. What was to be done? Our committee at last applied to, and a deputation sent to hear all sides. The deputation more puzzled after such hearing than before. We send two ministerial brethren as supplies, but a settlement as far off as ever. The committee meet in prayer to consult the Lord about this church, and in answer thereto, finally succeed in securing a brother wanting to

change from the south into the north. This brother, found to be an experienced man, who met with more favour than any of his predecessors. Two church meetings held before a decision could be arrived at. Vote by ballot, and out of seventy members present only five found to be against a call being given. The invitation, therefore, given and accepted; and with a few drawbacks the pastor finds himself tolerably comfortable.

Case 6. Another town church. Chiefly noted for its squabbling propensities. Had been in existence thirty years, and had had during that period a dozen pastors. Had dwindled down from one hundred and forty members to sixty only. Could not support a pastor and pay the incidental expenses of a large chapel into the bargain. The church appealed to the Home Mission Society for help. This help refused unless the church agreed to submit to Home Mission control and oversight. An agreement ultimately entered into to pay from pew rents and subscriptions, ninety pounds per annum for three years, to the Home Mission towards the pastor's salary, on condition that the Home Mission added thirty pounds per year for the same purpose. A minister then found who became pastor on these terms.

"It will be necessary for me here," said Mr. Ford, "to give a few words of explanation. This church was unfortunately a type of some few churches in small towns. It had a comparatively large chapel, a good schoolhouse, and every convenience of a material kind. To do the church justice, it had raised from time to time large sums of money towards the erection of this building, and for the execution of its own work. But somehow it could not get on with its pastors,

or they could not get on with it. They were certain, sooner or later, to leave, and invariably left in an unenviable mood. The consequence was, that the town looked upon most of them as being badly treated, and the cause itself was in ill odour. On investigation, our committee found that a great deal of the evil arose through the pastors not being paid either sufficiently or punctually. Private grudges, family quarrels, offences, or misunderstandings constantly led to this result, and eventually to the pastor's resignation. Now the Home Mission Society felt that this sort of thing would not do. They could not vote grants and run the risk of these repeated failures. They therefore proposed to the church to pay the minister themselves one hundred and twenty pounds per year, on condition that the church raised ninety pounds, and handed that sum over by quarterly instalments to the Society's treasury. This was agreed to, and the church so far has kept up its agreement. And what has been the result? Our committee recommended an experienced minister, who, to try the experiment, has engaged to stay at least three years. The church, anxious to sustain its credit, has for two years paid punctually to the Home Mission the stipulated sum; and the pastor has received the full amount of thirty pounds each quarter from its treasurer. The cause of perpetual strife having thus been removed, all parties are satisfied, and for the first time in its history the church is making real spiritual headway in the town; and consequently is becoming both respected and a power for good in it."

"But how will you go on, Mr. Ford, when the three years are up?"

"Well, if by that time the pastor

and church feel that they can work safely alone without the Home Mission help, then the help will be withdrawn. But, if on the contrary, the desire should be expressed for the pastor to be paid his salary in the same way, another agreement will be made to suit the church's circumstances. For instance, I see no objection to the church paying if it can do so, *more* than the pastor's salary into the Home Mission Fund, the balance to go as a subscription towards the support of feebler churches. This, at any rate, is the essence of the Presbyterian scheme, which in the present day is working so admirably. The Presbytery so arranges matters that the larger churches do through their Sustentation Fund in this way contribute toward the ministerial support of pastors of smaller churches, and thus raise them above all fear of want. Here, for instance, is an official document in which they say, 'The design of a Sustentation Fund, is to restore as far as possible the practice, and to adopt completely, the principles of ministerial support as operating in the Apostolic age of the church. It accordingly makes the whole church responsible that each of her ministers shall have a minimum stipend sufficient for his maintenance. It gives each minister a claim, not alone upon the members of his own

church, however poor and feeble it may be, but upon *the whole church*, for that amount of support without which he cannot exercise his calling with energy, freedom from worldly cares, and the dignity his office demands. . . . The committee propose to raise the stipends of each minister to at least £150; this being the minimum amount adequate to enable him to 'live of the Gospel' without resorting to other means of support." Into the details connected with the working of this Sustentation scheme, it is not necessary for me now to enter. Possibly they may not in all respects meet the views of rigid Congregationalists. But granting that, it must be admitted that the design itself is admirable; and, although I hardly think that as a Denomination we are wealthy enough as yet to reach such a high pecuniary standard universally; yet I do believe that for the comfort of our poorer ministers, we shall find it to be to our interest to study well the bearings of this Sustentation scheme, and see if we cannot from them gather some useful hints, which may help us in adopting a system of ministerial support that will prove more satisfactory to the Denomination at large.

(To be continued.)

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If any one ever felt the beauty of this world it was Christ. The beauty of the lily nestling in the grass—he felt it all; but the beauty which he exhibited in life was the stern loveliness of moral action; it was the beauty of obedience; of noble deeds, of unconquerable fidelity, of unswerving truth, of divine self-devotion. The Cross tells us that is the true beautiful which is divine; an inward, not an outward beauty, which rejects and turns away sternly from the meretricious forms of the outward world.—F. W. ROBERTSON.

## Essays and Papers on Religious Subjects.

### THE EYES OF THE HEART, AND HOW TO USE THEM.

(Prov. iv. 25 ; Eph. i. 18.)

BY REV. CHARLES GRAHAM.

AMONG the ancient Egyptians the eye was the hieroglyphic for wisdom. Among all nations, as among ourselves, it is used for mental vision. Indeed we have no way of expressing the perceptions and feelings of the mind, but by language borrowed from the senses of the body.

Holy Scripture, speaking to man, uses the language of men. Therefore it is that Paul speaks of the enlightenment of "the eyes of the heart," (Eph. i. 18, Alf.); and Solomon exhorts us, "Let thine eyes look right on, and thine eyelids straight before thee" (Prov. iv. 25).

This exhortation has a basis in nature. The natural eye is formed for direct vision, and all oblique vision injures it. Nor is it less, but still more true, that all oblique moral vision injures the eyes of the heart.

#### OBLIQUE USE OF THE EYES.

We use our eyes obliquely when we regard our actions exclusively or mainly in the light of human judgments. If our actions are right, and man approves, we may be thankful for finding favour in his sight; if he disapproves we may well be sorry for him; but we should neither be discouraged nor turned out of the way of well-doing by his false judgment. Noah was not deflected from his course by the antediluvians, and it is still named to the honour of Athanasius that he maintained the truth against the world.

Our vision is oblique when we

allow the influence of party to affect our moral judgment or moral conduct. I need not occupy time in showing what is patent to all, the evil in this country at the present hour of party spirit both in religion and politics. That the children of this world should be influenced by party spirit we need not wonder; but that on their way to His heavenly kingdom it should divide and embitter the children of God against each other may well be a cause of both wonder and sorrow. It was to correct this bitter spirit of party that our blessed Lord, in His beautiful parable of the good Samaritan, showed, while the priest and Levite of his own religion, and of his own nation, passed by the wounded man, it was one of another religion and of another nation who had mercy on him.

Our moral vision is unhealthy and distorted when we regard things mainly in the light of our own private interest. That interest may be the increase of my worldly substance, or of my power, my popularity or fame among men. These are the things which influence men who know not God, and are things which all terminate with the present life. The best light for exposing this obliquity is shed by our Lord's question, "What is a man profited should he gain the whole world and lose his own soul?"

Friendship is one of the most beautiful flowers of Paradise which blooms in the wilderness of earth. When the Lord Jesus was here in the flesh He chose twelve apostles to be His intimate companions. "I call you not servants," he says, "for the servant knoweth not what

his lord doeth ; but I have called you friends for all things which I have heard of my Father I have made known unto you." Of these twelve He chose three, Peter, James, and John to form a still more intimate inner circle. They were with Him on the Mount of transfiguration to behold His glory, and in the garden of Gethsemane to witness His sorrow. And of these He chose John to lean upon His breast, and to be literally and spiritually nearest His heart. Christ's friendships, unlike what ours generally are, were determined by moral excellency. In His friendships there was no weakness. He proved His love, not by following the false judgment of His friends but by rebuking and correcting it.

When our eyes are on friendship, or any earthly relationship, so as to warp our judgment and unduly control our actions, our vision is morally oblique. The fall of our race was the effect of this sin. When Adam saw that Eve had eaten of the forbidden tree he deliberately took of its fruit and fell with her. This sin greatly hinders the work of the Lord. Partiality for John Mark made Barnabas forfeit the companionship of Paul, and strike out a path of service for himself, which caused his name to disappear from the triumphs of the gospel.

How many by worldly friendships, like those of Jehoshaphat with the house of Ahab, have destroyed their families and brought themselves under the severe rebuke and chastening of the Almighty? It was the obliquity of Solomon's vision, in this direction, which led to temporary idolatry and apostasy, and but for infinite mercy would have led to his eternal ruin.

#### DIRECT VISION.

"Let thine eyes look right on,

and thine eyelids straight before thee." As in nature, so in grace, the eye of oblique vision requires an operation before it is capable of vision which is direct. The general rule is that we are born with natural eyes which look straight before them ; but with the eyes of the heart it is otherwise ; their vision is naturally oblique and distorted. The Divine Oculist alone can give us the power to look right on. This he does for all who honestly ask Him. It is his prerogative to open the eyes of the blind, and to rectify all vision which is false or disordered. For this the Spirit in His infinite fulness anointed Him, and as He gives of that Spirit to us, we see all things clearly, and our eyes look right on and our eyelids straight before us.

The eyes, as a part of the body, are affected by its health. To keep the eye in health the whole body must be in health. Hence, the spiritual exercise enjoined by the apostle Peter, Provide, in [the exercise of] your faith, virtue ; and in your virtue, knowledge ; and in your knowledge, self-restraint ; and in your self-restraint, patience ; and in your patience, godliness ; and in your godliness, brotherly kindness ; and in your brotherly kindness, love. . . . For he that lacketh these things is blind, short-sighted, having forgotten the purification of his former sins." (2 Pet. i. 5—9, Alf. Tr.)

But when the Holy Spirit has anointed our eyes with eye-salve, and we add His graces in their order, we can then see afar off ; we can see without pained vision to the very end of life itself ; we can transport ourselves in thought to the last moment of our earthly existence, and form a judgment of what earth and all in it will be in our estimation when we are about to leave it

for ever. We can see that all we have ever possessed in it will be to us of no value but as it has been used for God. How many in their last hours have had the painful regret that in the stewardship of earthly things they were but imperfectly faithful! I have heard a venerable saint, who was hospitable and generous with his means above thousands, express, when about to leave the world, the sorrowful regret that he had not been as liberal as he ought to have been, but had served his Lord with a too stinted hand.

But the anointed eye sees still farther onward. It sees heaven opened and the Lord appearing in clouds of glory. It sees the sleeping saints arising and the living changed, and all ascending together to meet Him. It sees the judgment seat erected, the lives of all reviewed, and each rewarded according to the fidelity of his service. It sees each take rank in the triumphant host and occupy a place which eternity itself will not change. In view of that judgment seat, it regards loss for Christ our greatest gain; pain our highest pleasure; and shame our richest renown.

But the anointed eye sees far beyond the judgment seat, far beyond the age of millennial glory, and beyond the creation of the new heaven and the new earth, away into the depth of eternity. It enables us to contemplate our own blessedness there, to contemplate ages passed away without diminishing the period of our glory and joy but, on the contrary, that glory and joy increasing, our likeness to Christ intensifying, and our communion with Him deepening. And thus shall it be throughout those unwasting ages. Increasingly to know and love God and Christ by the revelation of the Spirit will be the richest and fullest,

and all pervasive element of our heaven. But assuredly another element will be our fellowship with the redeemed. In this present fallen world, our social nature, which leads us to confide the secrets of our hearts and our dearest interests to others, often becomes to us a cause of deep disappointment and pain. The world is not destitute of fidelity and kindness: but it contains much more of selfishness and deceit. In eternity we shall mingle in a society that we shall be able to trust, where intercourse shall enhance happiness, and where each shall rejoice in the bliss of every other.

It is by thus looking right on to the end of life, to the judgment seat, and away into the depths of eternity, we can perceive the folly of those who live for objects which terminate with the present life; and it is thus we can appreciate the apostle's judgment, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." It is then we feel,

"All, all on earth is shadow;  
All beyond is substance. How solid  
all

Where change shall be no more?"

Surely it is our true wisdom to let our eyes look right on, and our eyelids straight before us.

*Shepherds Bush.*

#### BOASTFUL PENDLETON AND FAINT-HEARTED SAUNDERS.

IN the beginning of Queen Mary's reign Mr. Pendleton and Mr. Saunders met together. They then began to talk of the persecution that was likely to ensue. About it poor Saunders showed much weakness and many fears. Upon this Pendleton boastfully said to him, "What man! there is much more

cause for me to fear than for thee, inasmuch as I have a large and fat body ; yet will I see the last drop of my fat melt away, and the last piece of my flesh consumed to ashes before I will forsake Jesus Christ and His truth which I have professed." So he boasted ; yet not long after, when the hour of trial came, poor feeble, faint-hearted Saunders, by the power and goodness of God, sealed the truth with his blood ; while boastful Pendleton played the apostate and turned papist. The fearful are often the safest.

### AT HOME.

BY THE REV. W. ABBOTT.

"Present with the Lord."—2 COR. v. 8.

"At Home with the Lord."—REVISED TESTAMENT.

How true it is, and how often we are reminded of it, and how often we need to be reminded, that this is not our rest, not our home ; that "here we have no continuing city ;" that "we are strangers and sojourners, as all our fathers were." The questions that strike in here are—Are we seeking the future rest, the home, the city to come ? Are we so engrossed with the present as to be indifferent to the future ? Are we putting transient pleasure before eternal joy, trifling gains before the eternal portion ?

The text anticipates the future. It contrasts the present with the future. This is the pilgrimage, but that is the home ; here we are absent, but there we shall be present with the Lord.

See the *process of grace* that leads to being present with the Lord. Here is the point, the climax, the goal ; but where does the process begin, and what is its course ? Chosen in the Lord. Election is a

truth of the Gospel, maybe, should be an experience of our hearts. It is but another word for God's grace set on us and saving us ; that we owe it all to His sovereign pleasure, and not to our deserts. *Redeemed* by the Lord. By our sins we sold and enslaved ourselves, but Christ gave His life to ransom us. As delivered, we become free to Christ, and for His service, find His yoke easy and His burden light, and also find rest to our souls. *Created* anew in the Lord. Quickened into a spiritual life, enjoying a vital union with a healthy interest in Christ. If religion merely reforms us, it leaves us unsaved ; but if it renews us in the spirit of our minds, it doubly and trebly saves—saves outwardly, inwardly, and for ever ; outward morality, inward sanctity, and fitness for immortality and happiness. *Preserved* in the Lord.—He that plucks us from danger keeps us in safety ; He that gives life also protects it. His grace is a continuous process, a ceaseless force, a life that is undying. It is life preserved and persevering, life supplied and sustained—life that is active and succeeds, that conflicts and conquers. Christ holds us up, and we hold fast to Him. Preserved in the Lord, we live in the Lord, and die in the Lord. Blessed are they who live in the Lord. Blessed are they who die in the Lord.

The *transition* from grace to glory. "Present with the Lord." "At home with the Lord." The way to heaven, the way home remains the same through all generations. It is the predestined way of grace, it is by faith in Jesus Christ. The circumstances of the way are various, changeful, and tribulated—often rough and dreary. Temptations, sickness, and trouble are chastisements of the heavenly Father, and

tests of grace in our hearts, while stimulating us to press onward to the rest beyond. Death must be passed through to reach that rest, and there may be fears as to how we shall meet it. Our weakness will be felt so that we may seek to the able Saviour for help in that time of need. He has never failed us, and never will. In Him is exhaustive power, is changeless love, is everlasting strength. He makes us feel that to die is gain; that to depart and be with Him is far better. He says, "Enter thou into the joy of thy Lord."

But what a transition! Changed in a moment, in the twinkling of an eye. A change of place—earth exchanged for heaven. A change of state—sin exchanged for sanctity, sorrow for joy, death for immortality!

*Home.* A new home, but not strange—Father is there, Jesus is there, friends are there. A large home, but ever filling; no solitude, but choice society; quiet seasons, yet incessant songs; a restful home, yet filled with active and zealous spirits. A happy home, where grief, sorrow, weeping, and tears never come; but where love and joy fill every heart, brighten every smile, sweeten every utterance, and beautify every action. It is home for ever, but ever new, and ever happy.

*Going Home.* The news of home has reached us. Notice to take our departure has come. We feel that we are going. We desire to be

going. We rejoice in the prospect of going.

*Gone Home.* Our friends have watched with tenderness and tears at the bed of sickness. The last pain has been felt, the last weakness passed, the last whisper breathed, the last sigh heaved, the last tear wiped away, the last moment has fled, and the spirit has gone to its home.

*At Home.* What a delightful change! How beautiful the place, and how blissful the state! Here is existence, welcome, acceptance, enjoyment. What sights for the eye, sounds for the ear, songs for the tongue, joys for the soul! Ah, the half had not been told me. Why was I loth to leave earth and come to heaven? How true it is that "Eye hath not seen, nor ear heard, neither has entered into the heart of man the things which God has prepared for them that love Him."

*At home with the Lord.* The Lord's presence makes heaven. He is our Friend, and makes friends all round. Admission to His presence is the perfection of His love to us, and the perfection of our happiness in Him. The presence of the glorified Saviour is heaven to saved sinners. This is their chief joy in the prospect of home. Through Him the lost children reach their Father's house pure, bright, loving, happy. How joyous every life, every tongue, every prospect! Thanks, hearty thanks, ceaseless thanks, to Jesus our Lord!

*Blunham.*

When the richest American of his day was in his last fatal sickness a Christian friend proposed to sing for him; and the hymn he named was, "Come, ye sinners, poor and needy." "Yes, yes," replied the dying millionaire, "sing that for me, I feel *poor and needy*." Yet at that moment the stock markets of the globe were watching and waiting for the demise of the man who could shake them with a nod of his head. "Poor and needy!" How the sand sweeps from under a man's soul in such an hour as that!—  
DR. T. L. CUYLER.

## Reviews.

*A complete List of Sacred Songs and Solos.* Nos. 1 and 2 combined, consisting of sacred songs and solos, sung by IRA D. SANKEY, at Messrs. Moody and Sankey's Evangelistic Meetings. Morgan and Scott, 12, Paternoster-buildings.

FOUR hundred and forty-one sacred songs, being an addition of one hundred and seventy pieces to all previous editions. It is well known that the compiler and author did not produce his former book with the least idea of meeting the classical, or hypercritical musical taste, but with an earnest desire to produce that which would give prominence to Gospel truths in sacred song to the masses of the people, and more especially to the masses who are far off from Christ. To say that he has succeeded is not enough, for he has not only been welcomed in his work by the outer fringe of the circle, but has charmed and won the attention of the upper ten also; perhaps it will not be disputed when we say that these gems of song continue their hold, and maintain their place far beyond any of the many similar works in existence. The added songs have some which will sure to become favourites. "Bringing in the Sheaves," 274; while "The Days are Going By," 323; and "If Papa were only Ready," are animating and touching strains. We shall be surprised indeed if this work does not meet with a most hearty welcome where such forms of Sacred Songs are appreciated and loved. We perceive there are many editions of both notations in music, and in words only.

*Lessons from Bible Private Soldiers.*

By Rev. E. J. HYTHE, Army Scripture Readers, 4, Trafalgar-square.

We have read these Chapters and

Lessons as they have from time to time appeared in the pages of the *British Flag*, and we are pleased to see them in their present form. They consist of a sort of biography of the soldiers of the Old and New Testament Scripture, starting with Abraham's men and closing with the two centurians, or Faith rewarded. It is written from a mind well stored with scripture incident, and also one who has been taught by the Spirit of God the Power of that Gospel which in this way he would bring before others. The style of writing is descriptive, animating, and evangelical, while our friend has kept the soldiers best interest before him as his main object. The Lessons may be read with profit by all.

*The Mission of Beauty, being Thoughts in connection with Art Culture, with a few suggestions in regard to the Technical Training of Soldiers.* By James W. BRYANS, Captain (retired) late H.M. Bombay Army. Edward Stanford, Charing-cross.

DEDICATED to General Sir Maurice Stack, K.C.B., a third edition at the instance of numerous military and civilian friends who have solicited this from the writer. The subject is treated with considerable ability. The writer can give cogent reasons as well as use language of chasteness and beauty. It is refreshing to find how such a subject can be urged from the Christian standpoint. It is shown to be in connection with the welfare of our young people, our labourers and others, as well as with our soldiers, and is a subject which takes its bearings in our Board Schools and Schools of Science and Art throughout the country. We hope for it a large accession of readers.

Among the many really good maga-

zines for May we mention, *The Churchman* has a good paper on Palestine as a field of missions, and a fifth chapter by Fairlie Clarke, Esq., M.D., on *Model Arrangements for the Sick Poor*. *The Bible Christian Magazine* is always bright, full of sterling worth. February, March, and April numbers have some most excellent papers on our William Carey. *The Methodist New Connexion* number for May contains a portrait of Geo. Mayall, Esq., of Southport, and a good leader on literature as a Christian agency, and the June number has a very worthy essay on "Nature Bows when Jesus Calls." We can congratulate these two branches of the great Methodist family on their well-conducted and thoroughly vigorous magazines. *The Golden Hours* has all the qualities that we might expect from the worthy and versatile gifted editor. "The Excelsior," a sequel to "The Morning of Life," *Sunday School Union*, is well illustrated, and among a number of readable chapters is a good illustrated story about "London Cries." *The Mission Pulpit*, by Rev. W. Hay M. H. Aitken, A Question, "What Shall I do with Jesus which is called Christ?" "The Wedding Feast;" and "The Wedding Garments," good sound gospel teaching. We wish them God speed. *The Shield of Faith* should be helped by all Christians in its good work in these sceptical times. *The Missing Link* gives much stirring information about Bible work throughout the land.

*Cassell's Illustrated Bible*. With coloured plates. To be completed in thirty-eight parts; containing nearly one thousand wood-engravings. The paper and the letterpress are very good, and the frontispiece of the *Captive Maid* is exquisitely beautiful.

The serials of the Religious Tract Society:—*The Leisure Hour*, *The Sunday at Home*, *The Friendly Greetings*, *The Cottager and Artizan*, *The Tract Magazine*, *The Boys' Own* and *The Girls' Own Paper*. *The Leisure Hour* has a brief autobiography of William Jackson, the famous musician of Exeter, and composer of the world-wide piece known as "Jackson's Te Deum." *The Sunday at Home* charms us with its chromo-litho of Jerusalem, and among a heap of treasure gives us a woodcut of Mr. Spurgeon's Orphanage, and a brief outline of its history. *The Boys' and Girls' Own* are brim-full of the sort of things our young people will read, and contain well-told stories, queries and answers, pictures and poetry, facts and fiction, all of a kind to give recreation, and at the same time to afford moral tone to the mind.

Our own magazines this month are quite up to the average, and with the *Baptist* and *Freeman* are doing us good service in their reports of our various denominational meetings, which have this year been well attended.

### LOOK UP!

A little boy went to sea with his father to learn to be a sailor. One day his father said to him, "Come, my boy, you will never be a sailor if you don't learn to climb; let me see if you can get up the mast." The boy, who was a nimble little fellow, soon scrambled up; but when he got to the top and saw at what a height he was, he began to be frightened, and called out;

"O, father, I shall fall; I am sure I shall fall—I am sure I shall fall; what am I to do?"

"Look up! look up! my boy!" said his father. "If you look down you will be giddy, but if you keep looking up to the flag at the top of the mast you will descend safely."

The boy followed his father's advice, and reached the bottom with ease. Learn from this little story to look more to Jesus and less to yourselves.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. H. DUNN has accepted a unanimous invitation to the pastorate of the Union Church, Ampthill.

Dr. Hillier, of Aylesbury, has accepted a unanimous invitation from the Bartholomew Church, Exeter.

Rev. Philip Lewis, who has been the minister at Brearley, near Mytholmroyd, Yorks., since he left Rawdon College, in 1867, has announced his intention to resign the pastorate.

Rev. A. H. Smith, of the Pastor's College, has accepted the pastorate of the church at Coningsby.

Rev. H. Singleton, of Rawdon College, has accepted the charge of the church at Workington, Cumberland.

Rev. A. T. Prout, of Chilwell College, has accepted a unanimous invitation to the pastorate of the church, at Longmore-street, Birmingham.

The Lancashire and Cheshire Association is taking great interest in the cause at Workington, Cumberland, and has appointed Mr. Hugh Singleton, of Rawdon College, as minister. The friends at Workington have altered, renovated, and furnished the chapel so as to adapt it perfectly for the purposes of public worship. On Sunday, April 16, Mr. Singleton began his ministry, and preached the re-opening sermons. The congregations were very good.

Rev. Isaac Watts has resigned the pastorate of the church, Frogmore-street, Abergavenny, having accepted an invitation from the church and congregation meeting in John-street Chapel, Stroud, Gloucestershire.

Rev. Arthur G. Everett, of the Pastor's College, has accepted a cordial and unanimous invitation to the pastorate of the Junction-road Church, Dorking.

Rev. C. Masterson closed his minis-

try of eleven and a half years at Alie-street on Lord's Day, May 14, and will commence his labours at Salem Chapel, Bond-street, Brighton, having accepted a unanimous call to the pastorate there.

### PRESENTATIONS.

ON Wednesday evening, April 12, a social reunion of the church and congregation, meeting in Church-street Chapel, Edgware-road, was held in the Lecture Hall, Rev. Robert P. Cook, the pastor, in the chair. After several speeches by the officers and members, Mr. C. S. Brayne, treasurer, presented a tea and coffee service of sterling silver to the Rev. Dawson Burns, M.A., on his retirement from the pastorate, and in token of the affection and esteem in which he is held by the officers and congregation of the chapel. Mr. C. Kirby, superintendent of the Sunday-school, also presented a silver salver to Mr. and Mrs. Burns, in the name of the teachers and scholars.

The fifteenth anniversary of the pastorate of the Rev. A. Tessier, at Bromley, Kent, was celebrated by a tea on the 18th of April, provided by the ladies of the congregation, followed by a crowded and enthusiastic public meeting, at which Mr. Wakefield offered prayer, and Mr. A. Bailey, on behalf of a large number of subscribers, presented the pastor with a purse of gold and a letter expressive of the growing love and esteem in which he is held by the church and congregation. The pastor gratefully responded, and spoke of the happiness he enjoyed in the midst of his people. Addresses were delivered by Messrs. Guir, Turner, Shoebridge, and D. Johnson, and musical performances rendered by Messrs. Wollard and Holt.

At Wellington-road Chapel, Stoke

Newington, on Tuesday evening, April 25, a very pleasant meeting was held to welcome back the minister and his wife from their wedding tour. The chair was taken by one of the deacons (Mr. Stanton Elgar), and during the evening a presentation of a handsome French porcelain and gilt timepiece, with side ornaments to match, together with a purse of £10, was made to the pastor (Rev. E. H. Ellis) as a token of the high esteem in which he is held by the members of the church and congregation.

A public meeting has been held at Zoar Chapel, Swansea, with the object of presenting to the Rev. S. Samuel, pastor of the church, a purse containing £130, as a recognition of the success of his ministerial services. Mr. F. A. Yeo, J.P., presided, and several ministers took part in the proceedings, which were well attended.

#### RECOGNITIONS.

NECTON, NORFOLK. — Mr. T. H. Sparham, late of Doncaster, having accepted the pastorate of the church here, a recognition service was held on Monday, April 10. After the tea the chair was taken by Mr. T. Lindsay, and addresses were given by Revs. J. S. Wyard, T. H. Sparham, the newly-chosen pastor, T. Mills, A. A. Savage, Messrs. Gould and Taylor. The closing prayer was offered by Mr. G. Bunting.

A Bazaar and Recognition services were held on April 10, at Eye, Suffolk. The bazaar, under the patronage of Sir Edward Kerrison, Bart., and Ashmead Bartlett, Esq., M.P., was held, by kind permission of the Mayor, in the Corn Hall. After a tea meeting in the schoolroom, a public recognition service was held in the chapel, Thomas Rix, Esq., in the chair. The Rev. James Hollinshead, the pastor, addressed the meeting, dwelling especially upon his belief and his contemplated mode of preaching among them. The Revs. W. W. Haines, W. Emery, G. W. Pope, and

others, addressed the meeting. The proceeds from the bazaar, tea, and meeting, were about £50.

WINCHESTER. — Services in connection with the settlement of Rev. W. Stokes, as minister of City-road Chapel, have been held. On Sunday, May 7, special sermons were preached by Rev. J. W. Todd, D.D., and on the Monday there was a public tea-meeting held in the Corn Exchange. At the evening meeting Dr. Todd presided. Mr. Taunton read the Scriptures and offered prayer, and the chairman related what he knew of Mr. Stokes and his work in his late sphere of labour in South Africa, where he had visited him about three years ago, and of the esteem in which he had found he was held by all who knew him there, and of the good work he had been the means of doing. Rev. J. T. Collier then gave the customary address to the minister, which was replied to by Mr. Stokes, Rev. G. Short, B.A., gave the address to the church and congregation, which was followed by an address from Rev. J. Hasler, and one from Rev. T. W. Medhurst, of Portsmouth. Addresses were also given by Rev. P. Griffiths, Rev. Mr. James, and Rev. Mr. Braine, a former minister of the church.

#### NEW CHAPELS.

UNDER the sanction and approval of the General Committee of the Midland Baptist Association, the friends at Victoria-street Church, Small-heath, Birmingham, are taking steps to erect a large and commodious chapel in the Coventry-road, about half a mile distant from the site of their present building. Land, to the extent of 1,715 yards, has already been purchased at a cost of £1,200. It is not intended to commence building operations until the land has been freed of debt. There is a large population in the district, and the need of increased accommodation appears to be manifest. Mr. W. Middlemore has promised £200 towards the contemplated building.

The South-side Church, Glasgow, lately worshipping in the Standard Hall, under the pastoral care of the Rev. W. H. Elliott, last week opened a temporary chapel, capable of accommodating 450 persons. The services were conducted by the Revs. Dr. Cullross, Fergus Ferguson, and Albert Goodrich. The collections were £44.

WATFORD.—The foundation-stones of a new chapel and Sunday-schools, for New Bushey and South Watford, have been laid by Mr. John T. Olney, of Clapham, and Mr. Alfred Gurney Smith, of Bromley. The Revs. James Belsher, T. Davies, W. Stott, W. H. Edwards, and Mr. Charles Ashton, J.P., took part in the proceedings.

SHOTTLE.—The foundation stone of a new chapel at Shottle was laid on Thursday. Rev. C. Springthorpe conducted the proceedings, which commenced with singing and prayer, after which the first stone was laid by Mrs. Richardson; the second by Mrs. Statham; the third by Miss Tomlinson; the fourth by Mr. Slack, who delivered a brief address; the fifth by Miss Waterfield; and the sixth by Messrs. Joseph and William Maling. At the conclusion of this part of the ceremony a short address was delivered by Rev. Dr. Underwood, in which he referred to the distinctive doctrines of the Baptists. The people then proceeded to the chapel, where tea was provided, the trays being given by various friends. Over 200 partook of the repast. In the evening addresses were given by Mr. Abel, Mr. Swan, Mr. Wilkins, Mr. Slack, Mr. Rowland, and Rev. Dr. Underwood. Mr. George Dean presided. The Secretary read a report of the Baptist cause in Shottle, which he stated was first introduced by Mr. Barron in 1812. The building at present used as a chapel is very old, and in a dilapidated condition, and must soon be unfit for public worship. His Grace the Duke of Devonshire had most liberally granted a sixty years' lease of the land at a nominal

rent of 5s. per annum, in addition to giving a donation of £50, and presenting the stone for the erection of the edifice. The estimated cost of the building is £200, towards which £158 10s. has already been given.

#### MISCELLANEOUS.

THE opening services of the hall erected by Mr. Thomas Cook, of Leicester, in memory of his daughter, have been held. The premises—which will be associated with Archdeacon Lane Chapel—cost about £10,000, and will be used for general education, recreation, and religious purposes.

REV. J. E. Cracknell, having accepted an engagement in connection with the Dominion of Canada, has resigned the pastorate of the church at York Town. He purposes serving the churches throughout the country where he will be travelling, but does not intend accepting another ministerial charge. At a meeting of the church at York Town, held last week, special allusion was made to the re-opening of the Sunningdale Chapel, and the erection of a new chapel at Sandhurst under Mr. Cracknell's ministry.

NORTH WALES ENGLISH BAPTIST ASSOCIATION.—The quarterly meeting of this association was held in the English Baptist Chapel, Park-street, Holyhead, on April 10. At 3 p.m., Rev. W. R. Saunders read a paper on "Spiritual Fervour." The reading was followed by discussion. In the evening Rev. J. Raymond, Llandudno, delivered a sermon on the words—"Then went in that other disciple and he looked and believed" (John xx. 8). At the business meeting held afterwards it was resolved that the authorities be requested to consider favourably the advisability of choosing Bangor as the place where the college may be established for North Wales, recommended by the committee of higher education for Wales as being more central, with first-class railway communication with all parts of the Principality, and as being

more suited to the wants of the north of the Principality, than any other town. The next meeting of the association is to be held at Bangor the last week in June.

**BAPTIST CHAPEL, GOLD HILL CHALFONT ST. PETER'S.**—On Easter Monday the anniversary of the above chapel was held, when the Rev. W. Coombs, of Princes Risborough, preached in the afternoon, after which tea was provided, and in the evening there was an enthusiastic public meeting, when the following gentlemen spoke, Rev. W. Coombs, W. Pontifex, Woodstock, S. Lyme, Chenies, and Mr. W. Northcroft, with Mr. W. Davies in the chair. The meeting passed off with great success, and after the meeting a collection was set on foot towards redecorating and cleaning the chapel inside.

**PARK-STREET CHAPEL, LUTON.**—The Sunday School Anniversary Sermons were preached May 14, morning and evening, by the Rev. D. Jenkins, of Liverpool, the Rev. J. H. Blake preaching to the young in the afternoon. The collection of the day amounted to £110. On Monday evening a tea and public meeting were held, presided over by Robert How, Esq. The speakers were the Revs. Hawker, Edwards, J. H. Blake, Counsellor Webster, Alderman Gilden, — Everitt, Esq. The total sum raised by collections in children's bags and collection plates, including the sum of previous day, amounted to £200, which, with £60 in hand, will meet the entire expenses of certain recent improvements made in the schoolroom. The services were of a most cheering and animating character. Miss Blake presided at the organ, and the singing of the children was highly appreciated.

### RECENT DEATHS.

On the 6th May, at New House-park, Rickmansworth, the Rev. Edward Steane, D.D., in his 85th year. Dr. Steane, who all our

readers at least will remember as having been for very many years prominently associated with several of the chief religious organisations of the day. Dr. Steane for a considerable period held the pastorate of the church at Camberwell, now occupied by Rev. Dr. Stanford, and even up to the time of his death was officially connected as honorary secretary with the Baptist Union. But as founder in 1845, and since as a principal supporter, of the Evangelical Alliance, he was most widely known and generally esteemed. Dr. Steane was educated at Bristol College, and commenced his ministry so long ago as 1822. He has practically lived in retirement for several years through the infirmities of advancing age, and had attained 85 at his death.

At Blunham, Beds., April 24, Mr. Amos Thomason, aged 36. He was connected with the congregation at the Old Meeting, and when able took a class in the Sunday-school. He suffered for years from chest disease, and during the last months of his life both heart and liver were seriously affected. From this complication of diseases he was unable to sit in his chair or lie in bed, and had to kneel or stand for weeks. But amidst all this trying ordeal he was sustained by the grace of the Saviour whom he had long sought and served, and found him very precious in his last illness. The Rev. W. Abbott took notice of the case on Sunday evening, April 30, referring to him as an example of amiable conduct, thrift in business, patience and hope in suffering and death. "Having a desire to depart, and to be with Christ, which is far better."—Phil. i. 23.

### BAPTISMS.

*Aber*, near Bangor.—May 1, One, by W. R. Saunders.

*Abercarn*, Mon.—April 21, Three, by E. E. Probert.

*Barnsley*.—April 27, Sheffield-road, Eleven, by J. Young.

*Barrow-in-Furness*.—May 3, Three, by J. Hughes.

- Battle*, Sussex.—April 30, Four, by J. Howes.
- Belfast*.—April 10, Regent-street, Four, by E. T. Malseer.
- Birmingham*.—April 19, Graham-street, Nine, by A. Mursell.
- Blackburn*.—April 16, Three, by M. H. Whetnall.
- Blackfield Common*.—April 9, Two, by F. A. Pearce.
- Canlon*, Cardiff.—April 23, Seven, by J. P. Williams.
- Caerphilly*.—April 23, One, by W. Morgans.
- Carlton*, Notts.—April 30, Five, by T. Watkinson.
- Castle Douington*.—April 9, Six, D. W. Parker.
- Chenies*, Bucks.—May 7, Fourteen, by S. Lync.
- Chepstow*.—May 3, Five, by W. L. Mayo.
- Chesler*.—April 9, Thirteen, by W. Durban.
- Chipping Sodbury*.—May 7, Five, by A. K. Davidson.
- Coalville*.—April 27, Ebenezer Chapel, Eight, by T. Hagen.
- Colchester*.—April 12, Eld-lane, Four, by J. Spurrier.
- Corsham*, Wilts.—April 30, Seven, by J. Hurlstone.
- Crewkerne*.—May 3, Nine, by J. Cruickshank.
- Doals*, Bacup.—May 7, Two, by D. C. Chapman.
- Dolgelly*.—April 23, Four, by D. Evans.
- Dorking*.—April 13, Junction-road, Twelve, by Mr. Everett.
- Dronfield*.—April 30, Five, by S. Hewitt.
- Dumfries*.—April 19, at Westpark, Three, by W. Milligan, jun.
- Dundee*.—May 7, at Long Wynd Church, Nine, by the pastor.
- Esher*, Surrey.—April 30, Six, by J. L. Thompson.
- Fishguard*.—April 16, Eight, by W. Jones.
- Franksbridge*, Radnor.—April 16, Eight, by T. D. Jones.
- Frithestock*, North Devon.—April 14, Five, by W. E. Price.
- Glasgow*.—April 30, Frederick-street, Five, by A. F. Mills.
- Gorsley*.—April 9, Six; April 19, Ten, by E. Ashton.
- Great Grimsby*.—April 30, Twelve, by E. Lauderdale.
- Guildford*.—April 24, Commercial-road, Five, by J. Smith; April 30, One, by John Rankin.
- Halifax*.—April 30, Four, by J. Parker, M.A.
- Halifax*.—May 2, at Pellon-lane, Eight, by J. Clay.
- Halwill*, Devon.—April 30, Four, by T. B. Field.
- Hamsterley*.—April 26, Three, by T. Durant.
- Hanley*.—April 7, Nine, by A. E. Johnson.
- Hatherleigh*.—April 18, Three, by G. B. Maynard.
- Haverfordwest*.—April 16, Three, by D. O. Edwards.
- Haverfordwest*.—May 7, at Salem, Two, by D. O. Edwards.
- Hereford*.—April 30, Eight, by J. Williams, B.A.
- Heywood*.—April 29, Three, by J. Dunckley.
- Hunslet*, Leeds.—May 4, Six, by A. E. Greening.
- Keyworth*.—April 30, Five, by W. A. Davies.
- Kenninghall*.—April 30, One, by F. J. Ewing.
- Kingsbridge*.—April 5, Three, by E. D. Wilks.
- Lincoln*.—April 23, Mint-lane, Six, by G. P. Mackay.
- Liskeard*, Cornwall.—April 10, One; April 13, Two; May 1, Two, by W. Ewens.
- London*, Camberwell.—April 29, Wyndham-road Chapel, Three, by J. S. Hockey.
- Longton*.—April 30, Sixteen, by C. T. Johnson.
- London*, Putney.—April 30, Four, by W. Thomas.
- London*, Upper Kennington-lane.—April 30, Vauxhall Chapel, Four, by J. D. Cox.
- London*, Woolwich.—May 3, Queen-street, Six, by T. Jones.
- London*, St. John's Wood.—May 4, Abbey-road Chapel, Ten, by W. Stott.
- London*, Kensington.—May 7, Hornton-street, Seven, by J. Hawes.
- Lydney*, Forest of Dean.—April 26, Eleven, by E. Davis.
- Malton*.—April 16, Four, by J. Rigby.
- Melksham*.—April 16, Three, by J. Brown.
- Metropolitan Tabernacle*.—
- Milnsbridge*, Yorks.—May 7, Nine, by R. Evans.
- Morcott*, Rutland.—May 3, Nine, by S. Peacock.
- Morley*.—April 23, Six, by R. Davies.
- Netherton*.—April 30, Two, by H. Crowe.
- Newport*, Mon.—April 30, Four, by A. T. Jones.
- North Curry*.—April 30, Eight, by Wm. Fry.
- Offord*, Hunts.—May 7, Four, by G. Brown, in the River Ouse.
- Oswaldtwistle*.—May 7, Seven (all from the Sunday School), by H. Webster.
- Pentre*, Glam.—April 9, Five; April 30, Eight, by W. G. Thomas.
- Pole Moor*, near Huddersfield.—May 7, Three, by J. Evans.
- Pontypool*.—May 7, Trostant Chapel, Eight, by D. Thomas.
- Porth* (English).—April 30, Three, by O. Owens.
- Portsmouth*.—May 3, Lake-road, Three, by T. W. Medhurst.
- Prestigeon*.—April 23, One, by S. Watkins.
- Radcliffe*.—May 6, Ten, by G. M. Harvey.
- Raglan*, Mon.—April 30, Eight, by B. Johnson.
- Redbourn Tabernacle*.—March 26, Four, by J. Campbell.
- Rhymney*.—April 16, Two, by H. Phillips.
- Risca*, Mon.—April 16, Fifteen, by T. Thomas.

Ross.—April 30, Four; May 3, Six, by J. E. Perrin.  
 Ruardean Hill, Forest of Dean.—April 30, Eleven, by D. J. Hiley.  
 Rugby.—April 23, Two, by H. T. Peach.  
 Saltash, Cornwall.—May 5, Nine, by G. McFadyean.  
 South Shields.—May 7, Tabernacle, Nineteen, by G. West.  
 St. Bride's, Mon.—April 30, Four, by J. Morgan.  
 Swansea.—April 30, Two, by T. A. Pryce.  
 Swansea.—May 1, at Bethesda, Two, by A. J. Parry.  
 Thornton.—April 30, One, by W. D. P. Hill.  
 Todmorden.—March 22, Wellington-road, Two; April 26, Two; May 3, Five, by W. March.  
 Torquay, Upton Vale.—May 7, Nine by E. Edwards.

Treorkey, Rhondda Valley.—April 16, One, by D. Davies.  
 Waltham Abbey.—April 27, Ebenezer Chapel, Four, by W. Winters.  
 Waterbeach, Cambs.—May 7, Four, by J. F. Foster.  
 Waterfoot, Lancashire.—April 30, Three, by J. T. Lane.  
 Wellington, Salop.—On Easter Sunday, Three, by J. B. Morgan.  
 Westbury Leigh.—May 7, Nine, by T. J. Hazzard.  
 West Malling.—April 30, Seven, by W. Vanstone.  
 Winslow, Bucks.—April 23, Tabernacle, Five, by F. J. Feltham.  
 Woodstock.—April 23, Seven; April 26, Five, by W. Pontifex.  
 Wrexham.—April 16, Five, by D. R. Jenkins.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

*Statement of Receipts from April 15th to May 14th, 1882.*

£	s.	d.	£	s.	d.	£	s.	d.
Mr. C. D. Tustin.....	1	1	0	Collection at Putney,				stone, per Pastor
Mr. D. McKay.....	1	1	0	per Pastor W.				J. Bradford.....
Mr. Wm. Edwards...	5	0	0	Thomas.....	2	3	4	Collection at Hanley,
Rev. Dr. Ed. Wilkin-				Collection at Rush-				per Pastor A. John-
son.....	1	0	0	den, per Pastor W.				son.....
Mr. Joseph Alder...	2	2	0	A. Davis.....	2	10	0	Collection at Streat-
Mr. W. R. Selway...	2	2	0	Collection at Grafton-				ham, per Pastor A.
Mr. E. H. Keen.....	3	3	0	street, Northamp-				McCaig.....
Mr. T. W. Stoughton	2	2	0	ton, per Pastor G.				3
Mr. M. H. Hodder...	2	2	0	J. Moore.....	1	12	0	6
Mr. Thos. Pickworth	1	0	0	Collection at Camps-				R. Booth, Hasling-
Baptist Church, Har-				bourne Chapel,				ton per Pastor C.
row-on-the-Hill, per				Hornsey, per Pas-				T. Johnson.....
Pastor R. T. Sole...	2	3	0	tor J. S. Bruce....	0	7	9	Pastor C. T. Johnson
Friends at Salem				Collection at Salem				0
Chapel, Boston, per				Chapel, Dover, per				10
Pastor W. Sexton...	1	13	6	Pastor E. J.				Collection at Sud-
Lower Tooting				Edwards.....	3	0	0	bury, per Pastor H.
Church, per Pastor				Collection at Great				W. Childs.....
T. Witney.....	1	1	0	Broughton, per				1
Pastor F. J. Feltham	2	10	0	Pastor J. McNab...	1	0	0	5
Mr. Henry Burgess...	1	1	0	Collection at North				Collection at East
Collection at Ey-				Finchley, per Pas-				Dereham, per Pas-
thorne, per Pastor				tor J. Chadwick...	4	9	0	tor A. Mills.....
G. Stanley.....	3	16	0	Collection at Maiden-				4
Mrs. E. McLean.....	0	10	0	head, per Pastor J.				0
Collection at Long				J. Irving.....	2	10	0	Proceeds of Lecture,
Buckby, per Pastor				Collection at Ash-				per Pastor J. G.
J. Spanswick.....	2	10	0	don, per Pastor R.				Gibson.....
Pastor R. Ensoll.....	0	10	0	Layzell.....	1	14	6	1
Mr. W. Sullivan.....	0	5	0	Collection at West-				3
Collection at Faring-				mancote per Pas-				0
don, per Pastor E.				tor W. J. Smith...	1	2	6	0
George.....	1	10	0	Friends at Maiden-				“Shillings from Read-
Proceeds of Lecture				head, per Pastor J.				ing”.....
by Pastor W. F.				J. Irving.....	2	10	0	2
Harris.....	3	13	3	Collection at Ash-				3
Collection at Brom-				don, per Pastor R.				0
ley, per Pastor A.				Layzell.....	1	14	6	15
Treasier.....	2	0	0	Collection at West-				0
				mancote per Pas-				Collection at Sutton-
				tor W. J. Smith...	1	2	6	on-Trent, per Pas-
				Friends at Halstead,				tor H. Channer...
				per Pastor E.				Friends at St. Neot's,
				Morley.....	1	10	0	per Pastor T. G.
				Salem Chapel, per				Gathercole.....
				Pastor R. F. Jeffrey	5	0	0	Pastor A. Bird.....
				Collection at Leyton-				0
								10
								Collection at Com-
								mmercial-road, Ox-
								ford, per Pastor W.
								Hackney.....
								2
								8
								7

*The remainder will appear in the July number.*

## THE PERSONALITY OF THE HOLY GHOST.

A SERMON BY C. H. SPURGEON.

“And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.”—JOHN xiv. 16, 17.

You will be surprised to hear me announce that I do not intend this morning to say anything about the Holy Spirit as the Comforter. I propose to reserve that for a special sermon this evening. In this discourse I shall endeavour to explain and enforce certain other doctrines which I believe are plainly taught in this text, and which I hope God the Holy Ghost may make profitable to our souls. Old John Newton once said that there were some books which he could not read; they were good and sound enough; but, said he, “they are books of halfpence; you have to take so much in quantity before you have any value; there are other books of silver, and others of gold; but I have one book that is a book of bank notes; and every leaf is a bank note of immense value.” So I found with this text: that I had a bank note of so large a sum that I could not tell it cut all this morning. I should have to keep you several hours before I could unfold to you the whole value of this precious promise—one of the last which Christ gave to His people.

I invite your attention to this passage because we shall find in it some instruction on four points: first, concerning *the true and proper personality of the Holy Ghost*; secondly, concerning *the united agency of the glorious Three Persons in the work of our salvation*; thirdly, we shall find *something to establish the doctrine of the indwelling of the Holy Ghost in the souls of all believers*; and fourthly, we shall find out *the reason why the carnal mind rejects the Holy Ghost*.

I. First of all, we shall have some little instruction concerning the proper PERSONALITY OF THE HOLY SPIRIT. We are so much accustomed to talk about the influence of the Holy Ghost, and His sacred operations and graces, that we are apt to forget that the Holy Spirit is truly and actually a person—that He is a subsistence—an existence; or as we Trinitarians usually say, one person in the essence of the Godhead. I am afraid that, though we do not know it, we have acquired the habit of regarding the Holy Ghost as an emanation flowing from the Father and the Son, but not as being actually a person Himself. I know it is not easy to carry about in our mind the idea of the Holy Spirit as a person. I can think of the Father as a person, because His acts are such as I can understand. I see Him hang the world in ether; I behold Him swaddling a new-born sea

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in bands of darkness ; I know it is He who formed the drops of hail, who leaeth forth the stars by their hosts, and calleth them by their name ; I can conceive of Him as a person, because I behold His operations. I can realize Jesus the Son of Man, as a real person, because He is bone of my bone and flesh of my flesh. It takes no great stretch of my imagination to picture the babe in Bethlehem, or to behold the "Man of sorrows and acquainted with grief ;" of the King of martyrs, as He was persecuted in Pilate's hall, or nailed to the accursed tree for our sins. Nor do I find it difficult at times to realize the person of my Jesus sitting on His throne in heaven ; or girt with clouds and wearing the diadem of all creation, calling the earth to judgment, and summoning us to hear our final sentence. But when I come to deal with the Holy Ghost, His operations are so mysterious, His doings are so secret, His acts are so removed from everything that is of sense, and of the body, that I cannot so easily get the idea of His being a person ; but a person He is. God the Holy Ghost is not an influence, an emanation, a stream of something flowing from the Father ; but He is as much an actual person as either God the Son or God the Father. I shall attempt this morning a little to establish the doctrine, and to show you the truth of it—that God the Holy Spirit is actually a person.

The first proof we shall gather from the pool of holy baptism. Let me take you down, as I have taken others, into the pool, now concealed, but which I wish were always open to your view. Let me take you to the baptismal font, where believers put on the name of the Lord Jesus ; and you shall hear me pronounce the solemn words, "I baptize thee in the name,"—mark, "in the name," not names,—"of the Father, and of the Son, and of the Holy Ghost." Every one who is baptized according to the true form laid down in Scripture, must be a Trinitarian : otherwise his baptism is a farce and a lie, and he himself is found a deceiver and a hypocrite before God. As the Father is mentioned, and as the Son is mentioned, so is the Holy Ghost ; and the whole is summed up as being a Trinity in unity, by its being said, not the names, but the "name," the glorious name, the Jehovah name, "of the Father, and of the Son, and of the Holy Ghost." Let me remind you that the same thing occurs each time you are dismissed from this house of prayer. In pronouncing the solemn closing benediction, we invoke on your behalf the love of Jesus Christ, the grace of the Father, and the fellowship of the Holy Spirit, and thus, according to the apostolic manner, we make a manifest distinction between the persons, showing that we believe the Father to be a person, the Son to be a person, and the Holy Ghost to be a person. Were there no other proofs in Scripture, I think these would be sufficient for every sensible man. He would see that if the Holy Spirit were a mere influence, He would not be mentioned in conjunction with two whom we all confess to be actual and proper persons.

A second argument arises from the fact that the Holy Ghost has actually made different appearances on earth. The Great Spirit has manifested himself to man ; he has put on a form, so that whilst He has not been beheld by mortal men, He has been so veiled in appearance that He was seen, so far as that appearance was concerned, by the eyes of all beholders. See you Jesus Christ our Saviour ? There is the river Jordan, with its shelving banks, and its willows weeping at its side. Jesus Christ, the Son of God, descends into the stream, and the holy Baptist, John, plunges Him

into the waves. The doors of heaven are opened ; a miraculous appearance presents itself ; a bright light shineth from the sky, brighter than the sun in all its grandeur, and down in a flood of glory descends something which you recognise to be a dove. It rests on Jesus—it sits upon His sacred head, and as the old painters put a halo round the brow of Jesus, so did the Holy Ghost shed a resplendence around the face of Him who came to fulfil all righteousness, and therefore commenced with the ordinances of baptism. The Holy Ghost was seen as a dove, to mark His purity and His gentleness, and He came down like a dove *from heaven* to show that it is from heaven alone that he descendeth. Nor is this the only time when the Holy Ghost has been manifest in a visible shape. You see that company of disciples gathered together in an upper room ; they are waiting for some promised blessing, by-and-by it shall come. Hark ! there is a sound as of a rushing mighty wind ; it fills all the house where they are sitting ; and astonished, they look around them, wondering what will come next. Soon a bright light appears, shining upon the heads of each : cloven tongues of fire sat upon them. What were these marvellous appearances of wind and flame but a display of the Holy Ghost in His proper person ? I say the fact of an appearance manifests that He must be a person. An influence could not appear—an attribute could not appear : we cannot see attributes— we cannot behold influences. The Holy Ghost must then have been a person ; since He was beheld by mortal eyes, and came under the cognizance of mortal sense.

Another proof is from the fact, that personal qualities are, in Scripture, ascribed to the Holy Ghost. First, let me read to you a text in which the Holy Ghost is spoken of as having *understanding*. In the 1st Epistle to the Corinthians, chap. ii., you will read, “ But as it is written, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit : for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God.*” Here you see an understanding—a power of knowledge is ascribed to the Holy Ghost. Now, if there be any persons here whose minds are of so preposterous a complexion that they would ascribe one attribute to another, and would speak of a mere influence having understanding, then I give up all the argument. But I believe every rational man will admit, that when anything is spoken of as having an understanding, it must be an existence—it must, in fact, be a person. In the 12th chap., 11th verse of the same Epistle, you will find a *will* ascribed to the Holy Spirit. “ But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.” So it is plain the Spirit has a will. He does not come from God simply at God’s will, but He has a will of His own, which is always in keeping with the will of the infinite Jehovah, but is, nevertheless, distinct and separate ; therefore, I say He is a person. In another text *power* is ascribed to the Holy Ghost, and power is a thing which can only be ascribed to an existence. In Rom. xv. 13 it is written, “ 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.” I need not insist upon it, because it is self-evident, that wherever you find understanding, will, and power, you must also find an

existence ; it cannot be a mere attribute, it cannot be a metaphor, it cannot be a personified influence ; but it must be a person.

But I have a proof which, perhaps, will be more telling upon you than any other. Acts and deeds are ascribed to the Holy Ghost ; therefore He must be a person. You read in the first chapter of the Book of Genesis, that the Spirit brooded over the surface of the earth, when it was as yet all disorder and confusion. This world was once a mass of chaotic matter ; there was no order ; it was like the valley of darkness and of the shadow of death. God the Holy Ghost spread His wings over it ; He sowed the seeds of life in it ; the germs from which all beings sprang were implanted by Him ; He impregnated the earth so that it became capable of life. Now it must have been a person who brought order out of confusion : it must have been an existence who hovered over this world and made it what it now is. But do we not read in Scripture something more of the Holy Ghost ? Yes, we are told that "holy men of old spake as they were moved by the Holy Ghost." When Moses penned the Pentateuch, the Holy Ghost moved his hand ; when David wrote the Psalms, and discoursed sweet music on his harp, it was the Holy Spirit that gave his fingers their seraphic motion ; when Solomon dropped from his lips the words of the Proverbs of wisdom, or when he hymned the Canticles of love, it was the Holy Ghost who gave him words of knowledge and hymns of rapture. Ah ! and what fire was that which touched the lips of the eloquent Isaiah ? What hand was that which came upon Daniel ? What might was that which made Jeremiah so plaintive in his grief ? or what was that which winged Ezekiel, and made him, like an eagle, soar into mysteries aloft, and see the mighty unknown beyond our reach ? Who was it that made Amos, the herdsman, a prophet ? Who taught the rough Haggai to pronounce his thundering sentences ? Who showed Habakkuk the horses of Jehovah marching through the waters ? or who kindled the burning eloquence of Nahum ? Who caused Malachi to close up the book with the muttering of the word curse ? Who was in each of these, save the Holy Ghost ? And must it not have been a person who spake in and through these ancient witnesses ? We must believe it. We cannot avoid believing it, when we read that "holy men of old spake as they were moved by the Holy Ghost."

And when has the Holy Ghost ceased to have an influence upon men ? We find that still He deals with His ministers and with all His saints. Turn to the Acts, and you will find that the Holy Ghost said, "Separate Me Paul and Barnabas for the work." I never heard of an attribute saying such a thing. The Holy Spirit said to Peter, "Go to the centurion, and what I have cleansed, that call not thou common." The Holy Ghost caught away Philip after He had baptized the eunuch, and carried him to another place ; and the Holy Ghost said to Paul, "Thou shalt not go into that city, but shalt turn into another." And we know that the Holy Ghost was lied unto by Ananias and Sapphira, when it was said, "Thou hast not lied unto man, but unto God." Again, that power which we feel every day who are called to preach—that wondrous spell which makes our lips so potent—that power which gives us thoughts which are like birds from a far-off region—not the natives of our soul—that influence which I sometimes strangely feel, which, if it does not give me poetry and eloquence, gives me a might I never felt before, and lifts me above

my fellow-men—that majesty with which He clothes His ministers, till in the midst of the battle they cry, aha! like the war-horse of Job, and move themselves like leviathans in the water—that power which gives us might over men, and causes them to sit and listen as if their ears were chained, as if they were entranced by the power of some magician's wand—that power must come from a person, it must come from the Holy Ghost.

But is it not said in Scripture, and do we not feel it, dear brethren, that it is the Holy Ghost who regenerates the soul? It is the Holy Ghost who quickens us. "You hath He quickened who were dead in trespasses and sins." It is the Holy Spirit who imparts the first germ of life, convincing us of sin, of righteousness, and of judgment to come. And is it not the Holy Spirit who after that flame is kindled, still fans it with the breath of His mouth and keeps it alive? Its author is its preserver. Oh! can it be said that it is the Holy Ghost who strives in men's souls, that it is the Holy Ghost who brings them to the foot of Sinai, and then guides them into the sweet place that is called Calvary—can it be said that He does all these things, and yet is not a person? It may be said, but it must be said by fools; for he never can be a wise man who can consider that these things can be done by any other than a glorious person—a divine existence.

Allow me to give you one more proof, and I shall have done. Certain feelings are ascribed to the Holy Ghost, which can only be understood upon the supposition that He is actually a person. In the 4th chapter of Ephesians, 30th verse, it is said that the Holy Ghost can be grieved: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In Isaiah, chap. lxiii, verse 10, it is said that the Holy Ghost can be vexed: "But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them." In Acts, chap. vii, verse 51, you read that the Holy Ghost can be resisted: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." And in the 5th chapter, 9th verse, of the same book, you will find that the Holy Ghost may be tempted. We are there informed that Peter said to Ananias and Sapphira, "How is it that ye have agreed together to tempt the Spirit of the Lord?" Now, these things could not be emotions which might be ascribed to a quality or an emanation; they must be understood to relate to a person; an influence could not be grieved; it must be a person who can be grieved, vexed, or resisted.

And now, dear brethren, I think I have fully established the point of the personality of the Holy Ghost; allow me now, most earnestly, to impress upon you the absolute necessity of being sound upon the doctrine of the Trinity. I knew a man, a good minister of Jesus Christ he is now, and I believe he was before he turned aside unto heresy—he began to doubt the glorious divinity of our blessed Lord, and for years did he preach the heterodox doctrine, until one day he happened to hear a very eccentric old minister preaching from the text, "But there the *glorious Lord* shall be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. Thy tacklings are loosed: they could not well strengthen their mast, they could not spread the sail." "Now," said the old minister, "you give up the Trinity, and your tacklings are loosed, you cannot strengthen your masts. Once give

up the doctrine of the three persons, and your teachings are all gone ; your mast, which ought to be a support to your vessel, is a rickety one, and shakes." A gospel without the Trinity!—it is a pyramid built upon its apex. A gospel without the Trinity!—it is a rope of sand that cannot hold together. A gospel without the Trinity!—then, indeed, Satan can overturn it. But give me a gospel with the Trinity, and the might of hell cannot prevail against it ; no man can any more overthrow it, than a bubble could split a rock, or a feather break in halves a mountain. Get the thought of the three persons, and you have the marrow of all divinity. Only know the Father, and know the Son, and know the Holy Ghost to be One, and all things will appear clear. This is the golden key to the secrets of nature ; this is the silken clue to the labyrinths of mystery, and he who understands this, will soon understand as much as mortals e'er can know.

II. Now for the second point—the UNITED AGENCY of the Three Persons in the work of our salvation. Look at the text, and you will find all the Three Persons mentioned. "I,"—that is, the Son—"will pray the father, and He shall give you another Comforter." There are the Three Persons mentioned, all of them doing something for our salvation. "I will pray," says the Son. "I will send," says the Father. "I will comfort," says the Holy Ghost. Now, let us for a few moments discourse upon this wondrous theme—the unity of the Three Persons with regard to the great purpose of the salvation of the elect. When God first made man, He said, "Let us make man," not let me, but "Let us make man in our own image." The covenant Elohim said to each other, "Let us unitedly become the Creator of man." So, when in ages far gone by, in eternity, they said, "Let us save man," it was not the Father who said, "Let me save man," but the Persons conjointly said with one consent, "Let us save man." It is to me a source of sweet comfort, to think that it is not one person of the Trinity that is engaged for my salvation ; it is not simply one person of the Godhead who vows that He will redeem me ; but it is a glorious trio of Godlike ones, and the Three declare, unitedly, "We will save man."

Now observe here, that each Person is spoken of as performing a separate office. "I will pray," says the Son—that is intercession. "I will send," says the Father—that is donation. "I will comfort," says the Holy Spirit—that is supernatural influence. Oh! if it were possible for us to see the three persons of the Godhead, we should behold one of them standing before the throne with outstretched hands crying day and night, "O Lord, how long?" We should see one girt with Urim and Thummim, precious stones, on which are written the twelve names of the tribes of Israel ; we should behold Him crying unto His Father. "Forget not Thy promises, forget not Thy covenant;" we should hear Him make mention of our sorrows, and tell forth our griefs on our behalf, for He is our Intercessor. And could we behold the Father, we should not see Him a listless and idle spectator of the intercession of the Son, but we should see Him with attentive ear listening to every word of Jesus, and granting every petition. Where is the Holy Spirit all the while? Is He lying idle? Oh, no ; He is floating over the earth, and when He sees a weary soul, He says, "Come to Jesus, He will give you rest." When He beholds an eye filled with tears, He wipes away the tears, and bids the mourner look for comfort on the cross. When He sees the tempest-tossed believer, He takes the

helm of his soul and speaks the word of consolation, He helpeth the broken in heart, and bindeth up their wounds ; and ever on His mission of mercy, He flies around the world, being everywhere present. Behold how the Three Persons work together. Do not then say, "I am grateful to the Son,"—so you ought to be, but God the Son no more saves you than God the Father. Do not imagine that God the Father is a great tyrant, and that God the Son had to die to make Him merciful. It was not to make the Father's love flow towards His people. Oh, no. One loves as much as the other ; the three are conjoined in the great purpose of rescuing the elect from damnation.

But you must notice another thing in my text, which will show the blessed unity of the three—the one person promises to the other. The Son says, "I will pray the Father." "Very well," the disciples may have said, "We can trust you for that." "And He will send you." You see here is the Son signing a bond on behalf of the Father. "He will send you another Comforter." There is a bond on behalf of the Holy Spirit, too. "And He will abide with you for ever." One person speaks for the other, and how could they if there were any disagreement between them ? If one wished to save, and the other not, they could not promise on one another's behalf. But whatever the Son says, the Father listens to ; whatever the Father promises, the Holy Ghost works ; and whatever the Holy Ghost injects into the soul, that God the Father fulfils. So the three together mutually promise on one another's behalf. There is a bond with three names appended,—Father, Son, and Holy Ghost. By three immutable things, as well as by two, the Christian is secured beyond the reach of death and hell. A Trinity of Securities, because there is a trinity of God.

III. Our third point is the *INDWELLING* of the Holy Ghost in believers. Now, beloved, these first two things have been matters of pure doctrine ; this is the subject of experience. The indwelling of the Holy Ghost is a subject so profound, and so having to do with the inner man, that no soul will be able truly and really to comprehend what I say, unless it has been taught of God. I have heard an old minister, who told a Fellow of one of the Cambridge Colleges, that he understood a language that *he* never learnt in all his life. "I have not," he said, "even a smattering of Greek, and I know no Latin, but thank God I can talk the language of Canaan, and that is more than you can." So beloved, I shall have to talk a little of the language of Canaan. If you cannot comprehend me, I am much afraid it is because you are not of Israelitish extraction ; you are not a child of God nor an inheritor of the kingdom of heaven.

We are told in the text, that Jesus would send the Comforter, who would abide in the saints for ever ; who would dwell with them and be in them. Old Ignatius, the martyr, used to call himself Theophorus, or the God-bearer, "because," said he, "I bear about with me the Holy Ghost." And truly every Christian is a God-bearer. "Know ye not that ye are the temples of the Holy Ghost ? for He dwelleth in you." That man is no Christian who is not the subject of the indwelling of the Holy Spirit : he may talk well, he may understand theology and be a sound Calvinist ; he will be the child of nature finely dressed, but not the living child. He may be a man of so profound an intellect, so gigantic a soul, so comprehensive a mind, and so lofty an imagination, that he may dive into all the secrets of

nature ; may know the path which the eagle's eye hath not seen, and go into depths where the ken of mortals reacheth not ; but he shall not be a Christian with all his knowledge ; he shall not be a son of God with all his researches ; unless he understands what it is to have the Holy Ghost dwelling in him, and abiding in him, yea, and that for ever.

Some people call this fanaticism, and they say, "You are a Quaker ; why not follow George Fox ?" Well, we would not mind that much ; we would follow any one who followed the Holy Ghost. Even he with all his eccentricities, I doubt not, was, in many cases, actually inspired by the Holy Spirit ; and whenever I find a man in whom there rests the Spirit of God, the Spirit within me leaps to hear the Spirit within him, and we feel that we are one. The Spirit of God in one Christian soul recognises the Spirit in another. I recollect talking with a good man, as I believe he was, who was insisting that it was impossible for us to know whether we had the Holy Spirit within us or not. I should like him to be here this morning, because I would read this verse to him : "But ye know Him, for He dwelleth with you, and shall be in you." Ah ! you think you cannot tell whether you have the Holy Spirit or not. Can I tell whether I am alive or not ? If I were touched by electricity, could I tell whether I was or not ? I suppose I should ; the shock would be strong enough to make me know where I stood. So, if I have God within me—if I have Deity tabernacling in my breast—if I have God the Holy Ghost resting in my heart, and making a temple of my body, do you think I shall know it ? Call ye it fanaticism if ye will ; but I trust that there are some of us who know what it is to be always, or generally, under the influence of the Holy Spirit—always in one sense, generally in another. When we have difficulties, we ask the direction of the Holy Ghost. When we do not understand a portion of Holy Scripture, we ask God the Holy Ghost to shine upon us. When we are depressed, the Holy Ghost comforts us. You cannot tell what the wondrous power of the indwelling of the Holy Ghost is : how it pulls back the hand of the saint when he would touch the forbidden thing ; how it prompts him to make a covenant with his eyes ; how it binds his feet, lest they should fall in a slippery way ; how it restrains his heart, and keeps him from temptation. O ye who know nothing of the indwelling of the Holy Ghost, despise it not. O, despise not the Holy Ghost, for it is the unpardonable sin. "He that speaketh a word against the Son of Man, it shall be forgiven him, but he that speaketh against the Holy Ghost it shall never be forgiven him, either in this life, or that which is to come." So saith the Word of God. Therefore, tremble, lest in anything ye despise the influences of the Holy Spirit.

But before closing this point, there is one little word which pleases me very much, that is, "for ever." You know I should not miss that ; you were certain I could not let it go without observation. "Abide with you for ever." I wish I could get an Arminian here to finish my sermon. I fancy I see him taking that word, "for ever." He would say, "for—for ever ;" he would have to stammer and stutter ; for he never could get it out all at once. He might stand and pull it about, and at last he would have to say, "the translation is wrong." And then I suppose the poor man would have to prove that the original was wrong too. Ah ! but blessed be God, we can read it—"He shall abide with you for ever." Once

give me the Holy Ghost, and I shall never lose Him till "for ever" has run out; till eternity has spun its everlasting rounds.

IV. Now we have to close up with a brief remark on the reason why the world rejects the Holy Ghost. It is said, "Whom the world cannot receive, because it seeth Him not, neither knoweth Him." You know what is sometimes meant by "the world," those whom God, in His wondrous sovereignty, passed over when He chose His people: the preterite ones; those passed over in God's wondrous preterition—not the reprobates who were condemned to damnation by some awful decree; but those passed over by God, when He chose out His elect. These cannot receive the Spirit. Again, it means all in a carnal state are not able to procure themselves this divine influence; and thus it is true, "Whom the world cannot receive."

The unregenerate world of sinners despises the Holy Ghost, "because it seeth Him not." Yes, I believe this is the great secret why many laugh at the idea of the existence of the Holy Ghost—because they see Him not. You tell the worldling, "I have the Holy Ghost within me." He says, "I cannot see it." He wants it to be something tangible: a thing he can recognise with his senses. Have you ever heard the argument used by a good old Christian against an infidel doctor? The doctor said there was no soul, and he asked, "Did you ever see a soul?" "No," said the Christian. "Did you ever hear a soul?" "No." "Did you ever smell a soul?" "No." "Did you ever taste a soul?" "No." "Did you ever feel a soul?" "Yes," said the man—"I feel I have one within me." "Well," said the doctor, "there are four senses against one: you have only one on your side." "Very well," said the Christian, "Did you ever see a pain?" "No." "Did you ever hear a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever feel a pain?" "Yes." "And that is quite enough, I suppose, to prove there is a pain?" "Yes." So the worldling says there is no Holy Ghost, because he cannot see it. Well, but we feel it. You say that is fanaticism, and that we never felt it. Suppose you tell me that honey is bitter, I reply, "No, I am sure you cannot have tasted it; taste it, and try." So with the Holy Ghost; if you did but feel His influence, you would no longer say there is no Holy Spirit, because you cannot see it. Are there not many things, even in nature, which we cannot see? Did you ever see the wind? No; but ye know there is wind, when ye behold the hurricane tossing the waves about and rending down the habitations of men; or when in the soft evening zephyr it kisses the flowers, and maketh dew-drops hang in pearly coronets around the rose. Did ye ever see electricity? No; but ye know there is such a thing, for it travels along the wires for thousands of miles, and carries our messages; though you cannot see the thing itself, you know there is such a thing. So you must believe there is a Holy Ghost working in us, both to will and to do, even though it is beyond our senses.

But the last reason why worldly men laugh at the doctrine of the Holy Spirit, is, because they do not know it. If they knew it by heart-felt experience, and if they recognised its agency in the soul; if they had ever been touched by it; if they had been made to tremble under a sense of sin if they had had their hearts melted, they would never have doubted the existence of the Holy Ghost.

And now, beloved, it says, "He dwelleth with you, and shall be in you." We will close up with that sweet recollection—the Holy Ghost dwells in all believers, and shall be with them.

One word of comment and advice to the saints of God, and to sinners, and I have done. Saints of the Lord! ye have this morning heard that God the Holy Ghost is a person; ye have had it proved to your souls. What follows from this? Why, it followeth how earnest ye should be in prayer to the Holy Spirit as well as *for* the Holy Spirit. Let me say that this is an inference that you should lift up your prayers to the Holy Ghost; that you should cry earnestly unto Him; for He is able to do exceeding abundantly above all you can ask or think. See this mass of people; what is to convert it? See this crowd; who is to make my influence permeate through the mass? You know this place has now a mighty influence, and God blessing us, it will have an influence, not only upon this city, but upon England at large; for we now enjoy the press as well as the pulpit. But how can this influence be rendered for good? How shall God's glory be promoted by it? Only by incessant prayer for the Holy Spirit; by constantly calling down the influence of the Holy Ghost upon us; we want Him to rest upon every page that is printed, and upon every word that is uttered. Let us then be doubly earnest in pleading with the Holy Ghost, that He would come and own our labours, that the whole church at large may be revived thereby, and not ourselves only, but the whole world share in the benefit.

Then to the ungodly, I have this one closing word to say. Ever be careful how you speak of the Holy Ghost. I do not know what the unpardonable sin is, and I do not think any man understands it; but it is something like this: "He that speaketh a word against the Holy Ghost, it shall never be forgiven him." I do not know what that means, but tread carefully! There is danger; there is a pit which our ignorance has covered by sand; tread carefully! you may be in it before the next hour. If there is any strife in your heart to-day, perhaps you will go to the ale-house and forget it. Perhaps there is some voice speaking in your soul, and you will put it away. I do not tell you you will be resisting the Holy Ghost and committing the unpardonable sin; but it is somewhere there. Be very careful. Oh! there is no crime on earth so black as the crime against the Holy Spirit. Ye may blaspheme the Father, and ye shall be damned for it, unless ye repent; ye may blaspheme the Son, and hell shall be your portion, unless ye are forgiven; but blaspheme the Holy Ghost, and thus saith the Lord, "There is no forgiveness, neither in this world, nor in the world which is to come." I cannot tell you what it is, I do not profess to understand it; but there it is. It is the danger signal; stop! man, stop! If thou hast despised the Holy Spirit; if thou hast laughed at His revelations, and scorned what Christians call His influence, I beseech thee stop! this morning seriously deliberate. Perhaps some of you have actually committed the unpardonable sin; stop! Let fear stop you; sit down. Do not drive on so rashly as you have done, Jehu! Oh! slacken your reins! Thou who art such a profligate in sin; thou who hast uttered such hard words against the Trinity; stop! Ah, it makes us all stop. It makes us all draw up and say, "Have I not perhaps so done?" Let us think of this: and let us not at any time trifle either with the words, or the acts, of God the Holy Ghost.

## Pastor Grimes and his Hard Times.

BY SCRUTATOR.

### CHAPTER VII. — RAISING THE CHAPEL FUND.

HAVING given the particulars of six of the cases which Mr. Ford promised to read to Pastor Grimes, we need not run the risk of exhausting the reader's patience by going over the remaining six in detail. It will suffice to say that they were all characterized more or less by similar features, and were generally settled in the same satisfactory way. One ministerial brother for private reasons desired a *quiet* removal, and without injury to the church of which he had for nine years been the esteemed pastor, the removal was effected, and his usefulness greatly increased thereby. Two small churches overwhelmed with debt, and ready to collapse with internal dissensions, chiefly caused by their crushing burdens, were placed under the control of the Home Mission Society; and through being supplied by settled pastors and a local preacher's association were not only kept from sinking but were gradually liquidating their debts. A small church in a growing neighbourhood was by the recommendation of the committee induced to accept as pastor a youthful student from one of the Colleges, who was, as time rolled on, proved to possess greater gifts than some members in the church at first supposed, and was, with the Divine blessing, doing a good work among the people. One pastor who had found out by rather bitter experience that he was more fit for evangelistic work than the stated pastorate, was aided in

effecting the change, and was now with much acceptance travelling in various counties, and winning many souls for the Lord. And the last case referred to was that of a good minister, who had suffered for a time from grievous slander, but who having, under a strict investigation by the committee, proved his innocence, was not only cleared by their unanimous verdict, but was ultimately settled in a more congenial sphere. "These," said Mr. Ford to the pastor, "are the kind of cases that we take in hand; and so far I think you will say we have cause to be thankful for the work which the Lord has graciously enabled us to perform."

"I do indeed say so," said Pastor Grimes; "and my hope is that you will not only go on and prosper, but that similar Committees will be inaugurated by the various Associations in the kingdom."

"To that I say 'Amen'; and as I see that my train will soon be due, I must now say farewell, and trust that the blessing of God will abide with you."

For two years and a half after this interview, Pastor Grimes laboured hard in Puzzlemoor, doing solid spiritual work, but feeling at times sadly incommoded for want of a larger place of worship. Not only in the heat of summer was the school-room inconveniently crowded, but at times it was felt to be an intolerable nuisance to have but one room in which to teach the children and carry on public worship. Complaints arising from this cause were often so numerous as to lead to per-

sonal bickerings, and withdrawals from the place, and that too in spite of all the peacemaking efforts of the pastor to set matters straight. This sort of thing could not go on for ever. It was felt that something must be done, but what?

"Do you not think, brethren," said Pastor Grimes at a deacon's meeting, "that the time is come for us to arise and build?"

"Certainly," said Mr. Goodfellow, "if you can pay for the building."

"That," said Mr. Woolton, "is out of the question now, for our building fund amounts only to fifty-three pounds."

"And what do you estimate your new chapel to cost, Mr. Woolton?"

"Well, I and our worthy pastor went over the details the other day, and we reckoned it would cost two thousand two hundred pounds."

"Clap on three hundred pounds more for extras, and say two thousand five hundred, towards which you have fifty-three pounds to start with. Now, how are you going on?"

"I was thinking, Mr. Goodfellow, that it wouldn't be a bad plan to have a tea meeting, and then a public meeting afterwards, and see what we can get promised towards it."

"To that I have no objection; but if you will allow me, I will propose what I think is even a better plan. I may be wrong, but my idea is that wherever a church is planted, in all matters that concern the well-being or progress of the cause, the church itself should take the initiative. It may be able to do but little, but that little it should do first. Congregations and the world around rightly look to Christian members and Christian churches to set the example in all that is good; and if, therefore, they urge outsiders to give, they should be prepared themselves, at the outset to

give substantial proofs of their own liberality. Very often persons come to me with a collecting book. They are going to build a chapel or a school, and they want help. But what do I find? That they are relying almost wholly on outsiders to build their places for them. This I have no belief in, and I always tell such collectors that they must expect no help from me, unless I have proof that they have first of all done what they could to help themselves. That certainly is my view with regard to our own case. We must begin with the church, next go to the congregation and then make appeals to outsiders. What, therefore, Mr. Grimes and Mr. Woolton do you say to going round to each member of the church, and afterwards to each member of the congregation, to see what you can get either in cash or in promises towards the contemplated chapel?"

"I have no objection at all, Mr. Goodfellow."

"Nor I" said Mr. Woolton.

"Well then, I will make you an offer. In the providence of God I am better able to give than any member of the church, or perhaps the whole lot put together. To give in proportion therefore I feel to be my duty. How many members have we, Mr. Grimes?"

"Forty-four."

"Then we have more than doubled during the past two years and a half. Now what do you estimate the forty-three can do, leaving me out altogether?"

"But we should like you to put down your name first, Mr. Goodfellow!"

"No doubt you would, Pastor Grimes; but excuse me for saying that I do not purpose doing anything of the kind. It might look very nice to have your collecting book headed with a comparatively

large sum opposite my name, but for reasons of my own I prefer my name to be put down last. Now this is my plan. Go round to every member. Don't miss one, not even the poorest. State your case. Tell all what you propose to do. Fix no sum for any individual, but leave each one to do willingly what he or she can do. Let what is done be done freely, just as the Lord may dispose the donor's heart. But at the same time to stimulate the giving, say that when the church has done its best, and the congregation to which you are to go afterwards have done their best, I will put down as the forty-fourth member of the church as much again as the sum total. Thus if you can manage five hundred pounds in twelve months I will give another five hundred, and so with over a thousand pounds promised and realised, I think we can with a good grace appeal to outsiders. Now what do you say to this plan, pastor?"

"Why sir, you have nearly taken my breath away with your generosity! I go in for the scheme from beginning to end."

"So do I," said deacon Woolton. "But does your scheme, sir, embody the idea that the members of the church and congregation are to promise only what they can give themselves?"

"Oh no. Let them promise to give or get any sum they may think attainable, with this proviso, however, that they appeal not to the general public but to their own personal friends only. You thus give a working man an opportunity of bringing in as gifts of himself and personal friends twice, or even three or four times as much as he could give personally, and you get at a large number of people not likely to be touched by your public appeal. I have seen a great deal of money gathered in this

way by very poor people. In fact not to talk of poor people, the more wealthy have frequently adopted the plan with great advantage. I have, for instance, known a friend become responsible for two hundred pounds, give the one hundred and solicit his own personal friends for the other. Give all classes this chance, except myself, by all means."

The plan thus sketched out by Mr. Goodfellow, was, we are happy to state, carried out most successfully. Stimulated by his munificent offer, and laudably anxious to get out of his pocket all that they could, the church and congregation gave nobly. As the contributions were announced month after month at the church meetings, the ever-increasing totals at times created such a spirit of enthusiasm, that each member was spurred on to give or get yet more and more, so that when the year's end was reached, instead of having to pay five hundred pounds only, Mr. Goodfellow was called upon much to his surprise, but still most freely, to give seven hundred, the sum total thus realising fourteen hundred pounds. This spirited effort could not but pave the way for an equally successful public appeal. A good portion of another year was spent by the pastor and a member of the church, who was partly independent, in canvassing the churches. This labour, as may be anticipated, proved most exhaustive, but profitable. The collectors were with few exceptions, kindly treated and well received. And thus it came to pass that in two years from the period of commencing the effort the sum placed to the church's credit in the bank amounted to the cheering sum of two thousand and ten pounds. The laying of the foundation stone by Mr. Goodfellow further swelled the total: and

as the result of continuous effort, when the chapel was completed at a cost of three thousand pounds, being five hundred pounds more than was originally contemplated, the debt that remained on it after the opening service was found to be

the sum of four hundred and sixteen pounds only. This sum it was determined to raise by means of a Bazaar, and how that went on the reader shall learn in the next chapter.

(To be continued).

## Essays and Papers on Religious Subjects.

### "LITTLE FAITH."

Matt. xiv. 31.

BY T. W. MEDHURST, PORTSMOUTH.

In the ninth chapter of Job, at the tenth verse, we read that it is the prerogative of God that, He "alone treadeth upon the waves of the sea." When, therefore, Jesus went unto His disciples "walking upon the sea" He showed plainly that HE WAS GOD. *Read Matt. xiv. 22—33.* Jesus appeared to His disciples "walking upon the sea." The disciples knew not their Saviour God when He visited them in this wondrous manner. Jesus is often nearer to His people than they imagine Him to be. He is present with them, beholding their fears, dangers, and distresses. He often makes Himself known unto them in an unexpected time and fashion, saying unto them, "*Be of good cheer; it is I; be not afraid.*" The voice of Jesus is enough to set our uneasy minds at rest, to silence our fears, and to still our complaints. Impulsive Peter, as soon as he recognised Jesus, said, "Lord, if it be Thou, bid me come unto Thee upon the waters." Thus Peter displayed both his courage and con-

fidence. He also manifested his *self-confidence*. Peter should have waited until the Lord had called him. We ought not to put ourselves in the way of unnecessary trials. If we do so, the Lord will sometimes suffer us to follow our strong inclinations as a means of checking our presumption. Hence He said unto Peter, "Come." And, what to Peter was the consequence? "And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the strong wind, he was afraid; and beginning to sink, he cried out, saying, LORD, SAVE ME." Peter saw that the wind was boisterous. Had he looked to Christ alone, and not to the wind and waves, all had been well, and the waters beneath his feet would have been solid as a pavement of adamant. Peter had great zeal for Christ; but it was zeal without knowledge, and with too great a dependence upon himself. It was this that caused him to look more to his danger than to his Deliverer. Thus it was that his fears overcame him, and he began to sink. "And immediately Jesus stretched forth His hand, and took hold of him, and saith unto him, O thou of little

faith, wherefore didst thou doubt?" Thus the Lord and Ruler of the sea delivered His servant from drowning. Peter, letting go his hand of faith, began to sink, Jesus putting forth His hand of power, rescued Peter, and at the same time gave to him a gentle and instructive rebuke.

Here we have the picture of a sinner convinced of sin, and fearful of perishing. He cries unto Jesus, "LORD, SAVE ME." Immediately his cry is heard. Jesus will not deny salvation to any soul who heartily and sincerely cries, "LORD, SAVE ME." He has said, "Him that cometh to Me I will in no wise cast out." In Christ there is instant help in all our times of need and danger. He who knoweth all things knew how Peter had mistrusted Him, and might have left him to sink; but His affections moved towards poor sinking Peter, notwithstanding his "little faith," and the power of the Saviour was at once put forth to save him. The same Redeemer knows each poor, perishing, convinced sinner; He sees us, and knows whether we are senseless and indifferent, or whether we see ourselves ready to perish. He hears all who cry unto Him for deliverance, and answers them: for He delights in mercy; He is mighty to save; He is a God ready to pardon, and graciously willing to forgive. He sees whether our faith be "little" or great, and says to each one of us, "Be it unto you according to your faith."

*There are different degrees of faith and grace among true believers.* God's children are not all of the same spiritual stature. They are all one with respect to their justification. The same righteousness is to all, and upon all them that believe. In this respect there is no difference. The hand of faith may be weak and

trembling, yet it receives a strong Saviour. It is the object, and not the act, of faith that justifies. All the children of God are one as to their adoption. This is a privilege which admits of no degrees. All believers are equally heirs of God, joint-heirs with Christ, regenerated children of the highest. One cannot be more born of God than another. But all believers are not the same as to their sanctification. Abraham was strong in faith, even when thick darkness rested upon the promise, reigned all around him, and, to sense, insurmountable difficulties, lay before him. Yet his faith, resting on the promise and power of God, staggered not through unbelief. It was not an easy matter for Abraham to be strong in faith; and what was true of faithful Abraham, is true of all his spiritual children. Peter had but "little faith" when he began to sink. In the family of God there are babes, little children, young men, and fathers. In Christ's garden there are shrubs as well as cedars; and the one is as needful to the other as are the members of the body needful the one to the other. Let us strive to possess strong faith, but let us not conclude we cannot be the children of God because ours is "little faith."

Believers, the very best of them, *may be at one time full of faith, and at another time be full of fears.* The highest believer on earth is subject to faintings of mind and sins of infirmity. The strongest man is not always the same in habit and constitution of body, neither is the believer always the same as to the frame and temper of his soul. Even grace here below has many imperfections. Faith may fail, and often does so, in its liveliest exercise. The soul may at one time be mounting as on the wings of an eagle, while at other times it may scarcely be able

to crawl without faintings. Let us at such times be encouraged, for God has promised, "Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand." All our strength shall not wholly depart from us, though sometimes we may be as though we had none left. Abraham, though he was the father of the faithful, was sometimes full of fear. Hence it was necessary for God to say even to him, "Fear not, Abraham." Twice Abraham, through a sinful fear of man, and a distrustful fear of God, denied his wife. Jacob, notwithstanding he had power with God, and prevailed, was at another time greatly afraid and distressed, and said repiningly, "All these things are against me." David, even though God had openly promised him the kingdom, said in his heart, "I shall one day perish by the hand of Saul." Surely when David spake thus he had but "little faith." How bold was Peter at one time! How cowardly was Peter at other times! Some of God's children have the strongest faith in times of sore afflictions. Tried faith is then seen to be strong and genuine. In times of peace, and health, and prosperity, the soul often gets wanton, and faith flags. In times of difficulty the true believer may often discover that his fears are awake, that his faith is but small, and his soul may be disquieted within him. But, let the children of God even at such times rejoice, for their state does not alter, though their frames and feelings vary. Their God is ever the same. He will not fail them, neither will he let them be finally discouraged.

Unbelief is, however, at all times, and under every conceivable circumstance, *an enemy to the Christian*. All who are unconverted are so be-

cause they are unbelievers. Unbelief is the sin which keeps them from heartily closing with Christ, and accepting His salvation. If persisted in, this unbelief will eternally shut them out of heaven. Around its shut doors there stand an innumerable multitude, and over its portals it is written, "They could not enter in because of unbelief." Where the Spirit of God enters the heart, He enters as the Spirit of faith. He subdues unbelief, and brings it into captivity. But, even in the believer, while he is here below, unbelief is not wholly rooted out. It is dethroned, but it is not yet destroyed. Yea, sometimes it works most mightily, powerfully, and deceitfully. When God, by the Holy Spirit, begins the good work in the soul, then unbelief begins to raise a thousand fears as to whether this good work is begun or not. When we have the strongest assurances that the good work begun shall be carried on, unbelief will maliciously suggest that after all it may fail; for unbelief is so brazen-faced a monster that he will question, and call fancy and delusion the very witness of the Spirit Himself. Faith will lead the soul to Christ for light, life, and comfort. Unbelief will draw the soul back from Christ, and drive it into darkness and perplexity. Faith honours Christ more than all other graces of the Spirit. Unbelief dishonours Christ more than all other sins working together. Yet, blessed be God, even this hydra-headed sin we may carry to Christ, and to Him cry, "Lord, I believe; help Thou mine unbelief. Help me to master it, to get rid of it, and to trust Thee with the full assurance of faith." If we cannot say, "Lord, I believe," yet may we say, "Lord, I desire to believe." And if we desire to be helped against our unbelief, we have a good

evidence that though our faith be but "little faith," yet it is true faith. Let us then fight against unbelief: for it surely robs the believer of his peace and comfort, it raises storms and tempests in his soul, it hinders him in every duty, in prayer, and in meditation; it magnifies his dangers and his difficulties, it lessens the power of God, it depreciates the goodness of God, it despises the forbearance of God, and it contrives, with hellish ingenuity, to seek the believer's final ruin. But, through the abundant grace of our Lord Jesus Christ, it shall be foiled utterly in all its designs. True, heaven-born faith is an undying principle, wrought in the soul by God the Holy Spirit.

*True faith and many evil doubts may dwell in the soul at one and the same time.* Peter doubted, but he had a "little faith," notwithstanding his doubts. They who assert that unless we have full assurance we have no faith, are vain babblers of dreams, and contradict the Lord Himself. Peter had faith; he had faith of the right kind; he had faith of the operation of God, though he doubted. If faith in the heart be ever so "little," the Redeemer's omniscient eye will perceive it, aye, though it be wellnigh hidden by earth and corruption. Nevertheless, a full assurance of faith is desirable, and it is also attainable. This is what we should both pray for and strive to attain unto. Let us press after this, and, using the means which the Spirit has appointed, He will smile upon them. Notwithstanding, however, in every believer there is a mixture of light and darkness. We know but in part, even though our spirits are truly enlight-

ened from on high. We as yet see but as through a glass darkly, even though we are made light in the Lord. Faith and fear, holiness and corruption, flesh and spirit, do still strive for the mastery, and against each other. The child of God who possesses the full assurance of faith does not walk presumptuously, or proudly, but he walks circumspectly. He endeavours to avoid even the occasions and appearances of sin. *Cards, dancing parties, balls, and such like worldly amusements, are by him sedulously avoided, inasmuch as he knows there is poison in their cup.* He is ever distrustful of his own heart, while he is ever found fully rejoicing and confiding in God his Saviour. There are those who say they have never doubted all their lives, but who are they? Are they not those who can dally with sin, stifle the voice of conscience, and who endeavour to serve God on Sunday, and Satan on the week-day? Those who seem to be as much, if not more at home at the worldly concert as at the prayer meeting, and who seem to prefer the company of the unconverted to the fellowship of the people of God. Verily, we should unfeignedly rejoice *if such began to doubt their safety*, for theirs is a carnal, and therefore, a false security. They are strangers to doubts for themselves, but we have grave doubts for them. And is there not a cause? True faith, and holy living are compatible with many doubts. The walk of assurance is the walk of trembling and anxiety, lest any drops of the full cup should be spilled.

*(To be continued.)*

## Reviews.

*The School Hymnal Tune Book.* E. Marlborough & Co., Old Bailey.

This tune book supplies music for the School Hymnal, a beautiful selection of hymns and sacred songs, numbering 343 suitable compositions for use in Sunday Schools, families, and Young Christian Bands. Many of the tunes are old-established favourites with all. It contains ninety new tunes, composed expressly for this work, by some of our first-class composers. The music is clear and well printed, and we believe that the book, with the hymnal, will become a great favourite with the young. It strikes us that in future editions it would be well to make the binding a little more attractive; it has a dull appearance, and is not worthy of the bright tunes within.

*Anniversary Gems: an Original and Choice Collection of Sacred Music.* Compiled and partly composed by JOHN BURNHAM, Nicholson and Sons, 20, Warwick Square, Paternoster Row.

ONE HUNDRED AND FOURTEEN beautiful tunes really describes the contents of this work. We gladly welcome this new contribution of our musical brother. The churches are much indebted to him for his "Singing Pilgrimages," his "Song Evangelists," and now for his "Anniversary Gems." We are glad to know that there is an increasing demand for this class of work, and among the many contributions of the kind "Anniversary Gems" will occupy no mean place.

*Life and Reign of Solomon.* By Rev. RAYNER WINTERBOTHAM, M.A., LL.B. Edinburgh: Macniven and Wallace. Another addition to the very excellent series of Bible Class Primers. Edited by Professor Salmon, D.D.

This work, published at the small

price of sixpence, contains as much as many a larger volume, it is so successfully condensed, yet comprehending all the chief events of Solomon's life and wonderful reign. The style of the writer will prove very attractive to the young, and we shall be glad to know that the whole series are getting into their hands by thousands.

Nos. 1, 6, and 7 of a Series of Sermons by the Rev. J. Battersby. Subjects: "The Birds of the Air;" "Whiter than Snow," and "The Queen of Sheba;" also No. 6 of "The Mission Pulpit," with a Sermon on "The Story of a Great Love," by the Rev. W. H. Aitken, are worthy of a large circulation. Tract Societies would do well to circulate far and near such a discourse as "The Story of a Great Love."

The *Golden Hours*, by Rev. Jackson Wray, continues its cheerful, chaste series of tales, and has an interesting history of C. F. Gellert and his hymns. The *Preacher's Analyst* for June is a worthy number. *Children's Sunday School Services*, Nos. 1 and 2, hymns and music. The object is to give the superintendent an agreeable and instructive substitute for the afternoon's ordinary instructions. We have also received the Reports of the Baptist Tract Society and the Ragged Church Union. We select from the Religious Tract Society's Works for a word or two *The Girls' Own* and *The Boys' Own Paper*. We do not wonder at the success of these worthy periodicals; to begin with, there are the dash and smartness of *The Boys' Own*, and the chaste, lady-like appearance of *The Girls' Own*, which must strike anyone at a glance. Then there are the sometimes startling illustrations in *The Boys' Own*, and the always bright frontispiece, with its loud colours, and the more

finished pictures which adorn *The Girls' Own*. Then we have in the one six tales proceeded with of such a character and style as will be read with avidity by the boys, and also a lot of information on such topics as "How to Keep and Breed Canaries;" "Fish, and How to Catch Them;" Lawn Tennis, Chess, Boating Events; *The Boys' Own* Aviary of British Birds; while *The Girls' Own*, besides its stories and

Poetry and Music, is full of subjects such as "How to Cook Fish," Prize Competitions in Needlework, Culture of Roses, "Seasonable Clothing, and How it should be Made," &c. All this and more shows how successfully the managers of these works have comprehended the tastes and wishes of our young people.

The *Baptist Magazine*, the *Sword and Trowel*, and the *General Baptist* are good average numbers.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. W. SATCHWELL, Wakefield, has received and accepted a hearty and unanimous invitation to the pastorate of the church at Harpole, Northamptonshire.

Rev. W. Owen has resigned the pastorate of the church at Marlowes Chapel, Hemel Hempstead.

Rev. J. W. Nichol, of Gosberton, has accepted a call to the pastorate of the church at West Park Street, Chatteris.

Rev. J. B. Lee, of Cannock, has accepted a very cordial invitation to the pastorate of the church at Coate, Oxfordshire.

RAMSGATE.—The friends worshipping at George Street have sent a unanimous invitation, which has been accepted, to Mr. Robert Wood, of the Pastors' College.

Rev. J. P. Williams has resigned the pastorate of the church at Hope Chapel, Canton, Cardiff, after a ministry of nearly fourteen years, having accepted an invitation from the church at Elm Grove, Southsea.

PENTRE, GLAM.—Rev. Robert Roberts, of the Llangollen Baptist College, has accepted an invitation to become pastor of Moriah Church.

TALYSARN, CARNARVONSHIRE. — Rev. John D. Hughes, from Llangollen College, has accepted an in-

invitation from the Baptist church at Talysarn to become their pastor.

### RECOGNITIONS.

ON Monday, the 8th May, a tea and public meeting was held in Vauxhall Chapel, Upper Kennington Lane, S.E., consequent upon the settlement of Mr. J. D. Cox as pastor of the church. Mr. Jeffries, of the Open Air Mission, presided, and the Rev. E. Maclean, of Stockwell, delivered the charge to the pastor.

Recognition services connected with the settlement of the Rev. A. Everett, of the Pastors' College, as pastor of the church at Dorking, were held on Thursday, June 1st. A tea and public meeting took place, the latter under the presidency of the pastor's father. Several addresses were delivered in the course of the proceedings.

An ordination service in connection with the settlement of Mr. John W. Campbell, of the Pastors' College, as the minister of the church at Arbroath, was held on May 16th. Rev. J. P. Campbell, of Cambridge, presided. The ordination prayer was offered by Rev. Owen D. Campbell, M.A. (the brother of the pastor-elect), after which an impressive charge to the pastor was delivered by his father, Rev. J. P. Campbell. The

Rev. J. Culross, D.D., gave the charge to the church.

A recognition service in connection with the settlement of Rev. J. Watts, late of Totnes, as pastor of the church at Bradninch, has been held. Mr. T. H. Hepburn, B.A., presided, and addresses were delivered by Revs. E. Edwards, W. E. Foote, J. P. Carey, B. Miller, A. Pidgeon, and Mr. W. Bate. The meeting was preceded by a public tea, of which nearly 200 partook.

Ordination services connected with the settlement of the Rev. W. A. Wicks, of the Pastors' College, as pastor of the church at Carey Chapel, Moulton, were held on Tuesday, May 9th. In the afternoon Rev. G. Rogers delivered the charge to the pastor. A tea followed, and then the service was resumed under the presidency of the Rev. J. S. Brown. Mr. Pickering, one of the deacons, read an interesting statement of the history of the church since August, 1787, when Dr. Carey settled here. Rev. Mr. Willis, whose ministry extended over thirty-five years, was stated to be still living at the age of eighty-six. Rev. E. G. Gange, of Bristol, of whose church Mr. Wicks was a member, delivered the charge to the church. The Rev. E. R. Broom and others also delivered addresses.

LANGHAM, ESSEX. — Recognition services were held on May 18th, in connection with settlement of Rev. G. H. Kemp as pastor of the church. In the afternoon Rev. E. Spurrier preached. Tea followed, when about 200 sat down, and in the evening a meeting was held, presided over by Mr. Robert Scott, and addressed by Revs. W. Brown, E. Miller, B.A., E. Spurrier, E. Morley, H. G. Nicholls, E. E. Rose, and the pastor, G. H. Kemp.

LLANVIHANGEL, CRUCORNEY (*via* Abergavenny), MON.—The ordination service of Mr. Eliasaph Edwards, of Brynmawr, as pastor of Zoar, came off April 21st. The service was commenced by J. Gimblett, and the

charges were delivered by Revs. S. E. Williams and John Williams. The Rev. John Davies closed the meeting by prayer. In the evening a service of song was given by the Longtown friends, under the able leadership of Mr. William Protheroe.

#### PRESENTATIONS.

THE members of the Pastors' Bible Class at Sion Jubilee Chapel, Bradford, at the closing meeting of the session held on Tuesday, May 23rd, presented to the pastor, the Rev. C. A. Davis, a study table as a token of esteem. The class has an average attendance of 80.

The Rev. G. T. Ennalls, on the completion of the eighth year of his pastorate at Great Shelford, has been presented with a purse containing £21 15s.

#### NEW CHAPELS.

AT Treharris a new Welsh Baptist Chapel has been opened by Mr. C. H. James, M.P. The day was observed as almost a general holiday. The building is capable of seating about 900 persons. The contract for the edifice, in addition to site and boundary walls, was £1,270. After laying the memorial stone, Mr. James addressed a public meeting upon the history and growth of Nonconformity in Wales during the last 200 years. Mr. Rees Jones spoke upon Baptist principles, Mr. T. J. Evans, in the course of a Welsh address, gave some particulars respecting the foundation of the church at Treharris, stating that it was started in October, 1879, with 80 members, whereas it now numbered 110. Other addresses were also delivered.

On Friday, June 2nd, the foundation-stone of a new Welsh chapel was laid at Abercarne, by Mr. J. Holman, of London. The new chapel is built for the congregation now worshipping at Celynen. Mr. Holman laid the stone "in the name of the Father, the Son, and the Holy Ghost," and expressed the hope that nothing but the pure Word of God

would ever be preached in the chapel. Donations amounting to £50 were announced from the directors of the Celynen Collieries. Services were held in the chapel both afternoon and evening, when Revs. R. Lloyd, J. Thomas, and E. Thomas preached. The site of the chapel is given by Lady Llanover.

The opening of the Church of the Redeemer, Hagley Road, Birmingham, took place on Wednesday, May 24th. The origin of the chapel in a large measure is owing to the demolition of Cannon Street Chapel in the improvement schemes. The trustees of the Cannon Street Chapel received £26,500 from the Corporation, which had been increased to £30,000. The Church of the Redeemer is the first completed of the new chapels to be built by the denomination in Birmingham. The amount spent upon the building has been £15,000, of which some £4,000 has still to be raised. The number of sittings provided is 1,000.

The members of the church in Dunfermline have unanimously agreed to erect a new place of worship in Viewfield Place. Plans have been prepared by Mr. Henderson, architect, Edinburgh, and the style of architecture adopted is Gothic of the twelfth or thirteenth century. Accommodation is to be provided for 600 people. A hall to hold 200 people is also to be erected. The estimated cost is to be £3,000.

#### MISCELLANEOUS.

**SURREY AND MIDDLESEX ASSOCIATION.**—On Tuesday, May 10th, the pastors and delegates of the churches united in this association met at Horley, Surrey. After prayer and praise, business was carried on under the presidency of Mr. J. C. Woollacott. The hon. sec., Rev. E. W. Tarbox, presented the report, and Rev. H. Beddow, evangelist, gave an account of the winter's aggressive work. A resolution to enlarge the boundary of the association from ten to seventeen miles from London Post

Office was proposed by Rev. G. A. Webb, and carried unanimously. In the afternoon letters from the churches were read, and the following churches received into association:—Godstone, West Drayton, Harefield, Knapp Hill, Carshalton, and Wallington. An animated debate took place on the questions submitted by the Baptist Union respecting Home Mission work, and Revs. E. W. Tarbox and J. H. Cooke were appointed delegates to the conference of July 4th. After a crowded public tea, Rev. W. A. Blake, moderator, preached from Col. iii. 3. The next meeting will be at Richmond, in October. The association now numbers 24 churches, with 83 chapels, 1,800 members, 9,000 sittings, and 4,600 children in the schools. A tent is available for village evangelistic work.

The memorial stones of the new Sunday schools to be erected in connection with the Stratford Road Chapel, Birmingham, have been laid by the Mayor, Alderman Avery. Among those present at the ceremony were the Revs. J. J. Brown, G. Samuel, and J. Hulme, and Councillors Hart and Bishop. The new building will cost £1,200, and the furnishing £300, towards which £700 has been raised. Accommodation will be provided for 500 persons. The schools at present number 500, with 30 teachers. In the evening a tea and public meeting was held, under the presidency of Mr. J. Player.

Special services have been held in Graham Street Chapel, Birmingham, to celebrate the eighty-seventh anniversary of the establishment of Cannon Street Sunday Schools, the Rev. A. Mursell conducting same. The collections amounted to £40. On the following Monday evening the annual meeting took place, Rev. A. Mursell presiding. There was a large attendance. The report of the secretary showed that during the year, by an amicable arrangement the schools connected with Cannon

Street Church and a portion of those associated with Graham Street had been united, and were now working together very satisfactorily. There were 738 names upon the books, and a staff of teachers numbering sixty.

LONDON: HAVEN GREEN, EALING.

—The first anniversary of the opening of the above chapel was celebrated on May 21st, when Rev. J. Clifford, M.A., preached in the morning, and the pastor, Rev. C. Clark, in the evening. On the Wednesday tea was provided in the lecture hall, and a public meeting was held in the chapel, presided over by Sir Thomas Chambers, Q.C., M.P. After singing and prayer, Mr. A. H. Moore (secretary of the original building committee) made a statement concerning the origin and growth of the church. Revs. R. H. Roberts, B.A., J. Fletcher, J. Clifford, and C. Clark severally addressed the meeting, which concluded with the benediction. The financial result of the anniversary services amounted to £47. The report stated the debt on the building to be £6,500, for which a yearly interest of £275 is paid.

At Ford, Devon, interesting proceedings took place in connection with the laying of the foundation-stone of new Sunday school premises. Hitherto, since 1866, the school has assembled in the chapel, but the churches of George Street and Mutley, Plymouth, are now co-operating with the church at Ford to rear suitable premises at the back of, and immediately contiguous to, the chapel. The building is to consist of two stories, the ground floor being devoted to chapel vestries and the upper floor to a schoolroom and infants' room. The cost involved is about £700. Mr. P. C. Serpell performed the ceremony, the Rev. B. Bird, Dr. France, and others, taking part. A tea and public meeting followed in the evening.

On Sunday, the 21st ult., St. Mary's Gate Chapel, Derby, was reopened, after having been closed for repairs and decoration. The attend-

ance was large, especially at night. Rev. T. R. Stevenson, pastor of the church, officiated. The choir rendered valuable aid, and the communion table was elegantly adorned with flowers on the occasion. On the following Tuesday a tea-meeting was held, after which Rev. J. Clifford, M.A., of Westbourne Park Chapel, preached. The total proceeds were over £83.

LONDON: ABBEY ROAD.—The anniversary services were held on May 16th, the pastor, Rev. W. Stott, presiding. From the report submitted we call the following:—The church roll to the end of March shows a membership of 690, this compared with last year gives a net increase of 13; 93 were received during the year by profession (78 of whom had been baptized) and 16 by transfer. All the various agencies of the church were reported as in the most flourishing condition.

SARRATT, HERTS.—On Monday, May 29th, the thirty-seventh anniversary of the chapel was celebrated. At 3.30 p.m. a sermon was preached by Rev. J. E. Walton, after which a goodly number sat down to tea, which was followed by a public meeting. The report was read by the pastor (Rev. E. J. Welch), and showed a net increase of seven, and chapel funds free of debt. The meeting was addressed by Revs. S. Couling, S. Lyne, J. E. Walton, and J. Richardson.

WOODSTOCK.—On May 21st the reopening services were held, when two sermons were preached—that in the morning by Rev. W. Hackney, and in the evening by Rev. E. Brownjohn. On May 28th the anniversary services were held, when two sermons were preached by Rev. W. Goacher, and on the Monday a sermon was preached by Mr. R. F. Horton, M.A., Fellow of New College, Oxford. After tea a service was held, when addresses were given by Revs. W. Goacher, E. Brownjohn, C. Higgins, T. H. Carthew, and R. F. Horton, and Mr. R. Pontifex (London). The chair was taken by Mr. R. Noble, of Oxford.

The collections were far in advance of those made for many years past.

**KENSINGTON: HORNTON STREET.**—On Sunday, June 11th, anniversary sermons were preached by Rev. W. Page, B.A., and Rev. W. A. Blake. On the following Thursday evening a tea and public meeting was held, presided over by J. Offord, Esq., Rev. J. O. Fellowes, E. W. Lynn, Colmar Symes, and J. Hawes. The pastor took part.

**PARK STREET, LUTON.**—At Pepperstock, one of the branch chapels, on 29th May, a gathering of friends took place, under the presidency of the Rev. J. H. Blake, for the purpose of laying corner-stone, &c., in the new schoolroom now in course of erection. In the evening a public meeting was held and addresses delivered by R. How, Esq., Rev. W. Hawker, and others. The contributions amounted to £40, which brings up the amount in hand to £150; the contract with the builders is for £207. It is hoped all will be paid off at the opening.

The meetings of the Beds Baptist Association were held on Tuesday and Wednesday, 13th and 14th, at the Wellington Street and Park Street chapels. An address was given by Mr. Blake on "Our Village Churches," and a lively discussion was opened by the Rev. T. Watts, of Bedford. A resolution was also passed commending the Bible Translation Society to the more liberal support of the churches. The Rev. J. R. Wood preached a very impressive and instructive sermon on "God as the God of Hope," and the closing meeting on Wednesday evening was a crowded one, and the addresses were of a most animating character.

**LIVERPOOL: EVERTON ROAD BAPTIST CHURCH.**—On Sunday, May 14th, the anniversary sermons were preached in the morning by the pastor, and in the evening by the Rev. G. M. W. Carey, M.A., Princes Gate. This church is in a very prosperous condition under the pastorate of the Rev. Daniel Jones. The Sunday school also is very flourishing. On

Tuesday, May 9th, an excellent and masterly paper was read by Mr. J. R. Richardson on "The Various Reasons why the Sunday School is not more successful in its Mission," the subject afterwards receiving the deliberation of the teachers.

**PARK CHAPEL, BRENTFORD.**—Anniversary sermons were preached on Whit-Sunday—in the morning by Rev. T. A. Sherlock, B.A., of Isleworth, and in the evening by Rev. W. A. Blake. On the following evening upwards of 200 friends partook of tea in the schoolroom, after which a meeting was held in the chapel, F. L. Edwards, Esq., presiding. Rev. W. A. Blake, A. F. Brown, F. J. Brown, J. S. Stanion, W. E. Lynn, and Mr. W. G. Brown took part.

**LONDON: BARNSBURY.**—On May 11th, the first anniversary of Richmond Street Baptist Chapel, Thornhill Hall, Richmond Road, was celebrated by a public tea and meeting. The Rev. H. E. Stone, of Nottingham Tabernacle, was in the chair, supported by the pastor, Mr. T. de Courcy Cramp; Rev. J. H. Blake and Mr. Cox, of Luton; Dr. Paramore, M.R.C.S.; Mr. Benson, of Belle Isle Mission Chapel; Mr. Whittenbury, of Gifford Hall Mission; and Messrs. Beal and Couch. On the following Sunday the anniversary sermons were preached by the Rev. H. E. Stone, morning and evening, to crowded congregations, Mr. Benson conducting a children's service in the afternoon. Collections were made in aid of the building fund and realized £10. This church was formed on May 3rd, 1881, by thirteen persons, and now numbers thirty-three members, and it is the only Baptist Chapel in Barnsbury.

## RECENT DEATHS.

On Sunday, April 16th, 1882, at Coedwyfon Farm, Tredunnoch, near Llangibby, fell asleep in Jesus Mr. William Evans, aged 61, senior deacon of the Baptist Church at Llangibby. He was baptized at

Langwm, near Usk, in the year 1841, and from that time until the day of his death he lived a life which was marked with unostentatious zeal, earnestness, and diligence, combined with strict yet happy consistency in the cause of his Redeemer. His funeral took place on Friday, the 21st, when all that was mortal belonging to him was buried in the little burying-place belonging to the chapel, where he had spent so many happy and useful years in serving his God. The funeral was attended by the Rev. W. Edwards, B.A., president of Pontypool College, and most of the students, by whom the place was supplied on Sundays. The service on the occasion was conducted by the Rev. W. Morgan, Usk, when the president and some of the students gave addresses. On Sunday evening, April 30th, the Rev. W. Morgan preached his funeral sermon from Psalm cxvi. 15.

### BAPTISMS.

*Aberdeen*.—May 14, Academy-street, Two, by one of the deacons.  
*Addlestone*, Surrey.—May 7, Eight, by E. W. Tarbox.  
*Ashton-under-Lyne*.—May 10, Two, by A. Bowden.  
*Amluch*, Anglesey.—May 23, Salem Chapel, Twelve, by E. Evans.  
*Attleborough*.—June 4, Five, by J. T. Felce.  
*Burnley*, Mount Pleasant.—June 4, Four, by J. Kemp.  
*Beulah*, Downlais.—June 2, Four, by J. Williams.  
*Blackfield Common*, Hants.—May 23, Three, by F. A. Pearce.  
*Bradford*.—May 23, at Trinity, Three, by C. Bignall.  
*Belfast*.—May 16, Regent-street Chapel, Two; May 23, Two, by E. T. Mateer.  
*Bratton*, Westbury, Wilts.—May 7, for the church at Imber-on-the-Down, Fifteen; May 21, for the church at Bratton, Thirteen, by W. Drew.  
*Budleigh Salterton*.—May 17, Five, by Pastor P. Collings.  
*Brynhyfryd*, Ebbw Vale.—May 21, Four, by J. Griffiths.  
*Birmingham*.—May 27, Constitution-hill, Eight, by J. Burton.  
*Bristol*.—May 23, Thrissell-street, Seven, by C. Griffiths.  
*Chenies*, Bucks.—May 25, Five, by S. Lyne.  
*Carmarthen*.—May 7, at the English church, Three, by J. Thomas.

*Chesterfield*.—June 4, Seven, by W. F. Harris.  
*Coalville*.—May 23, Ebenezer Chapel, Eight, by T. Hagen.  
*Countesthorpe*, Rugby.—May 23, Four, by E. Yemm.  
*Creuckerne*.—May 31, Seven, by J. Cruickshank.  
*Diss*, Norfolk.—May 24, Five; May 31, Seven, by G. W. Pope.  
*Dorking*.—May 11, Six; May 25, Five, by A. G. Everett.  
*Driffield*, Yorks.—May 3, Two, by C. Welton.  
*Dunfermline*, N.B.—May 10, Four, by J. T. Hagen.  
*Esher*, Surrey.—May 31, Four, by J. J. Thompson.  
*Eastbourne*.—May 17, Three, by W. Osborne.  
*Germansweek*, Devon.—May 21, Two, by T. B. Field.  
*Golcar*.—May 14, One, by E. S. Neale; June 4, One, by W. F. Nichols.  
*Grantham*.—May 21, George-street, One, by A. Gibson.  
*Grinsby*.—May 21, Two, by W. Orton.  
*Guildford*.—May 23, Commercial-road, Three, for the church at Alton, Hants, by Jas. Smith.  
*Harlow*.—May 17, Potter-street, Four, by A. E. Realf.  
*Hereford*.—May 27, Commercial-road, Three, by J. Williams, B.A.  
*Heywood*.—May 21, Rochdale-road, Three, by J. Dunckley.  
*Highgate*, Blackhill, Co. Durham.—May 21, Three; May 23, Two, by E. W. Jenkins.  
*Heaton*, Bradford.—May 4, Five, by R. Howarth.  
*Haverfordwest*.—May 14, Bethlehem, One, by D. O. Edwards.  
*Hitchin*.—May 23, Walsworth-road, Two, by F. J. Bird.  
*Ibstock*, near Ashby-de-la-Zouch.—May 2, Fifteen, by J. Watmough.  
*Isleham*, Cambs.—June 4, Four, by W. L. Stevenson.  
*Kettering*.—June 1, Six, by H. B. Robinson.  
*Llanidloes*.—May 21, Seven, by I. Edwards.  
*Leigh*, Lancashire.—June 4, Six, by Mr. Evans.  
*Lincoln*.—May 23, Mint-lane, Eight, by G. P. Mackay.  
*London*, Bethnal Green-road.—May 10, Fourteen, by W. H. Smith.  
*London*, Gray's Inn-road.—May 31, Arthur-street, Two, by W. Smith.  
*London*, Kensington.—June 4, Hornton street, Nine, by J. Hawes.  
*London*, Streatham.—May 31, Lewin-road, Four, by A. M'Craig.  
*London*, Hornsey.—May 24, Campsbourne Chapel, Four, by J. S. Bruce.  
*London*, Leytonstone.—May 23, Five, by J. Bradford.  
*London*, Brixton.—April 30, Cornwall-road, Two, by E. P. Barrett.  
*Longton*.—May 14, Nine; May 22, Six by C. T. Johnson.  
*Long Crendon*.—May 4, Four, by W. Kelsey.

- Lynnhurst*.—April 23, Two; June 11, Two, by W. H. Payne.
- Millgate*, near Rochdale.—May 7, Two; May 28, One, by T. Griffiths.
- Morrison*.—May 14, at English Chapel, Three, by W. John.
- Maidstone*.—May 30, Eleven, by G. Walker.
- Middleton*.—May 7, One; May 28, Two, by J. M. Wilson.
- Melksham*.—May 31, Seven, by J. Brown.
- Milnsbridge*, Yorks.—June 3, Five, by J. Evans.
- Newbold*, Rochdale.—May 31, Two; June 4, Two, by P. Parker.
- North Curry*.—May 31, One; June 4, Two, by W. Fry.
- Neuport*, Mon.—May 21, Two, by A. T. Jones.
- New Brompton*, Kent.—May 10, Two; May 24, Ten, by W. W. Blocksidge.
- Nottingham*, Lenton.—May 14, Eight, by J. Alway.
- Pentre*, Glam.—May 28, Zion Chapel, One, by W. G. Thomas.
- Piddletrenthide*, Dorset, June 31, Two, by J. Davis.
- Portsmouth*.—May 31, Lake-road, Seven, by T. W. Sedhurst.
- Presteign*, Radnorshire.—May 28, One, by S. Watkins.
- Preston*, Pole-street.—May 25, Four, by G. Goodchild.
- Princes Risford*, Bucks.—May 3, Bell-street, Five, by W. Coombs.
- Pontardawe*, Swansea.—May 21, Two, by J. T. Morgan.
- Reading*.—June 1, Wicliffe Chapel, Six, teen, by F. J. Benskin.
- Rhymney*.—June 4, English Chapel, Four, by H. Phillips.
- Risca*, Mon.—May 21, Bethany Chapel, Seven, by T. Thomas.
- Risca*, Mon.—May 28, at Moriah, Fourteen, by E. Thomas.
- Ridgmount*, Beds.—June 2, Three, by W. J. Tomkins.
- Romford*.—May 31, Five, by E. Dyer.
- Ross*, Herefordshire.—May 28, Three, by J. E. Perrin.
- Rugby*.—May 21, Five, by H. T. Peach.
- Sarratt*, Herts.—May 24, Five, E. J. Welch.
- Sheepwash*, North Devon.—June 4, Three, by R. J. Middleton.
- Sheerness*.—May 28, at Strode-crescent, Three, by J. R. Hadler.
- South Molton*.—May 14, One, by A. Bridge.
- South Shields*.—May 25, Tabernacle, Twelve, by G. West.
- Stalybridge*.—May 28, at Cross Leech-street, Five, by H. C. Field.
- Stantbury*.—May 4, One, by J. Mathews.
- Stratford-on-Avon*.—May 3, Three, by J. Pugh.
- Swansea*.—April 16, St. Helens, Two, by D. Williams.
- Thornton*, Milford Haven.—May 28, One, by W. Davies.
- Tredegar*, Mon.—May 7, Four; May 28, Five, by J. Lewis.
- Tunbridge*, Kent.—May 21, Four, by T. Hancock.
- Treforest*.—April 30, English Chapel, Nine, by P. Jones.
- Watchet*, Somerset.—May 4, Five, by R. B. Clare.
- Waterhouses*.—May 14, Four, by T. Durant; June 4, Two, by G. P. Riley.
- Wellington*, Salop.—May 14, Two, by J. B. Morgan.
- Westbury*, Wilts.—June 4, Sixteen females and Seven males, by T. C. Finch.
- Westmancoe*, Worcestershire.—May 25 Thirteen, by W. J. Smith.
- Wetton Park*, Durham.—June 26, Two, by J. Bevan.
- Whitebrook*, Mon.—May 21, Seven, by E. Probert.
- Whitemill*, Carmarthen.—May 14, at Salem, Three, by F. Thomas.
- Willingham*.—May 7, Twelve, by R. S. Latimer.
- Upper Bangor*, North Wales.—May 14 English Chapel, Three, by W. R. Saunders.\*

## CHRIST IS ALL.

CHIEF of sinners though I be,  
 Jesus shed His blood for me;  
 Died that I might live on high,  
 Lived that I might never die:  
 As the branch is to the vine,  
 I am His, and He is mine.

Oh, the height of Jesus' love!  
 Higher than the heavens above,  
 Deeper than the depths of sea,  
 Lasting as eternity:  
 Love that found me — wondrous  
 thought!  
 Found me when I sought Him not.

Chief of sinners though I be,  
 Christ is all in all to me;  
 All my wants to Him are known,  
 All my sorrows are His own:  
 Safe with Him from earthly strife,  
 He sustains the hidden life.

O my Saviour! help afford  
 By Thy Spirit and Thy word;  
 When my wayward heart would  
 stray,  
 Keep me in the narrow way;  
 Grace in time of need supply,  
 While I live and when I die.

McCOMB.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

*Statement of Receipts from April 15th to May 14th, 1882.*

(Continued from June number.)

£ s. d.	£ s. d.	£ s. d.	
Collection at Hillsley, per Pastor N. T. Miller	0 12 6	Mr. Sorrell	0 10 6
Pastor E. Mason, Lowestoft	1 1 0	Mr. and Mrs. G. S. Phillips	2 2 0
Per Pastor W. J. Tomkins, Ridgmount:—		Mr. and Mrs. F. A. Penny	3 3 0
Mr. H. G. Fisher	1 10 0	Miss Nellie Withers	1 1 0
Mr. J. Parker	0 10 0	Pastor C. B. Sawday	2 2 0
Other Friends	0 6 0	Mr. and Mrs. James Withers	5 5 0
Collected by Pastor J. F. Foster, Waterbeach	3 1 0	Mr. Savage	1 1 0
Per Pastor W. Osborne:—		Mr. John Goslin	2 2 0
Mr. J. Steidle	0 10 6	Mrs. S. E. Goslin	1 1 0
Miss Bradley	0 10 0	Mrs. Scandrett	1 1 0
Miss S. Bradley	0 10 0	Mr. James C. Goslin	1 1 0
Mrs. Knott	0 5 0	Mr. J. E. Spurgeon	1 1 0
Mrs. English	0 5 0	Mr. and Mrs. T. C. Page	5 0 0
Collection at Pain's Hill Chapel, per Pastor F. M. Cockerton	1 0 0	Mr. T. Greenwood	20 0 0
Collection at Godstone, per Pastor G. A. Webb	2 7 0	Mr. W. Olney	5 5 0
Collection at Princes Risborough, per Pastor W. Coombs	1 19 1	Mr. W. Olney, Jun.	1 1 0
Collection at Kingstreet Chapel, Bristol, per Pastor G. D. Evans	10 0 0	Mr. S. Thomson	2 0 0
Miss Parnell	1 1 0	A Friend	5 0 0
Grove-road Chapel, Victoria Park, per Pastor W. J. Inglis	2 0 0	Mr. G. H. Dean	10 10 0
Mr. Edwin Heritage	5 6 0	Miss Dean	2 2 0
Mr. Alderman W. McArthur, M. P.	25 0 0	Mrs. Hudson	0 10 0
Mr. Henry Fisher	5 0 0	Mr. and Mrs. Dipple	3 3 0
Mr. Wm. C. Greenop	2 2 0	Mr. C. Neville	5 5 0
Mr. W. Grose	1 1 0	Editor "Christian World"	10 10 0
Messrs. A. Straker and Son	10 0 0	Mr. G. Pedley	5 0 0
Mr. W. F. Whitehead	5 0 0	Mr. T. W. Doggett	5 0 0
Miss Newman	5 0 0	Mr. Anthony Scard	1 1 0
Mr. and Mrs. R. Hayward	10 0 0	Mr. and Mrs. Hellier	5 0 0
Mr. and Mrs. Narraway	2 2 0	Mr. and Mrs. G. H. Kerridge	5 0 0
Mr. Garnham	0 5 0	Mr. Thos. Drake	5 5 0
Mrs. Bedwin	1 0 0	Mr. Sidney Drake	1 1 0
E. A.	0 10 6	Mr. and Mrs. E. Falkner	3 3 0
Mr. C. Ball	6 8 0	Mr. and Mrs. Parker	5 0 0
Mrs. Wm. Evans	7 10 0	Mr. and Mrs. Sutcliffe	3 0 0
Mr. Wm. Evans	15 15 0	Mrs. Scott	3 3 0
Mr. Richard Evans	10 10 0	Mr. and Mrs. Rea	10 10 0
Mr. C. E. Daiu	0 2 6	Mr. Alfred Norman	5 5 0
Pastor T. W. Medhurst and friends	11 4 2	Miss Norman	0 10 0
Messrs. Hollings and Brock	5 5 0	Miss Webb	0 10 0
Mr. J. W. Sorrell	1 1 0	Mr. W. L. Williams	1 1 0
		Mr. and Mrs. Edward Webb	0 15 0
		Mr. C. Thornton	0 5 0
		Mr. and Mrs. C. Parker	2 2 0
		Mr. and Mrs. Conolly	3 3 0
		Mr. Samuel Walker	5 5 0
		Miss Walker	2 2 0
		Mr. G. Gathercole	1 1 0
		Mrs. Raybould	1 0 0
		Miss Raybould	0 10 0
		Pastor and Mrs. E. J. Edwards	2 2 0
		Miss Harris	1 0 0
		Mrs. Cook	5 5 0
		Miss Cook	1 1 0
		Mr. George Stevenson	2 2 0
		W. G. A., Jun.	1 0 0
		W. E. T.	0 10 6
		Mr. W. H. Edwards	1 1 0
		Mr. W. Davis	1 1 0
		Mrs. Hurst	0 10 6
		Mr. and Mrs. W. C. Ashby	1 1 0
		Mr. and Mrs. W. Wayre	5 0 0
		Mr. and Mrs. Elisha Frisby	5 0 0
		Mr. A. C. Pensam	1 1 0
		Mr. G. Holland	2 2 0
		Mr. Robert Barr	1 1 0
		Mr. and Mrs. Gloag	1 1 0
		Mr. G. C. Heard	5 0 0
		A Friend	1 1 0
		Mr. Jno. Winesworth	2 2 0
		Mr. G. Hamilton	0 10 0
		Mrs. E. Bowes	1 1 0
		Miss Darkin	0 10 6
		Miss Butcher	1 1 0
		Mr. and Mrs. Bithray	21 0 0
		Miss M. Wade	5 0 0
		Mr. and Mrs. G. W. Frowd	2 2 0
		Mr. F. Chaik	1 1 0
		Mr. and Mrs. Charlesworth	2 2 0
		Mr. and Mrs. Richard Johnson	5 5 0
		Mr. and Miss Brown	5 0 0
		Pastor F. G. Marchant	1 0 0
		Mr. and Mrs. Joseph Benson	2 2 0
		Mr. W. H. Crack	1 0 0
		Mr. W. Johnson	10 0 0
		Mr. and Mrs. Waters	2 2 0
		Mr. David Batchelor	1 1 0
		R. A.	5 0 0
		Mr. and Mrs. Toller	5 0 0
		J. H. G.	1 0 0
		Mr. and Mrs. Kentish	1 1 0
		Mr. Cleare	2 12 6
		Mr. Collenette	2 12 6
		Mrs. J. E. Knight	1 1 0
		Mr. S. H. Knight	2 2 0
		Mr. W. J. Bigwood	5 0 0
		Mr. W. Vinson	5 0 0
		Mr. and Miss Vinson	1 1 0
		Mr. E. Vinson	1 1 0
		Miss M. Nash	1 1 0
		Mr. and Mrs. Charles Murrell	3 0 0
		Mr. H. D. Virtue	1 1 0
		Mrs. Virtue	5 0 0
		Mr. F. Stanger	0 10 0
		Mr. W. Fox	1 0 0
		Mr. W. B. Fox	2 0 0
		Miss Emily Fox	1 0 0
		Mr. George Redman	3 0 0
		Rev. W. Tyler	2 2 0
		Mr. H. Woolcott	1 1 0
		Mr. and Mrs. Richard Hawkey	5 5 0



	£	s.	d.		£	s.	d.		£	s.	d.
Mr. Char .....	0	10	0	Mr. and Mrs. Mansell	5	0	0	A young member	0	5	0
Mr. Maris .....	1	1	0	Part Collection at				Balance of collection			
Collected by Miss				Haddenham, per				at Salem Chapel,			
A. Mathew .....	1	12	0	Pastor T. Hy.				Dover, per Pastor			
Collection at Ernest-				Smith .....	2	0	0	E. J. Edwards .....	1	3	6
street Chapel, per				Collection at Zion				Master Charles Spur-			
Pastor J. Ney .....	10	3	0	Chapel, Chatham,				geon Pratt .....	1	0	0
Friends at Chelten-				per Pastor Jas.				A friend, per C. L. ...	0	7	6
ham, per Pastor				Smith .....	6	6	0	One month's offering			
W. Julian .....	9	0	0	Mrs. Marshall .....	1	0	0	from Mrs. Mit-			
Pastor J. M. Cox .....	0	15	0	Mr. Jas. Benham ...	5	0	0	chell's Bible class.			
Collection at Herne				Mr. Jno. Best, J.P. ...	1	0	0	Rye .....	0	13	6
Bay, per Pastor W.				Mr. A. Altham .....	10	10	0	"A friend in Scot-			
Pettman .....	4	4	0	G. M. R. ....	1	0	0	land" .....	25	0	0
Collection at Stock-				Mr. W. Payne .....	2	2	0	Sent as a thankoffer-			
ing-Tees, per Pastor				Mr. Jno. Houghton	30	0	0	ing .....	1	10	0
G. Wainwright ...	7	10	0	Mr. and Mrs. Potier	10	0	0	Friends at Cam-			
Pastor J. Bateman ...	0	5	0	Mr. A. Doggett .....	5	0	0	bridge, per Pas-			
Pastor J. O. Fellowes				Mr. Jno. Taylor .....	2	2	0	tor T. G. Tarn ...			
Friends at Southend				Mr. T. T. Marks, C.E.	2	2	0	Mr. G. E. Foster ...	1	1	0
Tabernacle, per Mr.				Rev. W. Stott .....	1	1	0	Mr. C. F. Foster ...	1	1	0
Edwards .....	1	10	0	Mr. A. H. Baynes ...	5	5	0	Mr. E. Foster .....	1	1	0
Pastor R. S. Latimer				Messrs. Wills and				Mr. G. F. Gifford ...	1	1	0
Mr. Jas. Smith, per				Packham .....	10	0	0	Mr. W. E. Lilley ...	1	1	0
Pastor R. S. Lati-				Mr. Andrew Dunn ...	25	0	0	Mr. J. Nutter .....	1	1	0
mer .....	1	0	0	Mr. and Mrs. Har-				Mr. J. S. Watts ...	1	1	0
Mr. Wm. Stubbs ...	10	10	0	rauld .....	2	2	0	Pastor T. G. Tarn	1	1	0
Friends at Leeds,				Mr. George Williams	105	0	0	Miss Lizzie Culver ...	2	2	0
per Pastor Geo.				Mrs. Williams and				Mr. J. S. White .....	0	3	6
Hill, M.A. :-				family .....	105	0	0	Mr. A. H. Seard ...	0	5	0
Mr. John Barran,				Mr. James Duncan	105	0	0	From Shetland, per			
M.P. ....	10	0	0	Mr. and Mrs. Spur-				Mr. E. Richards ...	1	0	0
Mr. John Barran,				geon .....	105	0	0	583990 .....	20	0	0
jun. ....	5	0	0	Pastor C. Sargeon	2	2	0	Mrs. May .....	10	0	0
Mr. Wm. Illing-				Mr. Hy. Tubby .....	5	0	0	Mr. W. Withey ...	20	0	0
worth .....	2	2	0	Mr. Geo. Tonkins ...	5	0	0	Mr. R. W. Huntley ...	10	10	0
Mr. J. B. Bill-				Mr. S. Harwood .....	10	0	0	Mrs. W. H. Huntley	10	10	0
borough .....	1	1	0	Colonel Griffin .....	5	5	0	Miss Hunt .....	1	1	0
Mr. W. R. Bill-				Mr. J. B. Macarthur	1	1	0	Mr. W. Hunt .....	1	1	0
borough .....	1	1	0	Mr. Arch. Macnicoll	2	0	0	Mr. Samuel Harris ...	2	0	0
Mr. R. John Andrew				Mr. E. P. Fisher .....	5	0	0	Mr. Thomas Banson	1	1	0
Pastor Geo. Hill,				Mr. D. Wellby .....	2	2	0	Mr. and Mrs. Allison	25	0	0
M.A. ....	1	1	0	Mr. J. Nickinson ...	1	1	0	Mr. G. T. and Mrs.			
Mr. J. Turner .....	2	2	0	Mr. H. Hall .....	1	0	0	Congreve .....	10	0	0
Mr. G. Bantick .....	1	1	0	Mr. Fred. Hunt, per				Mr. and Mrs. Hay-			
Mr. and Mrs. Rains				Mr. Carr .....	5	5	0	don .....	5	5	0
Miss Rains .....	1	1	0	Mr. J. Barrett, per				Rev. John Spurgeon	3	3	0
Mr. L. Thwaites .....	1	1	0	Mr. Murrell .....	1	1	0	Mr. Thos. Gilding ...	4	4	0
Mr. G. H. Frean .....	2	0	0	Mr. F. W. Lloyd .....	5	0	0	Mr. John Crowle ...	5	5	0
Mr. Jas. Clark .....	5	5	0	Mr. W. List .....	5	0	0	Mr. W. G. Mills ...	2	2	0
Mr. G. E. Elvin .....	1	1	0	Mr. R. C. Morgan ...	3	3	0	Mr. H. V. Brigg-			
Mr. W. Spriggs .....	0	5	0	Mr. Thos. Knight ...	10	10	0	shaw .....	2	2	0
Collection at Bexley				Mr. W. W. Baynes ...	5	5	0	Mr. T. Mills .....	2	2	0
Heath, per Pastor				Mr. Jno. Lobb .....	2	2	0	Mr. W. Payne .....	5	5	0
G. Smith .....	1	0	0	Mr. Thos. Wild, jun.	5	0	0	Rev. F. Cheshire ...	2	2	0
Mr. T. A. Denny ...	25	0	0	Miss M. Heath .....	5	0	0	Mr. and Mrs. Geo.			
Mr. Murray, per Pas-				Mr. M. Hy. Foster ...	5	0	0	Creasy .....	2	2	0
tor C. Chambers ...	0	10	0	Mr. and Mrs. Higgs				Claremont - street			
Mr. McCombie, per				and family .....	50	0	0	Chapel, Shrewsbury,			
Pastor C. Chambers				Mr. and Mrs. Carr				per Pastor W. W.			
Miss McClellan .....	1	0	0	and family .....	7	7	0	Robinson .....	1	10	0
Romans vi. 7 and 8 ...	2	0	0	Mr. T. J. Winney,				Annual Subscrip-			
Collection at Confer-				per Mr. Carr .....	1	1	0	tions :-			
encing public meet-				Mr. John Neal .....	3	3	0	Mrs. M. Wilson .....	0	10	0
ing at South-street				Mr. R. J. May .....	5	0	0	Weekly Offerings			
Chapel, Greenwich				Mr. F. W. Warming-				at Met. Tab. :-			
15	0	0		ton .....	5	0	0	April 16 .....	23	4	3
Friends at Aston-				Mr. C. W. Goodheart	5	0	0	" 23 .....	11	10	0
park, Birming-				Mr. W. Hill .....	2	0	0	" 30 .....	26	15	3
ham, per Pastor G.				Mrs. W. Hill .....	2	0	0	May 7 .....	30	8	11
Samuel .....	6	0	0	Miss Hill .....	1	0	0	" 14 .....	40	0	2
Pastor R. J. Middle-				Mrs. M. Callam .....	5	0	0				
ton .....	0	15	0								

## SPIRITUAL LIBERTY.

A SERMON BY C. H. SPURGEON.

“Where the Spirit of the Lord is, there is liberty.”—2 Cor. iii. 17.

LIBERTY is the birthright of every man. He may be born a pauper; he may be a foundling; his parentage may be altogether unknown; but liberty is his inalienable birthright. Black may be his skin; he may live uneducated and untaught; he may be poor as poverty itself; he may never have a foot of land to call his own; he may scarce have a particle of clothing, save a few rags to cover him; but, poor as he is, nature has fashioned him for freedom—he has a right to be free, and if he has not liberty, it is his birthright, and he ought not to be content until he wins it.

Liberty is the heirloom of all the sons and daughters of Adam. But where do you find liberty unaccompanied by religion? True it is that all men have a right to liberty, but it is equally true that you do not meet it in any country save where you find the Spirit of the Lord. “Where the Spirit of the Lord is, there is liberty.” Thank God, this a free country. This is a land where I can breathe the air and say it is untainted by the groan of a single slave; my lungs receive it, and I know there has never been mingled with its vapours the tear of a single slave woman shed over her child which has been sold from her. This land is the home of liberty. But why is it so? I take it, it is not so much because of our institutions as because the Spirit of the Lord is here—the spirit of true and hearty religion. There was a time, remember, when England was no more free than any other country, when men could not speak their sentiments freely when kings were despots, when Parliaments were but a name. Who won our liberties for us? who have loosed our chains? Under the hand of God, I say, the men of religion—men like the great and glorious Cromwell, who would have liberty of conscience, or die—men who, if they could not reach kings’ hearts because they were unsearchable in cunning, would strike kings low, rather than they would be slaves. We owe our liberty to men of religion, to men of the stern Puritanical school—men who scorned to play the craven and yield their principles at the command of man. And if we ever are to maintain our liberty (as God grant we may) it shall be kept in England by religious liberty—by religion. This Bible is the Magna Charta of old Britain: its truths, its doctrines have snapped our fetters, and they never can be riveted on again, whilst men, with God’s Spirit in their hearts, go forth to speak its truths. In no other land, save where the Bible is unclasped—in no other realm, save where the gospel is preached, can you find liberty. Roam through other countries, and you speak with bated breath; you are afraid; you feel you are under an iron hand; the sword is above you; you are not free. Why? Because you are under the tyranny engendered by a false religion; you have not free

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Protestantism there ; and it is not till Protestantism comes that there can be freedom. It is where the Spirit of the Lord is that there is liberty, and nowhere else. Men talk about being free ; they describe model governments, Platonic republics, or Owenite paradises ; but they are dreamy theorists ; for there can be no freedom in the world, save, "where the Spirit of the Lord is."

I have commenced with this idea, because I think worldly men ought to be told that if religion does not save them, yet it has done much for them—that the influence of religion has won them their liberties.

But the liberty of the text is no such freedom as this : it is an infinitely greater and better one. Great as civil or religious liberty may be, the liberty of my text transcendently exceeds. There is a liberty, dear friends, which Christian men alone enjoy ; for even in Great Britain there are men who taste not the sweet air of liberty. There are some who are afraid to speak as men, who have to cringe and fawn, and bow and stoop, to any one ; who have no will of their own, no principles, no voice, no courage, and who cannot stand erect in conscious independence. But he is the free man, whom the truth makes free. He who has grace in his heart is free ; he cares for no one ; he has the right upon his side ; he has God within him—the indwelling Spirit of the Holy Ghost ; he is a prince of the blood royal of heaven ; he is a noble, having the true patent of nobility ; he is one of God's elect, distinguished, chosen children, and he is not the man to bend, or meanly cringe. No !—sooner would he walk the burning furnace with Shadrach, Meshach, and Abednego—sooner would he be cast into the lion's den with Daniel, than yield a point of principle. He is a free man. "Where the Spirit of the Lord is, there is liberty" in its fullest, highest, and widest sense. God give you, friends, to have that "Spirit of the Lord ;" for without it, in a free country, ye may still be bondsmen ; and where there are no serfs in body, ye may be slaves in soul. The text speaks of Spiritual liberty ; and now I address the children of God. Spiritual liberty, brethren, you and I enjoy if we have "the Spirit of the Lord" within us. What does this imply ? It implies that there was a time when we had not that Spiritual liberty—when we were slaves. But a little while ago all of us who now are free in Christ Jesus, were slaves of the devil : we were led captives at his will ; we talked of free-will, but free-will is a slave ; we boasted that we could do what we pleased, but oh ! what a slavish and dreamy liberty we had ; it was a fancied freedom. We were slaves to our lusts and passions—slaves to sin ; but now we are freed from sin ; we are delivered from our tyrant ; a stronger than he has cast out the strong man armed, and we are free.

Let us now examine a little more closely in what our liberty consists.

I. And first, my friends, "Where the Spirit of the Lord is, there is liberty" from the *Bondage of Sin*. Ah ! I know I shall speak feelingly to some of you when I talk about the bondage of sin. You know what that misery means. Of all bondage and slavery in this world, there is none more horrible than the bondage of sin. Tell me of Israel in Egypt preparing their tale of bricks unsupplied with straw ; tell me of the negro beneath the lash of his cruel task-master, and I confess it is a bondage fearful to be borne ; but there is one far worse—the bondage of a convinced sinner when he is brought to feel the burden of his guilt ; the bondage of a man when once his sins are baying him, like hounds about a weary stag ;

the bondage of a man when the burden of sin is on his shoulder—a burden too heavy for his soul to bear—a burden which will sink him for ever in the depths of everlasting torment, unless he doth escape from it. Methinks I see such a person. He hath ne'er a smile upon his face; dark clouds hath gathered on his brow; solemn and serious he stands; his very words are sighs; his songs are groans; his smiles are tears; and when he seems most happy, hot drops of grief roll in burning showers, scalding furrows on his cheek. Ask him *what he is*, and he tells you he is “a wretch undone.” Ask him *how he is*, and he confesses he is “miserly incarnate.” Ask him what he *shall be*, and he says, “he shall be lost in flames for ever, and there is no hope.” Behold him alone in his retirement: when he lays his head on his pillow, up he starts again: at night he dreams of torment, and by day he almost feels that of which he dreamed. Such is the poor convinced sinner under bondage. Such have I been in my days, and such have you been, friends. I speak to those who understand it. You have passed through that gloomy Slough of Despond; you have gone through that dark vale of penitence: you have been made to drink the bitter cup of repentance, and I know you will say “Amen” when I declare that of all bondage this is the most painful—the bondage of the law, the bondage of corruption. “O wretched man that I am, who shall deliver me” from it? But the Christian is free; he can smile now, though he wept before; he can rejoice now, whereas he lamented. “There is,” he says, “no sin upon my conscience now; there is no crime upon my breast; I need not walk through the earth fearful of every shadow, and afraid of every man I meet, for sin is washed away; my spirit is no more guilty; it is pure, it is holy; there no longer resteth the frown of God upon me; but my Father smiles: I see His eyes—they are glancing love; I hear His voice—it is full of sweetness. I am forgiven, I am forgiven, I am forgiven! All hail, thou breaker of fetters! Glorious Jesus! Ah! that moment when first the bondage passed away! Methinks I recollect it now. I saw Jesus on His cross before me; I thought on Him, and as I mused upon His death and sufferings, methought I saw Him cast a look on me; and when He gazed on me, I looked at Him, and said,

‘Jesus, Lover of my soul,  
Let me to Thy bosom fly.’

He said ‘come,’ and I flew to Him and clasped Him; and when He let me go again, I wondered where my burden was. It was gone! There in the sepulchre, it lay, and I felt light as air; like a winged sylph, I could fly over mountains of trouble and despair; and oh! what liberty and joy I had! I could leap with ecstasy for I had much forgiven, and now I was freed from sin. Beloved, this is the first liberty of the children of God. “Where the Spirit of the Lord is, there is liberty” from the bondage of sin.

2. *Liberty from the Penalty of Sin.*—What is it? Eternal death—torment for ever—that is the sad penalty of sin. It is no sweet thing to fear that if I died now I might be in hell. It is no pleasant thought for me to stand here and believe that if I dropped down I must sink into the arms of Satan and have him for my tormentor. Why, sirs, it is a thought that would plague me; it is a thought that would be the bitterest curse of my existence. I would fain be dead and rotting in the tomb rather than

walk the earth with the thought that I might suffer such a penalty as this. There are some of you here who know right well that if you die hell is your portion. You don't attempt to deny it; you believe the Bible, and there you read your doom, "He that believeth not shall be damned." You cannot put yourselves among believers. You are still without Christ. Have any of you been brought into such a condition that you believe yourself so full of sin that God could not be just if He did not punish you? Have you not felt that you have so rebelled against God by secret crimes, ay, I say, by secret crimes, and by open transgression, that if He did not punish you He must cease to be God and lay aside His sceptre? And then you have trembled, and groaned, and cried out under the fear of the penalty of sin. You thought when you dreamed, that you saw that burning lake whose waves are fire, and whose billows are ever blazing brimstone; and each day you walked the earth it was with fear and dread lest the next step should let you into the pit which is without a bottom. But Christian, Christian, you are free from the penalty of sin. Do you know it? Can you recognize the fact? You are free at this moment from the penalty of sin. Not only are you forgiven, but you never can be punished on account of your sins, however great and enormous they may have been.

"The moment a sinner believes,  
And trusts in his crucified God;  
His pardon at once he receives,  
Salvation in full through His blood,"

and he never can be punished on account of sin. Talk of the punishment of a believer! there is not such a thing. The afflictions of this mortal life are not punishments for sin to Christians; they are fatherly chastisements, and not the punishments of a judge. For me there is no hell; let it smoke and burn, if I am a believer I shall never have my portion there. For me there are no eternal racks, no torments, for if I am justified, I cannot be condemned. Jesus hath suffered the punishment in my stead, and God would be unjust if He were to punish me again; for Christ has suffered once, and satisfied justice for ever. When conscience tells me I am a sinner, I tell conscience I stand in Christ's place, and Christ stands in mine. True, I am a sinner; but Christ died for sinners. True, I deserve punishment; but if my ransom died, will God ask for the debt twice? Impossible! He has cancelled it. There never was, and never shall be one believer in hell. We are free from punishment, and we never need quake on account of it. However horrible it may be—if it is eternal, as we know it is—it is nothing to us, for we never can suffer it. Heaven shall open its pearly portals to admit us; but hell's iron gates are barred for ever against every believer. Glorious liberty of the children of God!

3. But there is one fact more startling than both of these things, and I dare say some of you will demur to it; nevertheless it is God's truth, and if you don't like it, you must leave it! There is *liberty from the guilt of sin*. This is the wonder of wonders. The Christian is positively not guilty any longer the moment he believes. Now, if Her Majesty in her goodness spares a murderer by giving him a free pardon, that man cannot be punished; but still he will be a guilty man; she may give him a

thousand pardons, and the law cannot touch him, but still he will be guilty; the crime will always be on his head, and he will be branded as a murderer as long as he lives. But the Christian is not only delivered from the bondage and from the punishment, but he is positively absolved from the guilt. Now this is something at which you will stand amazed. You say, "What? is a Christian no more a sinner in God's sight?" I answer, he is a sinner as considered in himself; but in the person of Christ he is no more a sinner than the angel Gabriel; for snowy as are angelic wings, and spotless as are cherubic robes, an angel cannot be more pure than the poor blood-washed sinner when he is made whiter than snow. Do you understand how it is that the very guilt of the sinner is taken away? Here I stand to-day a guilty and condemned traitor; Christ comes for my salvation, He bids me leave my cell, "I will stand where you are; I will be your substitute; I will be the sinner; all your guilt is to be imputed to Me; I will die for it, I will suffer for it; I will have your sins." Then stripping Himself of His robes, He says, "There, put them on; you shall be considered as if you were Christ; you shall be the righteous one. I will take *your* place, you take *Mine*." Then He casts around me a glorious robe of perfect righteousness; and when I behold it, I exclaim, "Strangely, my soul, art thou arrayed, with my elder brother's garments on." Jesus Christ's crown is on my head, His spotless robes are round my loins, and His golden sandals are the shoes of my feet. And now is there any sin? The sin is on Christ; the righteousness is on me. Ask for the sinner, Justice! Let the voice of Justice cry, "Bring forth the sinner!" The sinner is brought. Who doth the executioner lead forth? It is the incarnate Son of God. True, He did not commit the sin; He was without fault; but it is imputed to Him; He stands in the sinner's place. Now Justice cries, "Bring forth the righteous, the perfectly righteous." Whom do I see? Lo, the Church is brought; each believer is brought. Justice says, "Are these perfectly righteous?" "Yes they are. What Christ did is theirs; what they did is laid on Christ; His righteousness is theirs; their sins are His." I appeal to you, ye ungodly. This seems strange and startling, does it not? You have set it down to hyper-calvinism, and you laugh at it. Set it down for what you please, sirs. God has set it up as His truth; He has made us righteous through the imputed righteousness of Jesus Christ. And now, if I am a true believer, I stand here freed from every sin. There is not a crime against me in the book of God; it is blotted out for ever; it is cancelled; and not only can I never be punished, but I have nothing to be punished for. Christ has atoned for my sins, and I have received His righteousness. "Where the Spirit of the Lord is, there is liberty."

4. Furthermore, the Christian man, whilst delivered from the guilt and punishment of sin, is likewise delivered from the *dominion* of it. Every living man before he is converted, is a slave to lust. Profane men glory in free living and free thinking. They call *this* free living—a full glass, a Bacchanalian revel, shouting, wantonness, chambering.—Free living, sir! Let the slave hold up his fetters and jingle them in my ears, and say, "This is music, and I am free." The man is a poor maniac. Let the man chained in his cell, the madman of Bethlem, tell me he is a king, and grin a horrible smile; I say, "Ah, poor wretch, I know wherefore he counteth that he is a king; he is demented. and is mad." So it is

with the worldling who says he is free. Free sir ! you are a slave. You think you are happy ; but at night, when you lay yourself upon your bed, how many times have you tossed from side to side sleepless and ill at ease ; and when you awaked have you not said, " Ah ! that yesterday—that yesterday ! " And though you plunged into another day of sin, that " yesterday," like a hell-dog, barked at you, and followed at your heels. You know it, sir,—sin is a bondage and a slavery. And have you ever tried to get rid of that slavery ? " Yes," you say, " I have." But I will tell you what has been the end of it. When you have tried, you have bound your fetters firmer than ever ; you have riveted your chains. A sinner without grace attempting to reform himself is like Sisiphus rolling the stone up hill, which always comes down with greater force. A man without grace attempting to save himself, is engaged in as hopeless a task as the daughters of Danaus, when they attempted to fill a vast vessel with bottomless buckets. He has a bow without a string, a sword without a blade, a gun without powder. He needs strength. I grant you, he may produce a hollow reformation ; he may earth up the volcano, and sow flowers around its crater ; but when it once begins to stir again, it shall move the earth away, and the hot lava shall roll over all the fair flowers which he had planted, and devastate both his works and his righteousness. A sinner without grace is a slave ; he cannot deliver himself from his sins. But not so the Christian ! Is he a slave to his sin ? Is a true-born heir of God a slave ? Oh, no. He does not sin, because he is born of God ; he does not live in uncleanness, because he is an heir of immortality. Ye beggars of the earth may stoop to deeds of wrong, but princes of heaven's blood must follow acts of right. Ye poor worldlings, mean and pitiful wretches in God's sight—ye may live in dishonesty and unrighteousness, but the heir of heaven cannot ; he loves his Lord ; he is free from the power of sin ; his work is righteousness, and his end his everlasting life. We are free from the dominion of sin.

5. Once more : " Where the Spirit of the Lord is, there is liberty " in all holy acts of love—*liberty from a slavish fear of law*. Many people are honest because they are afraid of the policeman. Many are sober because they are afraid of the eye of the public. Many persons are seemingly religious because of their neighbours. There is much virtue which is like the juice of the grape—it has to be squeezed before you get it ; it is not like the generous drop of the honeycomb, distilling willingly and freely. I am bold to say, that if a man be destitute of the grace of God, his works are only works of slavery ; he feels forced to do them. I know before I came into the liberty of the children of God, if I went to God's house, I went because I thought I must do it ; if I prayed, it was because I feared some misfortune would happen in the day if I did not ; if I ever thanked God for a mercy, it was because I thought I should not get another if I were not thankful ; if I performed a righteous deed, it was with the hope that very likely God would reward me at last, and I should be winning some crown in heaven. A poor slave, a mere Gibeonite, hewing wood and drawing water. If I could have left off doing it, I should have loved to do so. If I could have had my will, there would have been no chapel-going for me, no religion for me—I would have lived in the world and followed the ways of Satan, if I could have done as I pleased. As for righteousness, it was slavery ; sin would have been my

liberty. But now, Christian, what is your liberty? What makes you come to the house of God to-day?

“Love made your willing feet  
In swift obedience move.”

What makes you bend your knee in prayer? It is because you like to talk with your Father who seeth in secret. What is it that opens your purses, and makes you give liberally? It is because you love the poor children of God, and you feel, so much being given to you, that it is a privilege to give something back to Christ. What is it that constrains you to live honestly, righteously, and soberly? Is it the fear of the jail? No; you might pull the jail down; you might annihilate the convict settlements; you might hurl all chains into the sea; and we should be just as holy as we are now. Some people say, “Then, sir, you mean to say that Christians may live as they like.” I wish they could, sir. If I could live as I liked, I would always live holily. If a Christian could live as he liked, he would always live as he ought. It is a slavery to him to sin; righteousness is his delight. Oh! if I could but live as I list, I would list to live as I ought. If I could but live as I would, I would live as God commands me. The greatest happiness of a Christian is to be holy. It is no slavery to him. Put him where you will, he will not sin. Expose him to any temptation, if it were not for that evil heart still remaining, you would never find him sinning. Holiness is his pleasure; sin is his slavery. Ah! ye poor bondsmen who come to church and chapel because ye must; ah! ye poor slavish moralists that are honest because of the gyves, and sober because of the prison; ah! ye poor slaves! We are not so; we are not under the law, but under grace. Call us Antinomians if you will; we will even glory in the scandalous title; we are freed from the law, but we are freed from it that we may obey it more than ever we did. The true-born child of God serves his Master more than ever he did. As old Erskine says:—

“Slight now His loving presence if they can;  
No, no; His conquering kindness leads the van.  
When everlasting love exerts the sway,  
They judge themselves most kindly bound to obey;  
Bound by redeeming love in stricter sense,  
Than ever Adam was in innocence.”

6. But to conclude. “Where the Spirit of the Lord is, there is liberty” from *the Fear of Death*. O death! how many a sweet cup hast thou made bitter. O death! how many a revel hast thou broken up. O death! how many a gluttonous banquet hast thou spoiled. O death! how many a sinful pleasure hast thou turned into pain. Take ye, my friends, the telescope this morning, and look through the vista of a few years, and what see you? Grim death in the distance grasping his scythe. He is coming, coming, coming; and what is behind him? Ay, that depends upon your own character. If ye are the sons of God, there is the palm-branch; if ye are not, ye know what followeth death—Hell follows him. O death! thy spectre hath haunted many a house where sin otherwise would have rioted. O death! thy chilly hand hath touched many a heart that was big with lust, and made it start affrighted from its crime. Oh!

how many men are slaves to the fear of death. Half the people in the world are afraid to die. There are some madmen who can march up to the cannon's mouth; there are some fools who rush with bloody hands before their Maker's tribunal; but most men fear to die. Who is the man that does not fear to die? I will tell you. The man that is a believer. Fear to die! Thank God, I do not. The cholera may come—I pray God it may not; but if it does, it matters not to me: I will toil and visit the sick by night and by day, until I drop; and if it takes me, sudden death is sudden glory. And so with the weakest saint; the prospect of dissolution does not make you tremble. Sometimes you fear, but oftener you rejoice. You sit down calmly and think of dying. What is death? It is a low porch through which you stoop to enter heaven. What is life? It is a narrow screen that separates us from glory, and death kindly removes it! I recollect a saying of a good old woman, who said, "Afraid to die, sir! I have dipped my foot in Jordan every morning before breakfast for the last fifty years, and do you think I am afraid to die now?" Die! beloved: why we die hundred of times; we "die daily;" we die every morning; we die each night when we sleep; by faith we die; and so dying will be old work when we come to it. We shall say, "Ah, death! you and I have been old acquaintances; I have had thee in my bedroom every night; I have talked with thee each day; I have had the skull upon my dressing table; and I have oftentimes thought of thee. Death! thou art come at last, but thou art a welcome guest; thou art an angel of light, and the best friend I have had." Why, then, dread death; since there is no fear of God's leaving you when you come to die! Here I must tell you that anecdote of the good Welsh lady, who, when she lay a-dying, was visited by her minister. He said to her, "Sister, are you sinking?" She answered him not a word, but looked at him with an incredulous eye. He repeated the question, "Sister, are you sinking?" She looked at him again, as if she could not believe that he would ask such a question. At last, rising a little in the bed, she said, "*Sinking! Sinking! Did you ever know a sinner sink through a rock? If I had been standing on the sand, I might sink; but, thank God, I am on the Rock of Ages and there is no sinking there.*" How glorious to die! Oh, angels, come; Oh, cohorts of the Lord of hosts, stretch, stretch your broad wings and lift us up from earth; oh, winged seraphs, bear us far above the reach of these inferior things; but till ye come, I'll sing,

" Since Jesus is mine, I'll not fear undressing—  
But gladly put off these garments of clay,  
To die in the Lord is a covenant blessing;  
Since Jesus to glory, though death lead the way."

And now, dear friends, I have shown you as briefly as I can the negative side of this liberty. I have tried to tell you, as well as I could put it in a few words, what we are *freed from*. But there are two sides to such questions as this. There are some glorious things that we are *free to*. Not only are we free from sin in every sense from the law, and from the fear of death; but we are free to do something. I shall not occupy many moments, but shall just run over a few things we are free to; for, my

brother Christians, "Where the Spirit of the Lord is, there is liberty; and that liberty gives us certain rights and privileges.

In the first place, we are free to *heaven's charter*. There is heaven's charter—the Magna Charta—the Bible; and, my brother, you are free to it. There is a choice passage here: "When thou passest through the river I will be with thee, and the floods shall not overflow thee;" thou art free to that. Here is another: "Mountains may depart, and hills may be removed; but My lovingkindness shall not depart;" you are free to that. Here is another: "Having loved His own, He loved them unto the end;" you are free to that. "Where the Spirit of the Lord is, there is liberty." Here is a chapter touching election: you are free to that if you are elect. Here is another, speaking of the non-condemnation of the righteous, and their justification; you are free to that. You are free to all that is in the Bible. Here is a never-failing treasure filled with boundless stores of grace. It is the bank of heaven; you may draw from it as much as you please without let or hindrance. Bring nothing with you, except faith. Bring as much faith as you can get, and you are welcome to all that is in the Bible. There is not a promise, not a word, in it that is not yours. In the depths of tribulation let it comfort you. Mid waves of distress let it cheer you. When sorrows surround thee, let it be thy helper. This is thy Father's love-token: let it never be shut up and covered with dust. Thou art free to it—use, then, thy freedom.

Next, recollect that thou art free to the throne of grace. It is the privilege of Englishmen, that they can always send a petition to Parliament; and it is the privilege of a believer, that he can always send a petition to the throne of God. I am free to God's throne. If I want to talk to God to-morrow morning, I can. If to-night I wish to have conversation with my Master, I can go to Him. I have a right to go to His throne. It matters not how much I may have sinned. I go and ask for pardon. It signifies nothing how poor I am—I go and plead His promise that he will provide all things needful. I have a right to go to His throne at all times—in midnight's darkest hour, or in noontide's heat. Where'er I am; if fate command me to the utmost verge of the wide earth, I have still constant admission to His throne. Use that right, beloved—use that right. There is not one of you that lives up to his privilege. Many a gentleman will live beyond his income, spending more than he has coming in; but there is not a Christian that does that—I mean that lives up to his spiritual income. Oh, no! you have an infinite income—an income of promises—an income of grace; and no Christian ever lived up to his income. Some people say, "If I had more money I should have a larger house, and horses, and carriage, and so on." Very well and good; but I wish the Christian would do the same. I wish they would set up a larger house, and do greater things for God; look more happy, and take those tears away from their eyes.

"Religion never was designed  
To make our pleasures less."

With such stores in the bank, and so much in hand, that God gives you, you have no right to be poor. Up! rejoice! rejoice! The Christian ought to live up to his income, and not below it.

Then, if you have the "Spirit of the Lord," dear friends, you have a right to enter into the city. There are many of the freemen of the City of London here, I dare say, and that is a great privilege, very likely. I am not a freeman of London, but I am a freeman of a better city.

"Saviour, if of Zion's city,  
I by grace a member am,  
Let the world revile or pity,  
I will glory in Thy name."

You have a right to the freedom of Zion's city, and you do not exercise it. I want to have a word with some of you. You are very good Christian people, but you have never joined the church yet. You know it is quite right, that he that believeth should be baptized; but I suppose you are afraid of being drowned, for you never come. Then the Lord's table is spread once every month, and it is free to all God's children, but you never approach it. Why is that? It is your banquet. I do not think if I were an alderman I should omit the city banquet; and, being a Christian, I cannot omit the Christian banquet; it is the banquet of the saints.

"Ne'er did angels taste above  
Redeeming grace and dying love."

Some of you never come to the Lord's table; you neglect His ordinances. He says, "This do in remembrance of Me." You have obtained the freedom of the city, but you won't take it up. You have a right to enter in through the gates into the city, but you stand outside. Come in, brother; I will give you my hand. Don't remain outside the church any longer, for you have a right to come in.

Then, to conclude, you have the freedom of Jerusalem, the mother of us all. That is the best gift. We are free to *heaven*. When a Christian dies, he knows the *open sesame* that can open the gates of heaven, he knows the pass-word that can make the gates wide open fly; he has the white stone whereby he shall be known as a ransomed one, and that shall pass him at the barrier; he has the passport that shall let him into the dominions of Jehovah; he has liberty to enter into heaven. Methinks I see you, ye unconverted, in the land of shades, wandering up and down to find your portion. Ye come to the porch of heaven. It is great and lofty. The gate hath written o'er it, "The righteous only are admitted here." As ye stand, ye look for the porter. A tall archangel appeareth from above the gate, and ye say, "Angel, let me in." "Where is thy robe?" Thou searchest, and thou hast none; thou hast only some few rags of thine own spinning, but no wedding garment. "Let me in," sayest thou, "for the fiends are after me to drag me to yonder pit. Oh, let me in." But with a quiet glance the angel lifteth up his finger and saith, "Read up there;" and thou readest, "None but the righteous enter here." Then thou tremblest, thy knees knock together, thy hands shake. Were thy bones of brass they might melt; and were thy ribs of iron they might be dissolved. Ah! there thou standest, shivering, quaking, trembling; but not long, for a voice which frights thee from thy feet and lays thee prostrate, cries, "Depart ye cursed into everlasting fire prepared for the devil and his angels." O, dear hearers, shall that be your portion? My friends, as I

love you—I do this morning, and hope I ever shall—shall this be your lot? Will you not have freedom to enter into the city?—will you not seek that Spirit which giveth liberty? Ah! I know ye will not have it if left to yourselves; some of you perhaps never will. O God, grant that that number may be but few, but may the number of the saved be great indeed!

“Turn, then, my soul, unto thy rest,  
The ransom of thy great High Priest  
Hath set the captive free.  
Trust to his efficacious blood,  
Nor fear thy banishment from God,  
Since Jesus died for thee.”

### THREE BURDENS.

The burden of Life.—Hours of pain,  
Strong struggles for victories vain,  
Dull doom of dust to dust again,  
A ship of insecurity  
On stormy sea.

The burden Love.—A bright morn,  
That looks its loveliest at its dawn.  
Ah, better had it ne'er been born!  
For soon drive mists of misery  
O'er darkened sea.

The burden of Christ.—Blinding tears,  
A longing and love through long years,  
A firm, faithful front to all fears—  
Then glorious eternity  
Of golden sea!

### THE PRECIOUS TOKEN.

I have something Jesus gave me  
For my own!

It is something which He sent me  
From His throne.

What is the gift I clasp so closely,  
Would'st thou see?

'Tis a cross, which Christ my Master  
Sent to me.

If my human hands had found it  
I should grieve,  
But my Jesus laid it on me,  
I believe!

Oh, how sweet it is bear it  
As His gift,  
While the burden of my treasure  
Christ doth lift!

## Pastor Grimes and his Hard Times.

BY SCRUTATOR.

### CHAPTER VIII.—GETTING UP A BAZAAR.

THE well merited success that crowned Pastor Grimes's efforts in raising the chapel fund may possibly have led the reader to suppose that his advent at Puzzlemoor brought his "hard times" to an end. For upwards of six years he has been there, and no peculiar trials have been recorded as having fallen to his share. But were there none for him to endure? Certainly no very heavy ones in the shape of poverty, sickness, or bereavement; but of difficulties there were not a few. He found it no easy task to carry on successful services for two years and a half in a crowded school-room; and the burden grew heavier and heavier still during the two succeeding years, when both at home and abroad so much of his time had to be taken up in canvassing for aid for the projected new building. How amid all these labours he was enabled to keep his flock together, visit the people, get up his sermons, and attend to home duties, was in after years a mystery that he could hardly unravel. If he had not fortunately, through the goodness of the Lord, been favoured with a fair measure of health and strength, he felt he never could have accomplished the task. As it was after the chapel was opened, he was so broken down, physically and mentally, as to be compelled to leave home for a month's treatment at an Hydropathic establishment; and then for a quarter of a year afterwards he found it necessary to take it moderately easy, in order

that his strength might be fully recruited.

Then the Bazaar work was begun, and this to him was strange work indeed. But, acting under the advice of those who had gone through and luckily survived the trying ordeal, he was enabled to take the lead in this enterprise without making many material blunders. To plan the meetings however, get up tea gatherings, solicit subscriptions, beg articles, procure lady-helpers, keep committees straight, and attend daily to the hundred and one little things that called forth his time, patience, and energy, proved such a formidable task to him as to make him long earnestly for the bazaar to be over before the enterprise was even half completed. In fact, had he not been largely assisted in these small matters by his good wife—not unfrequently at the expense of a serious disarrangement of her domestic duties—he confessed that he must have given the whole thing up in despair. Owing to the church being a small one, necessarily a good portion of the goods had to be obtained from sympathetic friends in other towns, and this involved such an amount of correspondence and personal visitation as to leave little time for attendance on pastoral and spiritual duties. But after fifteen months' preparations the long looked for day of release appeared to be at hand. The day for opening the bazaar had been fixed, the stalls hired, the ladies for each stall chosen, the gentleman obtained who would perform the opening ceremony; and now only two things had to be arranged before

the circulars were printed and sent out, the one having relation to the amusements that should be provided; and the other, regarding the methods to be adopted for getting off the most expensive articles. To settle these two important matters a special meeting of all the helpers in the church, and congregation, was called, Pastor Grimes, of course, being in the chair. After devotional exercises, the pastor stated the object of the meeting, and said the question of amusements would be taken first. He apprehended that as bazaars were conducted now, there must be amusements of some kind provided, and the only question was as to their nature. He would throw the meeting open for its discussion.

As no one for a minute or two seemed desirous to speak, the Quaker-like silence was at last broken by the rising of a member of the church in the back, whose first sentence was hailed with good humoured cheers and laughter.

"Well, Mister Chairman," he began, "you kno' I'm in the habit ov speykin' eaut my mind, choose who is again' me; an' as nobbudy else seems inclined to say aught, I'll try an' say summut. Now, I go in for amusements; but I want um to be of the reet scrt. First ov all lets have no cheatin'. We want no Fine Art Galleries, when the only fine art in um is the black art. You kno' how they get um up. They mak' up a big catalogue, headed 'Fine Art Gallery,' an' then they give a long list ov magnificent pictures, all to be seen for threepence. An' what do you see when you go in? Nowt but trash! Not a single picture, but pieces ov owd shoes, matches, candles, egg-shells, broken spoons, cups an' saucers, owd teapots, owd teeth, and such like articles as no broker would for a

moment think ov putting up at auction. I've seen foak go into these Fine Art Galleries with their faces all aglow wi' pleasure an' expectation, but they just looked like thunder-clouds when they wur comin' eaut. They felt they had been "sold" wi' the black art. You may laugh, friends, but you kno' it is so. Let's have none ov it, then. An' then let's have no theatrical performances neither. If I want um I kno' wheere to go for um, an the last place I shud think of goin to look for um is a place ov worship. When foaks as calls themselves religious advocates theatricals, dancing, an' all sorts ov worldly sports, I want um to tell me where-in lies the difference between them an' the world? When God wur pleased to convert my soul, I felt Him callin' me to give these things up, and I turned my back on um straight away. An' wasn't that reet? Suppose just after I'd been baptised an' joined the church, an' sat deawn at the Lord's table, one ov my owd companions had seen me in a theatre or dancing-room enjoyin' the fun, wud he have believed in my change? No; he'd have called me a downreet hypocrite, and he'd have called me reet. That's the world's judgment, friends, an' yet some professors ov religion advocate these things, an' will have um at bazaars! But only think ov it, the world condemn' what religious foaks praise! Why, after a bit, if things go on as they are, we shall be wantin' the world to convert the church, instead of the church convertin' the world? an' I'm beginnin' to think it's almost come to that neaw. Then some goes in for music an' singin', an' I go in for that too. By all means let us have some music an' singin', but I say again, let it be ov the reet sort. Let's have no sham Christy Min-

strels, an' darkies, an' niggers wi' black faces, an' troupes, an' tambourines, an' banjos, an' sawbones, an' negro songs. If we have music at all, let's have that which will elevate the people, an' not what will train um for goin' to public-house concerts. In my opinion the church ov Christ has much to answer for in the worldly concert line in the present day, an' I'm thinkin when the Master comes there'll be a reckonin' of rather an unpleasant sort. Now I want us to steer clear ov this kind ov thing, an' have amusements worthy ov a Christian society."

"Mr. Clapper has told us," said Pastor Grimes, "what kind of amusements he thinks we ought not to have; will some friend now tell us what he thinks we should have?"

One member suggested a genuine Art Gallery with valuable pictures and engravings combined with a museum of curiosities. Another went in for mechanical figures and singing birds. A third suggested Punch and Judy for the special entertainment of the young. A fourth was of opinion that the Temperance hand-bell ringers would be a special attraction. A fifth advocated certain scientific apparatus which in the electric, postal, and acoustic lines were sure to provide ample fund of amusement. A sixth volunteered to obtain a first-class lantern for the exhibition of dissolving views. And others suggested in addition to the piano an instrumental band, musical boxes, and a variety of mechanical appliances that would in various ways pay for their hire and give pleasure to those who saw, heard, or used them. From the number of things thus suggested it was comparatively easy to draw up a programme, which when completed met not only with the entire concurrence

of Mr. Clapper, but also with the approbation of the friends present who shared in his views.

Pastor Grimes then said,—"That knotty question settled, the next one that they had to consider was the best method of getting rid of high-priced, or rather high class goods. The usual, and unhappily increasingly popular method was raffling; and to that he had a decided objection. It was, however open to the meeting to discuss that or any other point relating to the question."

Mr. Woolton said "that, as Mr. Clapper had given freely his views on the amusement question, he would crave permission to give his opinion on the raffling question. Like their pastor, he could have nothing whatever to do with it. Mr. Clapper had said that if he wanted theatrical performances, he would go to the theatre for them; so he would say if he wanted gambling he would go to a gambling hell for it. The very idea of connecting gambling with religious enterprises was to him horrible. It was bad enough in the world, but to bring it into the church was infinitely worse. Just let them look this matter fairly in the face. How could they as Christian people urge the young not to gamble, when they themselves, at a bazaar, set the example? He knew a case of a sharp little boy who went to such a bazaar. That boy watched the raffling, and went home puzzled. He had a Christian father, and he said to him when he got home, 'Father, didn't you tell me that those people who are holding the bazaar were Christian people?' His father replied, 'Of course they are.' Then said he, 'Father, how can they be Christian people, and at the same time be gamblers?' The father did not know what to answer, for he had always taught the boy that

gambling was one of the greatest evils in society. He would therefore say that they could not consistently teach the young not to gamble, and then carry out the system at their bazaars. Then, he asked, was not raffling against the law of the land? and was it not also in the power of an informer to proceed against anyone who practised it, as a rogue and a vagabond, liable to fine and imprisonment? It was so they knew. But why had such a law been made? Had it not been made in the interests of the community at large? Then if so, the last man to break it, should be a Christian man; and the last society to patronize the vice a Christian society. His opinion was that as bazaars were thus conducted by religious institutions, they demoralized the community, and made the world around us think that Christian churches would stoop to anything in order to get money."

Our space forbids us entering upon the animated discussion that followed. It is enough to say, that with very few exceptions, most of the speakers followed in the same wake with Pastor Grimes and Deacon Woolton. At the end of the debate a resolution was passed with almost entire unanimity, that whether the articles in question were sold or not sold, no raffling should be allowed. When this laudable determination was thus come to, the meeting was delighted by hearing Mr. Goodfellow say that he would guarantee that these high-priced articles should not cost them much trouble. He would ask his personal friends to do all they could to clear them off, and at the close of the bazaar he himself would go round and contribute his share towards the removal of those that remained. He had not made this promise before because he wanted them to

act up to principle, and not to be in a manner bribed to carry out an honest, upright, and Christian course. He was delighted with the sentiments that had been advanced that night; and he could only argue from them that God's blessing would attend their effort. Hitherto in carrying out that bazaar movement they had done nothing to sully their Christian character, and he trusted that when the bazaar closed they would rejoice in the possession of "a good conscience" through having shown to all around them that "in all things"—bazaar things as well as other things—they were "willing to live honestly."

As Mr. Goodfellow predicted so it came to pass. Though not patronized by the worldly community as much as would have been the case had they pandered to vitiated tastes, the friends were helped by not a few who admired their rigid adherence to principle, and that to an extent that otherwise they would not have dreamt of. The result of three days' sale was therefore most gratifying. The sum required to free their new chapel from debt was £416, and it was found that after Mr. Goodfellow had gone round, near the close, as he had promised, and an auction sale was held, that that sum had not only been obtained, but enough over to pay the bazaar expenses also. But the friends felt that if it had not been so what they might have lost in cash they would have gained in character; and, above all, have proved themselves, by upright conduct, to be imitators of one who, instead of seeing death, was translated, because for upwards of three centuries he "had this testimony that he pleased God."

*(To be continued).*

## Essays and Papers on Religious Subjects.

### "LITTLE FAITH."

Matt. xiv. 31.

BY T. W. MEDHURST, PORTSMOUTH.

(Continued from page 185).

There is a vast difference between the faith of the Christian and the faith of the hypocrite. A "little faith" in the genuine Christian is worth infinitely more than the full assurance of the mere professor. A counterfeit may look like the genuine coin, it may be difficult to detect the difference, but the counterfeit is valueless. There was a difference between Simon Magus and Simon Peter, yet both believed, and both were baptized. There were some who believed in Christ when they saw the miracles which He did, but Jesus did not commit Himself to them, because He knew all men. There are those who for awhile believe, who in time of temptation fall away because they have no root of the matter, no work of true grace in their hearts. Their joy and their faith are of no value, because they are spurious. Their faith is as different from even the "little faith" of God's elect, as is light from darkness, earth from heaven. True faith, be it ever so "little" is the special gift of God. It is a faith that shall issue in eternal salvation. All who have it have everlasting life. They have the principle and earnest of eternal life now; they have eternal life now in Jesus their Head and Representative; and ere long they shall be fully possessed of eternal life in fruition in their own persons. See to it that your faith is in Christ Himself. He that believeth on the

Son hath everlasting life, and shall never see death.

*A true believer is not yet perfect in grace.* Doubts and fears argue that this is a state of imperfection. Here unbelief still struggles for the ascendancy. This struggle often brings the Christian into captivity for a time. Vain talkers are all they who tell us of a state of perfection attainable in this world. Such contradict the plainest teachings of the Word of God. Saved persons are not, while they are here below, wholly freed from sin. Paul told the Thessalonians that their "faith grew exceedingly," yet he afterwards prayed that he might see their face, and perfect that which was lacking in their faith. All believers need their faith to be increased and strengthened continually, and this the Holy Spirit, for Christ's sake, will do in answer to prayer. The more real faith we possess, the more we shall be humbled on account of felt unbelief. All our days on earth we shall have to mourn over a mixture of distrust and unbelief. There are some, even of the best and holiest of the children of God, who all their days are fearing and doubting; yea, and some there are who even pass from time into eternity under a cloud; yet are they safe with Jesus. They pass away as it were in a swoon, and find themselves on the other side,

"Safe in the arms of Jesus,  
Safe on His loving breast."

*All believers have a sure foundation for their faith and trust in spite of their doubts and fears. Jesus, his Saviour, was with Peter, though*

for a time his faith failed him. Peter's faith failed him in its exercise, but not in its foundation. The risen Jesus in glory is fully acquainted with all His people, notwithstanding their "little faith." He will deliver them in six troubles, and in seven no evil shall harm them. Let believers not look at the snares that are laid for them by their numerous adversaries, let them not dwell on their own weaknesses and proneness to fall, but let them ever consider the wisdom and grace, the safety and salvation they have in Christ Jesus. Let them not say, "If the Lord be with us, why is all this evil befallen us? Why are we so low, so afflicted, so tempted, so deserted?" These are the questions, and this is the language, of unbelief. Jehovah hath said, "Fear thou not, for I am with thee: be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, I will uphold thee with the right hand of My righteousness." If thy God, O thou of "little faith," doth not comfort thee and rejoice thee as once He did, yet surely He "will uphold thee." He may suffer thee to sink into doubts and fears; but He will not permit thee to fall into ruin and misery. His ear is not heavy that He cannot now hear. His arm is not weary that He cannot now save. God is still thy strength and refuge, a very present help in trouble, therefore, thou needest not to fear. God is near thee, tried soul, saying unto thee, yes, even to thee, "O thou of little faith, wherefore dost thou doubt?"

*Let no doubting believer despair of help from God.* It is a mercy if God brings you to despair of help from yourself, and from your own doings: it is a sin if you despair of help from your God. You may see nothing but sin within you,

nothing but hell before you, you may see no mercy in Christ for you, but go again and cast yourself at the feet of Jesus. Go again, and acknowledge to Him your guilt and the wretchedness of your condition: for in Him there is salvation equal to all your guilt, to all your misery, to all your wretchedness, and to all your helplessness. "O thou of little faith, wherefore dost thou doubt?" Cry to thy loving Lord thus:—

"See a poor sinner, dearest Lord,  
Whose soul, encouraged by Thy  
Word,

At mercy's footstool would remain,  
And then would look, and look again.

"How oft, deceived by self and pride,  
Has my poor heart been turned  
aside,

And, Jonah like, has fled from Thee,  
Till Thou hast looked again on me!

"Ah! bring a wretched wanderer  
home,

And to Thy footstool let me come,  
And tell Thee all my grief and pain,  
And wait and look, and look again.

"Do fears and doubts thy soul  
annoy?

Do thundering tempests drown thy  
joy?

And canst thou not one smile obtain?  
Yet, wait and look and look again.

"Take courage, then, my trembling  
soul,

One look from Christ will make thee  
whole;

Trust thou in Him, 'tis not in vain;  
But wait and look, and look again.

"Look to the Lord, His Word, His  
throne,

Look to His grace, and not thy own;  
There wait and look, and look again,  
Thou shalt not wait, nor look in vain.

"Ere long that happy day will come,  
When I shall reach my blissful  
home;

And when to glory I attain,  
O then I'll look, and look again!"

My dear reader, if thou hast never yet taken a believing look at Jesus, oh then, I beseech thee, look now. Thou art a sinner, and He is the Saviour, if thou lookest to Him He will save thee. There is life, eternal life, in a look at the crucified Son of God. That life is for thee, whosoever thou art, whose eyes are now resting on this page. Oh, do not put this life away from thee by refusing to look to Jesus. If thou dost, then remember there remainest nothing for thee but eternal death in the gloomy prison house of despair. If thou art lost for ever, it will be because thou refusest to look unto Jesus. Be not so mad, but *now*, yes, even *now* believe on the Lord Jesus Christ, and *thou*, even THOU, shalt be saved.

#### FIGS FROM A THISTLE.

BY THE LATE REV. JOHN COX.

It may seem a hopeless task to seek to gather "figs from a thistle," but remembering that good Bishop Reynolds has an excellent sermon under the title "grapes from thorns," I have ventured to adopt the remainder of the sentence as a motto for a meditation on some striking words found in Judges xvi. 15. "*How canst thou say, I love thee, when thine heart is not with me.*"

The writing down of these few words brings before me an incident which occurred thirty years ago, when I had to preach in a village chapel on an anniversary occasion. I was appointed to preach in the evening, and had fixed on my text and sermon; but the preachers who preceded me took up the subject I had selected to such an extent, that I found it would be necessary to change it, and the words above quoted occurring to the mind, I took them and preached as best I could,

Several persons professed to have been edified or warned that evening, and often referred back to the season as one to be remembered. One young person was brought to God, who afterwards for several years was a useful Christian, and died happy in the Lord. May a Divine blessing attend our meditations now.

Scripture characters, and the contrasts which they furnish, are truly instructive. In Rom. xv. 4. and 1 Cor. x. 6., we have their two-fold design clearly pointed out, even to strengthen hope, and check evil desires, or lusting after forbidden things. Let us ever study Scripture biography with a view to both these ends, so shall we through the Spirit, abound in hope and find strength to "crucify the flesh with the affections and lusts."

The most remarkable Scripture characters are often presented to us in temptation, this is the case with Abraham, Joseph, Job, and David, and Samson. We do well to study them *there*, and to ponder their victories and defeats. By doing this we learn more of God's character and of our own dangers; we discern more fully the vastness of Divine mercy, and the utter evil of sin; we discover the tactics of the enemy and the way to resist them. Samson is here presented to us in temptation, and what is far worse, as overcome by it. In the text we have the words of the wily seducer, the human instrument whom Satan used, and may trace this working of the poison in the tempted one. The text and its connection suggest three points for consideration.

I. *Here is a good man in a bad case.*—Perhaps some may object to Samson being called "a good man." We intend by this term that he was not "a son of Belial," but one who had a principle of holiness in his

soul, though it was much hindered in its growth by weeds of passions.

He was not an *eminent* saint, certainly, far from that; but still we think he was one of God's people. Not to dwell on the peculiar circumstances of his birth, or what was said about him then, or on his probably being a typical person; we refer as proof of his being a good man to his prayers, and the answers which *he* obtained, also to his association with David and others in Heb. xi. Let no one infer from this supposition respecting Samson, that safety for eternity may consist with very little religion and with many glaring inconsistencies. Presuming that he was a good man, and we cannot be *quite* positive about that, we should bear in mind how much injury he did to the cause of holiness, what a stumbling-block he became—what a *contrast* he presents to many of the saints, and how little sweet savour his name or memory has floating around it. He is known rather as *the strong man* physically than as a *spiritual* man. And then the closing scenes of his life, how saddening! notwithstanding his crowning victory.

Certainly he is here presented to us in a *bad case*. Read the description, and say was it not a degraded, dangerous, delusive case? He is on an inclined moral plane, with Satan pushing him down, while he was making but a poor, feeble resistance. He *has entered into temptation*. Passion is triumphing over reason and conscience. Thus we see that, though physically strong, he was morally weak. He had very little moral courage. He had not learned to say "*no*" to a dangerous inclination or pleasant temptation. His plea still was "get her for me, *for she pleaseth me.*" He sought pleasure for his senses, rather than profit for his

soul. He seems to have lost his senses before he was shorn of his strength. He let Satan blindfold him before the Philistines blinded him. Sad is the case of those who trifle with temptation, especially a temptation to that which they *know* is a besetting sin.

II. *Here is a foolish woman using a wise argument.*—That Samson's companion, Delilah, was a foolish woman no one will deny. She might be very clever, but she was very foolish. The worst of fools are those who spend their lives in sin, and in endeavouring to draw others into it. Her argument was *wise* in the same sense as the acts of the unjust steward were said to be "*wise.*" Had the *end* sought been good, the argument would have been wise indeed in every sense. Thus the world, of whom Delilah may be considered as a type, *acts* toward and *argues* with immortal beings, in order to lure them first into sin and then down to destruction. How many instances and illustrations of this does the Book of Proverbs furnish. (See Prov. v. 3, and ix. 13). John also describes the wily sorceress when he speaks of "the lust of the flesh, the lust of the eye, and the pride of life." With what earnestness does he cry out, "Love not the world, neither the things that are in the world;" while Solomon, who could speak from bitter experience, exclaims, "avoid it, pass not by it, turn from it, and pass away." The world desires to gain the heart, and very specious are her pleas in order to attain this end; they are often, alas! too successfully urged. The sorceress will try all her arts with the Christian. How many come within the power of her spell! How many, like the poor moth, play round the candle, and sadly burn their wings. How many, like

Samson, lay their *heads* in the lap of their Delilah, and then is it any wonder that the world tries hard for the *heart*? What should such tempted and entangled ones do? Two things should at once be attended to. There should be *supplication* and *separation*. Let such cry out to God to snatch them off the inclined plane. Let them also give good heed to His voice. "Come out and be separate; touch not the unclean thing, and I will receive you," saith the Lord. Samson the Nazarite, forgot his *consecration*, forgot that he was a separated one for God. Alas! we too often do this, we do not enough bear in mind that God hath called us to be a "royal priesthood, a holy nation, a peculiar people."

What a contrast was there between Samson, as described in this passage, and Samuel, as he appears at Mizpeh. (See 1 Sam. vii.) "The Philistines are upon thee, Samuel!" might have been said to him; but he heeded them

not, he feared not their approach. He still stands by his altar, and looking up to heaven seems to say, "Thou shalt answer for me, O Lord!" And God *did* answer him. He spake in thunder tones to His exulting enemies, and in whispers of peace to His praying servant. Then Samuel took a stone and set it between Mizpeh and Shem, and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us." But look at Samson; he takes no warning from the past. (Judges xiv. 16, 17). He prays not to God, who had before helped him; he gives his ear to the tempter, yet is he most miserable all the time (16, 17). He tells his secret, betrays his trust, and soon stands impotent and blind among his late trembling but now triumphant foes. Let us all seek grace to imitate Samuel, and to take warning from Samson. The tempter knows our points, and will try to despoil us of our strength.

(To be continued.)

## SONG OF THE CHRISTIAN LIFE.

*Light come, light go.*

THAT truth which little costs is loosely held,  
We think of it as something once beheld;  
Like silver it may shine upon our crest,  
Make us look fine when we are gaily drest,  
But time will wear it off.

But truths which we have seen when doubts distract,  
Throwing their radiance o'er life's ocean tract—  
Shining like stars in sorrow's gloom and might,  
In memory's sky give forth no fitful light:  
Oh, may such truth be ours!

The truths for which we fight we hold for life,  
They stir our faith and heal sin's bitter strife;  
Like living bread they feed the hungry soul,  
Thus give us strength and nerve with self-control:  
Oh, may such truth be ours!

We hold and we are held; truths grasped in storm,  
In shipwreck hold us fast; cheer when forlorn;  
Truth wounds the heart, then comforts it to rest;  
Thus truth and conscience wed, and both are blest:  
May we such conflict know!

## Reviews.

*Farm Sermons.* By C. H. SPURGEON. Cloth gilt, 3s. 6d.—London: Passmore and Alabaster, Paternoster-buildings.

A HANDSOME volume, embellished with pictures of Eastern husbandry. Here we see John Ploughman in the pulpit, well dressed in his Sunday best. Mr. Spurgeon always moves about with marvellous freedom in the region of metaphors. He catches the *lingo* of soldiers and sailors, and talks without any trouble in the technical terms of different trades; but as one born and bred among the agriculturists in Essex he seems quite at home in the hay field or among the harvesters. His peculiar merit as a preacher is that he sticks to his text. The farmers and farm labourers, to whom he dedicates these nineteen discourses, will greet a friend who is so intent on speaking to them that he never turns aside to chat with the squire. We are told that an edition of this book has already been published in New York, and a translation is about to be issued in the Fatherland.

*The Preacher's Analyst* for June contains a remarkable sermon by the Rev. J. GRIFFITHS, Rector of Merthyr Tydfil, on the Salvation Army, and its proposed union with the Church of England. The Rector comes down like an avalanche on the Army and its General, exposing some of its wild and indefensible doings. This number has also a good leading sermon by the editor on the subject of Soul Slavery. We consider this work now to be one of the best of its class, and we commend it heartily to all workers who find that they need the kind of help it affords.

THE Religious Tract Society are now issuing a series of works called *Present Day Tracts*, in which are

a re-statement of the positive truths held in common by all Evangelical Christians. Nos. 1, 2, 3, 4, and 5, contains *Christianity and Miracles at the Present Day*, *The Historical Evidence of the Resurrection of Jesus Christ from the Dead*, *Christ, the Central Evidence of Christianity*, *Christianity and the Life that Now Is*, *The Existence and Character of God*. To be followed by a number of others of equal importance.—*The Grandeur of the Themes*. The well-known character of the writers and the superior appearance of these tracts should result in their circulation in many thousands.—The July number of the *Leisure Hour*, continues in a third chapter, the autobiography of William Jackson, of Exeter, musician.—*The Sunday at Home* interests its readers with a chapter on the life of Zachery Macaulay, also one on Prayer Cure in Germany, as seen in the work of Christoph Blumhardt.

*The Men of Keilah, or the Story of a Loveless Perfidy. What Must I do be Saved?*—Shaw and Co., Paternoster-row.

*Two Sermons in the Mission Pulpit.* By the Rev. W. H. AITKEN, M.A.—Evangelical and thoroughly practical.

*Golden Hours* gives a stirring story of a lady's ascent of a snow mountain, and has a very instructive chapter on the subject of earth worms, reproducing many of the conclusions of Mr. Darwin in some of his latest studies.

*The Baptist Magazine* for July is a specially good number, containing, among other papers, one on the late Rev. George Gould, and number seven of a series of papers, *Glimpses of Scotland*, by the Rev. F. FRESTAIL, D.D.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

Rev. W. MORRIS has resigned the pastorate of the Church of Leake and Wymeswold.

Rev. Price Williams, of Llangollen College, has received a unanimous invitation from the Church of Nantwich, Cheshire.

Rev. William Gay, of Ebenezer Chapel, Bacup, has resigned the pastorate, and accepted the chapel at Golcar, near Huddersfield.

Rev. G. Simmons, of New Malden, Surrey, has accepted the pastorate of the Church at Foot's Cray, Kent.

The church at Walworth Road Chapel has given to Rev. W. J. Mills, of Blisworth, a unanimous invitation to the pastorate, which he has accepted.

After a 42 years' ministry, Rev. J. Alcorn, of Old Basford Church, Nottingham, has resolved to retire from the regular pastorate.

Rev. J. W. Comfort, of Ossett, Yorkshire, has accepted an invitation to become the pastor of New Road Church, Bromsgrove.

Rev. W. C. Ellis has through advancing age and fifty years' service, resigned the pastorate of the Church at Cutsdean, Worcestershire.

Rev. G. B. Richardson, of Charlbury and Chadlington, has accepted the invitation to the pastorate of the Church at Eynsford, Kent.

Rev. H. Ogle, the senior student of Rawdon College, has accepted a call from the Church at Darwen, Lancashire.

Rev. S. C. Burn, of Tenby, has accepted a call to become pastor of the English Church at Neath.

### RECOGNITIONS.

The recognition of Rev. H. R. Passmore as pastor of the church in Great Southsea-street, Southsea, took place on Wednesday, the 7th of June. About 200 persons sat down

to tea in the schoolroom, after which a densely crowded public meeting took place in the chapel. After a few introductory remarks from the Rev. E. G. Gange, who occupied the chair, and who had previously preached a sermon in the afternoon, the new pastor briefly stated the circumstances which had led to his accepting the pastorate. Speeches then followed by the chairman, the Revs. T. W. Medhurst, W. Tidd Matson, W. Griggs, J. W. Genders, W. B. Lark, W. J. Staynes, Dr. Kennedy Moore, and Mr. J. Passmore, father of the pastor.

Rev. F. G. Kemp has been recognised as pastor of the church at Bovingdon. Rev. H. T. Spufford, of Bushey, a former pastor, preached, giving a charge to the church. At the public meeting Mr. J. Marnham, J.P., presided; Rev. F. G. Marchant gave the charge to the pastor. Revs. J. Stuart, T. E. Rawlings, T. Armstrong, S. Couling, and H. T. Spufford took part.

On Thursday, June 15, recognition services in connection with the settlement of the Rev. J. Hooper were held in Wimborne Chapel. A devotional service was held in the afternoon in the chapel for the purpose of forming a church. Tea and public meeting was held in the Oddfellows' Hall, which was crowded by friends of all denominations and the meeting was a most successful one. The new pastor met with a hearty welcome by the ministers and friends present. Addresses were delivered by the Revs. R. Colman, F. Robertson, J. H. Osborne, R. Walker and Messrs. Gilbert, Rewkis, Lloyd, and Massmans.

Very successful services have been held at Workington, Cumberland, in connection with the settlement of Mr. Hugh Singleton, of Rawdon College, as pastor of the church. On Sunday, June 4, two sermons were

preached by Rev. H. C. Bailey. On the Tuesday following a public tea was provided in the chapel, after which an adjournment was made to the Assembly Room, when addresses were delivered by the Rev. Charles Williams, the Rev. T. G. Rooke, B.A., the new pastor-elect and several local gentlemen.

Services in connection with the settlement of Rev. D. J. Hiley as pastor of the church at Ruardeon-hill, in the Forest of Dean, were held on Sunday and Monday, July 3rd and 4th. On Sunday two sermons were preached by the Rev. T. Thomas. On Monday morning there was a devotional service, numerously attended, conducted by Mr. Thomas Nicholson. Prayer was offered by five members of the congregation, by Mr. F. Allsop, Rev. W. Thomas, and Mr. Nicholson. In the afternoon Rev. J. E. Perrin, read the Scriptures and prayed, the Rev. T. Thomas asked the usual questions and received Mr. Hiley's reply, and Mr. Nicholson offered the ordination prayer. The Rev. H. Wilkins, addressed Mr. Hiley, and Mr. Nicholson addressed the church. The Rev. Evan Watkins concluded with prayer. In the evening the Rev. J. Bloomfield.

Rev. C. C. Croome was recognised last week as pastor of the church at Nelson, Lancashire. The Rev. D. Gracey delivered the charge to the pastor, and Mr. F. Smith that to the people.

**STATION END CHAPEL, HARROW.**—On Wednesday, July 12, 1882, a recognition service was held on the settlement of Mr. George Scudamore as pastor. Rev. J. H. Wilson, D.D., presided. Addresses were delivered by Rev. J. Barker, LL.B., Rev. T. J. Cole, Rev. G. M. Murphy, Rev. A. F. Brown, R. T. Sole, and Mr. E. A. Vince.

On Tuesday, the 4th July, Rev. H. Dunn, of the Metropolitan College, was recognised as pastor of the newly-fermed church at Amphill, when a large number assembled at

tea and public meeting. Mr. Cox, of Luton, presided. The usual statements were made by the church and the pastor. The charge to the minister was given by the Rev. W. Jackson, and the address to the church by the Rev. J. H. Blake, of Luton. The following ministers also took part in the interesting and impressive service: Rev. J. C. Burnett, Rev. J. H. Readman, and W. G. Dawson.

On Monday, July 10th, Rev. Jno. R. Parker was publicly recognised as pastor of Salem Chapel, Longford. Three hundred friends sat down to tea. The Rev. E. Stevenson, presided at the recognition service, and was supported by ministers of the Baptist, Independent, and Wesleyan bodies, who accorded to the new pastor a cordial welcome. Mr. J. Smith, senior deacon of the church, spoke highly of the settlement, which was followed by Mr. L. Stevenson, of Castle Donington, a deacon of the church vacated by Mr. Parker, who strongly recommended him to the sympathy of the friends.

#### PRESENTATION.

On Monday evening, June 12, at Merstham, in Surrey, a deeply interesting meeting was held. Mr. S. Barrow, jun., presided. Mr. Lee, the pastor, Messrs. Marshall, Webb, Cockerton, Smith, and Cuff addressed the meeting. There was presented to S. Barrow, Esq., senr., a very handsome mahogany arm-chair, beautifully carved, with a silver plate let into the solid wood, bearing an inscription. This was given as an expression of esteem and gratitude from the church and congregation, and specially from Mrs. Barrows' mother's meeting in the village. Mr. Barrow built the chapel in 1875 entirely at his own cost, and has since done the same thing at the villages of Horley, Godstone, and Fernhill, and now mainly supports the pastor of each place. The chapel was full, and the meeting was most enthusiastic. These four chapels, with their

pastors, are a great blessing to the villages, and much good is being done.

At a public meeting held in connection with the chapel at Meltham, the Rev. J. Alderson, pastor, was welcomed by his congregation on his return from a health recruiting tour in Canada and the United States. He was also presented with a purse of fifty-five sovereigns as a token of esteem.

On Tuesday evening, July 4th, the members of the female Bible-class connected with Middleton Cheney, Northamptonshire, presented Mrs. Dodwell with a handsome workbox, in token of their loving appreciation of the benefit received through her services as president.

#### NEW CHAPELS AND SCHOOLS.

ON Wednesday, 26th of June, Rev. Evan Edwards, of Upton Vale, Torquay, laid a memorial stone of the chapel now in course of erection in Winner Street, Paignton, Plymouth. The congregation meets at present in Dartmouth Place, but their premises for some time have been too small. The site of the new chapel was bought at a cost of £200, and handed over to the trustees by the late Miss Fryer. The building is to cost about £500, and is to be built in the Gothic style. After the ceremony was performed, tea was provided for a large party in Torbay Park, and a meeting was held in the evening in the Bijou Theatre, at which addresses were delivered by Mr. Edwards, and others. During the day £200 was contributed towards the building fund.

On Tuesday evening a handsome new school-room, measuring 48 feet by 22 feet, was opened in connection with the chapel at Enfield Town, of which the Rev. G. W. White is pastor. At six o'clock a number of friends sat down to tea, by invitation of Mr. Arlow, after which a meeting was held, the pastor presiding. The total cost of the building, together with some necessary repairs of the chapel roof, has been £475, of which more than half has been subscribed. In

the course of a brief speech, Mr. White paid a warm tribute to the liberality of the people. The Revs. S. J. Smith, B.A., Messrs. Lovering, Whitley, Rumney, and others, took part in the proceedings, which closed in the usual manner. During the evening over £16 was handed in by Sunday School children, who had collected the amount.

Five memorial stones were laid last Wednesday in the new building now being raised at Chester in connection with the Ebenezer Mission in Milton Street, which was established in 1877. The new premises are designed to seat 350 persons, and will cost, including the seating, £1,450. Rev. S. A. Bowser, M.A., conducted the usual devotional exercises; and at a public meeting held after the ceremony, in the Grosvenor Park School-room, under the presidency of Rev. Paul Price, addresses were delivered by various ministers, who traced the rise and progress of the Baptist cause in Chester since it was first established there, in 1686, to the present date.

In connection with the congregation, at Kidderminster, new buildings for Sunday School work have just been opened, in which very complete and extensive provision for classes have been made. The total cost is about £2,400, of which one half is already promised, including £500 from Mr. J. P. Harvey. The new buildings were inaugurated on Monday evening last by a meeting, at which the Mayor of St. Albans presided. Letters of apology for absence were read from Mr. J. Brinton, M.P., Mr. T. Lea, M.P., and Mr. J. Smallwood, who "enclosed his speech" in the shape of a £5 cheque. A number of local gentlemen addressed the meeting. A bazaar is to be held in the autumn towards extinguishing the debt.

Arrangements have been entered into by the congregation worshipping in Bridge Place Hall, Galashiels, for the erection of a chapel for their accommodation. A site has been se-

cured in Victoria Street, and it is intended to provide space for 350 worshippers at a cost of about £800.

#### MISCELLANEOUS.

A BAPTISMAL service of an interesting character took place on Wednesday afternoon, June 28, at Aldreth, High Bridge. When the introductory service was finished, the Rev. T. Henry Smith (pastor of the Church at Haddenham) and the Rev. T. Mustill (of Over) walked into the river, and immersed fifty-seven persons—candidates from the Churches of Haddenham and Aldreth—in the presence of about 3,000 spectators. Tea was provided in a spacious tent erected for the purpose in a meadow, kindly lent by Mr. Paine. About 900 persons sat down to tea. After tea a largely-attended public meeting was held, presided over by W. Tebbutt, Esq., and supported by the Revs. C. W. Dunn, T. Henry Smith, J. B. Lamb, A. J. Margerum, W. Sharpley (Wesleyan), also Mr. J. Biddall, W. Chivers, and M. Wyatt. A collection was made to defray expenses, and the chairman announced that it was the decision of the committee that the profits, if any, would be sent to Mr. Spurgeon's orphanage.

GENERAL BAPTIST ASSOCIATION.—The 113th annual meeting of the above Association held its proceedings at Derby, in St. Mary's-gate Chapel, under the presidency of the Rev. William Gray, of Birchcliffe, during the month of June. After a devotional service in the afternoon, a public meeting was held in the evening, the Rev. James Maden, of Sheffield, in the chair. The annual statement was made by the secretary (Rev. Joseph Fletcher, London). Reports, for the most part satisfactory, had been received from 168 out of 187 churches. The Sunday-schools were universally spoken of as flourishing. Bands of Hope had been in many cases established, and the churches were working vigorously, reducing old debts, and contracting new ones. There had been during

the year a clear increase of 442 in the association. Auditors of the treasurer's account were then appointed, and three churches were received into the association—viz., Haven-green, Ealing; Ruddington, and Vicarage-walk, Walsall. An attractive bazaar was opened in aid of the Home Mission Fund, by Mr. Councillor Harrison. A public home missionary meeting was held, under the presidency of Mr. Thos. Cook, of Leicester. Mr. Councillor Harrison, treasurer, submitted the financial statement, showing that the year commenced with a balance in hand of £271. The total expenditure for the year had amounted to £483, leaving a balance in hand of £401. Rev. J. Clifford made a statement as to the general work of the Association, which he described as encouraging. Financially, the past year was the best they had ever had. Mr. Richard Johnson presided over a public Foreign Missionary meeting in St. Mary's Gate Chapel. The Rev. W. Hill, of Derby, submitted a report showing that the total receipts for the year had amounted to £8,116, of which £3,203 had been received in India, and £185 in Rome. The total disbursements, including a balance of £552, had been £8,947, showing a balance of £831, the amount of the Society's liabilities having increased during the year by £279. The ordinary contributions for general purposes were in excess of what they had been for the past two years, and nearly equal in amount to what they had been in any previous year. The Rev. J. Maden, N. H. Shaw, T. F. Mulholland, and T. Bailey, spoke. The Building Fund Committee reported that six years ago the capital in hand was authorised to reach £5,000, but, if all promises were fulfilled, the present total would represent £5,500, for which there was great need. The treasurer of the fund mentioned that the total receipts for the year, including last year's balance of £400, had reached £1,557. The grants to

churches were £1,250. The balance left in hand was £304, and on May 31 the capital was £5,091. In connection with the adoption of the report of the Home Mission Committee, the Rev. J. Clifford, who retired from secretaryship, was appointed vice-president, and the Rev. J. Fletcher was elected secretary.

**ALPERTON CHAPEL** (near Sudbury, Middlesex).—Anniversary services were held on Wednesday, July 5th, 1882. Rev. W. G. Lewis preached in the afternoon. A public meeting was held in the evening. J. Marnham, Esq., of Boxmoor, presided. Revs. W. G. Lewis, R. H. Roberts, B.A., W. A. Blake, W. Stott, and A. F. Brown addressed the meeting.

**LONDON: PUTNEY.**—The chapel anniversary services were held on July 2 and 4. On the Sunday two sermons were preached by the pastor, Rev. W. Thomas, and on the Tuesday a sermon was preached in the afternoon by Rev. J. T. Briscoe, of Peckham. In the evening a public meeting was held in the chapel, presided over by Mr. J. T. Olney. A brief report or work done was given by Mr. J. Simmanse (deacon), and the following gentlemen took part in the meeting:—Revs. J. T. Briscoe, W. A. Blake, S. Todd, A. F. Brown, Mr. S. S. Thomas (Bristol College), and the pastor.

**ROSS, HEREFORDSHIRE.**—The anniversary services of Broad-street Chapel were held on July 18 and 20. On the former day Rev. H. Wilkins, of Cheltenham, delivered two discourses, and on the Tuesday Rev. Dr. Landels preached afternoon and evening.

**LONDON: BOW.**—The eighty-eighth anniversary services in connection with Bow Chapel Sunday-school were held on June 25 and 26. On the Sunday sermons were preached by Rev. W. H. Vivian and Rev. G. Towner. A flower service was held in the afternoon, when an address was given by Rev. W. Tyler. The tea and public meeting took place on the Monday evening, when Colonel

Griffin presided, and Revs. C. F. Williams, J. O. Fellowes, Mr. B. Harris, and Mr. T. Brain, from the Sunday School Union, addressed the meeting.

**LORD'S HILL, SNAILBEACH, SALOP.**—The sixty-fourth anniversary of the church was celebrated on Sunday last, June 11, when Rev. John Williams, of Colwyn, preached three sermons. In the afternoon the pastor stated that there was a clear increase of fifteen members on the church books for the year. On Monday the annual tea meeting was held, when 272 sat down, after which a service was held, when Revs. T. Evans and W. Price took part, and Rev. J. Williams preached.

**TRINITY CHAPEL, JOHN STREET, EDGWARE ROAD.**—On Saturday, the 10th of June, Messrs. Fullerton and Smith (Mr. Spurgeon's Evangelists), brought to a close a three weeks' mission, conducted throughout with spirit and energy, and productive of the best results. At the usual services the chapel was filled to overflowing. The special services for children were well attended, and the meetings for men and women only fulfilled every expectation. Now that our brethren have left us, we are experiencing a rich and full flow of blessing. The church prays that the results of efforts put forth by our brothers may continue long with us, and issue in a large addition to the membership. To God be all the glory!

**PARK STREET CHAPEL, LUTON.**—The close of the sixth year of the pastorate of the Rev. J. H. Blake was celebrated on July 3rd. The chair was taken by Councillor Wright. The Rev. H. Taylor of St. Alban's; Hawker, of Luton; Edwards, of Luton; Mr. Geo. Alexander, and others addressed the meeting. The report was very encouraging: 365 persons have been added to the church during the six years of Mr. Blake's ministry, 83 of whom have been added from June, 1881, to June, 1882. During the evening some good music was rendered by Miss Blake,

the organist, and the choir. A Congratulatory Card, a copy of which we insert, was given to each of the members:—

### TRIPLE MOTTO CARD.

Commemorative of the close of the sixth year of my ministry at Park Street Chapel, July 3rd, 1882, and lovingly inscribed to my Church Members by their pastor,

JAMES H. BLAKE.

#### DOCTRINE :

One Faith. One Lord.

One Baptism.

#### UNITY :

One in Christ. One with each other.

One in Church Work.

#### PRACTICE :

Loving Christ. Loving His Saints.

Loving His House.

Upward we look to heaven and pray,  
For guidance on our future way ;  
O Lord, thou knowest well our case,  
Give us each, all needed grace.  
May we to Thee our way commit,  
And yield to all Thou seest fit ;  
O be our helper and our friend,  
And guide us to our journey's end.

### BAPTISMS.

*Abercarn*, Mon.—June 25, English Chapel, Five, by E. E. Probert.  
*Abertillery*.—June 18, One, by L. Jones.  
*Adraeth*, High Bridge.—June 28, Fifty-seven, by T. H. Smith and T. Musthill.  
*Aughton*, Ormskirk.—June 25, One, by C. Green.  
*Bargoed*.—June 18, Nine, by J. Parrish.  
*Bath*, Widcombe.—July 2, Seven, by J. Huntley.  
*Beds*.—June 25, Markyate-street, Two, by E. Everett.  
*Bessels-green*.—April 23, One; May 21, Three.  
*Bootle*.—June 26, Brasenose-road, Four, by J. Davies.  
*Blackfield Common*, Hants.—June 11, Two, by F. A. Pearce.  
*Bramley*.—June 2, Seven, by M. G. Coker.  
*Bridport*.—June 1, Four, by E. Francis.  
*Builth*, Wells.—July 2, Two, by H. J. Thomas.  
*Burnley*.—June 11, Ebenezer Chapel, Eighteen, by J. E. Barton.  
*Buxton*.—June 4, Six, by R. B. Horne.  
*Canton*, Cardiff.—June 25, Hope Chapel, Three, by J. P. Williams.

*Carmarthen*.—June 25, English Chapel, One, by J. Thomas.  
*Cefnmaer*.—June 18, Three, by E. H. Girdlestone.  
*Cheddar*.—July 2, Two, by T. Hanger.  
*Cwmsymlog*.—June 4, Six, by R. E. Williams.  
*Carlisle*.—June 28, Eleven, by A. A. Saville.  
*Caerwent*.—June 4, Two, by S. H. Jenkins.  
*Carton*.—June 4, Two, by M. Baskerville.  
*Chepstow*.—May 31, One, by W. L. Mayo.  
*Coalville*.—June 25, Ebenezer Chapel, Five, by T. Hagen.  
*Combe Martin*.—June 25, Two, by J. Glover.  
*Countesthorpe*.—July 5, Six, by E. Yemm.  
*Creuckerne*.—July 5, North-street, Seven, by H. J. Tresidder (for Merriott).  
*Diss*.—June 28, Six, by G. W. Pope.  
*Dorking*.—June 22, Four, by A. G. Everett.  
*Driffield*, Yorks.—June 1, One, by C. Welton.  
*Kästbourne*.—June 23, Four, by H. Bradford.  
*Eye*, Suffolk.—June 20, One, by J. Hollinshed.  
*Faringdon*.—June 22, Eight, by E. George.  
*Glasgow*.—July 9, Frederick-street, Five, by A. F. Mills.  
*Glodwick*, Oldham.—June 18, Three, by W. Hughes.  
*Goginan*.—June 4, One, by R. E. Williams.  
*Great Broughton*.—June 20, Two, by J. McNab.  
*Guildford*.—June 25, Commercial-road, One, by J. Rankine.  
*Harpurhey*.—June 20, Two, by T. W. Thomason.  
*Haverfordwest*.—July 8, Bethlehem, One July 9, One, by D. O. Edwards.  
*Hayle*, Cornwall.—July 9, One, by W. Gliddon.  
*Hesdon*, Bradford.—June 23, One, by R. Howarth.  
*Heywood*, Lancashire.—June 18, Three, by J. Dunckley.  
*Histon*.—July 2, Twelve, by W. J. Juniper.  
*Hull*.—June 25, South-street, Three, by W. Sumner.  
*Ibstock*.—June 19, Four, by J. Watmough.  
*Idle*, near Leeds.—July 2, Ten, by J. Lee.  
*Kirton Lindsey*.—June 25, Five, by J. Young.  
*Lincoln*, Mint-lane.—June 25, Four, by G. P. Mackay.  
*Llangollen*.—June 18, Welsh Chapel, Two by D. Williams.  
*Llangwm Isha*, Mon.—June 25, Two, by W. Sullivan.  
*London*, John-street, Edgware-road.—June 29, Five; July 2, Four, by J. O. Fellowes.  
*London*, Bethnal Green-road.—June 25, Six, by W. Harvey Smith.  
*London*, Brixton.—June 25, at Cornwall road, Three, by E. P. Barrett.  
*London*, Borough-road.—June 25, Four, by W. C. McCree.  
*London*, Hornsey.—June 25, Campsbourne Chapel, Three, by J. S. Bruce.  
*London*, Putney.—June 26, One, by W. Thomas.



## THE KINGLY PRIESTHOOD OF THE SAINTS.\*

A SERMON BY C. H. SPURGEON.

“And hast made us unto our God kings and priests; and we shall reign on the earth.”—Rev. v. 10.

“Music has charms.” I am sure sacred music has; for I have felt something of its charms whilst we have been singing that glorious hymn just now. There is a potency in harmony; there is a magic power in melody, which either melts the soul to pity, or lifts it up to joy unspeakable. I do not know how it may be with some minds; they possibly may resist the influence of singing; but I cannot. When the saints of God, in full chorus, “chant the solemn lay,” and when I hear sweet syllables fall from their lips, keeping measure and time, then I feel elevated; and, forgetting for a time everything terrestrial, I soar aloft towards heaven. If such be the sweetness of the music of the saints below, where there is much of discord and sin to mar the harmony, how sweet must it be to sing above, with cherubim and seraphim. Oh, what songs must those be which the Eternal ever hears upon His throne! What seraphic sonnets must those be which are thrilled from the lips of pure immortals, untainted by a sin, unmingled with a groan: where they warble ever hymns of joy and gladness, never intermingled with one sigh, or groan, or worldly care. Happy songsters! When shall I your chorus join! There is one of your hymns that runs—

“Hark! how they sing before the throne!”

and I have sometimes thought I could “hark! how they sing before the throne.” I have imagined that I could hear the full burst of the swell of the chorus, when it pealed from heaven like mighty thunders, and the sound of many waters, and have almost heard those full-toned strains, when the harpers harped with their harps before the throne of God; alas, it was but imagination. We cannot hear it now; these ears are not fitted for such music; these souls could not be contained in the body, if we were once to hear some stray note from the harps of angels. We must wait till we get up yonder. Then, purified, like silver seven times, from the defilement of earth, washed in our Saviour’s precious blood, sanctified by the purifying influence of the Holy Spirit—

“We shall, unblemished and complete,  
Appear before our Father’s throne,  
With joys divinely great.

“Then loudest of the crowd we’ll sing,  
Whilst heaven’s resounding mansions ring  
With shouts of sovereign grace.”

Our friend John, the highly favoured apostle of the Apocalypse, has given us just one note from heaven’s song: we shall strike that note, and

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sound it again and again. I shall strike this tuning-fork of heaven, and let you hear one of the key notes. "And hast made us unto our God kings and priests; and we shall reign on the earth." May the great and gracious Spirit, who is the only illumination of darkness, light up my mind whilst I attempt, in a brief and hurried manner, to speak from this text. There are three things in it: first, *the Redeemer's doings*—"and hast made us;" secondly, *the saint's honours*—"and hast made us kings and priests unto our God;" and, thirdly, *the world's future*—"and we shall reign upon the earth."

I. First, then, we have the REDEEMER'S DOINGS. They who stand before the throne sing of the Lamb—the Lion of the tribe of Judah, who took the book and broke the seals thereof—"Thou hast made us kings and priests unto our God." In heaven they do not sing

"Glory, honour, praise, and power  
Be unto *ourselves* for ever;  
We have been our own Redeemers;—Hallelujah!"

They never sing praise to themselves; they glorify not their own strength; they do not talk of their own free-will and their own might; but they ascribe their salvation, from beginning to end, to God. Ask them how they were saved, and they reply, "The Lamb hath made us what we are." Ask them whence their glories came, and they tell you, "They were bequeathed to us by the dying Lamb." Ask whence they obtained the gold of their harps, and they say, "It was dug in mines of agony and bitterness by Jesus." Inquire who strung their harps, and they will tell you that Jesus took each sinew of his body to make them. Ask them where they washed their robes and made them white, and they will say—

"In yonder 'fountain filled with blood,  
Drawn from Immanuel's veins.'"

Some persons on earth do not know where to put the crown; but those in heaven do. They place the diadem on the right head; and they ever sing—"And He hath made us what we are."

Well, then, beloved, would not this note well become us here? For "what have we that we have not received?" Who hath made us to differ? I know, this morning, that I am a justified man; I have the full assurance that

"The terrors of law and of God,  
With me can have nothing to do;  
My Saviour's obedience and blood  
Hide all my transgressions from view."

There is not a sin against me in God's book: they have all been for ever obliterated by the blood of Christ, and cancelled by His own right hand. I have nothing to fear; I cannot be condemned. "Who shall lay anything to the charge of God's elect?" Not God, for He hath justified; not Christ, for He hath died. But if I am justified, who made me so? I say—"And hath made me what I am." Justification, from first to last, is of God. Salvation is of the Lord alone.

Many of you are sanctified persons, but you are not perfectly sanctified; you are not redeemed altogether from the dross of earth; you have still another law in your members, warring against the law of your mind; and

you always will have that law while you tabernacle in faith; you never will be perfect in your sanctification until you get up yonder before the solemn throne of God, where even this imperfection of your soul will be taken away, and your carnal depravity rooted out. But yet, beloved, there is an inward principle imparted; you are growing in grace—you are making progress in holiness. Well, but who made you have that progress? Who redeemed you from that lust? Who ransomed you from that vice? Who bade you say farewell to that practice in which you indulged? Cannot you say of Jesus, "And hath made us!" It is Christ who hath done it all, and to His name be honour, and glory, and praise, and dominion.

Let us dwell one moment on this thought, and show you how it is that it can be said that Christ hath made us this. When did Christ make his people kings and priests? When could it be said, "And hath made us kings and priests unto our God?"

1. First of all, He made us kings and priests, virtually, when He signed the covenant of grace. Far, far back in eternity, the Magna Charta of the saints was written by the hand of God, and it needed one signature to make it valid. There was a stipulation in that covenant that the Mediator should become incarnate, should live a suffering life, and at last endure a death of ignominy; and it needed but one signature, the signature of the Son of God, to make that covenant valid, eternal, and "ordered in all things and sure." Methinks I see Him now, as my imagination pictures the lofty Son of God grasping the pen. See how his fingers write the name; and there it stands in everlasting letters—"THE SON!" O sacred ratification of the treaty; it is stamped and sealed with the great seal of our Father in heaven. O glorious covenant, then for ever made secure! At the moment of the signature of this wondrous document, the spirits before the throne—I mean the angels—might have taken up the song, and said of the whole body of the elect, "And hast made you kings and priests unto your God;" and could all the chosen company have started into existence, they could have clapped their hands and sung, "Here we are by that very signature constituted kings and priests unto our God."

2. But He did not stop there. It was not simply agreeing to the terms of the treaty; but in due time He filled it all—yes, to its utmost jot and tittle. Jesus said "I will take the cup of salvation;" and He did take it—the cup of our deliverance. Bitter were its drops; gall lay in its depths; there were groans, and sighs, and tears within the red mixture; but He took it all and drank it to its dregs, and swallowed all the awful draught. All was gone. He drank the cup of salvation, and He ate the bread of affliction. See Him, as He drinks the cup in Gethsemene, when the fluid of that cup did mingle with His blood, and make each drop a scalding poison. Mark how the hot feet of pain did travel down His veins. See how each nerve is twisted and contorted with His agony. Behold His brow covered with sweat; witness the agonies as they follow each other into the very depths of His soul. Speak, ye lost, and tell what hell's torment means; but ye cannot tell what the torments of Gethsemene were. Oh! the deep unutterable! There was a depth which couched beneath, when our Redeemer bowed His head, when He placed himself betwixt the upper and nether millstones of His Father's vengeance, and when His whole soul was ground to powder. Ah! that wrestling man-God—that suffering man of Gethsemene! Weep o'er Him, saints—weep o'er Him; when ye see

Him rising from that prayer in the garden, marching forth to His cross ; when ye picture Him hanging on His cross four long hours in the scorching sun, overwhelmed by His Father's passing wrath—when ye see His side streaming with gore—when ye hear His death-shriek, "It is finished,"—and see his lips all parched, and moistened by nothing save the vinegar and the gall,—ah ! then prostrate yourselves before that cross, bow down before that sufferer and say, "*Thou hast made us, Thou hast made us what we are ; we are nothing without Thee.*" The cross of Jesus is the foundation of the glory of the saints ; Calvary is the birth-place of heaven, heaven was born in Bethlehem's manger ; had it not been for the sufferings and agonies of Golgotha we should have had no blessing. Oh, saint ! in every mercy see the Saviour's blood ; look on this Book—it is sprinkled with His blood ; look on this house of prayer—it is sanctified by His sufferings ; look on your daily food—it is purchased with His groans. Let every mercy come to you as a blood-bought treasure ; value it because it comes from Him ; and evermore say, "*Thou hast made us what we are.*"

3. Beloved, our Saviour, Jesus Christ finished the great work of making us what we are, by His ascension into heaven. If He had not risen up on high and led captivity captive, His death would have been insufficient. He "died for our sins," but He "rose again for our justification." The resurrection of our Saviour, in His majesty, when He burst the bonds of death, was to us the assurance that God had accepted His sacrifice ; and His ascension up on high was but as a type and a figure of the real and actual ascension of all His saints, when He shall come in the clouds of judgment, and shall call all His people to Him. Mark the man-God, as He goes upward toward heaven ; behold His triumphal march through the skies, whilst stars sing His praises, and planets dance in solemn order ; behold Him traverse the unknown fields of ether till He arrives at the throne of God in the seventh heaven. Then hear Him say to His Father, "I have finished the work which Thou gavest me to do ; behold Me and the children thou hast given Me ; I have fought a good fight, I have finished my course ; I have done all ; I have accomplished every type ; I have finished every part of the covenant ; there is not one iota I have left unfulfilled, or one tittle that is left out ; all is done." And hark, how they sing before the throne of God when thus He speaks : "*Thou hast made us unto our God kings and priests : and we shall reign on the earth.*"

Thus have I briefly spoken upon the dear Redeemer's doings. Poor lips cannot speak better ; faint heart will not rise up to the height of this great argument. Oh ! that these lips had language eloquent and lofty, that they might speak more of the wondrous doings of our Redeemer !

"Crown Him ! crown Him !  
Crowns become the Saviour's brow."

II. Now, secondly, THE SAINT'S HONOURS ; "and hast made us unto our God kings and priests." The most honourable of all monarchs have ever been esteemed to be those who had a right not only to royal, but to sacerdotal supremacy—those kings who could wear at one time the crown of loyalty, and at another the mitre of the priesthood, who could both use the censer and hold the sceptre—who could offer intercession for the people, and then govern the nations. Those who are kings and priests are great indeed ; and here you behold the saint honoured, not with one title, or one office, but with two. He is made not a king merely, but a king and priest ;

not a priest merely, but a priest and a king. The saint has two offices conferred upon him at once, he is made a priestly monarch, and a regal priest.

I shall take, first of all, the royal office of the saints. They are **KINGS** They are not merely to be kings in heaven, but they are also kings on earth; for if my text does not say so, the Bible declares it in another passage: "Ye are a chosen generation, a royal priesthood." We are kings even now. I want you to understand that, before I explain the idea. Every saint of the living God, not merely has the prospect of being a king in heaven, but positively, in the sight of God, he is a king now; and he must say, with regard to his brethren and himself, "And hast made us," *even now*, "unto our God kings and priests; and we shall reign upon the earth." A Christian is a king. He is not simply *like* a king, but he is a king, actually and truly. However, I shall try and show you how he is like a king.

Remember *his royal ancestry*. What a fuss some people make about their grandfathers and grandmothers, and distant ancestors. I remember seeing in Trinity College, the pedigree of some great lord that went back just as far as Adam, and Adam was there digging the ground—the first man. It was traced all the way up. Of course I did not believe it. I have heard of some pedigrees that go back further. I leave that to your own common sense, to believe it or not. A pedigree in which shall be found dukes, marquises, and kings, and princes. Oh! what would some give for such a pedigree? I believe, however, that it is not what our ancestors were, but what we are, that will make us shine before God; that it is not so much in knowing that we have royal or priestly blood in our veins, as knowing that we are an honour to our race—that we are walking in the ways of the Lord, and reflecting credit upon the Church, and upon the grace that makes us honourable. But since some men will glory in their descent, I will glory that the saints have the proudest ancestry in all the world. Talk of Cæsars or of Alexanders, or tell me even of our own good Queen: I say that I am of as high descent as her majesty, or the proudest monarch in the world. I am descended from the King of kings. The saint may well speak of his ancestry—he may exult in it, he may glory in it—for he is the Son of God, positively and actually. His mother, the Church, is the Bride of Jesus; He is a twice-born child of heaven: one of the blood-royal of the universe. The poorest woman or man on earth, loving Christ, is of a royal line. Give a man the grace of God in his heart, and his ancestry is noble. I can turn back the roll of my pedigree, and I can tell you that it is so ancient, that it has no beginning; it is more ancient than all the rolls of mighty men put together; for, from all eternity my Father existed: and, therefore, I have indeed a right royal and ancient ancestry.

And then again, *the saints, like monarchs, have a splendid retinue*. Kings and monarchs cannot travel without a deal of state. In olden times, they had far more magnificence than they have now; but even in these days we see much of it when royalty is abroad. There must be a peculiar kind of horse, and a splendid chariot and outriders; with all the eteteras of gorgeous pomp. Ay! and the kings of God, whom Jesus Christ has made kings and priests unto their God, have also a royal retinue. "Oh!" say you, "but I see some of them in rags; they are walking through the earth alone, sometimes without a helper or a friend." Ah! but there is a fault

in your eyes. If you had eyes to see, you would perceive a body-guard of angels always attending every one of the blood-bought family. You remember Elijah's servant could not see anything around Elijah, till his master opened his eyes; then he could see that there were horses and chariots round about Elijah. Lo! there are horses and chariots about me. And thou, saint of the Lord: where'er thou art there are horses and chariots. In that bed-chamber where I was born angels stood to announce my birth on high. In seas of trouble, when wave after wave seems to go over me, angels are there to lift up my head; when I come to die, when sorrowing friends shall, weeping, carry me to the grave, angels shall stand by my bier; and, when put into the grave, some mighty angel shall stand and guard my dust, and contend for its possession with the devil. Why should I fear? I have a company of angels about me; and whenever I walk abroad, the glorious cherubim march in front. Men see them not, but I see them; for "faith is the substance of things hoped for, the evidence of things not seen." We have a royal retinue: we are kings, not merely by ancestry, but by our retinue.

Now, notice the *insignia and regalia of the saints*. Kings and princes have certain things that are theirs by prescriptive right. For instance, Her Majesty has her Buckingham Palace, and her other palaces, her crown royal, her sceptre, and so on. But, has a saint a palace? Yes. I have a palace! and its walls are not made of marble, but of gold; its borders are carbuncles and precious gems; its windows are of agates; its stones are laid with fair colours; around it there is a profusion of every costly thing; rubies sparkle here and there; yea, pearls are but common stones within it. Some call it a mansion; but I have a right to call it a palace too, for I am a king. It is a mansion when I look at God, it is a palace when I look at men; because it is the habitation of a prince. Mark where this palace is. I am not a prince of Inde—I have no inheritance in any far-off land that men dream of—I have no El Dorado, or Home of Prester John; but yet I have a substantial palace. Yonder, on the hills of heaven it stands; I know not its position among the other mansions of heaven, but there it stands; and "I know that if the earthly house of this tabernacle be dissolved, I have a building of God, a house not made with hands, eternal in the heavens."

Have Christians a crown too? O yes; but they do not wear it every day. They have a crown, but their coronation day is not yet arrived. They have been anointed monarchs, they have some of the authority and dignity of monarchs; but they are not crowned monarchs yet. But the crown is made. God will not have to order heaven's goldsmiths to fashion it in after-time; it is made already hanging up in glory. God hath "laid up for me a crown of righteousness." Oh, saint, if thou didst just open some secret door in heaven, and go into the treasure chamber, thou would'st see it filled with crowns. When Cortes entered the palace of Montezuma, he found a secret chamber bricked up, and he thought the wealth of all the world was there, so many different things were there stowed away. Could you enter God's secret treasure-house, what wealth would you see! "Are there so many monarchs," you would say, "so many crowns, so many princes?" Yes, and some bright angel would say, "Mark you that crown? It is yours;" and if you were to look within, you would read, "Made for a sinner saved by grace, whose

name was—;” and then you would hardly believe your eyes, as you saw your own name engraved upon it. You are indeed a king before God; for you have a crown laid up in heaven. Whatever other insignia belong to monarchs, saints shall have. They shall have robes of whiteness; they shall have harps of glory; they shall have all things that become their regal state; so that we are indeed monarchs, you see; not mock monarchs, clothed in purple garments of derision, and scoffed at with “Hail, king of the Jews;” but we are real monarchs. “He hath made us kings and priests unto our God.”

There is another thought here. *Kings are considered the most honourable amongst men.* They are always looked up to and respected. If you should say, “a monarch is here!” a crowd would give way. I should not command much respect if I were to attempt to move about in a crowd; but if any one should shout, “here is the Queen!” every one would step aside and make room for her. A monarch generally commands respect. Ah! beloved, we think that worldly princes are the most honourable of the earth; but if you were to ask God, he would reply, “My saints, in whom I delight, these are the honourable ones.” Tell me not of tinsel and gewgaws, tell me not of gold and silver; tell me not of diamonds and pearls; tell me not of ancestry and rank; preach to me not of pomp and power; but oh! tell me that a man is a saint of the Lord, for then he is an honourable man. God respects him, angels respect him, and the universe one day shall respect him, when Christ shall come to call him to his account, and say, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” You may despise a child of God now, sinner; you may laugh at him; you may say he is a hypocrite; you may call him a saint, a methodist, a cant, and everything you like; but know that those titles will not mar his dignity—he is the honourable of the earth, and God estimates him as such.

But some persons will say, “I wish you would prove what you affirm, when you say that saints are kings; for, if we were kings, we should never have any sorrows; kings are never poor as we are, and never suffer as we do.” Who told you so? You say if you are kings, you would live at ease. Do not kings ever suffer? Was not David an anointed king? and was not he hunted like a partridge on the mountains? Did not the king himself pass over the brook Kedron, and all his people, weeping as he went, when his son Absalom pursued him? And was he not a monarch when he slept on the cold ground, with no couch save the damp heather? O yes, kings have their sorrows—crowned heads have their afflictions. Full oft

“Uneasy lies the head that wears a crown.”

Do not expect that because you are a king, you are to have no sorrows. “It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink.” And it is often so. The saints get but little wine here. It is not for kings to drink the wine of pleasure; it is not for kings to have much of the intoxicating drink and the surfeits of this world’s delight. They shall have joy enough up yonder, when they shall drink it new in their Father’s kingdom. Poor saint! do dwell on this. Thou art a king! I beseech thee, let it not go away from thy mind; but in the midst of thy tribulation, still rejoice in it. If thou hast to go through the dark tunnel of infamy, for Christ’s name; if thou art ridiculed and reviled,

still rejoice in the fact, "I am a king, and all the dominions of the earth shall be mine!"

That last idea, and I have done with this part of the subject. *Kings have dominion.* Do you know I am a fifth monarchy man? In Cromwell's time some said there had been four monarchies, and the fifth would come and overturn every other. Well, I never wish to do as they did; but I believe with them, that a fifth monarchy shall come. There have now existed four great empires, arrogating universal dominion, and there never shall be another world-wide monarchy until Christ shall come. Jesus, our Lord, is to be King of all the earth, and rule all nations in a glorious spiritual, or personal reign. The saints, as being kings in Christ, have a right to the whole world. Here am I this morning, and my congregation before me. Some persons say, "Keep to your own place and preach," and I have heard the advice, "Do not go out of your parish." But Rowland Hill used to say he never went out of his parish in his life; his parish was England, Scotland, and Wales, and he never went out of it. I suppose that is my parish, and the parish of every gospel minister. When we see a city full of sin and iniquity, what should we say? That is ours, we will go and storm it. When we see a street or some crowded area, where the people are very bad and wicked, we should say, "That is our alley, we will go and take it." When we see a house where people will not receive the gospel, we should say, "That is our house, we will go and attack it." We will not go with the strong arm of the law; we will not ask the policeman, or government to help us; but take with us "the weapons of our warfare," which "are not carnal, but spiritual, and mighty through God, to the pulling down of strongholds." We will go, and by God's Spirit we shall overcome. There is a town where the children are running about the street, uneducated; we will go and take those children—kidnap them for Christ. We will have a Sabbath school. If they are ragged urchins who cannot come to a Sabbath school, we will have a ragged school. There is a part of the world where the inhabitants are sunk in ignorance and superstition; we will send a missionary to them. Ah! those who do not like missionary enterprise, do not know the dignity of the saint. Talk of India; talk of China; "It is mine," saith the saint. All the kingdoms of the earth are ours. "Africa is my washpot—I will triumph over Asia. They are mine! they are mine!" "Who shall bring me into the strong city?" Is it not Thou, O Lord? God shall give us the kingdom of Christ. The whole earth is ours; and by the power of the Holy Ghost, Bel shall bow, Nebo shall stoop, the gods of the heathen, Budha and Brahma, shall be cast down, and all nations bow before the sceptre of Christ. "He has made us kings."

Our second point, upon which I shall be very brief, is, "He hath made us kings and PRIESTS." Saints are not only kings, but priests. I shall go to it at once, without any preface.

We are priests, because *priests are divinely chosen persons*, and so are we. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." But we have that calling and election; we were all ordained to it from the foundations of the world. We were predestinated to be priests, and in process of time we had a special effectual call, which we could not and did not resist, and which at last so over-

came us, that we became at once the priests of God. We are priests, divinely constituted. When we say we are priests, we do not talk as certain parties do, who say they are priests, wishing thereby to arrogate to themselves a distinction. I always have an objection—I must state it strongly—to calling a clergyman, or any man that preaches, a priest. We are no more so than you are. All saints are priests. But, for a man to stand up and say he is a priest, any more than those he preaches to, is a falsehood. I detest the distinction of clergy and laity. I like *scriptural* priestcraft; for that is the craft or work of the people, who are all priests; but all other priestcraft I abhor. Every saint of the Lord is a priest at God's altar, and is bound to worship God with the holy incense of prayer and praise. We are priests, each one of us, if we are called by Divine grace; for thus we are priests by Divine constitution.

Then, next, we are priests, because *we enjoy divine honours*. None but a priest might enter within the veil; there was a court of the priests into which none might ever go, except the called ones. Priests had certain rights and privileges which others had not. Saint of Jesus! heir of heaven! thou hast high and honourable privileges, which the world wots not of! Hast thou ever been within the veil in communion with Christ? Hast thou ever been in the court of the Lord's house, the court of the priests, where He has taught thee, and manifested Himself to thee? Hast thou? Yes, thou knowest thou hast; thou enjoyest constant access to God's throne; thou hast a right to come and tell thy griefs and sorrows into the ear of Jehovah. The poor worldling must not come there; the poor child of wrath has no God to tell his troubles to. He must not go within the veil; he has no wish to go: but thou mayest: thou mayest come to God's ear, swing the censer before the throne, and offer thy petition in the name of Jesus. Others have not these divine honours. Thou art divinely honoured, and divinely blessed.

Then another remark, to finish up with, shall be, *we have a divine service to perform*; and as I want you all, this morning, to turn this chapel into one great altar—as I want to make you all working priests, and this the temple for sacrifice—look earnestly at your service. You are all priests, because you love His dear name, and have a great sacrifice to perform; not a propitiation for your sins, for that has been once offered, but a sacrifice this day of holy thanksgiving. Oh! how sweet in God's ear is the prayer of His people! That is the sacrifice that He accepts; and when their holy hymn swells upwards towards the sky, how pleasant it is in His ears; because then He can say, "My hosts of priests are sacrificing praise." And do you know, beloved, there is one point in which most of us fail in our oblations before God? We offer our prayer, we present our praise; but how little do we sacrifice of our substance unto the Lord! I had thought this morning, seeing I desire to make you amazingly liberal, to have made this my text, "Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine;" and I had thought of showing that our substance was the Lord's, that we were bound to devote no small portion of it to Him, and that if we did do so we might expect prosperity even in worldly business, for He would make our barns full and our presses burst with new wine. However, I conceive it to be needless to preach a collection sermon—I thought I would rather tell you

about your honour and dignity, and then you shall just give what you like, for the only free-will I like, is a free-will offering. Suffer, ye beloved, a few words. God has said in His Word that you are to honour Him with your substance. As a priest of the Lord, will you not sacrifice something to the Lord this day? Here we have a great object before us; we want more room for the crowds who come to hear the gospel. It seems important, when such a throng is gathered, that none should go away. Ought we not to bless God that they come? There was a time you were few indeed, and the cry was, "Who hath believed our report?" But God has given us great success, the ministry here has been blessed to the conversion of not a few souls; I have many cases, now in this chapel, of broken hearts and contrite spirits; doubtless, there are many more than I know of, and I believe the blessed Spirit will bring them out in due time. Oh! do you not grieve that any should have to turn away from the voice of the ministry—that any who come here should have to go away, perhaps to spend the Sabbath in sin. You know not where they have to go, when they cannot get within these walls. The thing is, we have come to the resolution that this chapel should be enlarged, so that there should be accommodation for a larger number. Now, ye priests, sacrifice to the Lord. Let the priests build the house of the Lord; let those who worship in the sanctuary take up the trowel to-day; let the mortar and the brick be laid, and let this house be once more filled with the glory of the Lord, and an abundant congregation.

III. Now, I have to close up with THE WORLD'S FUTURE. "We shall reign on the earth." I have not much time for this, and I dare say it is expected that I shall tell you about the millennium and the personal reign of Christ. I shall not at all, because I don't know anything about it. I have heard a great many people talk of it; and, if anybody shows me a book on the millennium, I say, "I cannot read it just yet." A good man has lately written a book on it, and a gentleman recommended it to me so strongly, that I could not but buy it out of courtesy; but I elevated it to the aristocratic region of the library, in the higher ranks, and there it rests in quiet repose. I do not think myself capable of threading the labyrinths of the subject, and I do not believe the very respectable author can do it. It is a subject so dark, and I have read so many different views upon it, that it is all a phantasmagoria with me. I believe all the Bible says of a glorious future, but I cannot pretend to be a maker of charts for all time. Only this I gather as a positive fact, that the saints will one day reign on the earth. This truth appears to me clear enough, whatever may be the different views on the millennium. Now, the saints do not reign visibly; they are despised. They were driven, in old times, into dens and caves of the earth; but the time is coming when kings will be saints, and princes the called ones of God—when queens shall be the nursing mothers, and kings the nursing fathers of Christ's church. The hour is coming when the saint, instead of being dishonoured, shall be honoured; and monarchs, once the foes of truth, shall become its friends. The saints shall reign. They shall have the majority; the kingdom of Christ shall have the upper hand; it shall not be cast down—this shall not be Satan's world any longer—it shall again sing with all its sister stars, the never ceasing song of praise. Oh! I believe there is a day coming when Sabbath bells shall sprinkle music over the plains of Africa—when the deep thick jungle of

India shall see the saints of God going up to the sanctuary ; and, I am assured that the teeming multitudes of China shall gather together in temples built for prayer, and, as you and I have done, shall sing, to the ever glorious Jehovah,

“ Praise God, from whom all blessings flow.”

Happy day ! Happy day ! May it speedily come !

## WORK.

(AN ADDRESS FOR THE YOUNG.)

“ I must work the works of Him that sent Me,” &c., John ix., 4.

MY DEAR YOUNG FRIENDS.—Let us look for a few moments at our subject. You know that Jesus was always “ Going about doing good,” in fact, his whole history may be summed up with one word, “ *work.*” Yes, for He said, “ I must work the works of Him that sent Me while it is day,” &c. When we consider what Jesus has done for sinful man, that He came down from heaven to suffer as He did in order that we may live with Him in heaven, I think we ought to give Him our hearts and live close to Him, in order to please Him, and enjoy sweet peace and true comfort through Him.

I. There is a work for all. You need not look far but what you can find plenty of work, I am sure. Look at the drunkenness, the infidelity, the desecration of the Sabbath, and kindred other evils which you may find, more or less, and I am sure you will soon, very soon, find plenty of work, and the labourers few. Let me say that you can all do something in this world in order to evangelize men, and extend the Saviour’s kingdom ; therefore, say no longer you are too young, or that there is nothing you can do, for that is a great mistake. Our blessed Lord found there was plenty to be done, for He said while upon earth, “ Pray the Lord of the harvest to send forth labourers into His harvest.” May you pray that many more with yourselves may be engaged in the work of the Lord.

II. There is a proper time for work, viz., *Now.* Dear young friends, “ Time and tide wait for no man ;” time rushes on whether we take notice of it or not. We do not care for talkers about working for the Lord or labouring in any part of His vineyard ; no, we want, especially at the present day, practical workers—those who will work while they are young, and “ to-day, before the night cometh when no man can work.” I have met with many that will talk largely, but do but little, and in some cases nothing at all. Therefore, I want you to be up and doing, and live for a purpose. All great men who have risen to distinction have been great workers, whether they have been men of a scientific character, or men of a missionary spirit, or of literary attainments, or any of the arts. I do not care what they may have been, but they all worked hard and won the name they have. Look at Wesley, Stephenson, Livingstone, Watt, Doddridge, Vicars, Havelock, Brunel ; nay, look at our blessed Saviour ; O what a glorious history ! never a history like His of benevolence and usefulness. Try to be like Him. Consider what He has done for you ; He died for you, He loves you dearly, He wishes that you may live after you have done with your mortal history upon earth, to be with him in that happy land where there is no more sin or sorrow.

THOMAS HEATH.

*Plymouth.*

## Pastor Grimes and his Hard Times.

BY SCRUTATOR.

### CHAPTER IX.—VISITING THE OUTSIDERS.

IT has been sometimes said that when a pastor has been the means of clearing a chapel debt off, the next thing the church aims to do is to clear him off. That this is, in too many cases true, we have no doubt, but we are happy to say that Pastor Grimes was not destined to experience any ungrateful treatment of this kind. The bazaar over, and a clear stage for spiritual work made, both he and the church set heroically to work to make the cause self-supporting, and relieve the Home Mission Society of the yearly grant which, in consideration of their undertaking to build the new chapel, had up to this period still been freely voted. As yet the new chapel was but half filled with constant hearers, and it was evident that much laborious work would have to be done before all the pews were taken. "How to reach the masses," was now more than ever the problem that Pastor Grimes and his people had to solve. With sensationalism he had no sympathy whatever. He felt that if solid and permanent work was done it must be done mainly in the homes of the people. There alone could those be reached who not only never came to the house of God, but positively disliked religious services altogether. To this branch therefore of needful labour, he determined to devote a good portion of his ministerial energy, and he did so with satisfactory results. As day after day he wended his way through narrow streets, dirty courts, and crowded

purlieus, he often came in contact with startling scenes. Many of them were, as may be supposed, of a sad character; but it not unfrequently happened that while distributing his tracts, and handbills, and invitations, and through them seeking occasional entrances into houses, that he met with some of a more cheering kind. As we feel persuaded that this is the kind of work that is needed specially in the present day, we do not think that we can do better than give a few of these cases that fell under the plodding Pastor's observation. With the remark that the cases given are *bond fide* facts, and not fiction, we give first, the case of

#### A LOST PROFESSOR.

IN the middle of summer Pastor Grimes was called upon to visit a man who had been a professor of religion for thirty years. But during that period his life was far from being consistent. While boasting that he was "one of God's elect," he did those things on the Lord's day, and on other days of the week, that tended to bring dishonour on the Christian character. Now, however, his health had begun to fail, and he feared to face eternity. On entering his room the minister found him in a most unhappy state of mind. In great anguish of spirit he wrung his hands, exclaiming, "I am lost! I am lost! For me there is no mercy!"

"Why," asked his visitor, "do you say that?"

"Because," he replied, "I have 'held the truth in unrighteousness.' I professed to be a Christian, but

my heart was not right in the sight of God. I did wickedly; and God has now forsaken me."

It was in vain that Pastor Grimes quoted passages of Holy Scripture. The man declared that they were not for him; and that if he had it he would give the whole world to be assured that they were.

As he kept pacing up and down the room in deep distress, it struck the minister that probably he might be suffering from the remembrance of some particular sin committed in the past; and he asked him if such was the case.

With some little hesitation he told his visitor that it was so. One sin specially haunted him. Some twenty years ago he had committed it; and he was ashamed to let any one know what it was.

As it was evident that he did not then desire to make any further revelation, after praying earnestly for him, the Pastor left.

On calling again shortly afterwards, Pastor Grimes found him still in the same melancholy condition. Now, however, he voluntarily told him the nature of the secret sin that so depressed him, and lay with such weight on his soul. To give him hope his visitor quoted several cases recorded in the Bible of sinners who had sinned greatly, but who having truly repented had obtained forgiveness. He declared that he knew all about these cases; he had often read them; but his case differed from their's. In Job it was said, "The hope of the hypocrite shall perish," and that he feared was his hope. That passage of Scripture followed him up, and he could not get rid of it. And there was another passage that troubled him. It was this one in the first chapter of Romans, "For the wrath of God is revealed from heaven against all ungodliness and

unrighteousness of men, who hold the truth in unrighteousness." That was just what he had done. He had sinned wilfully in secret against the Lord, and was even now enduring His wrath.

As he continued to talk in this heart-rending strain, he went to the water tap from time to time to quench his burning thirst. Nothing that was said seemed even for a moment to dispel his deep gloom. In this melancholy state he remained for more than a month. One day the whole neighbourhood was aroused, and throngs of excited people gathered round the door. What had happened? It was soon known. The wretched man, unable to endure his mental agony, had hung himself; and when he was cut down it was found that life was extinct. His secret sins had proved his ruin; and his own hands had wrought his destruction. Thus his sad end proved that, notwithstanding thirty years of outward religious profession, he had never been a truly converted man. As he lived, so he died; having neither part nor lot in the matter.

A second case visited by Pastor Grimes was that of

#### A CONVINCED SCEPTIC.

WHEN taking his rounds in the month of October, he entered a house, and began to converse with a man, who bluntly told him that he neither believed in the existence of the God he spoke of, nor in his Bible either.

"Do you see this?" asked the minister, quietly taking out his watch.

"To be sure I do."

"It is a watch, is it not?"

"It is."

"It must have been made by somebody, mustn't it?"

"To be sure it must. Of course it couldn't make itself."

"That is just the conclusion I draw when I look at it. Now, I want you for a few moments, my friend, to look at it yourself. You have hands, feet, eyes, ears, and many bodily organs. You are 'fearfully and wonderfully made,' so wonderfully, indeed, that the mechanism of this watch is hardly worthy of being compared with the mechanism of your body. Now, you believe that this watch was made, and why? You believe it because the parts are put together for a purpose, and you know that they could not have put themselves together. Then why not believe that with regard to your body? The body is made of parts put together for a purpose. These parts could not have come together by chance any more than the parts of this watch could have come together by chance. The various members of the body, with all the bones and muscles, and sinews, and nerves, and veins, and arteries, are placed in their proper positions, and answer their designed ends, just as the various parts of this watch are placed in their proper positions to answer certain designed ends. But more than this, in yourself there is, what there is not in the watch: within you there is a spirit that either controls these bodily organs or keeps them in order. Now is not this an unanswerable proof that there is a God who made us?"

In this simple way Pastor Grimes set before the sceptic the well known argument on natural theology so ably elaborated by Dr. Paley; and as the result of fair debate, he candidly confessed that the argument was a good one. He said he would think about it; and before the missionary left was induced to make a promise that he would

allow his children to be taught in the school out of the Bible. He also kindly desired his visitor to call again.

A week afterwards the Pastor visited him, and found him unwell. He had caught a severe cold, and was suffering from bronchitis. On conversing with him, his friendly visitor perceived with pleasure that a few days thought had, through the Holy Spirit's influence, wrought a great change in his sceptical mind. He was now willing to hear the Word of God read; and the story of the Prodigal Son affected him so much that it caused him to weep.

As the fruit of this and of subsequent visits, the sufferer was led to see himself to be a sinner, and to confess his need of a Saviour. Then he began to pray, and in real earnest to seek the Lord. The story of the Prodigal Son was one that he loved to dwell upon. Once he said, "The prodigal came to himself when he felt the pinch, and that is my case. Now I feel the pinch I see things differently; it fact it seems as if everything is changed." So changed indeed was he, that frequently as the minister knelt down in prayer the remembrance of his past infidel life made him sigh and groan bitterly.

About four weeks from the commencement of his affliction, the earnest Pastor paid him his last visit. He held a pleasing conversation with him, and was much led out in prayer on his behalf. As he rose from his knees, he observed that a happy smile played upon his countenance. He declared to him and to others that through faith in Christ, he now believed that his sins were forgiven, and that he could depart in peace. With this confession of faith, which was repeated again and again to those who afterwards came to see him;

on the following Lord's day morning the convinced sceptic passed away, as the minister had good reason to hope, to a better world.

Another case met with in the course of a visit paid to a wretched court, was that of

#### A HIDDEN BELIEVER.

IN the beginning of the year Pastor Grimes entered the room of a poor old woman whose house was nearly bare of furniture. No chair was in the room on which she could sit, only an old stool; without a bed she was forced to sleep upon the floor; and for a candlestick she was in the habit of using either an old mustard tin or bottle. On a cold winter's day, he found her seated on the stool, striving in vain to warm her benumbed fingers before the few embers that were burning in the almost fireless grate.

On talking with her, he was agreeably surprised to find her to be a woman of a superior cast of mind, and of a retiring disposition. Instead of pleading her poverty, so far as she could she sought to hide it; and what astonished him more was to find that she seemed to be content with her lot. Conversing with her on Biblical subjects, he found that she was well acquainted with them; that she trusted in Christ for salvation! and had a firm faith in the kind providence of God.

"But do you not feel your need," he asked, "of more than you possess?"

"Well, I cannot," she replied, "eat much, and my wants are few. God is my helper, and he has said in His Word that 'He will never leave me, nor forsake me.' That promise makes me content."

On visiting her sometime afterwards the minister found her not as before sitting on the stool in front of the fire, but laid upon her

straw pallet on the floor, with no fire at all in the cold and cheerless room. She was covered with poor clothes and was evidently in a starving condition. The sight was pitiable, and it roused his sympathy. He stooped down to her and said, "You appear to be very ill!"

"I am," she responded; "but I am resting on Christ."

His brief conversation with her proved to him that she was indeed resting on Christ alone as the rock of her salvation; and after praying with her, he hastened home to obtain materials to make her a bed, and then he had her removed to another room where there was a fire. Then for the first time she admitted to him that she had neither food nor money. Freely giving her a little relief to procure the sustenance she most needed, Pastor Grimes left her, grateful for the attention she had so unexpectedly received.

Early on the following morning he found her still alive, but sinking fast. But her confidence in the Lord Jesus was as firm as ever. With an unshaken trust in Him she was calmly awaiting her end. With faltering breath and quivering lips, she quoted John xiv. 1, 2, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you; I go to prepare a place for you." As she thought of and spoke about her heavenly home, her countenance indicated a settled peace within; the "peace that passeth all understanding." At one o'clock on the same day the minister called again, and he was only just in time to see her take her departure to the happy Home, for an entrance into which she had so patiently waited.

*(To be continued.)*

## Essays and Papers on Religious Subjects.

### THE HOP-PICKERS' MISSION.

By JOHN BURNHAM, METROPOLITAN  
TABERNACLE EVANGELIST.

AMONG the many agencies in operation to-day for "reaching the masses," not the least noteworthy is the "Hop-pickers' Mission." Its title would seem to imply that it is purely *local*, and hence very *limited* in its influence; but a perusal of the following programme of work undertaken by this Mission, will at once dispel any such erroneous ideas. Its immediate operations are, of course, confined to the hop-growing districts, and hence *primarily* of local interest. But when we consider that it was started, and is carried on, mainly with the object of benefitting the *thousands* that gather from all the large towns and cities of the United Kingdom for the hop-picking, it will be seen at a glance that its influence must be as wide-spread as that of any home-mission in existence.

Thousands of the very poorest from the lanes, courts and back-alms of our great centres (especially from London) gather into Kent and Sussex in September, to earn a trifle in the hop gardens, and recruit their strength; and a few warm Christian hearts are seeking, each returning season, to embrace this golden opportunity for reaching these masses, that are, for the main part, unreached in their home haunts and hovels.

There are several centres of operation among the hop-pickers, where brethren have settled to work in right earnest; and heartily do we wish them "God speed," and

pray for them, the like blessings that we crave on our own work.

But we wish now to plead specially and briefly the cause of the above-named, "*the original*" "Hop-pickers' Mission." Unostentatiously it came into existence, seventeen years ago, has quietly plodded on, doing a noble work, steadily growing both in usefulness and in the confidence of the Christian public, upon whose liberality it is entirely dependent for the means of its support.

Several brethren are engaged in this Mission each September; and their work is as various as it is interesting. They visit the gardens, distribute tracts and fly-leaves, talk to the pickers at the bins, visit them at their tents and encampments on Sundays, holding brief services in their midst; gather them to free teas in a meadow on Sundays, in order to sing and talk to them about the Saviour; distribute shoes and clothing to the shoeless and thinly clad; medicine to the sick; visit the sick and dying at the "hopper-houses," when informed of such cases; and hold open-air services each evening in the villages whither the "hoppers" resort to the shop or the ale-house. These village services deserve *special note* from the fact that they gather about us large numbers of the villagers who are not usually accustomed to attend any place of worship; that part of the population unreached by the ordinary church and chapel organizations. The services are largely attended by *men*, who, with few exceptions, are very orderly, and listen with considerable interest to the addresses. That all this expenditure of money and labour has not

been in vain, we have had many very encouraging proofs.\*

We are very anxious to add another valuable feature to this department of our work, one that for worth may outweigh all the rest, and for this reason will surely commend itself to the practical sympathy of all God's stewards. We wish to open a "Bible Carriage," for the cheap sale of Bibles and Testaments before and after our services, believing this to be one of the very best methods of extending a knowledge of the Saviour's name.

No argument is needed to prove that all this work cannot be carried on without considerable expense; and it is for help in this direction we now earnestly plead. The "Bible Carriage" enterprise will cost an *additional* £12, beyond the ordinary outlay of former years.

Who will send an offering to help in this good work?

Parcels of clothing, or grants of tracts' should be sent, *carriage paid*, to the Rev. J. J. Kendon, Marden Station, S. E. R. Contributions to Rev. C. H. Spurgeon, Upper Norwood, London; to the president of the Mission, Rev. J. J. Kendon, Goudhurst, Staplehurst, Kent; or to John Burnham, 24, Keston Road, East Dulwich Road, London.

#### THE HEROES OF NORTH-AMPTONSHIRE.—ANDREW FULLER.

BY LEVI PALMER, TAUNTON.

WHILST James Watt was perfecting the steam engine at Soho, whilst

\* If our readers would like a detailed description of the work, we refer them to articles on this mission in the "Sword and Trowel," December, 1878, October, 1879, December, 1880, and January, 1882. Or Mr. Burnham will gladly forward reprints of these articles to any applicant, on receipt of a penny stamp for postage.

Paley was writing his "Evidences of Christianity" at Carlisle, and whilst Adam Smith was compiling his "Wealth of Nations" at Kirkcaldy, Andrew Fuller, at Kettering, was engaged in a work that was to change the teaching of the Church and the history of the world. Till the days of Fuller the teaching of most Baptist pastors was tinged with a false Calvinism which had little or nothing to say to the unconverted. It was mainly owing to Fuller's theological works, and especially his masterly treatise on "The Gospel worthy of all Acceptation," that the back-bone of this system was broken; so that by the close of the eighteenth century it had given place to the "Calvinism of St. Paul," which regards human responsibility and divine sovereignty as twin truths.

Till the days of Fuller the great missionary enterprise had hardly been dreamt of by the modern church, and that society which may be regarded as the parent of all other similar societies, owes its existence to him no less than to the immortal William Carey. In the words of one of its great founders we may say, "it was William Carey who went down into the well, but it was Andrew Fuller who held the rope." Thus, viewed from the present period, the life of Fuller may be characterised by the two mottoes—a full and free offer of salvation to every sinner, and a full and free gospel to every heathen.

The early history of this hero of the Baptists is soon told. He was born Feb. 6, 1754, at Wicken near Ely, Cambridgeshire. His father was a small farmer, and Fuller's early days were spent in the same occupation. From a child he was the subject of deep impressions about his soul; but as Mr. Eve, the pastor of the Baptist church where

he attended, seldom, if ever, addressed the unconverted of his congregation, young Andrew concluded that the gospel had little, or nothing, to do with him. As the result of this we find that Fuller's youthful days were embittered by a hopeless desire for religion. By the time he had reached the age of fifteen, so frequently had he striven for it and failed, that he concluded he lacked that which entitles a sinner to trust in Christ. Some years after, in writing upon this period of his life he says, "In reflecting on my broken vows, I saw there was no truth in me. I saw that God would be perfectly just in sending me to Hell; and that to Hell I must go unless I was saved of mere grace, and, as it were, in spite of myself. I felt that, if God were to forgive me all my past sins, I should again destroy my soul, and that, in less than a day's time, unless kept by His Sovereign power." From the false Calvinism that he had been accustomed to hear, he had received the idea that certain qualifications were necessary before a sinner was entitled to trust in Christ. He knew not that, "all the fitness He requires is to feel our need of Him." His convictions however became so strong, that he resolved, as he thought, like Esther to go into the King's presence contrary to law. In an agony of anxiety he wrote:—"I must—I will—yes, I will trust my soul—my sinful lost soul in His hands. If I perish, I perish." Soon after he adds, "I now found rest to my troubled soul; and I reckon that I should have found it sooner, if I had not entertained the notion of my having no warrant to come to Christ without some previous qualification. This notion was a bar that kept me back for a time, though, through Divine drawings, I was enabled to overleap it."

Preachers of the Gospel cannot be too careful to protect the rights of anxious souls. God's promises are unlimited, and who are we that we should introduce the use of a spiritual thermometer into our enquiry rooms, and insist upon a soul reaching a certain height of excitement, or degree of penitence before it is entitled to trust in Christ. As disease qualifies for the physician, and filth for the fountain, so sin entitles a soul to trust in Christ. To demand anything more is to block the King's highway, and to put impediments in the path of an anxious soul. It is to expect *before* conversion those things which invariably *accompany* salvation.

In March 1770, Mr. Fuller witnessed, for the first time, the ordinance of baptism administered to two young persons. The solemn immersion of these on a profession of their faith carried such conviction with it that he wept like a child. He was so fully persuaded that this was the primitive way of baptising that in a month after, at the age of sixteen, he himself was immersed.

Soon after his admission to the church at Soham, a fellow member, with whom he was personally acquainted, was overtaken in the sin of drunkenness. Mr. Fuller, being the first who heard of it, went at once, in the spirit of meekness, to restore his erring brother. The delinquent pleaded that it was not in his power to keep himself from sin. The case was made a matter for church discipline, and after the fallen brother had been suspended, the question was discussed as to whether man is able to keep himself in the midst of temptation. The pastor, Mr. Eve, maintained that we can, the majority of the church was of opinion that we cannot. The members argued that none of the scripture characters arrogate

this power to themselves, and that even the Psalmist turns the precepts into prayers, asking that his "ways may be directed to keep God's statutes." On the other hand the pastor distinguished between internal and external power; he argued that a thing might be in the power of the hand, when it was not in the power of the heart. The result was that Mr. Eve resigned; and for some time the flock was without a shepherd.

This unpleasantness operated in two ways to mould the future of Mr. Fuller's life. First, it led him to study those doctrines which Bunyan would call "the nuts which spoil the children's teeth," and of which, in after years, Mr. Fuller himself spoke, as "a spiritual narcotics which, when a man once gets a taste for, he will prefer to the most wholesome food." After a thorough study of the Scripture on this subject, of Edwards on the "Freedom of the Will," and of Dr. Gill's "Cause of God and Truth," he concluded—that as we cannot raise a finger or move a muscle apart from God, so apart from Him we cannot suppress an evil thought or shun a bad act. But Mr. Fuller argued that our dependence on God in no way destroyed our responsibility: as God's help is always near, so we are always responsible for shunning evil and choosing good.

In after years Mr. Fuller attributed the success which attended his controversial works to this discussion which took place in the little church at Soham. Thus we see that in the world of thought, as well as in the world of nature, the strongest trees are those which, when saplings, have striven with the storm. The other way in which this tended to mould the future of Mr. Fuller's life was, that it necessitated

his exercising his gifts as a public speaker. In the absence of a pastor, a Mr. Joseph Diver generally expounded the Scriptures to the little church at Soham. It happened on a certain Saturday, when Mr. Fuller was about eighteen years of age, that the said Joseph Diver accidentally sprained his ankle. On the same day Mr. Fuller, who was ignorant of his friend's accident, had a remarkable train of thought suggested by a passage in the Psalms. When the time for service arrived, and with it no preacher, all eyes were turned to Mr. Fuller. He remembered his thoughts on the previous day and turning to Psalm xxx. 5 he spoke with freedom and power for more than half an hour.

Thus we see how Andrew Fuller, the first secretary of a foreign Missionary Society, and the great champion of theological controversy, was first thrust into the field as a preacher of the gospel. We see how God, in accordance with all past history, brought good out of evil; how that which threatened the destruction of the little church at Soham, was educating one who was to immortalize its memory, and send the gospel to the ends of the earth. Moreover, we learn from this how dissension in a church meeting may, by God, be turned to some good account; and that in the texture of a church's history, as well as that of private life, each woof of trial is shot with a warp of gold.

*(To be continued.)*

#### LIVING WATER.

THE day was intensely hot; it was one of those sultry autumn days, with scarcely air enough to move a leaf, and a sky without a cloud to shield us from the rays of the burning sun. With our tongues parched with thirst and far from home, can

you imagine our eager haste to reach the fountain which we were informed lay in the route? When reached, how eagerly we drank of the refreshing water, and how we rejoiced in the fact that it was for "Whosoever will," that we might freely partake of it "without money and without price;" that we needed no qualification except that we were thirsty.

I have thought since how many lessons of a spiritual character might be suggested by this seemingly trivial event. It reminded me of that thirst of the soul which one experiences when convinced of sin by the operation of the Spirit of God. Natural thirst is bad enough, but it bears no comparison with the thirst of the soul, when the longing for a Saviour and a new life is implanted. With some it is a time of bitter anxiety, simply because they do not accept the invitation to take the water of life freely, or they seek other means of alleviating their thirst; they have heard as we did about the fountain, but they do not do as we did, go straight to the fountain; they go a long way round, expecting to light upon some little stream or some tinkling brook where they may drink. How disappointed they will be if the stream is too brackish to drink, or if the brook has run dry!

One thought that naturally arises is this, that it is free to all. We saw the aged man of seventy at the fountain, we saw the middle aged, and we saw the young there—boys full of vigour and fresh young life. So with the water of life, all may drink, whatever their age. It is one of the most interesting sights of all perhaps when the children come, when just believing the love of Jesus, and their own need, they drink of the living water and so are prepared for life's journey and equipped for life's battle. Let not any be dis-

couraged who may not have come in youth, since none are turned away who come with a true desire.

Then we needed no qualification before we might partake of the fountain. Blessed thought! the only qualification we need when we come to the fountain of eternal life is that we are thirsty. How many souls are kept back for a long period, sometimes because they are looking into themselves for something they will never find, but which they think they ought to find, as some sort of recommendation; they think there must be some sort of fitness before they may come.

"All the fitness He requireth  
Is to feel your need of Him."

They want some special feeling which they are hoping at some time to possess, or a deeper repentance; which feeling only comes with the exercise of faith in a risen Saviour, and which repentance they can never have until they have experienced something of that Saviour's love.

There was no charge made at the fountain where we quenched our thirst that sultry day. How suggestive of the freeness of salvation! the rich because of their plenty are not expected to pay, and the poor because of their poverty are not excluded. Yet vain human nature shrinks from accepting it freely, and would rather give something in exchange. Prayers or tears, penances or self-imposed torture, can never merit salvation; to come just as we are, guilty—helpless—undone, and by simple faith accept the salvation procured for us by the death of our Saviour Jesus Christ, is all that is needed.

"Nothing ye in exchange shall give;  
Leave all you have and are behind;  
Frankly the gift of God receive,  
Pardon and peace in Jesus find."

E. S.

Fareham.

## FIGS FROM A THISTLE.

BY THE LATE REV. JOHN COX.

III. *Here is a wicked design which we should seek to turn to a good account.* In Prov. ix. there are two women mentioned, both of whom are symbolical personages; the one of wisdom and the other of folly, and *both* use the same words, "Whoso is simple, let him turn in hither:" see 4th and 16th verses. This must be my apology (if indeed one is needed) for putting the words used by Delilah into the lips of wisdom. By wisdom I mean true religion, or Christ Himself (Prov. viii. 22—36). Wisdom addresses many who profess to be her admirers and lovers, with, "How canst thou say, I love thee, when thy heart is not with me?"

The words thus applied suppose a *profession* to have been made. Wisdom is lovely, and worthy to be loved. How sweetly and sublimely are her praises sung in Prov. ii., iii., v., viii., and many other places.

She is described as being every thing that is desirable and delightful. "More precious than rubies, more valuable than gold, sweeter than honey, her ways pleasantness, her paths peace; she is a tree of life to all them that lay hold upon her, etc." How many upon hearing all this exclaim, "*I love thee!*" This is a profession, but wisdom *requires a proof of sincerity.* "Give me thy heart," says Wisdom if you really love me; if I am all that you say I am; then set your heart upon me. If I am your chief treasure, then where your treasure is, your heart will be also. Matt. vi. 21.

And then comes a *solemn protest.* "How canst thou say, I love thee, when thy heart is not with me." *Profession without practical preference*

*is mere self-deception, and must end in sad disappointments.* How canst thou say it; what is the use of saying, "I love thee;" without giving practical proof of it. With God's eye reading your heart and the judgment throne before you, when the counsel of all hearts shall be manifested, what is the use of a mere profession? Your conscience does not bear you witness that your heart is with me. You give me *occasionally* your ears, your eyes, your feet, your hands, but not your heart. Oh, give me *that* fully and unreservedly, and all besides will be sure to be given. Yes all will follow the heart, even as the carriages follow the steam engine.

Let us all try ourselves and ask to what we are most attached? *has religion our heart?* do we seek first the kingdom of God and His righteousness? Love is *practical preference persevered in;* eschewing rivals, surmounting difficulties, and gaining victories. Surely the religion we profess claims this of us.

To stir up our souls to yield themselves unreservedly to God, just consider, in conclusion, *the wondrous love of Christ.* He said, "I love thee:" and has not His heart been with us? Labouring, longing, yearning, weeping, breaking, bleeding, it *has* been with us, and it is with us still.

He yet stands and knocks saying, "as many as I love I rebuke and chasten, be zealous therefore and repent." "If any man hear My voice and open the door, I will come unto him, and sup with him, and he with Me." May such wondrous love constrain us to a full surrender.

Consider the benefits resulting from the heart really being with the cause which we profess to love. We shall then have religion enough to make us truly happy, we shall be saved from an evil conscience.

## Reviews.

*Maia*, a tale of the Fatherland, by J. OTTILIE V. JACOBY. Elliot Stock.

A German tale of 247 pages. The story is well told. The characters are life-like; the charm of the book to us, is, that it reads like true; its surprises are natural, and the general tone of the work is good. The writer always interests his readers with sound taste and considerable story-telling talent. This handsome volume may safely be put into the hands of our young people.

*The New Cyclopaedia of Anecdote, Religious and Moral.* Original and selected. Elliot Stock, 62, Paternoster Row.

SPEAKERS and listeners know the power of an appropriate and well told anecdote, and we believe the most effective mode of preaching is that which has striking clear illustrations of the truth on the subject being dealt with. Well, here is a treasury of such materials, with a good classified list of subjects, and an elaborate index alphabetically arranged. It was originally published at a much higher price; and in this cheaper form the whole work is produced unabridged. It has the commendation of two eminent men, the late Dr. Guthrie, and Dr. Donald Macleod.

*Earth's Diamonds*, or Coal, its formation and value. By Henry H. BOURN. S. W. Partridge, Paternoster Row.

WE are glad to have another work from this author and thus to find that, tho' laid aside from the work he loved, still in another department of labour, he is using his talent in the Master's service. This book treats of a subject of wide interest. Who is not indebted to the toiling

miner and who but desires a closer knowledge of our Coal fields and the thousands of busy workers therein? Mr. Bourn has collected a multitude of most telling facts, and has skilfully put the results before us. We have considerable scientific knowledge exhibited, also the Human, Social and Religious side of the miner, and many topics of value discussed; such as "Coal Dust an element of danger, &c., &c." The book is well got up, has many illustrations, and we think our brother has done his work well and deserves our appreciation of it.

*Twenty-eight years a Slave.* By the Rev. THOS. E. JOHNSON, a returned Missionary from Africa. Yates and Alexander, Castle street, Holborn.

AN interesting story of the life and experiences of one now known and esteemed by many thousands of Christian people. Mr. Johnson yearns with most earnest and longing desire that Africa may be brought to Jesus. This is the burning thought pervading the book, and the profits of the sale will be devoted to missions in Africa.

*A Memorial of the Rev. Edward Stean, D.D. in an account of the Service at Norwood, May 13th, 1882, and a discourse at Camberwell, May 21st.* By CHAS. STANFORD, D. D., his colleague and successor. Hodden and Stoughton, Paternoster Row.

As we read of the services conducted at Norwood, it seems as though a moving panorama were before us, presenting in view the chief events in the history of our denomination for the last forty years, and always accompanied by the mild amiable form of the late revered Dr. Stean, who was abundant in labour and every good word and work. His

successor never speaks without commanding attention, and is never read or heard without profit. His words are fitly spoken and are like apples of gold in pictures of silver. They will be much appreciated through loving veneration for the dead and highest Christian regard for the living.

*The Portrait Gallery of Eminent Baptist Ministers.*

Mr. Stock has issued a very cheap edition of this interesting "gallery," viz., at half-a-crown, and with each copy gives the *Biographical key*, containing a short life of the pastors whose portraits are given in the picture. The original issue of this work was sold, we believe, at one guinea, in a much larger form; the present reissue, though much smaller in size, is very clear, and each portrait of the 246 can be clearly distinguished. Our readers will no doubt be glad to secure this "gallery" and "key" while the opportunity lasts.

*Baptism and the Baptists.* By the Rev. GEORGE DUNCAN, with prefatory note by the President of Rawdon College. Baptist Tract Society, Castle Street, Holborn.

OUR thanks are due to the writer and again due to the Committee of the Baptist Tract Society for so well and so Scripturally presenting the truth as it is in Jesus. We are not of those who hold New Testament Baptism but who speak of it with bated breath; we believe the whole Gospel is not preached unless Baptism has the place therein which the Master has given it. We therefore hail with pleasure this series of sound instructive sermons.

*Two Thoughts upon the Blood of the Everlasting Covenant.* First thought, Goodness, and Evil and Good; second thought, The Walk with God. By M. E. H. R. B. Nisbett and Co.

PRECIOUS words written upon a most precious truth. Without the

bloodshedding there can be no remission of sin.

*Plain Words to Young Men and Boys.*  
By the Rev. JAMES BAILLIE. Elliot Stock.

THE writer has boldly spoken words against a sin and vice which has, and still is, ruining thousands of our race.

*The Baptist Magazine* has a well-written article addressed to the young on novels and novel reading. The *Sword and Trowel* contains the Inaugural Address, delivered at the Eighteenth Annual Conference of the Pastor's College Association. The *General Baptist* has the editor's judgment of the ways and doings of the Salvation Army. *Golden Hours* has a well written paper by our old friend Robert Shindler on that sweet hymn-writer of days gone by, Bernard of Clairvaux. Who will not read with feelings of deepest heart interest, the account given of the author of

Jesus the very thought of Thee,  
With sweetness fires my breast,  
But sweeter far Thy face to see,  
And in Thy bosom rest.

*The Mission Pulpit*, 10 and 11, are Sermons by Mr. Aitken. One, "Believe and be Saved," suitable for the anxious; the other on the words, "Why, what Evil hath He done?" *The Child's Companion*, by the Religious Tract Society. How true to its title. How welcome to the children, with its fine paper, good letterpress, bright pictures, voices of song, pieces of music, able articles. What a marvel, all for One Half-penny. A few years since, and it would have been thought nearly impossible. We mention with approval, *The Shield of Faith*, *the Postman*, *the Voice of Warning*, *the Pulpit Analyst*, *the Church of England Temperance Chronicle*, *the Quarterly Record of Missionary Events*, *the British Flag*, *the Missing Link Magazine*, and to us the always profitable *Evangelical Christendom*. For each of these, had we space, we could justly write a good word.

*Wonders of Manxland*; Legends, Superstitions and Traditions of the Isle of Man. Also *The Isle of Man*; its Civil, Ecclesiastical, and Antiquarian History; its Tracts, its Fables, its Wars, Religion, and Superstitions, Constitution and Government. By Joseph Johnson,

Heywood, Manchester; or of the author, Strand, Douglas, Isle of Man.

We advise all our friends who may intend visiting this beautiful little island to spend twopence in these very comprehensive books. They contain a pile of information.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. ALBERT SMITH, late of Esher, has removed to the pastorate at West Drayton.

Rev. F. F. Medcalf, late of Ilfracombe, has received a unanimous call to the pastorate of the church of Auguston, South Australia.

A cordial invitation to the church at Coatbridge has been accepted by the Rev. William Millar.

The pastorate of the church at Pitlochry has just been resigned by the Rev. Mr. Yeats.

Rev. Mr. Macdonald has resigned the pastorate of the church at Branderburgh, and is contemplating emigrating to America.

Rev. W. G. Vaughan, student of Pontypool College, after three months' stay at Girtre, near Pontypool, has received a cordial invitation to become the pastor of their church.

Rev. T. Towy Evans, student of Pontypool College, has received a unanimous invitation to take the oversight of the church worshipping at Blaina Gwent, Abertillery.

Rev. Frank Wells, of Regent's-park College, has accepted the very hearty, unanimous invitation of the church and congregation worshipping in Trinity Church, Huntingdon, to become their pastor.

Rev. T. J. Stockley, of the Pastors' College, has undertaken the pastorate of the church at Port Mahon, Sheffield. Rev. W. Bonser has

removed from Burslem to Fenton, Staffordshire, where endeavours are being made to build up a new cause. The Rev. W. Glanville has removed from Egremont to Newport, Isle of Wight. Rev. C. Gomm has gone from Kilburn to Soham, Cambs. Rev. C. B. Richardson has also removed from Charlbury to Eynsford.

CHEPSTOW.—Rev. Walter L. Mayo has intimated his intention to resign the pastorate.

### PRESENTATIONS.

MR. GEORGE CHOLERTON, who has just resigned the position of secretary to the Sunday-school at St. Mary's-gate Chapel, Derby, has been presented at the hands of Rev. T. R. Stevenson, minister of the chapel, with a handsome album containing the portraits of the teachers and others connected with the schools.

On the occasion of Mr. Samuel Sparrow, leaving Stowmarket for Northampton, the teachers and choir of the new Baptist Chapel presented him last week with some useful articles of electroplate, in recognition of his services in presiding at the harmonium.

At Hope Chapel, Canton, Cardiff, a farewell meeting was held to the pastor (Rev. J. P. Williams), who has just accepted the pastorate of the church at Southsea. After tea a public meeting was held in the chapel, under the presidency of Mr. G. S. Stowe. Mr. William Lewis, on behalf of the

congregation, presented Mr. Williams with a cheque for £20, and Mrs. Williams with a valuable tea and coffee service, and biscuit-box from the members of the Sunday-school class. Mr. Richard Cory also presented Mr. Williams with a number of books from the Associations, as a token of appreciation of him and his services to them as their secretary for the last two or three years. An illuminated address accompanied the presentation from the Church and congregation.

Rev. J. W. Comfort has removed from Ossett to Bromsgrove, Worcestershire. On Wednesday, July 27, the friends whom he is leaving presented him with a purse of gold as a token of esteem.

#### RECOGNITIONS.

On Sunday, August 6, special services were held at Jarrow-on-Tyne to celebrate the induction of the Rev. James Barker, late of Sunderland, into the pastorate. In the morning the pastor-elect preached, and in the evening the Rev. M. Morris. The afternoon was devoted to a flower service. The address was delivered by R. Cameron, Esq., chairman of the Sunderland School Board. On Monday, about 400 persons sat down to tea. A reception service was afterwards held, presided over by the Rev. W. Hanson, Secretary of the Northern Baptist Association. Fraternal addresses were given by the Rev. J. H. Joplin, J. D. Thompson, and the Revs. J. M. Stephens, B.A., R. Herries, J. J. Deane, M. Morris, and the pastor-elect. The whole of the services were most successful and encouraging.

Rev. Robert Harrison, Glasgow, formerly of the Anglican Church, and who was lately baptized by Dr. Flett, of Paisley, has been inducted as pastor of the Irvine Church.

Services in connection with the settlement of Mr. James Clarke as pastor of West Hill Chapel, Wandsworth, have been held. Revs. C. W. Banks, J. Box, J. Griffith, W.

Osmond, and others took part, and Rev. J. L. Meeres presided.

#### NEW CHAPELS.

MR. JOHN BARRAN, M.P., laid the memorial-stone of a new Baptist Church, to be erected in Victoria Park, Harrowgate. It was in July, 1876, that the Yorkshire Association of Baptist Churches first held continuous services in Harrowgate, and a few months after purchased a central site in Victoria Park whereon to erect a suitable place of worship. In January, 1877, the foundation-stone of the schools was laid, although it was not until April last that the committee felt justified in proceeding with the erection of the church, the cost of which is estimated at £7,000, of which £2,000 has been raised. Sitting room for 600 worshippers will be provided. Rev. J. P. Chown having engaged in prayer, Mr. Barran, M.P., laid the memorial-stone and delivered an address, in the course of which he remarked that the statement read indicated the progressive character of the church, and showed that the Baptists in Harrowgate were willing to make personal pecuniary contributions of no ordinary character.

The new chapel in Pell Street, Sandown, was opened on Thursday, July 20th, by the Rev. J. A. Spurgeon, of Croydon. The building, which will accommodate 250 worshippers, is built of red brick with ornamental bands, and its interior is beautifully furnished with fittings of varnished deal. Mr. Spurgeon preached from I Sam. iii. 15, to a large congregation; and at a subsequent meeting held in the Town Hall also delivered an address. The collections for the day amounted to £80, including a cheque for £50 from Mr. Spurgeon.

ST. LEONARDS.—The ceremony of laying the memorial stones of the new Baptist Chapel for St. Leonards, in Chapel Park-road, took place on Monday, July 31st. The new building, when completed will cost, with the freehold, something like £4,000, and

the history of the movement in St. Leonards was told at the public meeting in the evening by the pastor, Rev. W. W. Haines, to whose exertions the young church owes a great measure of its growth and prosperity. From April of last year the services of the church had been held in the Warrior square Concert Hall, until at last the increasing number of members on the church roll warranted the commencement of an edifice entirely their own. Mr T. Elworthy is the architect, and Mr. G. Hare the builder, of the new chapel. The proceedings lasted throughout the day, commencing at half-past twelve with the ceremony of laying the stones. At half-past two there was luncheon at the lecture-hall of the Congregational Church, London-road; tea at six o'clock, and a public meeting in the evening. The first stone was laid by Mr. B. Bickle, of St. Leonards, and the second by Mr. J. T. Olney, of London. The total amount, laid on the stones, including a cheque from Mr. Spurgeon for £50, and £50 given and collected by Mr. Olney, was £196 11s. Rev J. Griffin offered the dedicatory prayer, and an address was given by Rev. W. Barker. Addresses followed by the chairman (Mr. Olney), Rev. R. Downes and others, and a good collection was made.

#### MISCELLANEOUS.

THE arrangements for the Autumnal Session of the Baptist Union are so far complete that we can announce a provisional programme. The meetings will take place in Liverpool, in the week commencing Oct. 2nd. On the evening of that day there will be a public reception of the pastors and delegates in St. George's Hall. The whole of Tuesday will be devoted to the meetings of the Baptist Missionary Society. On Wednesday morning a sermon to young men will be preached by the Rev. W. T. Rosevear, of Coventry, in Pembroke Chapel. At ten o'clock, in Myrtle Street Chapel, the first session

of the Union will be held, at which there will be the President's address, and the report of the Conference on Rural Churches which was recently held in London: that report to be followed by discussion. It is hoped that in the afternoon of the same day there will be a sermon by the Rev. C. H. Spurgeon, in Hengler's Circus, and in the evening sermons will be preached in all the leading Baptist Chapels in Liverpool and in the neighbourhood, details of which are not quite complete. The second day's session, Thursday, October 5th, will commence at ten o'clock, when a paper will be read on "Evangelistic Church Work in Large Towns," by the Rev. T. V. Tymms, of London; and reports of various institutions connected with the Baptist Union will be presented by the Council of the Union. In the evening of Thursday the churches connected with the Liverpool Baptist Union will invite the pastors and delegates of the Baptist Union to a Communion Service, which will probably be held in Myrtle Street Chapel, and on that evening there will also be a meeting in Hengler's Circus for working men.

The annual tea was held at Lyndhurst on the 19th of July, when the Rev. W. H. Payne presented an encouraging report of the past year's success, and addresses were delivered by the Revs. J. B. Burt, J. Collins, T. Evans, J. S. Little (Wesleyan), W. Power (congregationalist).

Bates College, Lewiston, U.S., has just conferred upon the Rev. Dawson Burns the honorary degree of D.D.

A most remarkable baptismal service is reported by the American papers to have taken place recently at Watkin's Well, Georgia, when 103 persons were immersed. An immense number of negroes attended the ceremony, which appears to have partaken somewhat of a Salvation Army character.

THE BAPTISTS IN SWEDEN.—Mr. Arnold, of the Evangelical Alliance, who had lately been on a visit to

Sweden, reports remarkable progress amongst the Baptist churches. They number now no less than 20,000 members, and one place of worship at Stockholm alone is regularly attended by 1,500 persons, and there are several other such large churches. A considerable revival appears to have taken place during the past twelve months, a specially encouraging feature of which is the addition of numerous members through the Sunday Schools. The leaders of the churches speak also more hopefully of their position in relation to the Government, and its toleration of their religious position.

IRELAND.—Rev. T. W. Medhurst, of Portsmouth, will commence a month's Evangelistic Services in the Tent, at Belfast, on September 10th. These Tent Services are held under the direction of our Home and Irish Missionary Society, and have been attended with great success. Our Society needs and deserves more help from all our churches, if the work in Ireland is to be sustained with vigour.

### RECENT DEATHS.

MRS. ELIZABETH ROBERTS. — Our dear sister was called home to her peaceful and eternal rest on Tuesday morning, July 18, 1882, at the age of 66. She was the mother of the Rev. R. C. Roberts, Baptist minister, Pembroke Dock, with whom for nearly the last three years she had been living. For many years had she been a member of the church of Christ, having been baptized by the late Rev. Dr. Evans, of Cefn Maur, Denbighshire. A few weeks before her decease she was seized with paralysis, which left her in a semi-conscious state, from which she did not recover. On the following Friday her mortal remains were conveyed to the Pembroke Dock New Cemetery, there to await the happy morn of the glorious resurrection. The following ministers were

present, most of whom took part in the service: Revs. Dr. Davies (President of Haverfordwest College); T. W. Davies, B.A. (Classical Tutor); J. D. Jones (Bethany, Pembroke Dock); J. Johns (Sardis); D. Hussey (Milford); J. W. Edwards (Nayland); W. A. Edwards (Congregational Minister); and M. Laycock (Primitive Methodist). Her death was improved on the following Sunday evening at Bush Street Chapel, by Rev. J. S. Hughes, Bacup, taking for his text Phil. i. 23: "Having a desire to depart, and to be with Christ, which is far better."

The church at Park Chapel, Brentford, have just been called to part with a young man who gave great promise of usefulness. George Simpson, at the early age of 23, lost his life in rescuing a lad from drowning. The deceased, who was a good swimmer, had been the means of saving six lives, and in the last effort was successful, but sacrificed his own. His remains were interred in Ealing Cemetery, on the 29th of July, the Rev. A. F. Brown conducting the funeral service, and his death was improved in Park Chapel to a large congregation, on Sunday, August 6th, by the Rev. W. A. Blake, from Phillipians i. 21.

### BAPTISMS.

*Blaenavon.* — July 29, Two, by O. Tidman.  
*Blackburn.* — July 23, Three, by H. Whetnall.  
*Blaenan Gwent.* Abertylery. — July 30, Two, by D. Mathias.  
*Battle, Sussex.* — August 6, One, by J. Howes.  
*Beckington.* — August 3, Two, by R. Aikenhead.  
*Bromsgrove.* — July 30. Three, by J. Brown.  
*Blakeney, Glos.* — July 16, Two, by G. R. Tanswell.  
*Bristol.* — June 29, Philip-street, Six; July 26, Five, by J. J. Ellis.  
*Bristol.* — July 31, Parissall-street, Nine, by C. Griffiths.  
*Brentford Park Chapel.* — July 30, Two, by A. F. Brown.  
*Caerphilly.* — July 16, at Carmel English Chapel, Eleven.



## THE HOPE OF FUTURE BLISS.

A SERMON BY C. H. SPURGEON.\*

\*"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness."—Ps. xvii. 15.

It would be difficult to say to which the gospel owes most, to its friends or to its enemies. It is true, that by the help of God, its friends have done much for it; they have preached it in foreign lands, they have dared death, they have laughed to scorn the terrors of the grave, they have ventured all things for Christ, and so have glorified the doctrine they believed; but the enemies of Christ, unwittingly, have done no little, for when they have persecuted Christ's servants, they have scattered them abroad, so that they have gone everywhere preaching the Word; yea, when they have trampled upon the gospel, like a certain herb we read of in medicine, it hath grown all the faster: and if we refer to the pages of sacred writ how very many precious portions of it do we owe, under God, to the enemies of the cross of Christ! Jesus Christ would never have preached many of his discourses had not his foes compelled him to answer them; had they not brought objections, we should not have heard the sweet sentences in which he replied. So with the book of Psalms: had not David been sorely tried by his enemies, had not the foemen shot their arrows at him, had they not attempted to malign and blast his character, had they not deeply distressed him, and made him cry out in misery, we should have missed many of those precious experimental utterances we here find, much of that holy song which he penned after his deliverance, and very much of that glorious statement of his trust in the infallible God. We should have lost all this, had it not been wrung from him by the iron hand of anguish. Had it not been for David's enemies, he would not have penned his Psalms; but when hunted like a partridge on the mountains, when driven like the timid roe before the hunter's dogs, he waited for a while, bathed his sides in the brook of Siloa, and panting on the hill-top a little, he breathed the air of heaven and stood and rested his weary limbs. Then was it that he gave honour to God; then he shouted aloud to that mighty Jehovah, who for him had gotten the victory. This sentence follows a description of the great troubles which the wicked bring upon the righteous, wherein he consoles himself with the hope of future bliss. "As for me," says the patriarch, casting his eyes aloft; "As for me," says the hunted chieftain of the caves of En-gedi—"As for me," says the once shepherd boy, who was soon to wear a royal diadem—"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

In looking at this passage we shall notice first of all, the *spirit of it*, secondly, the *matter of it*; and then, thirdly, we shall close by speaking of the *contrast which is implied in it*.

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I. First, then, the SPIRIT OF THIS UTTERANCE, for I always love to look at the spirit in which a man writes, or the spirit in which he preaches ; in fact, there is vastly more in that than in the words he uses.

Now, what should you think is the spirit of these words ? "As for me, I will behold thy face in righteousness : I shall be satisfied, when I awake, with thy likeness."

First, they breathe the spirit of a man *entirely free from envy*. Notice, that the Psalmist has been speaking of the wicked. "They are enclosed in their own fat : with their mouth they speak proudly." "They are full of children, and leave the rest of their substance to their babes." But David envies them not. "Go," says he, "rich man, in all thy riches—go, proud man, in all thy pride—go, thou happy man, with thine abundance of children ; I envy thee not ; as for me, my lot is different : I can look on you without desiring to have your possessions ; I can well keep that commandment, 'Thou shalt not covet,' for in your possessions there is nothing worth my love ; I set no value upon your earthly treasures ; I envy you not your heaps of glittering dust ; for my Redeemer is mine." The man is above envy, because he thinks that the joy would be no joy to him—that the portion would not suit his disposition. Therefore, he turns his eye heavenward, and says, "As for me, I shall behold thy face in righteousness." Oh ! beloved, it is a happy thing to be free from envy. Envy is a curse which blighteth creation ; and even Eden's garden itself would have become defaced, and no longer fair, if the wind of envy could have blown on it ; envy tarnisheth the gold ; envy dimmeth the silver ; should envy breathe on the hot sun, it would quench it ; should she cast her evil eye on the moon, it would be turned into blood, and the stars would fly astonished at her. Envy is accursed of heaven ; yea, it is Satan's first-born—the vilest of vices. Give a man riches, but let him have envy, and there is the worm at the root of the fair tree ; give him happiness, and if he envies another's lot, what would have been happiness becomes his misery, because it is not so great as that of someone else. But give me freedom from envy ; let me be content with what God has given me, let me say, "Ye may have yours, I will not envy you—I am satisfied with mine ;" yea, give me such a love to my fellow-creatures that I can rejoice in their joy, and the more they have the more glad I am of it. My candle will burn no less brightly because theirs outshines it. I can rejoice in their prosperity. Then am I happy, for all around tends to make me blissful, when I can rejoice in the joys of others, and make their gladness my own. Envy ! oh, may God deliver us from it ! But how, in truth, can we get rid of it so well as by believing that we have something that is not on earth, but in heaven ? If we can look upon all the things in the world and say, "As for me, I will behold thy face in righteousness : I shall be satisfied by-and-by !" then we cannot envy other men, because their lot would not be adapted to our peculiar taste. Doth the ox envy the lion ? Nay, for it cannot feed upon the carcase. Doth the dove grieve because the raven can gloat itself on carrion ? Nay, for it lives on other food. Will the eagle envy the wren his tiny nest ? Oh, no ! So the Christian will mount aloft as the eagle, spreading his broad wings, he will fly up to his eyrie amongst the stars, where God hath made him his nest, saying, "As for me, I will dwell here ; I look upon the low places of this earth with contempt ; I envy not your greatness, ye mighty emperors ; I desire not your fame, ye mighty warriors ;

I ask not for wealth, O Cæsar ; I beg not for thy power, O Cæsar ; as for me, I have something else ; my portion is the Lord." The text breathes the spirit of a man free from envy. May God give that to us !

Then, secondly, you can see that there is about it the air of a man who is *looking into the future*. Read the passage thoroughly, and you will see that it all has relation to the future ; because it says, "As for me, I *shall*." It has nothing to do with the present : it does not say, "As for me I do, or I am, so-and-so," but "As for me, I *will* behold thy face in righteousness ; I *shall* be satisfied, when I awake." The Psalmist looks beyond the grave into another world ; he overlooks the narrow death-bed where he has to sleep, and he says, "When I awake." How happy is that man who has an eye to the future ! even in worldly things we esteem that man who looks beyond the present day ; he who spends his money as it comes in will soon bring himself to rags. He who lives on the present is a fool ; but wise men are content to look after future things. When Milton penned his book he might know, perhaps, that he should have little fame in his lifetime ; but he said, "I shall be honoured when my head shall sleep in the grave." Thus have other worthies been content to tarry until time has broken the earthen pitcher, and suffered the lamp to blaze ; as for honour, they said, "We will leave that to the future, for that fame which comes late is often most enduring," and they lived upon the "shall" and fed upon the future. "I shall be satisfied" by-and-by. So says the Christian. I ask no royal pomp or fame now ; I am prepared to wait, I have an interest in reversion ; I want not a pitiful estate here—I will tarry till I get my domains in heaven, those broad and beautiful domains that God has provided for them that love him. Well content will I be to fold my arms and sit me down in the cottage, for I shall have a mansion of God, "a house not made with hands, eternal in the heavens." Do any of you know what it is to live on the future—to live on expectation—to live on what you are to have in the next world—to feast yourselves with some of the droppings of the tree of life that fall from heaven—to live upon the manna of expectation which falls in the wilderness, and to drink that stream of nectar which gushes from the throne of God ? Have you ever gone to the great Niagara of hope, and drunk the spray with ravishing delight ? for the very spray of heaven is glory to one's soul ! Have you ever lived on the future, and said, "As for me, I *shall* have somewhat by-and-by ?" Why, this is the highest motive that can actuate a man. I suppose this was what made Luther so bold, when he stood before his great audience of kings and lords, and said, "I stand by the truth that I have written, and will so stand by it till I die ; so help me God !" Methinks he must have said, "I *shall* be satisfied by-and-by ; I am not satisfied now, but I *shall* be soon." For this the missionary ventures the stormy sea ; for this he treads the barbarous shore ; for this he goes into inhospitable climes, and risks his life, because he knows there is a payment to come by-and-by. I sometimes laughingly tell my friends when I receive a favour from them, that I cannot return it, but set it up to my Master in heaven, for they shall be satisfied when they awake in His likeness. There are many things that we may never hope to be rewarded for here, but that shall be remembered before the throne hereafter, not of debt, but of grace. Like a poor minister I heard of, who, walking to a rustic chapel to preach, was met

by a clergyman who had a far richer berth. He asked the poor man what he expected to have for his preaching. "Well," he said, "I expect to have a crown." "Ah!" said the clergyman, "I have not been in the habit of preaching for less than a guinea, anyhow." "Oh!" said the other, "I am obliged to be content with a crown, and what is more, I do not have my crown now, but I have to wait for that in the future." The clergyman little thought that he meant the "crown of life that fadeth not away!" Christian! live on the future; seek nothing here, but expect that thou shalt shine when thou shalt come in the likeness of Jesus, with him to be admired, and to kneel before his face adoringly. The Psalmist had an eye to the future.

And again, upon this point, you can see that David, at the time he wrote this, was *full of faith*. The text is fragrant with confidence. "As for me," says David, *no perhaps* about it, "I *will* behold thy face in righteousness; I *shall* be satisfied, when I awake, with thy likeness." If some men should say so now, they would be called fanatics, and it would be considered presumption for any man to say, "I *will* behold thy face, I *shall* be satisfied;" and I think there are many now in this world who think it is quite impossible for a man to say to a certainty, "I know, I am sure, I am certain." But, beloved, there are not one or two, but there are thousands and thousands of God's people alive in this world who can say with an assured confidence, no more doubting it than of their very existence, "I *will* behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." It is possible, [though not very easy to attain to that high and eminent position wherein we can say no longer do I *hope*, but I *know*; no longer do I trust, but I am persuaded; I have a happy confidence; I am sure of it; I am certain; for God has so manifested himself to me that now it is no longer "if" and "perhaps," but it is positive, eternal, "shall." "I *shall* be satisfied, when I awake, with Thy likeness." How many are there here of that sort? Oh! if ye are talking like that, ye must expect to have trouble, for God never gives strong faith without fiery trial; He will never give a man the power to say that "shall" without trying him; He will not build a strong ship without subjecting it to very mighty storms; He will not make you a mighty warrior, if He does not intend to try your skill in battle. God's swords must be used; the old Toledo blades of heaven must be smitten against the armour of the evil one, and yet they shall not break, for they are of true Jerusalem metal, which shall never snap. Oh! what a happy thing to have that faith to say "I shall!" Some of you think it quite impossible, I know; but it "is the gift of God," and whosoever asks it shall obtain it: and the very chief of sinners now present in this place may yet be able to say long before he comes to die, "I shall behold Thy face in righteousness." Methinks I see the aged Christian. He has been very poor. He is in a garret where the stars look between the tiles. There is his bed. His clothes ragged and torn. There are a few sticks on the hearth: they are the last he has. He is sitting up in his chair: his paralytic hand quivers and shakes, and he is evidently near his end. His last meal was eaten yester-morn; and as you stand and look at him, poor, weak, and feeble, who would desire his lot? But ask him, "Old man, wouldst thou change thy garret for Cæsar's palace? Aged Christian, wouldst thou give up these rags for wealth, and cease to love thy God?" See how indignation

burns in his eyes at once! He replies, "As for me, I *shall*, within a few more days, 'behold his face in righteousness: I *shall* be satisfied; soon; here I never shall be. Trouble has been my lot, and trial has been my portion; but I have 'a house not made with hands, eternal in the heavens.'" Bid high; bid him fair; offer him your hands full of gold; lay all down for him to give up his Christ. "Give up Christ?" he will say, "no, never!"

"While my faith can keep her hold,  
I envy not the miser's gold."

Oh, what a glorious thing to be full of faith, and to have the confidence of assurance, so as to say, "I *will* behold thy face; I *shall* be satisfied, when I awake, with thy likeness!"

Thus much concerning the spirit of David. It is one very much to be copied and eminently to be desired.

II. But now, secondly, THE MATTER OF THIS PASSAGE. And here we will dive into the very depths of it, God helping us; for without the Spirit of God I feel I am utterly unable to speak to you. I have not those gifts and talents which qualify men to speak; I need an afflatus from on high, otherwise I stand like other men and have nought to say. May that be given me! for without it I am dumb. As for the matter of this verse, methinks it contains a double blessing. The first is a beholding—"I will behold thy face in righteousness;" and the next is a satisfaction—"I shall be satisfied, when I awake, with thy likeness."

Let us begin with the first, then. David expected that he should *behold God's face*. What a vision will that be, my brethren! Have you ever seen God's hand? I have seen it, when sometimes He places it across the sky, and darkens it with clouds. I have seen God's hand sometimes, when the cars of night drag along the shades of darkness. I have seen His hand when, launching the thunder-bolt, His lightning splits the clouds and rends the heavens. Perhaps ye have seen it in a gentler fashion, when it pours out the water and sends it rippling along in rills and then rolls into rivers. Ye have seen it in the stormy ocean—in the sky decked with stars, in the earth gemmed with flowers; and there is not a man living who can know all the wonders of God's hand. His creation is so wondrous that it would take more than a lifetime to understand it. Go into the depths of it; let its minute parts engage your attention; next take the telescope, and try to see remote worlds, and can I see all God's handiwork—behold all His handiwork? No, not so much as one millionth part of the fabric. That mighty hand wherein the callow comets are brooded by the sun, in which the planets roll in majestic orbits; that mighty hand which holds all space, and grasps all beings—that mighty hand, who can behold it? but if such be His hand, what must His face be? Ye have heard God's voice sometimes, and ye have trembled; I, myself, have listened awe-struck, and yet with a marvellous joy, when I have heard God's voice, like the noise of many waters, in the great thunderings. Have you never stood and listened, while the earth shook and trembled, and the very spheres stopped their music, while God spoke with his wondrous deep bass voice? Yes, ye have heard that voice; and there is a joy marvellously instinct with love which enters into my soul, whenever I hear the thunder. It is my Father speaking, and my heart leaps to hear Him. But you never

heard God's loudest voice. It was but the whisper when the thunder rolled. But if such be the voice, what must it be to behold His face? David said, "I will behold Thy face." It is said of the temple of Diana, that it was so splendidly decorated with gold, and so bright and shining, that a porter at the door always said to every one that entered, "Take heed to your eyes, take heed to your eyes; you will be struck with blindness unless you take heed to your eyes." But oh! that view of glory! That great appearance! The vision of God! to see Him face to face, to enter into heaven, and to see the righteous shining bright as stars in the firmament; but best of all, to catch a glimpse of the eternal throne! Ah! there He sits! 'Twere almost blasphemy for me to attempt to describe Him. How infinitely far my poor words fall below the mighty subject! But to behold God's face! I will not speak of the lustre of those eyes, or the majesty of those lips, that shall speak words of love and affection; but to behold His face! Ye who have dived into the Godhead's deepest sea, and have been lost in its immensity, ye can tell a little of it! Ye mighty ones, who have lived in heaven these thousand years, perhaps ye know, but ye cannot tell, what it is to see His face. We must each of us go there, we must be clad with immortality. We must go above the blue sky, and bathe in the river of life: we must outsoar the lightning, and rise above the stars, to know what it is to see God's face. Words cannot set it forth. So there I leave it. The hope the Psalmist had was, that he might see God's face.

But there was a *peculiar sweetness mixed with this joy*, because he knew that he should behold God's face *in righteousness*. "I shall behold Thy face in righteousness." Have I not seen my Father's face here below? Yes, I have, "through a glass darkly." But has not the Christian sometimes beheld Him, when in his heavenly moments earth is gone, and the mind is stripped of matter? There are some seasons when the gross materialism dies away, and when the ethereal fire within blazes up so high that it almost touches the fire of heaven. There are seasons, when in some retired spot, calm and free from all earthly thought, we have put our shoes from off our feet, because the place whereon we stood was holy ground; and we have talked with God! even as Enoch talked with Him, so has the Christian held intimate communion with his Father. He has heard His love-whispers; he has told out his heart, poured out his sorrows and his groans before Him. But after all he has felt that he has not beheld His face in righteousness. There was so much sin to darken the eyes, so much folly, so much frailty, that we could not get a clear prospect of our Jesus. But here the Psalmist says, "I will behold Thy face in righteousness. When that illustrious day shall arise, and I shall see my Saviour face to face, I shall see Him "in righteousness." The Christian in heaven will not have so much as a speck upon his garment; he will be pure and white; yea, on the earth he is

"Pure through Jesus' blood, and white as angels are."

But in heaven that whiteness shall be more apparent. Now, it is sometimes smoked by earth, and covered with the dust of this poor carnal world; but in heaven he will have brushed himself, and washed his wings, and made them clean; and then will he see God's face in righteousness. My God! I believe I shall stand before Thy face as pure as Thou art Thy-

self ; for I shall have the righteousness of Jesus Christ ; there shall be upon me the righteousness of a God. " I shall behold Thy face in righteousness." O Christian ! canst thou enjoy this ? Though I cannot speak about it, dost thy heart meditate upon it ? To behold His face for ever ; to bask in that vision ! True, thou canst not understand it ; but thou mayest guess the meaning. To behold His face in righteousness !

The second blessing, upon which I will be brief, is *satisfaction*. He will be satisfied, the Psalmist says, when he wakes up in God's likeness. Satisfaction ! this is another joy for the Christian when he shall enter heaven. Here we are never thoroughly satisfied. True, the Christian is satisfied from himself ; he has that within which is a well-spring of comfort, and he can enjoy solid satisfaction. But heaven is the home of true and real satisfaction. When the believer enters heaven I believe his *imagination* will be thoroughly satisfied. All he has ever thought of he will there see ; every holy idea will be solidified ; every mighty conception will become a reality ; every glorious imagination will become a tangible thing that he can see. His imagination will not be able to think of anything better than heaven ; and should he sit down through eternity, he would not be able to conceive of anything that should outshine the lustre of that glorious city. His imagination will be satisfied. Then his *intellect* will be satisfied.

" Then shall I see, and hear, and know,  
All I desired or wished below."

Who is satisfied with his knowledge here ? Are there not secrets we want to know—depths in the arcana of nature that we have not entered ? But in that glorious state we shall know as much as we want to know. The *memory* will be satisfied. We shall look back upon the vista of past years, and we shall be content with whatever we endured, or did, or suffered on earth.

" There on a green and flowery mount  
My wearied soul shall sit,  
And with transporting joys recount  
The labours of my feet."

*Hope* will be satisfied, if there be such a thing in heaven. We shall hope for a future eternity, and believe in it. But we shall be satisfied as to our hopes continually ; and the whole man will be so content that there will not remain a single thing in all God's dealings that he would wish to have altered ; the believer shall be there so satisfied with all God's will, that he will quite forget the lost in the idea that God has done it for the best, that even their loss has been their own fault, and that He is infinitely just in it. If my parents could see me in hell they would not have a tear to shed for me, though they were in heaven, for they would say, " It is justice, thou great God, and Thy justice must be magnified as well as Thy mercy ;" and moreover, they would feel that God was so much above His creatures that they would be satisfied to see those creatures crushed if it might increase God's glory. Oh ! in heaven I believe we shall think rightly of men. Here men seem great things to us ; but in heaven they will seem no more than a few creeping insects that are swept away in ploughing a field for harvest ; they will appear no more than a tiny handful of dust, or like some nest of wasps that ought to be exterminated for the injury they have done. They will appear such little

things when we sit on high with God, and look down on the nations of the earth as grasshoppers, and "count the isles as very little things." We shall be satisfied with everything; there will not be a single thing to complain of. "I *shall* be satisfied."

But when? "I shall be satisfied, when I awake, with Thy likeness." But not till then. No, not till then. Now here a difficulty occurs. You know there are some in heaven who have not yet waked up in God's likeness. In fact, none of those in heaven have done so. They never did sleep as respects their souls; the waking refers to their bodies, and they are not awake yet—but are still slumbering. O earth! thou art the bed-chamber of the mighty dead! What a vast sleeping-house this world is! It is one vast cemetery. The righteous still sleep; and they are to be satisfied on the resurrection morn, when they awake. "But," say you, "are they not satisfied now? They are in heaven: is it possible that they can be distressed?" No, they are not; there is only one dissatisfaction that can enter heaven—the dissatisfaction of the blest that their bodies are not there. Allow me to use a simile which will somewhat explain what I mean. When a Roman conqueror had been at war, and won great victories, he would very likely come back with his soldiers, enter into his house, and enjoy himself till the next day, when he would go out of the city, and then come in again in triumph. Now, the saints, as it were, if I might use such a phrase, steal into heaven without their bodies; but on the last day, when their bodies wake up, they will enter in their triumphal chariots. And methinks I see that grand procession, when Jesus Christ, first of all, with many crowns on His head, with His bright, glorious body, shall lead the way. I see my Saviour entering first. Behind Him come the saints, all of them clapping their hands, all of them touching their golden harps, and entering in triumph. And when they come to heaven's gates, and the doors are opened wide to let the King of Glory in, now will the angels crowd at the windows and on the housetops, like the inhabitants in the Roman triumphs, to watch them as they pass through the streets, and scatter heaven's roses and lilies upon them, crying, "Hallelujah! Hallelujah! Hallelujah! the Lord God Omnipotent reigneth!" "I shall be satisfied" in that glorious day, when all His angels shall come to see the triumph, and when His people shall be victorious with Him.

One thought here ought not to be forgotten, and that is, the Psalmist says we are to wake up *in the likeness of God*. This may refer to the soul; for the spirit of the righteous will be in the likeness of God as to its happiness, holiness, purity, infallibility, eternity, and freedom from pain; but specially, I think, it relates to the body, because it speaks of the awaking. The body is to be in the likeness of Christ. What a thought! It is—and alas! I have had too many such to-night—a thought too heavy for words. I am to awake up in Christ's likeness. I do not know what Christ is like, and can scarcely imagine. I love sometimes to sit and look at Him in His crucifixion. I care not what men say—I know sometimes I have derived benefit from a picture of my dying crucified Saviour; and I look at Him with His crown of thorns, His pierced side, His bleeding hands and feet, and all those drops of gore hanging from Him; but I cannot picture Him in heaven. He is so bright, so glorious; the God so shines through the man; His eyes are like lamps of fire; His tongue like a two-edged sword. His head covered with hair as white as snow, for He is the Ancient of days;

He binds the clouds round about Him for a girdle ; and when He speaks, it is like the sound of many waters ! I read the accounts given in the book of Revelation, but I cannot tell what He is ; they are Scripture phrases, and I cannot understand their meaning ; but whatever they mean, I know that I shall wake up in Christ's likeness. Oh, what a change it will be when some of us get to heaven ! There is a man who fell in battle with the word of salvation on his lips ; his legs had been shot away, and his body had been scarred by sabre thrusts ; he wakes in heaven, and finds that he has not a broken body, maimed and cut about, and hacked and injured, but that he is in Christ's likeness. There is an old matron, who has tottered on her staff for years along her weary way ; time has ploughed furrows on her brow ; haggard and lame, her body is laid in the grave. But oh ! aged woman, thou shalt arise in youth and beauty. Another has been deformed in his lifetime but when he wakes, he wakes in the likeness of Christ. Whatever may have been the form of our countenance, whatever the contour, the beautiful shall be no more beautiful in heaven than those who were deformed. Those who shone on earth, peerless among the fairest, who ravished men with looks from their eyes, they shall be no brighter in heaven than those who are now passed by and neglected ; for they shall all be like Christ.

III. But now to close up, HERE IS A VERY SAD CONTRAST IMPLIED. We shall all slumber. A few more years and where will this company be ? Xerxes wept, because in a little while his whole army would be gone ; how might I stand here and weep, because within a few more years others shall stand in this place, and shall say, "The fathers, where are they ?" Good God ! and is it true ? Is it not a reality ? Is it all to be swept away ? Is it one great dissolving view ? Ah ! it is. This sight shall vanish soon ; and you and I shall vanish with it. We are but a show. This life is but "a stage whereon men act ;" and then we pass behind the curtain, and we there unmask ourselves and talk with God. The moment we begin to live we begin to die. The tree has long been growing that shall be sawn to make you a coffin. The sod is ready for you all. But this scene is to appear again soon. One short dream, one hurried-nap, and all this sight shall come o'er again. We shall all awake, and as we stand here now, we shall stand together perhaps, even more thickly pressed. But we shall stand on the level then—the rich and poor, the preacher and hearer. There will be but one distinction—righteous and wicked. At first we shall stand together. Methinks I see the scene. The sea is boiling ; the heavens are rent in twain ; the clouds are fashioned into a chariot, and Jesus riding on it, with wings of fire, comes riding through the sky. His throne is set. He seats himself upon it. With a nod He hushes all the world. He lifts His fingers, opens the great books of destiny, and the book of our probation, wherein are written the acts of time. With His fingers He beckons to the hosts above. "Divide," said He, "divide the universe." Swifter than thought all the earth shall part in sunder. Where shall I be found when the dividing comes ? Methinks I see them all divided ; and the righteous are on the right. Turning to them, with a voice sweeter than music, He says, "Come ! Ye have been coming—keep on your progress ! Come ! it has been the work of your life to come ; so continue. Come and take the last step. 'Come, ye blessed of my Father, inherit the kingdom prepared for you from before

the foundation of the world.'” And now the wicked are left alone ; and turning to them, He says, “Depart ! Ye have been departing all your life long ; it was your business to depart from Me ; ye said, ‘Depart from Me, I love not Thy ways.’ You have been departing, keep on, take the last step !” They dare not move. They stand still. The Saviour becomes the avenger. The hands that once held out mercy, now grasp the sword of justice ; the lips that spoke lovingkindness, now utter thunder ; and with a deadly aim, He lifts up the sword and sweeps amongst them. They fly like deer before the lion ; and enter the jaws of the bottomless pit.

But never, I hope, shall I cease preaching, without telling you what to do to be saved. This morning I preached to the ungodly, to the worst of sinners, and many wept—I hope many hearts melted—while I spoke of the great mercy of God. I have not spoken of that to-night. We must take a different line sometimes ; led, I trust, by God’s Spirit. But oh ! ye that are thirsty, and heavy laden, and lost and ruined, mercy speaks yet once again to you ! Here is the way of salvation. “He that believeth and is baptized shall be saved.” We must begin with faith. We must begin with—

“ Nothing in my hands I bring.”

As God made the world out of nothing, he always makes his Christians out of nothing ; and he who has nothing at all to-night, shall find grace and mercy, if he will come for it.

Let me now close up by telling you what I have heard of some poor woman, who was converted and brought to life, just by passing down a street, and hearing a child, sitting at a door, singing—

“ I am nothing at all,  
But Jesus Christ is all in all,”

That is a blessed song ; go home and sing it ; and he who can rightly apprehend those little words, who can feel himself vanity without Jesus, but that he has all things in Christ, is not only far from the kingdom of heaven, but he is there in faith, and shall be there in fruition, when he shall wake up in God’s likeness.

#### INSIDE.

No father’s house is full,  
E’en though there seems no resting-place for more ;  
Forgiving arms and doors do open wide,  
If one repentant child implore  
Outside,

No mother’s heart is full,  
Unless it be with longing, burning wild  
Heart-throbbings that no cheerful face can hide—  
The wish to clasp her sinning child  
Outside.

God’s flock is never full ;  
Fear not to enter boldly at His door,  
None ever were refused who there applied ;  
He hath abiding place for more  
Inside.

## Pastor Grimes and his Hard Times.

BY SCRUTATOR.

### CHAPTER X.—UNSTATISTICAL FRUIT.

ALL churches connected with an Association are expected to send annual statistics, which, published in the Circular Letter, are generally supposed to indicate the measure of work that has been done. But nothing is more delusive. No statistics ever did or ever can show one half or one quarter of what an earnest pastor or a living church has done. That these statistics have a certain value it would be useless to deny, and, therefore, on that account they ought neither to be dispensed with nor despised. But to judge of the work done simply by the numbers added is to set up a standard of a most superficial kind. The question of *what* is added is of far more importance than the *number* added; and thus it may often turn out that the few added to a growing church in one year by a careful pastor are in the long run of far more value than many added in the same time by one who is more regardful of quantity than quality. A house hastily run up with any kind of bricks and mortar may look well enough when finished, but a few rough winters will make its inhabitants wish they dwelt in a more solid and endurable structure. But apart from this, good may be often done in a congregation that never can be compiled in statistics. How many, for instance, come occasionally and get good, who for various reasons never have their names inscribed as members on the church roll? Have not many ministers confessed that some

of their best Christian workers are outside the church? And, not to speak of these, are there not others who, as the result of occasional attendance at the Lord's house, and private personal conversation, become impressed, gradually receive the truth as it is in Jesus, and give hope by their lives and deaths of being changed characters, although they never became candidates for church fellowship? That such is the case is indisputable, and Pastor Grimes from time to time had proof of it in Puzzlemoor. Two *genuine* cases recorded in his diary will serve to illustrate this fact, and also to encourage those who are seeking primarily to win men for Christ, rather than to enlarge their own church register.

After Pastor Grimes had been at Puzzlemoor a few months he observed a tall, well-built, intelligent-looking working man who came occasionally to hear the word, and evidently appeared interested in what was delivered. In the course of a little while he became acquainted with him, and found him to be.

#### A SINCERE DOUBTER.

In his early days he had been a professed believer in Christianity. But being a great reader of controversial works his mind had become gradually imbued with sceptical notions. He had read Voltaire, Thomas Paine, and Darwin, until he seriously questioned whether many parts of the Bible were not historically untrue and modern scientific discoveries far more reliable! The teachings of Biblical record and the teachings

of Nature did not seem to him to square at all: and therefore he doubted whether the author of the one could be the author of the other. Still he was not happy. He confessed that supposing infidelity to be true it took every hope for the future away from man and gave him nothing in return. To live for a short time in this world of conflict and sorrow, and then be plunged, like the brute beast, into the deep dark abyss of so called annihilation was, even to his sceptical mind, but a poor exchange for the consolations of Christianity either here or hereafter. Of the existence of a personal God he entertained no doubt whatever, and could he but be led to have as firm a belief in the Bible being a revelation from Him he would have been far more content. But here was his difficulty, and to get it settled he went occasionally to hear Pastor Grimes.

"I like" he once said to the pastor, "to hear you preach because, when you come across difficulties, you grapple with 'em. You don't skim the surface, or give only one side, or pass over knotty questions as if they were not worth discussing, but you fairly look 'em in the face, and, to the best of your ability say what can be said. Now, that's the sort of preaching that goes down with a man like me. Say what people will, I know that there *are* difficulties; and if a preacher is honest he will admit it. Now, Mr. Grimes, will you let me ask you one question?"

"Yes; a dozen if you choose."

"Well, on what historical fact do you base your belief of the truthfulness of Christianity?"

"On the fact of Christ's resurrection from the dead."

"And you really believe that to be a fact?"

"Yes; not only do I believe it, but I believe I can prove it."

"Well, then, all that I can say is, if you can prove that, you are all right. If Christ really did rise from the dead, then Christianity is true, and infidelity is a lie."

"That is an honest admission; my sceptical friend; and I'm glad to hear you make it."

"I will make any admission that I think reasonable; but then remember you have not proved to me the resurrection of Christ to be a fact yet."

In friendly debates of this character Pastor Grimes spent many a pleasant hour with this sceptical hearer, and the result was in a measure satisfactory. Finding him grow more and more dissatisfied with the infidel creed, the pastor frequently urged him to burn his infidel books, and come to the Saviour. But this, he said, he was not yet prepared to do. He would, however, read the Bible more and more, and see what would result from it.

On another occasion when the sceptic seemed more gloomy than usual, the pastor made the remark, "I wish, my friend, you were as happy as I am." "*I wish I was,*" was the reply. "Then trust Jesus as I do, and you will be." A deep drawn sigh was the gloomy sceptic's only response.

One dark evening, by the light of the gas lamps, the pastor saw him walking before him bent with thought. An irresistible impulse urged Mr. Grimes to follow him and quietly place his hand upon his shoulder. With a full sympathetic heart, and tremulous voice, looking him full in the face, he said, "Oh! my friend, I wish you were a Christian. You do not know how earnestly I long for your salvation!" The tone in which these

words were uttered evidently went to the man's heart. Such solicitude for his welfare was as much as he could bear. His emotion was great. All that he could do was to make the brief reply, "And I wish so too," and then breaking away from the minister, he went home to ponder on the fact that one Christian man at least, did indeed care for his soul.

Two or three years passed away and the sceptic was taken ill. Mr. Grimes, at the time, was away from home; but on his return he was informed that his friend's end was near. He at once visited him, and found him suffering much in body, but more easy in mind. Giving the pastor a welcome, he told him that he was glad to see him once more before he died, for he had something to tell him.

"What is it?" asked the pastor.

"I want to thank you for the care you have had for my soul. Sir, you are an honest man. No minister ever cared for me as you have done. You've cared for me out of the pulpit as well as in it."

"Well, my dear friend, I *have* honestly cared for you, and I care for others too."

"I know that, and that's why I say you are honest."

"But you said you wanted to tell me something."

"So I do. It's about those infidel books. O, sir, I can't bear 'em now. I couldn't bear the sight of even one of 'em."

"Then you prefer the Bible now, do you?"

"I do. That's the book I want read to me. I want to hear about Jesus."

"Shall I read to you a few verses?"

"Please do so."

Pastor Grimes did, and the reading and prayer were fervently responded to; after which he left.

Only *one* more visit, however, was he able to pay him. It was two hours before he died. Finding him sensible, he put to him two questions:—"Do you believe in Christ?"—"I do." "And are you trusting your soul in His hands?"—"I am." This was his final confession; and with it his spirit passed into the presence of his God.

The other case to which we have referred was that of

#### A SINCERE SEEKER.

He had in youthful manhood felt inclined to become a Christian. But through being swindled by a professor, in whom he had unwisely confided, that inclination had for many years been almost lost. However hearing of Pastor Grimes, he came to the chapel, and once more became seriously impressed. In an interview that he had with the pastor, he was led clearly to see the difference between the mere profession of Christianity and its real possession, and the consequent folly of wronging his own soul, because a mere professor had wronged him in his estate. From that time he quietly sought the Lord, but for a long period remained in bondage. In spite of all explanations he could not see how he could be saved. But some printed sermons and tracts lent to him gradually gave him light. After two or three years of seeking, his asthmatical complaint laid him low, and his medical man said he could not recover. It was then specially impressed upon Pastor Grimes's mind to go and deliver to him in his sick chamber a *simple gospel message* from 1 John i. 8, 9. As the sufferer sat bolstered up in his chair, the pastor opened his pocket Bible and read to him the passage "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess

## Essays and Papers on Religious Subjects.

### THE EYES OF THE HEART, AND HOW TO USE THEM.

(Prov. iv. 25 ; Eph. i. 18.)

BY REV. CHARLES GRAHAM.

AMONG the ancient Egyptians the eye was the hieroglyphic for wisdom. Among all nations, as among ourselves, it is used for mental vision. Indeed we have no way of expressing the perceptions and feelings of the mind, but by language borrowed from the senses of the body.

Holy Scripture, speaking to man, uses the language of men. Therefore it is that Paul speaks of the enlightenment of "the eyes of the heart," (Eph. i. 18, Alf.); and Solomon exhorts us, "Let thine eyes look right on, and thine eyelids straight before thee" (Prov. iv. 25).

This exhortation has a basis in nature. The natural eye is formed for direct vision, and all oblique vision injures it. Nor is it less, but still more true, that all oblique moral vision injures the eyes of the heart.

#### OBLIQUE USE OF THE EYES.

We use our eyes obliquely when we regard our actions exclusively or mainly in the light of human judgments. If our actions are right, and man approves, we may be thankful for finding favour in his sight; if he disapproves we may well be sorry for him; but we should neither be discouraged nor turned out of the way of well-doing by his false judgment. Noah was not deflected from his course by the antediluvians, and it is still named to the honour of Athanasius that he maintained the truth against the world.

Our vision is oblique when we

allow the influence of party to affect our moral judgment or moral conduct. I need not occupy time in showing what is patent to all, the evil in this country at the present hour of party spirit both in religion and politics. That the children of this world should be influenced by party spirit we need not wonder; but that on their way to His heavenly kingdom it should divide and embitter the children of God against each other may well be a cause of both wonder and sorrow. It was to correct this bitter spirit of party that our blessed Lord, in His beautiful parable of the good Samaritan, showed, while the priest and Levite of his own religion, and of his own nation, passed by the wounded man, it was one of another religion and of another nation who had mercy on him.

Our moral vision is unhealthy and distorted when we regard things mainly in the light of our own private interest. That interest may be the increase of my worldly substance, or of my power, my popularity or fame among men. These are the things which influence men who know not God, and are things which all terminate with the present life. The best light for exposing this obliquity is shed by our Lord's question, "What is a man profited should he gain the whole world and lose his own soul?"

Friendship is one of the most beautiful flowers of Paradise which blooms in the wilderness of earth. When the Lord Jesus was here in the flesh He chose twelve apostles to be His intimate companions. "I call you not servants," he says, "for the servant knoweth not what

his lord doeth ; but I have called you friends for all things which I have heard of my Father I have made known unto you." Of these twelve He chose three, Peter, James, and John to form a still more intimate inner circle. They were with Him on the Mount of transfiguration to behold his glory, and in the garden of Gethsemane to witness His sorrow. And of these He chose John to lean upon His breast, and to be literally and spiritually nearest His heart. Christ's friendships, unlike what ours generally are, were determined by moral excellency. In His friendships there was no weakness. He proved His love, not by following the false judgment of His friends but by rebuking and correcting it.

When our eyes are on friendship, or any earthly relationship, so as to warp our judgment and unduly control our actions, our vision is morally oblique. The fall of our race was the effect of this sin. When Adam saw that Eve had eaten of the forbidden tree he deliberately took of its fruit and fell with her. This sin greatly hinders the work of the Lord. Partiality for John Mark made Barnabas forfeit the companionship of Paul, and strike out a path of service for himself, which caused his name to disappear from the triumphs of the gospel.

How many by worldly friendships, like those of Jehoshaphat with the house of Ahab, have destroyed their families and brought themselves under the severe rebuke and chastening of the Almighty? It was the obliquity of Solomon's vision, in this direction, which led to temporary idolatry and apostasy, and but for infinite mercy would have led to his eternal ruin.

#### DIRECT VISION.

"Let thine eyes look right on,

and thine eyelids straight before thee." As in nature, so in grace, the eye of oblique vision requires an operation before it is capable of vision which is direct. The general rule is that we are born with natural eyes which look straight before them; but with the eyes of the heart it is otherwise; their vision is naturally oblique and distorted. The Divine Oculist alone can give us the power to look right on. This he does for all who honestly ask Him. It is his prerogative to open the eyes of the blind, and to rectify all vision which is false or disordered. For this the Spirit in His infinite fulness anointed Him, and as He gives of that Spirit to us, we see all things clearly, and our eyes look right on and our eyelids straight before us.

The eyes, as a part of the body, are affected by its health. To keep the eye in health the whole body must be in health. Hence, the spiritual exercise enjoined by the apostle Peter, Provide, in [the exercise of] your faith, virtue; and in your virtue, knowledge; and in your knowledge, self-restraint; and in your self-restraint, patience; and in your patience, godliness; and in your godliness, brotherly kindness; and in your brotherly kindness, love. . . . For he that lacketh these things is blind, short-sighted, having forgotten the purification of his former sins." (2 Pet. i. 5-9, Alf. Tr.)

But when the Holy Spirit has anointed our eyes with eye-salve, and we add His graces in their order, we can then see afar off; we can see without pained vision to the very end of life itself; we can transport ourselves in thought to the last moment of our earthly existence, and form a judgment of what earth and all in it will be in our estimation when we are about to leave it

been a "Bethel" to their souls. If, however, the change in his teaching had caused this, that change had been necessitated by the study of God's word, and he had this testimony "that he pleased God."

For seven years he plodded on, at one time vainly trying to augment his small salary by conducting a village shop; at another time, pinched with poverty and depressed with a gradually decreasing income, but always fighting truth's battle, and gradually gaining the affection of his flock and the esteem of his opponents.

In the spring of 1780 Mr. Fuller received a pressing invitation to the pastorate of the comparatively wealthy church at Kettering, in Northamptonshire. The way in which he dealt with this invitation is so characteristic of the man that it deserves our special notice. Since his marriage, in 1776, to a Miss Sarah Gardiner, he found, notwithstanding the old adage which says that "two can live as cheap as one," that his expenses had gradually increased. The church at Soham, when in its most prosperous state, was unable to raise more than £20 per annum; hence, at the close of each year, Mr. Fuller found his own private resources, which were always small, to be seriously diminished. About the time the invitation from Kettering was sent, he wrote in his diary, "Dejected through worldly and church concerns. . . If poverty must be my portion, add thereto contentment." But neither the thorn of contention in the church, nor the thorn of poverty in his home was considered sufficient to justify his removal to Kettering. He trembled "lest haply he should be found even to fight against God." After submitting the case to nine neighbouring ministers, who unanimously advised him to accept the

"call," he still hesitated to take so serious a step; and it was not till the church at Kettering had been positively refused once, and had waited more than two years, that he saw his way clear to leave the little flock at Soham. Dr. Ryland, who ever after was Mr. Fuller's bosom friend, might well say, "Men who fear not God would risk the welfare of a nation with fewer searchings of heart than it cost him to determine whether he should leave a little dissenting church, scarcely containing forty members beside him and his wife."

By the time this number of the "Baptist Messenger" is in the readers' hands the centenary of Mr. Fuller's removal to Kettering will have arrived. In October, 1782, he entered upon his new sphere, and in the following October was publicly recognised as pastor of the church. No sooner had he entered the Northamptonshire Association than his influence was felt, and his abilities recognised. His assistance in their public services was at once claimed, and his advice sought in their difficulties. His biographer says:—"It is not too much to say that his judgment became the standard of appeal to an extent altogether unprecedented. In one respect the first two years of Mr. Fuller's ministry at Kettering bore fruit which remains till this day. At his suggestion the Association resolved to set apart the first Monday evening in every month for special prayer for the universal spread of the gospel. Though this was prior to the formation of the Missionary Society, yet it ultimately developed itself into the Monthly Missionary Prayer Meeting, which is still held by most evangelical churches.

*(To be continued.)*

## "THE WINDOWS OF HEAVEN OPENED."

BY J. W. COMFORT, BROMSGROVE.

MALACHI, iii. 10.—"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now here with, 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."

*God's ability to bless us far exceeds our capacity to receive.* When He pours out a blessing all our vessels are filled, and the cry is, "There is not room enough." Experience and expectation both fall short of the realization, and the largest heart is found too small to contain its share of the blessings. In Noah's days when God opened the windows of heaven, the earth was flooded, despair possessed men's hearts, and everything that had breath, outside the ark, died. But now when God opens heaven's windows the Church is flooded, the spirits of all Christians revive, and new life comes upon multitudes.

Largeness of supply is one of the leading ideas of the text. "I will pour you out a blessing,"—"there shall not be room enough to receive it." That the expression is a very full one is shown by the way it is variously rendered. Thus we sometimes read, "I will pour you out a blessing till there shall be a superabundance;" certainly in God we have more than enough. In Himself He exceeds all that we could desire or imagine; and as to His giving, "He is able to do exceeding abundantly above all that we ask or think." Sometimes the passage is translated, "I will pour you out blessings for ever without end." Whatever we receive from God now is only a foretaste. His blessings only begin in time, to be carried on in eternity. Those

Israelites who were fortunate enough to pluck one grape from the bunch carried between Caleb and Joshua, when they returned from the land of Canaan, would know but little of the richness of blessing in the "milk and honey" land. There is no "concluding volume" in the "God's wondrous love" series; and at every break in the story of His blessings, "To be continued" meets the eye.

Again, the words have been rendered, "I will pour you out a blessing till My abundance be exhausted." As though the Almighty would say, "If only you are faithful to Me, and treat Me as a God, there is no measure of blessing that I will stop at." Herod promised the daughter of Herodias anything, "to the half of his kingdom." But Jehovah says to the man that pleases Him, "I will give abundantly till My abundance itself is exhausted."

Now this fact, that God's ability to bless is far greater than our capacity to receive, has some striking analogies. Look at the earth. She brings forth fruits various and plentiful. But all the herbs and fruits of the earth were called into existence and fitted to reproduce their species; every one after its kind. Yet so great is the blessing the earth yields, that there is enough beyond the reproduction, for bird, and beast, and man.

Think of the sun. From all points all round the sunlight and heat are radiated. But how small, how insignificant a proportion of these ever touch the earth. The sun could warm and illuminate a hundred worlds like ours, and still the earth would not lack a single beam she now receives. The sun might well say to the earth, "My ability for giving is far greater than your capacity for receiving."

Mark, again, *the winds*. The "auspicious gale" that wafts a yacht up channel would also speed a whole fleet on its way. The breeze that turns one windmill would be a sufficient motive power for many—even though they were set as thickly as apple trees in an orchard. And so we may say of all those laws over which God exercises supervision and control. They all can give more than man can receive. But that is because *He* is behind them, whose fulness filleth all things. But the best illustration of this truth is found in our Lord Jesus Christ. He healed many, and yet how many more He could have healed, but for the unbelief of the people and the scorn of the chief priests. He who raised three from the dead could as easily have raised three thousand. He who did many mighty works of healing could have healed all sicknesses, and left the world without quiver of pain remaining. The world had no room for this blessing. He came unto His own and His own received Him not. They had not capacity to entertain Immanuel—God with us.

Brethren, how this ought to affect us in matters concerning our Lord's work. See that you have increased capacity, for then there is not room enough for the blessing that can be given. Let it enlarge our desires and stimulate our prayers, and create in each one of us a determination not to go without a blessing either for ourselves or our Master's work.

But then let it be remembered, *if God guarantees to bless us, it is upon clearly-defined lines*. These are dedication and trust. "Bring ye all the tithes into the storehouse;" there is *dedication*. We must give if we would get; we must scatter if we would increase; we must sow if we would reap. When Elijah

was sent to relieve the widow, he demanded of her a cake, although it was to be made of her last handful of meal and the last few drops of oil. If that cake had been withheld, she would never have known the promise, "The barrel of meal shall not waste, neither shall the cruse of oil fail."

But this is not all. *Trust* is demanded. "Prove Me now," or try Me—trust Me. Trust Me with your tithes and offerings, and then trust to Me for the blessing.

If Elijah demanded of one widow dedication to God, Elisha demanded of another widow *trust in God*. The widow's debt was to be paid by faith. According to her faith in borrowing empty oil vessels, so should the supply of oil be; and the oil ceased not to flow till the last of the borrowed vessels was filled. The flow of oil was checked by the scarcity of oil vessels. Oh, for increased dedication! Oh, for larger faith! Oh, that we were able by these to make a greater demand upon God!

God is willing to bless us, *in spite of many things that might have turned His mercy from us*. In spite of backsliding (v. 7). In spite of robbery (v. 8). In spite of a curse, v. 9. In spite of impudence (vs. 7—9), for the people had the audacity to answer God back again. And why this willingness in the face of such impertinence, and faithlessness, and covetousness? Is not the answer to be found in God's *immutability* (v. 6)? By the blessings we have lacked in the past—by the richness of blessing even now waiting to be received by us—by the ability and the immutability of our God—by the greatness of the church's needs—let us seek an enlarged capacity for God's blessing. "See," saith the Lord, "My hand is upon heaven's windows—I

am watching the treasury of My house : bring ye in the tithes, and prove Me by your offerings, and I will open the windows of heaven, and you shall receive a blessing too large for you to contain."

## THE THRONE OF GRACE.

Come boldly, therefore, to the throne of Grace.—Heb. iv. 16.

There is a throne resplendent, clear,  
Which throws a shadow ever near ;  
And yet so bright it scatters night,  
And fills the highest heavens with  
light ;  
And angels worship as they gaze,  
While ransomed spirits hymn their  
praise.

Yet all are welcome to this throne,  
The poorest outcast, sad and lone ;  
For its pure light reveals Christ's  
face,  
And all His boundless, kingly grace ;  
And broken hearts, by sin oppressed,  
Here find in Him their peace and rest.

Here God's own love in peace distills,  
The contrite heart with joy oft fills ;  
Here falls that dew, in silence deep,  
Which makes the stony heart to  
weep ;  
Here Christ's own Spirit stoops to  
bring  
Each blessing from our reigning King :

This throne is God's own "Mercy  
Seat,"  
Round which His ransomed children  
meet ;  
Drawn by His love they gladly come,  
In God's own heart to find their  
home ;  
However torn, divided here,  
All are made one in secret prayer.

All sheltered, cleansed in Jesus's  
blood,  
All are again made one in God ;  
Where'er they go where'er they roam,  
They find in God their joy and home ;  
The light which guides to this bright  
throne  
Makes every heart in Jesus one

O Golden Seat so pure and bright,  
Of heaven's own King now clothed in  
light ;  
Yet sprinkled with that kingly blood,  
Which makes and claims our peace  
with God ;  
Beneath Thy shade God's children  
dwell  
Securo from all the assaults of hell.

Where'er they go this throne is near,  
To gird with strength and banish  
fear ;  
Its light the eye of faith can see,  
The beacon-light of Time's dark sea ;  
Beneath its shade God's pilgrims rest  
And folded in Christ's arms are blest  
Before this throne Christ bowed His  
head,  
All other joy but this long fled ;  
His sacred locks here filled with dew,  
Love bathed His heart and kept it  
true ;  
All other help and friends away,  
He wrestled here 'till break of day.

And as before this throne we bend,  
We find, like him, in God a friend ;  
Whate'er the burden or the grief,  
The lowly heart here finds relief ;  
Whate'er the trial, toil or pain,  
Help here is never sought in vain.

And all its blessings too are given  
Free as the light which streams from  
heaven ;  
Strong refuge of the weak and poor,  
Who watch and wait at mercy's door ;  
Sweet joy of faith, O fill each breath,  
Our solace here in life and death !

This throne supreme rules over all,  
And none in vain before it fall ;

Its King the feeblest faith can raise,  
And fill the broken heart with  
praise;  
No change its glory can efface,  
It still remains a throne of grace.

And this bright throne reigns still  
supreme,  
And proves itself no idle dream;  
The glory of its kingly grace,  
For ever beaming in Christ's face,  
Shall rise and spread all clouds  
above,  
And fill the earth with God's own  
love.

O then my soul here seek to dwell,  
A king and victor over hell;

Clothed in that strength here freely  
given,  
Which saves the soul and guides to  
heaven;  
Here seek by prayer that reigning  
grace.  
Which ever streams from Jesus's face.  
That grace so boundless, full and  
free,  
Bestowed on all who bow the knee;  
Which links the soul by faith to God,  
And reigns triumphant through  
Christ's blood;  
Which makes the fearful true and  
brave,  
Through weakness mighty, strong to  
save.  
Brighton. W. POOLE BALFERN.

### THINKING FOR QUIET MINUTES.

"THERE are two things we should  
beware of — that we never be  
ashamed of the Gospel, and that we  
never be a shame to it."—PHILIP  
HENRY.

IN His death He is a sacrifice,  
satisfying for our sins; in the re-  
surrection, a Conqueror; in the in-  
tercession, a High Priest.—LUTHER.

WE cast not water on the branches  
of a tree, but on the root. So  
strengthen faith. We strengthen  
love, and hope, and all if we  
strengthen faith and assurance of  
God's love in Christ.—SIBBES.

HAD the doctrines of Jesus been  
preached always as pure as they  
came from His lips, the whole civi-  
lised world would now have been  
Christian.—THOMAS JEFFERSON.

IT appears to me that the grea-  
t principle of the Hebrews was the  
fear of God; that of the Gentiles,  
honour to the gods; that of Christ-  
ians, the love of God,—JOHN ADAMS.

WHEN conscious of our own weak-  
ness, and tempted to think of our  
task as heavy, or when compla-  
cent in our own power, and tempted  
to regard our task as easy, let us  
think of His ever-present work in  
and for His people till it braces us  
for all duty, and rebukes our easy-  
going idleness.—A. MACLAREN,  
D.D.

THE example of Christ is living  
legislation—law embodied and pic-  
tured in a perfect humanity. Not  
only does it exhibit every virtue,  
but it also enjoins it. In showing  
what is, it enacts what ought to be.  
When it tells us how to live, it com-  
mands us so to live.—JOHN EADIE.

THE truth cannot be burned, be-  
headed, or crucified. A lie on the  
throne is a lie still, and truth in a  
dungeon is truth still; and the lie  
on the throne is on the way to de-  
feat, and the truth in the dungeon  
is on the way to victory. No acci-  
dents of position can change the  
essential nature of things, or the  
eternal laws which determine their  
destinies.—WM. MCKINLEY.

## Reviews.

*Infant Baptism demonstrated to be Reasonable, Historical, and Scriptural.* By JAMES MALCOLM, Missionary. Houlston and Sons, 7 Paternoster Buildings.

We have read this book and remain convinced that Infant Baptism is not Scriptural, and are confirmed in that belief because the author does not give the least proof from Scripture. We feel as though we were quite familiar with the book, because its arguments are the old stock arguments, which have been replied to and answered again and again. The writer makes much of drawing inferences. He has every right to draw them, but his readers must judge whether they are at all valid. We would submit some materials for an inference. Thousands were baptized by John. Thousands at the Pentecost. At Corinth also they were baptized, *both men and women*. And we do not read that so much as one mother among them brought her infant for baptism. What is the inference? That Infant Baptism was not practised in our Saviour's day, nor known in Apostolic times. We think the statement of Henry Ward-Beecher more consistent, though there is some inconsistency in it, when he advises Christians of his own denomination to desist from attempting to prove Infant Baptism from Scripture, as there is no Scripture teaching on the subject,—still, advises its observance on the ground of expediency.

*A Piece of Blue Ribbon:* Midsummer Morning Sermon preached to young men and maidens in the Baptist Chapel, Swindon, Wilts, by the Rev. FREDERICK PUGH. Post-free, 1s. 1½d. S. Hawson, Bookseller, Wood Street, Swindon.

AN ingenuous sermon on the text, "A Ribband of Blue," in which the

preacher discourses, 1st, on its signification; 2nd, why they were commanded to wear it; and 3rd, is it right for Christians now to wear the Blue Ribbon? We perceive that the profits of sale will go to the Gorse Hill Baptist Chapel Building Fund, and if every wearer of the Blue Ribbon, whose eye meets these lines, will send for one or more a good cause will be considerably helped.

*John Ploughman:* compiled as a Service of Song, by JOHN BURNHAM. London: Passmore and Alabaster, Paternoster Buildings.

MR. BURNHAM is one of the Metropolitan Tabernacle Evangelists; a singing pilgrim whose sphere is the villages, and whose vigour in proclaiming the Gospel has met with gratifying success. How he charms the rural population with pleasant week-evening recreation, this little work will help to show. Here are about thirteen short readings from "John Ploughman's Talk," and fifteen songs and hymns set to music with the old notation. For fourpence you can purchase a copy; then you can play the airs over on the piano, and judge for yourselves if the melodies are not well suited to Mr. Spurgeon's particular friends, "the plain people," for whom they are meant.

*The True Theory of the Atonement.* A Scriptural Exposition. By T. KIRKMAN. Elliot Stock, Paternoster Row.

NOTHING should be more regretted than serious diversity of opinion on the vital subject of the atonement, yet, alas! such diversity does exist, in some cases making it no atonement at all, and in others clouding it with doubt, and in others veiling it

with mystery. We think the writer of this little work keeps close to the Scripture, and his words are thoughtful and worthy; still, while accepting as we do, that sin died in Christ's death, we think this is quite consistent with the doctrine of substitution. He was made sin for us who knew no sin, that we might be made the righteousness of God in Him. He loved me, and gave Himself for me. These words contain the whole of our belief, and seem to us to teach sin dying in Christ and the doctrine of substitution also.

*Three Opuscles.* Translated, edited, and published by JOHN T. BERRS, of C.C.C., Oxon, and a Member of Lincoln's Inn. Elliot Stock.

We thank the editor for his acceptable translation. We have here weighty words on the Christian's conception of Christ—from the Italian original. The mode of teaching the fundamentals of the Christian religion—from Spanish original, and upon Christian assurance from Italian original. We commend this work to all thoughtful Christians.

*John Bunyan and the Gipsies.* By JAMES SIMSON, editor of Simson's "History of Gipsies." London: Bailliere, Tindall and Co.

We feel sure that anything which will add to the information already possessed about the family and origin of the glorious John Bunyan will always command the attention of tens of thousands of his admirers. For ourselves we think the evidence of Bunyan's gipsy origin is very slender indeed; and, we believe, the Rev. John Brown, of Bedford, who is an authority in this matter, is of the same opinion. We have, however, abundant evidence that he was a man, a hero, and a true Christian—the highest style of man.

*Tracts on the Sunday Question:* showing how far the Lord's Day differs from the Sabbath. By J. E. BYTHWAY, B.A. Elliot Stock.

THIS pamphlet deserves a careful reading. The writer has something new to say on his subject, and has contributed some very telling matter on the Lord's Day and Sabbath Questions.

*The Boys' and Girls' Own, Sunday at Home, Leisure Hour, Tract Magazine, The Cottager, and The Child's Companion.* Religious Tract Society, Paternoster Row. In our favourable notice of *The Child's Companion* last month we should have stated the price as one penny each number, and at one penny we pronounce it a marvel of cheapness for its value to our children.

*The Church of England Pulpit and Ecclesiastical Review* contains a sermon by the Bishop of Carlisle, &c., &c.; but to us the thing seems very quiet and very tame. Perhaps we are unfortunate in having to read No. 349. *The Missing Link* has some really good reading. Among other contributions we are gratified with the one on Hebrew and Persian Manuscripts. *The Christian's Chronicle and London Review*, formerly called *The Fountain*, has a leader on the Egyptian subject, "Arabi at Home." Two characteristic sermons in the *Mission Pulpit*, by the Rev. W. H. Aitken, M.A.: subjects, "Lying Vanities and the Valley of Decision." *The Preacher's Analyst.* The leading sermon is worthy of perusal: subject, "Forgetting God." *The Clerical World* contains a leader on the "Future of Sunday-Schools," and a Biographical Paper and Likeness of the Lord Bishop of Truro. We have also to hand *The Daisy, The Postman, Shield of Faith, The Voice of Warning, Evangelical Christendom*, &c., &c. All have our very best wishes for their success in the objects they represent.

## BAPTIST LITERATURE.

*The Baptist Magazine* is a valuable one this month; it is unusually good and instructive. The articles on "Confucianism, the Secret of its Power," by George Matheson, D.D.,

and the one on "Baptism," by the late Rev. W. Robinson, of Cambridge, are worth all we can say about them. *The Sword and Trowel* and the *General Baptist*, as usual, are very good.

DEAR SIR,—Recently you favoured us with space for an "Appeal" in your pages on behalf of "The Hop-pickers' Mission." May I, therefore, ask you kindly to acknowledge in your next issue the following sums:—

	£	s.	d.
Received by Rev. J. J. Kendon, and personally acknowledged . . .	29	1	0
Ditto, not acknowledged, being anonymous . . .	5	2	0
Received by Rev. C. H. Spurgeon. (See "Sword and Trowel" for September) . . .	10	17	6
Ditto, by Rev. W. L. Mayo . . .	2	2	0
Ditto, by J. Burnham, and personally acknowledged . . .	4	12	0
Ditto ditto unacknowledged: — A. Cape, 5s.; E. G., 3s.; J. B. R., 5s.; J. G. S., 5s.; Y. M. C. A., 1s. . .	0	19	0
Ditto, after Tabernacle Prayer Meeting (28th) . . .	3	5	6
Collection at Rye Lane Prayer Meeting . . .	1	8	6
	£57 7 6		

With many thanks, dear Sir, for your insertion of "The Appeal," and to the above-named for their hearty response,

Cordially yours,

JOHN BURNHAM.

24, Keston Road, East Dulwich.

GRUMBLING.—It is much easier to criticise than to construct. A little child can burn buildings which it required years of careful labour to erect. Many flatter themselves that they are doing great service for religion in exposing the errors of creeds and churches, who, if their motives could be detected, would be found

engaged in no better business than abusive infidels. Some things need pulling down, but the better work for Christians to engage in, is building up. Instead of being for ever telling others where they are wrong, show them a more excellent way of working. Fault-finding is a poor business.

THE man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Cæsar's household.—*Spurgeon.*

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

A CORDIAL and unanimous invitation to the Church worshipping in Regent-street, Cheltenham, has been offered to and accepted by Mr. J. C. Carlile.

REV. JAMES DANN, minister of the Orangefield Church, Greenock, has accepted a call to the New-road Church, Oxford.

REV. C. H. WATKINS, of Pontypool College, has received a cordial invitation to the pastorate of the English Baptist Chapel, Cross Keys.

WOODSTOCK.—Rev. W. Pontifex has received a unanimous invitation to the pastorate of the United Church at Charlbury and Chadlington.

A NEW Chapel has been opened at Loughborough. Mr. Charles William Vick, of London, late of Chilwell College, has accepted the pastorate, and is expected to commence his ministry on the first Sunday in Oct.

NOVA SCOTIA.—Rev. J. Clark, late of Yarmouth, Nova Scotia, and formerly of Eye, Suffolk, has accepted the pastorate of the Church at Nictaux, Annapolis Co., N.S. This Church was formerly under the pastoral care of Rev. J. E. Bill, D.D., is the parent of several neighbouring Churches, and has a membership of 340.

REV. CHARLES BRIGHT has been compelled to resign the Church at Union Chapel, King's Lynn, through ill-health. He has been advised to take a voyage to New Zealand, and will sail with wife and child some time in October.

NEWBRIDGE, MON.—Rev. W. H. Davies, student, Pontypool College, has received an invitation to become the pastor of the English Baptist Church here.

BOURNEMOUTH.—Rev. A. F. Gurney has resigned the pastorate of the Bournemouth Church.

### RECOGNITIONS.

IN connection with the settlement of the Rev. W. C. Davies as pastor of Bootle Church, services were held on August 27, and sermons preached by the Rev. Thomas Davies, D.D. The ordination service was held on the following evening, under the presidency of Dr. Davies, and there were also present the Revs. Hugh Stowell Brown, G. M. W. Carey, M.A., Henry Cordon, J. J. Muir, W. Collins Davies, W. H. Perkins, M.A., Griffith Ellis, M.A., Councillors J. W. Scholefield and J. Cripps, Mr. W. P. Lockhart, Mr. E. Mounsey, and others. The chairman, in his introductory address, remarked upon the liberty used by the Churches of the denomination in choosing pastors and deacons, and in regulating their own affairs. The Church at Bootle had used this liberty in calling Mr. Davies to the pastorate, and he, with ministers from the neighbourhood, was present to recognise the settlement, and invoke Divine blessing upon it. The Rev. W. Collins Davies then made a statement to the Church and congregation. The chairman then addressed the minister; Rev. H. S. Brown, the Church; and Mr. W. P. Lockhart, the congregation. The proceedings terminated with prayer by the Rev. H. Cordon.

COVENTRY.—The formal recognition of the Rev. Carey Hood as pastor of Gosford-street Chapel took place on Tuesday, August 29. The proceedings commenced with a public tea in the school-room, to which nearly 400 persons sat down. In the evening a public meeting was held in the chapel, over which the Mayor (Mr. A. S. Thomson) presided. The Rev. H. J. Hodson having offered prayer, Mr. T. Barton (senior deacon) made a statement on behalf of the

congregation, Rev. C. Hood replied, and addresses followed by the Revs. S. T. Greathead and W. Hood, who trusted that his son might stay in the sphere of labour upon which he had entered as long as he (the speaker) had laboured in his present sphere—forty-three years. Congratulatory addresses were also delivered by the Revs. C. J. Haymes, W. J. Henderson (who as the senior Coventry minister present warmly welcomed Mr. Hood to the city), and C. E. Gordon-Smith.

WAKEFIELD.—A series of services took place at Wakefield Chapel on Monday, September 11, in connection with the settlement as pastor of the Rev. J. G. A. Ford, late of Rawdon College, in succession to the Rev. W. Satchwell. The Rev. J. P. Chown preached in the afternoon. A public meeting was held in the chapel, Mr. H. Morgan, Town Clerk, the senior deacon, presided. Mr. B. Edmondson, the secretary to the Church, gave a sketch of the origin and history of the Church, and of steps that had led to the settlement of Mr. Ford. The chairman, after a brief address, gave the right hand of fellowship to the new pastor. Mr. Ford, in addressing the meeting, said that a combination of Sunday-school and pulpit teaching led to his conversion at an early age. He was baptized at Bloomsbury Chapel by the Rev. William Brock, of Hampstead, and was successively connected with Sunday-school and Church work. The Rev. J. P. Chown then delivered the charge to the minister, and spoke of the early Christian training and course of Mr. Ford, over whom he had watched with great interest for the seven years that he had been at Bloomsbury. He also read a letter to Mr. Ford from the Bloomsbury Church, expressing warm wishes for his future course. The Rev. G. R. Booke delivered an address to the Church and offered up prayer. The Rev. William Turner also addressed the meeting. The Rev. J. R. Wolstenholme, M. A., and the Rev. J. Hughes heartily welcomed Mr. Ford to Wakefield.

A MEETING was held at Walworth-road Chapel on Wednesday evening, the 6th of September, in connection with the public recognition of the Rev. W. J. Mills, who has just terminated his pastorate at Blisworth. A public meeting took place under the presidency of Mr. Samuel Thompson, one of the deacons of the Church. The chairman gave a detailed account of the action of the Church in seeking a new pastor, and the circumstance connected with the invitation to Mr. Mills. The Rev. Samuel Green, a former minister of the Church, who commenced his pastorate in the year 1834, at the old chapel in Lion-street, next addressed a few words to the meeting. The Rev. W. J. Mills then gave a narrative of his conversion at Plymouth, while quite a boy, of his early efforts as a preacher, which commenced about his 18th year, of his subsequent entry into the ministry after a course of study at Bristol College, and of his reasons for accepting the call to Walworth-road. Mr. C. H. Spurgeon delivered an address to the Church from the words, "Encourage him;" pointing out various means by which a minister might be cheered and helped in his work by the action of his people. Prayer was offered during the evening by the Rev. J. T. Wigner and the Rev. J. P. Chown. The Rev. J. P. Turquand, J. Alderson, G. M. Murphy, James Sears, and Mr. Grenfell, of the Congo Mission, also took part in the meeting.

#### MISCELLANEOUS.

SURREY AND MIDDLESEX BAPTIST ASSOCIATION. (Incorporated 1877.)—The ministers of this Association dined at "Westwood," on the 16th of August, by invitation of Mr. and Mrs. Spurgeon, and afterwards held a conference on the work of the denomination in the two counties. Rev. W. A. Blake, presiding. Alluding to the gathering, Mr. Spurgeon writes thus in the September number of the *Sword and Trowel*:—"The two counties of Surrey and Middlesex,

apart from London, are low down in our Baptist statistics, and indeed in all Nonconformist work. The Churches are nearly all feeble, and are holding their own with great difficulty; hence, they have very little strength to spare for founding new interests. The London Association contains all the large Churches, and the few who form the new Association have a huge task before them, and outward strength altogether out of proportion to the demand upon it. They need an evangelist of their own to go through all the towns and villages preaching the Word, but how is he to be supported? Oh, that some wealthy brother would make these counties his own district! If the two appear too much, let one be taken up. Comparatively little money would be needed, and great results might be anticipated. We offer the friends £50 for the next year towards an evangelist, and we hope others will come forward and help also. There are places in Surrey which are far more discouraging than Zululand or Tartary, and yet present most urgent calls for Gospel effort." [We hope our friends will enable us to accept Mr. Spurgeon's generous offer.—Ed. B. M.]

THE members and friends of Enon Chapel, Monkwearmouth, met together on the 21st of August, to take care of the Rev. M. Morris, their late pastor, who, with his family, are about to leave England for Australia. After a coffee-supper, at which a goodly number were present, the chair was taken by the Rev. W. Hanson, of Shields, who expressed his personal regard for Mr. Morris, and also referred to the high esteem felt for him by the brethren and the Churches of the Northern Association, among which he had successfully laboured for above ten years. The ladies of the Church, then, through Mr. C. Laws, senior deacon, presented Mrs. Morris with a very chaste and elegant coffee and tea service, suitably inscribed. He also presented, on behalf of the Church, to Mr. Morris a

study inkstand and a silver-mounted walking-cane.

A VERY largely-attended and enthusiastic meeting has been held at the Tabernacle, Cefnawr, Ruabon, on the occasion of the departure of Mr. W. Hughes, late student at the North Wales College, Llangollen, for Congo, Central Africa, to labour as a missionary. The chair was occupied by the Rev. Dr. Jones, who was supported by Professor G. Davies, Revs. James Williams and D. Williams, G. R. Jones and W. Edwards, H. Hughes and W. Williams. The meeting had excited considerable interest in the district, the spacious building being full in every part; a large number of friends from Llangollen, Fron, Garth, Penycæ, and Rhos were also present.

TINTERN, NEAR CHEPSTOW.—Services in connection with the formation of a Baptist Church were held on August 20 and 21. On the Sunday, three sermons were preached by Rev. T. Lewis, of Risca. On the Monday, at a meeting of the friends at 3.30 the Church was formed. Rev. T. Lewis presided, and Revs. E. Davies, E. Davis, and Walter L. Mayo took part. Tea was provided at five o'clock in the Bible Christian Chapel, where upwards of one hundred were present, and a public meeting was held in the evening. Mr. Lewis again presided. Rev. W. L. Mayo stated that during the past year many families had come to reside in Tintern from South Wales, the majority of them being Baptists, and several waited on him in May last to request that he would commence services in the village. A room in connection with a dwelling-house was secured, and from then till now Sunday and week-day services have been held with an encouraging measure of success. The Church formed consisted of fifteen members; several who have been blessed in connection with the services were seeking admission. The congregations are frequently too large for the accommodation, persons have stood outside, and a Sunday-school of between forty and fifty scholars has been formed. Ad-

dresses were also delivered by Revs. E. Davies, E. Davis, and the chairman, urging the members of the new cause to do their part towards the evangelisation of the district. A neat little chapel is needed for the purposes of worship, into which the friends can invite any visitors who stay in the village during the summer months. Thanks were accorded to the Bible Christian friends for the use of the chapel.

WINSLOW, BUCKS.—The Tabernacle.—On Wednesday, August 30th, the Chapel Anniversary services were held, when sermons were preached in the afternoon and evening by Mr. Henry Varley, of London. The congregations were very good, and a large party sat down to tea at 5 o'clock. Collections in aid of the chapel funds were taken up at the close of each service.

SUNDAY-SCHOOL ANNIVERSARY.—Services were held in the New Chapel, Harrow Station, on Sunday, August 20th. Sermons were preached by the minister, Mr. George Scudamore, morning and evening; also a special service for children was held in the afternoon. On Tuesday, August 22nd, a public meeting was held. W. G. Habershon, Esq., of London, presided; Rev. W. A. Blake (Brentford), Mr. T. L. Lewis, Mr. W. Russell, and Mr. G. Scudamore addressed the meeting.

### RECENT DEATH.

HYDE, NEAR MANCHESTER.—The Baptist Church in this town has been called upon suddenly to lose a most useful member by the decease of Mrs. Joseph Bottomley. On August 28th, 1870, she was baptized, and on Lord's-day evening, August 27th, she came as usual to chapel, and took her accustomed place in the singing seat, as it proved, for the last time. Singular to relate, the final hymn given out was the well-known one, "In all my Lord's appointed ways;" the last verse of which runs thus—

"And when my Saviour calls me home,  
Still this my cry shall be:  
Hinder me not, come, welcome death,  
I'll gladly go with thee."

This verse she joined in singing with her clear, powerful, ringing voice, little dreaming that the "Saviour's call home" would be heard so soon. On the following Friday she was taken ill and prematurely confined, the baby living but a day. After this she gradually sank, and departed to be with Jesus on Tuesday, Sept. 12th. For twelve years she was a most consistent member; and as a deacon's wife she was foremost in every good work. She was in her twenty-ninth year, and leaves a husband and three children to mourn her loss.

### BAPTISMS.

- Ainon*, Tongwynlas—September 10, Six, by W. Roderick.  
*Athlone*—September 10, One, by F. J. Ryan.  
*Abertillery*.—August 13, Two by L. Jones.  
*Abergavenny*—August 27, Two, by M. Nicholson.  
*Addlestone*.—August 23, Five, by E. W. Tarbox.  
*Aldercliffe*.—August 27, Five, by R. Ensoll.  
*Belfast*.—August 22, Regent-street, One, by E. T. Mateer.  
*Br ymawen*.—August 20, One, by W. Morton.  
*Burnley*.—August 27, Mount Pleasant, Six, by J. Kemp.  
*Birmingham*.—August 2, Longmore-street, Five, by A. T. Prout.  
*Belfast*, Great Victoria-street.—August 27, Five; and September 1, One, by W. Usher.  
*Blackburn*.—September 3, Five, by M. H. Whetnall.  
*Cefn Mawr*.—September 3, One, by E. H. Girdlestone.  
*Crickhowell*.—August 30, Two, by J. Jenkins.  
*Crigglestone*.—August 22, Three, by J. G. A. Ford.  
*Doln*.—August 6, Five; August 8, Three, by J. Williams.  
*Dalton-in-Furness*.—September 3, Three, by J. G. Anderson.  
*Earls Colne*.—September 3, Two, by W. E. Rice.  
*Ebbw Vale*.—September 10, at Zion Chapel One, by W. Powell.  
*Glasgow*.—August 20, Frederick-street, Four, by A. F. Mills.  
*Great Broughton*.—August 18, One; August 25, One, by J. M'Nab.  
*Golgar*.—September 3, Two, by W. Gay.  
*Gladcestry*, Radnor.—August 27, Two, by O. Phillips.



## CONSOLATION PROPORTIONATE TO SPIRITUAL SUFFERINGS.

A SERMON BY C. H. SPURGEON.\*

“For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.”—2 CORINTHIANS i. 5.

SEEK ye rest from your distresses, ye children of woe and sorrow? This is the place where ye may lighten your burden, and lose your cares. O son of affliction and misery, wouldst thou forget for a time thy pains and griefs? This is the Bethesda, the house of mercy; this is the place where God designs to cheer thee, and to make thy distresses stay their never-ceasing course; this is the spot where His children love to be found, because here they find consolation in the midst of tribulation, joy in their sorrows, and comfort in their afflictions. Even worldly men admit that there is something extremely comforting in the sacred Scriptures, and in our holy religion; I have even heard it said of some, that after they had, by their logic, as they thought, annihilated Christianity, and proved it to be untrue, they acknowledged that they had spoilt an excellently comforting delusion, and that they could almost sit down and weep to think it was not a reality. Ay, my friends, if it were not true, ye might weep. If the Bible were not the truth of God; if we could not meet together around His mercy seat; if ye had not something in the world beside your reason, beside the fleeting joys of earth; if ye had not something which God had given to you, some hope beyond the sky, some refuge that should be more than terrestrial, some deliverance which should be more than earthly, then ye might weep;—ah! weep your heart out at your eyes, and let your whole bodies waste away in one perpetual tear. Ye might ask the clouds to rest on your head, the rivers to roll down in streams from both your eyes, for your grief would “have need of all the watery things that nature could produce.” But, blessed be God, we have consolation, we have joy in the Holy Ghost. We find it nowhere else. We have raked the earth through, but we have discovered ne’er a jewel; we have turned this dunghill-world o’er and o’er a thousand times, and we have found nought that is precious; but here, in this Bible, here in the religion of the blessed Jesus, we, the sons of God, have found comfort and joy; while we can truly say, “As our afflictions abound, so our consolations also abound by Christ.”

There are four things in my text to which I invite your attention: the first is *the sufferings to be expected*—“The sufferings of Christ abound in us;” secondly, *the distinction to be noticed*—they are the sufferings of Christ; thirdly, *a proportion to be experienced*—as the sufferings of Christ abound, so our consolations abound; and fourthly, *the person to be honoured*—“So our consolation aboundeth by CHRIST.”

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I. Our first division then is, THE SUFFERINGS TO BE EXPECTED. Our holy Apostle says "The sufferings of Christ abound in us." Before we buckle on the Christian armour we ought to know what that service is which is expected of us. A recruiting sergeant often slips a shilling into the hand of some ignorant youth, and tells him that Her Majesty's service is a fine thing, that he has nothing to do but walk about in his flaming colours, that he will have no hard service; in fact, that he has nothing to do but to be a soldier, and go straight on to glory. But the Christian sergeant when he enlists a soldier of the cross, never deceives him like that. Jesus Christ Himself said, "Count the cost." He wished to have no disciple who was not prepared to go all the way—"to bear hardness as a good soldier." I have sometimes heard religion described in such a way that its high colouring has displeased me. It is true "her ways are ways of pleasantness;" but it is not true that a Christian never has sorrow or trouble. It is true that light-eyed cheerfulness, and airy-footed love, can go through the world without much depression and tribulation; but it is not true that Christianity will shield a man from trouble; nor ought it to be so represented. In fact, we ought to speak of it in the other way. Soldier of Christ, if thou enlistest, thou wilt have to do hard battle. There is no bed of down for thee; there is no riding to heaven in a chariot; the rough way must be trodden; mountains must be climbed, rivers must be forded, dragons must be fought, giants must be slain, difficulties must be overcome, and great trials must be borne. It is not a smooth road to heaven, believe me; for those who have gone but a very few steps therein, have found it to be a rough one. It is a pleasant one; it is the most delightful in all the world, but it is not easy in itself, it is only pleasant because of the company, because of the sweet promises on which we lean, because of our Beloved who walks with us through all the rough and thorny brakes of this vast wilderness. Christian expect trouble: "Think it not strange concerning the fiery trial, and as though some strange thing had happened unto thee;" for as truly as thou art a child of God, thy Saviour hath left thee for His legacy—"In the world, ye shall have tribulation; in Me ye shall have peace." If I had no trouble, I would not believe myself one of the family. If I never had a trial, I would not think myself an heir of heaven. Children of God must not, shall not, escape the rod. Earthly parents may spoil their children, but the heavenly Father ne'er shall His. "Whom He loveth He chasteneth," and scourgeth every son whom He hath chosen. His people must suffer; therefore, expect it, Christian; if thou art a child of God, believe it, look for it, and when it comes, say, "Well, Suffering, I foresaw thee; thou art no stranger; I have looked for thee continually." You cannot tell how much it will lighten your trials, if you await them with resignation. In fact, make it a wonder, if you get through a day easily. If you remain a week without persecution, think it a remarkable thing; and if you should, perchance, live a month without heaving a sigh from your inmost heart, think it a miracle of miracles. But when the trouble comes, say, "Ah! this is what I looked for; it is marked in the chart to heaven; the rock is put down; I will sail confidently by it; my Master has not deceived me."

"Why should I complain of want or distress,  
Temptation or pain? He told me no less."

But why must the Christian expect trouble? Why must he expect the sufferings of Christ to abound in him? Stand here a moment, my brother, and I will show thee four reasons wherefore thou must endure trial. First look upward, then look downward, then look around thee, and then look within thee; and thou wilt see four reasons why the sufferings of Christ should abound in thee.

Look upward. Dost thou see thy heavenly Father, a pure and holy being, spotless, just, perfect? Dost thou know that thou art one day to be like Him? Thinkest thou that thou wilt easily come to be conformed to His image? Wilt thou not require much furnace work, much grinding in the mill of trouble, much breaking with the pestle in the mortar of affliction, much being broken under the wheels of agony? Thinkest thou it will be an easy thing for thy heart to become as pure as God is? Dost thou think thou canst so soon get rid of thy corruptions, and become perfect, even as thy Father which is in heaven is perfect?

Lift up thine eye again; dost thou discern those bright spirits clad in white, purer than alabaster, more chaste, more fair than Parian marble? Behold them as they stand in glory. Ask them whence their victory came. Some of them will tell you they swam through seas of blood. Behold the scars of honour on their brows; see, some of them lift up their hands and tell you they were once consumed in fire; while others were slain by the sword, rent in pieces by wild beasts; were destitute, afflicted, tormented. O ye noble army of martyrs, ye glorious hosts of the living God! Must ye swim through seas of blood, and shall I hope to ride to heaven wrapped in furs and ermine? Did ye endure suffering, and shall I be pampered with the luxuries of this world? Did ye fight and then reign, and must I reign without a battle? O no. By God's help I will expect that as ye suffered so must I, and as through much tribulation ye entered the kingdom of heaven, so shall I.

Next, Christian, turn thine eyes downward. Dost thou know what foes thou hast beneath thy feet? There are hell and its lions against thee. Thou wast once a servant of Satan, and no king will willingly lose his subjects. Dost thou think that Satan is pleased with thee? Why, thou hast changed thy country. Thou wast once a liege servant of Apollyon, but now thou art become a good soldier of Jesus Christ; and dost thou think the devil is pleased with thee? I tell thee nay. If thou hadst seen Satan the moment thou wast converted, thou wouldst have beheld a wondrous scene. As soon as thou gavest thy heart to Christ, Satan spread his bat-like wings: down he flew into hell, and summoning all his councillors, he said "Sons of the pit, true heirs of darkness, ye who erst were clad in light, but who fell with me from high dignities, another of my servants has forsaken me; I have lost another of my family; he is gone over to the side of the Lord of Hosts. O ye, my compeers, ye fellow-helpers of the powers of darkness, leave no stone unturned to destroy him! I bid you all hurl all your fiercest darts at him; plague him; let bell-dogs bark at him; let fiends besiege him; give him no rest, harass him to the death; let the fumes of our corrupt and burning lake ever rise in his nostrils; persecute him: the man is a traitor; give him no peace; since I cannot have him here to bind him in chains of adamant, since I ne'er can have him here to torment and afflict him, as long as ye can, till his dying day, I bid you howl at him; until he crosses the river;

afflict him, grieve him, torment him ; for the wretch has turned against me, and become a servant of the Lord." Such may have been the scene in hell, that very day when thou didst love the Lord. And dost thou think Satan loves thee better now ? Ah ! no. He will always be at thee, for thine enemy, "like a roaring lion, goeth about seeking whom he may devour." Expect trouble therefore, Christian, when thou lookest beneath thee.

Then, man of God, look around thee. Do not be asleep. Open thine eyes, and look around thee. Where art thou ? Is that man a friend next to thee ? No ; thou art in an enemy's country. This is a wicked world. Half the people, I suppose, profess to be irreligious, and those who profess to be pious, often are not. "Cursed is he that trusteth in man and maketh flesh his arm."—"Blessed is he that trusteth in the Lord, and whose hope the Lord is."—"As for men of low degree, they are vanity ;" the voice of the crowd is not worth having ; and as for "men of high degree, they are a lie," which is worse still. The world is not to be trusted in, not to be relied upon. The true Christian treads it beneath his feet, with "all that earth calls good or great." Look around thee, my brother ; thou wilt see some good hearts, strong and valiant ; thou wilt see some true souls, sincere and honest ; thou wilt see some faithful lovers of Christ ; but I tell thee, O child of light, that where thou meetest one sincere man, thou wilt meet twenty hypocrites ; where thou wilt find one that will lead thee to heaven, thou wilt find a score who would push thee to hell. Thou art in a land of enemies, not of friends. Never believe the world is good for much. Many people have burned their fingers by taking hold of it. Many a man has been injured by putting his hand into a nest of the rattlesnake—the world ; thinking that the dazzling hues of the sleeping serpent were securities from harm. O Christian ! the world is not thy friend. If it is, then thou art not God's friend ; for he who is the friend of the world is the enemy of God ; and he who is despised of men, is often loved of Jehovah. Thou art in an enemy's country, man : therefore, expect trouble ; expect that the man who "eats thy bread will lift up his heel against thee ;" expect that thou shalt be estranged from those that love thee ; be assured that, since thou art in the land of the foe, thou shalt find foemen everywhere. When thou sleepest, think that thou sleepest on the battle-field ; when thou walkest believe that there is an ambush in every hedge. O ! take heed, take heed : this is no good world to shut thine eyes in. Look around thee, man ; and when thou art upon the watch-tower, reckon surely that trouble cometh.

But then, look within thee. There is a little world in here, which is quite enough to give us trouble. A Roman once said he wished he had a window to his heart, that all people might see what was going on there. I am very glad I have not ; if I had, I would shut it up as closely as Apsley House used to be ; I would take care to have all the shutters up. Most of us would have great need of shutters if we had such a window. However, for one moment, peep into the window of thine heart, to observe what is there. Sin is there—original sin and corruption ; and what is more, self is still within. Ah ! if thou hadst no devil to tempt thee, thou wouldst tempt thyself ; if there were no enemies to fight thee, thyself would be thy worst foe ; if there were no world, still thyself would be bad enough ; for "the heart is deceitful above all things, and desperately

wicked." Look within thee believer; know that thou bearest a cancer in thy very vitals; that thou carriest within thee a bomb-shell, ready to burst at the slightest spark of temptation; know that thou hast inside thy heart an evil thing, a coiled-up viper, ready to sting thee and bring thee into trouble; and pain, and misery unutterable. Take heed of your heart, Christian; and when thou findest sorrow, trouble, and care, look within and say, "Verily, I may well receive this, considering the evil heart of unbelief which I carry about with me." Now dost thou see, brother Christian? No hope to escape trouble is there. What shall we do then? There is no chance for us. We must bear suffering and affliction; therefore, let us endure it cheerfully. Some of us are the officers in God's regiment, and we are the mark of all the riflemen of the enemy. Standing forward, we have to bear all the shots. What a mercy it is that not one of God's officers ever fall in battle! God always keeps them. When the arrows fly fast, the shield of faith catches them all; and when the enemy is most angry, God is most pleased. So, for aught we care, the world may go on, the devil may revile, flesh may rise; "for we are more than conquerors through Him that hath loved us." Therefore, all honour be unto God alone. Expect suffering—this is our first point.

II. Now, secondly, there is A DISTINCTION TO BE NOTICED. Our sufferings are said to be the sufferings of Christ. Now, suffering in itself is not an evidence of Christianity. There are many people who have trials and troubles who are not children of God. I have heard some poor whining people come and say, "I know I am a child of God, because I am in debt, because I am in poverty, because I am in trouble." Do you indeed? I know a great many *rascals* in the same condition; and I don't believe you are a child of God any the more because you happen to be in poor circumstances. There are abundance who are in trouble and distress besides God's children. It is not the peculiar lot of God's family; and if I had no other ground of my hope as a Christian, except my experience of trials, I should have but very poor ground indeed. But there is a distinction to be noticed. Are these sufferings the sufferings of Christ, or are they not? A man is dishonest, and is put in jail for it; a man is a coward, and men hiss at him for it; a man is insincere, and, therefore, persons avoid him. Yet he says he is persecuted. Persecuted! Not at all; it serves him right. He deserves it. But such persons will comfort themselves with the thought, that they are "the dear people of God," because other people avoid them; when it so happens that they just deserve it. They do not live as they ought to do; therefore the world's punishment is their desert. Take heed, beloved, that your sufferings are the sufferings of Christ; be sure they are not your own sufferings; for if they are, you will get no relief. It is only when they are the sufferings of Jesus that we may take comfort.

"Well," you say, "what is meant by our sufferings being the sufferings of Christ?" You know the word "Christ" in the Bible sometimes means the whole Church with Christ, as in 1 Cor. xii. 12, and several other passages which I cannot just now remember; but you will call to mind a scripture where it says, "I fill up that which is behind of the sufferings of Christ, for His body's sake, which is the Church." Now as Christ, the head, had a certain amount of suffering to endure, so the body must also have a certain weight laid upon it. Our afflictions are the sufferings of Christ

mystical, the sufferings of Christ's body, the sufferings of Christ's church; for you know that if a man could be so tall as to have his head in heaven and his feet at the bottom of the sea, it would be the same body, and the head would feel the sufferings of the feet. So, though my head is in heaven, and I am on earth, my griefs are Christ's griefs; my trials are Christ's trials, my afflictions he suffers.

“I feel at my heart all thy sighs and thy groans,  
For thou art most near me, my flesh and my bones;  
In all thy distresses, thy Head feels the pain,  
Yet all are most needful, not one is in vain.”

The trials of a true Christian are as much the sufferings of Christ, as the agonies of Calvary.

Still you say, “We want to discern whether our troubles are the trials of Christ.” Well, they are the trials of Christ, if you suffer for Christ's sake. If you are called to endure hardness for the sake of the truth, then those are the sufferings of Christ. If you suffer for your own sake, it may be a punishment for your own sins; but if you endure for Christ's sake, then they are the trials of Christ. “But,” say some, “is there any persecution nowadays? Do any Christians have to suffer for Christ's sake now?” Suffer, sirs! Yes. “I could a tale unfold” this morning, if I pleased, of bigotry insufferable, of persecution well nigh as bad as that in the days of Mary; only our foes have not the power and the law on their side. I could tell you of some who, from the simple fact, that they choose to come and hear this despised young man, this ranting fellow, are to be looked upon as the offscouring of all things. Many are the persons who come to me, who have to lead a miserable and unhappy life, simply because from my lips they heard the word of truth. Still, despite of all that is said, they will hear it now. I have, I am sure, many before me, whose eyes would drop with tears, if I were to tell their history—some who have privately sent me word of how they have to suffer for Christ's sake, because they choose to hear whom they please. Why, is it not time that men should choose to do as they like. If I do not care to do just as other ministers do, have not I a right to preach as I please? If I haven't I will—that is all. And have not other parties a right to hear me if they like, without asking the lords and governors of the present day, whether the man is really clerical or not. Liberty! liberty! Let persons do as they please. But liberty—where is it? Ye say it is in Britain. It is, in a measure, but not thoroughly. However, I rejoice that there are some who say, “Well, my soul is profited: and let men say what they will, I will hold hard and fast to truth, and to the place where I hear the word to my soul's edification.” So, dear hearts, go on, go on; and if ye suffer for Christ's sake, they are Christ's sufferings. If ye came here simply because ye gained anything by it, then your sufferings would be your own; but since there is nothing to gain but the profit of your own souls, still hold on; and what'er is said, your persecution will but win you a brighter crown in glory.

Ah! Christian, this ennobles us. My brethren, this makes us proud and happy to think that our trials are the trials of Jesus. O! I think it must have been some honour to the old soldier, who stood by the Iron

Duke in his battles, to be able to say, "We fight under the good old Duke, who has won so many battles; and when he wins, part of the honour will be ours." Christian, thou fightest side by side with Jesus; Christ is with thee; every blow is a blow aimed at Christ; every slander is a slander on Christ; the battle is the Lord's; the triumph is the Lord's; therefore, still on to victory! I remember a story of a great commander, who having won many glorious victories, led his troops into a defile, and when there, a large body of the enemy entirely surrounded him. He knew a battle was inevitable on the morning; he therefore went round to all the tents, to hear in what condition his soldier's minds were—whether they were dispirited or not. He came to one tent, and as he listened, he heard a man say, "There is our general; he is very brave, but he is very unwise this time; he has led us into a place where we are sure to be beaten; there are so many of the enemy's cavalry, so many infantry:" and then the man counted up all the troops on their own side, and made them only so many. Then the commander, after he had heard the tale, gently drew aside a part of the tent, and said, "How many do you count me for? You have counted the infantry and cavalry; but how many do you count me for—me, your mighty captain, who have won so many victories." Now, Christian, I say, how many do you count Christ for? How many do you put Him down for? Hast thou put Him down for one? He is not one, nor a thousand: He is the "chief among ten thousand." But He is more than that. O! put Him down for a high figure; and when thou countest up thine aids and auxiliaries, put down Christ for all in all; for in him victory is certain, the triumph is secure.

III. Our third point is, A PROPORTION TO BE EXPERIENCED. As the sufferings of Christ abound in us, so the consolations of Christ abound. Here is a blessed proportion. God always keeps a pair of scales—in this side he puts his people's trials, and in that he puts their consolations. When the scale of trial is nearly empty, you will always find the scale of consolation in nearly the same condition; and when the scale of trial is full, you will find the scale of consolation just as heavy; for as the sufferings of Christ abound in us, even so shall consolation abound by Christ. This is a matter of pure experience. Some of you do not know anything at all about it. You are not Christians, you are not born again, you are not converted; ye are unregenerate, and, therefore, ye have never realised this wonderful proportion between the sufferings and the consolations of a child of God. O! it is mysterious that, when the black clouds gather most, the light within us is always the brightest. When the night lowers and the tempest is coming on, the heavenly captain is always closest to his crew. It is a blessed thing, when we are most cast down, then it is that we are most lifted up by the consolations of Christ. Let me show you how.

The first reason is, because *trials make more room for consolation*. There is nothing makes a man have a big heart like a great trial. I always find that little, miserable people, whose hearts are about the size of a grain of mustard-seed, never have had much to try them. I have found that those people who have no sympathy for their fellows—who never weep for the sorrows of others—very seldom have had any woes of their own. Great hearts can only be made by great troubles. The spade of trouble digs the reservoir of comfort deeper, and makes more room for consolation. God

comes into our heart ; He finds it full ; he begins to break our comforts and to make it empty : then there is more room for grace. The humbler a man lies, the more comfort he will always have. I recollect walking with a ploughman one day—a man who was deeply taught, although he was a ploughman, and really ploughmen would make a great deal better preachers than many college gentlemen—and he said to me, “ Depend upon it, my good brother, if you or I ever get one inch above the ground, we shall get just that inch too high.” I believe it is true ; for the lower we lie, the nearer to the ground we are the more our troubles humble us, the more fit we are to receive comfort ; and God always gives us comfort when we are most fit for it. That is one reason why consolations increase in the same ratio as our trials.

Then again, *trouble exercises our graces*, and the very exercise of our graces tends to make us more comfortable and happy. Where showers fall most, there the grass is greenest. I suppose the fogs and mists of Ireland make it “ the Emerald Isle ;” and wherever you find great fogs of trouble, and mists of sorrow, you always find emerald green hearts : full of the beautiful verdure of the comfort and love of God. O Christian ! do not thou be saying, “ Where are the swallows gone ? they are gone : they are dead.” They are not dead ; they have skimmed the purple sea, and gone to a far off land ; but they will be back again by-and-by. Child of God, say not the flowers are dead ; say not the winter has killed them, and they are gone. Ah ! no ; though winter hath coated them with the ermine of its snow ; they will put up their heads again, and will be alive very soon. Say not, child of God, that the sun is quenched, because the cloud hath hidden it. Ah ! no ; he is behind there, brewing summer for thee ; for when he cometh out again, he will have made the clouds fit to drop in April showers, all of them mothers of the sweet May flowers. And O ! above all, when thy God hides his face, say not, that He has forgotten thee. He is but tarrying a little while to make thee love Him better ; and when He cometh, thou shalt have joy in the Lord, and shalt rejoice with joy unspeakable. Waiting exercises our grace ; waiting tries our faith ; therefore, wait on in hope ; for though the promise tarry, it can never come too late.

Another reason why we are often most happy in our troubles is this : *then we have the closest dealings with God*. I speak from heart knowledge and real experience. We never have such close dealings with God as when we are in tribulation. When the barn is full, man can live without God ; when the purse is bursting with gold, we somehow can do without so much prayer. But once take your *gourds* away, you want your *God* ; once cleanse away the idols out of the house, then you must go and honour Jehovah. Some of you do not pray half so much as you ought. If you are the children of God, you will have the whip, and when you have that whip, you will run to your Father. It is a fine day, and the child walks before its father ; but there is a lion in the road, now he comes and takes his father's hand. He could run half-a-mile before him when all was fine and fair ; but once bring the lion, and it is “ Father ! father !” as close as he can be. It is even so with the Christian. Let all be well, and he forgets God. Jeshurun waxes fat, and he begins to kick against God ; but take away his hopes, blast his joys, let the infant lie in the coffin, let the crops be blasted, let the herd be cut off from the stall,

let the husband's broad shoulder lie in the grave, let the children be fatherless—then it is that God is a God indeed. O, strip me naked; take from me all I have; make me poor, a beggar, penniless, helpless; dash that cistern in pieces; crush that hope; quench the stars; put out the sun; shroud the moon in darkness, and place me all alone in space, without a friend, without a helper; still, "Out of the depths will I cry unto Thee, O God!" There is no cry so good as that which comes from the bottom of the mountains; no prayer half so hearty as that which comes up from the depths of the soul, through deep trials and afflictions. Hence they bring us to God, and we are happier; for that is the way to be happy—to live near to God. So that while troubles abound, they drive us to God, and then consolations abound.

Some people call trouble weights. Verily they are so. A ship that has large sails and a fair wind, needs ballast. Troubles are the ballast of a believer. The eyes are the pumps which fetch out the bilge-water of his soul, and keep him from sinking. But if trials be weights, I will tell you of a happy secret. There is such a thing as making a weight lift you. If I have a weight chained to me, it keeps me down; but give me pulleys and certain appliances, and I can make it lift me up. Yes, there is such a thing as making troubles raise me towards heaven. A gentleman once asked a friend, concerning a beautiful horse of his, feeding about in the pasture with a clog on its foot, "Why do you clog such a noble animal?" "Sir," said he, "I would a great deal sooner clog him than lose him; he is given to leap hedges." That is why God clogs His people. He would rather clog them than lose them; for if He did not clog them, they would leap the hedges and be gone. They want a tether to prevent their straying, and their God binds them with afflictions, to keep them near to Him, to preserve them, and have them in His presence. Blessed fact—as our troubles abound, our consolations also abound.

IV. Now we close up with our last point; and may the Holy Ghost once more strengthen me to speak a word or two to you! THERE IS A PERSON TO BE HONOURED. It is a fact that Christians can rejoice in deep distress; it is a truth, that put them in prison, and they still will sing; like many birds, they sing best in their cages. It is true that when waves roll over them, their soul never sinks. It is true they have a buoyancy about them which keeps their heads always above the water, and helps them to sing in the dark, dark night, "God is with me still." But to whom shall we give the honour? To whom shall the glory be given? O! to Jesus, to Jesus; for the text says it is all by Jesus. It is not because I am a Christian that I get joy in my trouble—not necessarily so; it is not always the fact that troubles bring their consolations; but it is Christ who comes to me. I am sick in my chamber; Christ cometh upstairs, He sitteth by my bedside, and He talketh sweet words to me. I am dying; the chilly cold waters of Jordan have touched my foot, I feel my blood stagnate and freeze. I must die; Christ puts His arms around me, and says, "Fear not, beloved; to die is to be blessed; the waters of death have their fountain head in heaven: they are not bitter, they are sweet as nectar, for they flow from the throne of God." I wade in the stream, the billows gather around me, I feel that my heart and that my flesh fail; but there is the same voice in my ears, "Fear not; I am with thee! Be not dismayed; I am thy God." Now, I come

to the borders of the infinite unknown, that country "from whose bourne no traveller returns;" I stand almost affrighted to enter the realm of shades; but a sweet voice says, "I will be with thee whithersoever thou goest; if thou shouldst make thy bed in Hades I will be with thee:" and I still go on, content to die, for Jesus cheers me; he is my consolation and my hope. Ah! ye who know not that matchless name, Jesus, ye have lost the sweetest note which e'er can give melody. Ah! ye who have never been entranced by the precious sonnet contained in that one word Jesu, ye who knew not that Jesu means, I-ES-U ("I ease you"); ye have lost the joy and comfort of your lives, and ye must live miserable and unhappy. But the Christian can rejoice, since Christ will never forsake him, never leave him, but will be with him.

A word or two to characters:—First, I have a word with you who are *expecting troubles*, and are very sad because you are looking forward to them. Take the advice of the common people, and "never cross a bridge till you get to it." Follow my advice: never bring your troubles nearer than they are, for they will be sure to come down upon you soon enough. I know that many persons fret themselves about their trials before they come. What on earth is the good of it? If you will show me any benefit in it, I will say, Go on; but to me it seems quite enough for the Father to lay the rod on the child without the child chastising itself. Why should you do so? You, who are afraid of trouble, why should you be so? The trial may never overtake you; and if it does come, strength will come with it. Therefore, up with thee, man, who are sitting down groaning, because of forebodings.

"Religion never was designed  
To make our pleasures less."

Out on thee! Up! up! Why wilt thou sit down and be frozen to death? When trouble comes, then fight it; with manful heart and strong, plunge into the stream, accoutred as thou art, and swim it through; but O! do not fear it before it comes!

The Christian *in trouble*, I have a word to say with thee. So, my brother, thou art in trouble; thou art come into the waves of affliction, art thou? No strange thing, is it, brother? Thou hast been there many times before. "Ah," but sayest thou, "This is the worst I ever had. I have come up here this morning with a millstone round my neck; I have a mine of lead in my heart: I am miserable, I am unhappy, I am cast down exceedingly." Well, but brother, as thy troubles abound, so shall thy consolation. Brother, hast thou hung thy harp upon the willows? I am glad thou hast not broken the harp altogether. Better to hang it on the willows than to break it; be sure not to break it. Instead of being distressed about thy trouble, rejoice in it; thou wilt then honour God, thou wilt glorify Christ, thou wilt bring sinners to Jesus, if thou wilt sing in the depths of trouble, for then they will say, "There must be something in religion after all, otherwise the man would not be so happy."

Then one word with you who are almost *driven to despair*. I would stretch my hands out, if I could, this morning—for I believe a preacher ought to be a Briareus, with a thousand hands to fetch out his hearers, one by one, and speak to them. There is a man here quite despairing—almost every hope gone. Brother, shall I tell thee what to do? Thou hast fallen off the main deck, thou art in the sea, the floods surround thee; thou

seemest to have no hope ; thou catchest at straws ; what shalt thou do now ? Do ! why lie upon the sea of trouble, and float upon it ; be still, and know that God is God, and thou wilt never perish. All thy kicking and struggling will sink thee deeper ; but lie still, for behold the life-boat cometh ; Christ is coming to thy help ; soon He will deliver thee, and fetch thee out of all thy perplexities.

Lastly, some of you have no interest in this sermon at all. I never try to deceive my hearers by making them believe that all I say belongs to all who hears me. There are different characters in God's word ; it is yours to search your own hearts this day, and see whether ye are God's people, or not. As the Lord liveth, before whom I stand, there are two classes here. I do not own the distinction of aristocratic and democratic ; in my sight, and in God's sight, every man is alike. We are made of one flesh and blood ; we do not have china gentlemen and earthenware poor people ; we are all made of the same mould of fashion. There is one distinction, and only one. Ye are all either the children of God, or children of the devil ; ye are all either born again, or dead in trespasses and sins. It is yours to let the question ring in your ears. "Where am I ? Is yon black tyrant, with his fiery sword, my king ; or do I own Jehovah-Jesus as my strength, my shield, my Saviour ?" I shall not force you to answer it ; I shall not say anything to you about it. Only answer it yourselves ; let your heart speak ; let your souls speak. All I can do is to propose the question. God apply it to your souls ! I beseech Him to send it home ! and make the arrow stick fast !

"Is Jesus mine? I am now prepared  
To meet with what I thought most hard ;  
Yes, let the winds of trouble blow,  
And comforts melt away like snow.

No blasted trees, nor failing crops,  
Can hinder my eternal hopes ;  
Tho' creatures change, the Lord's the same,  
Then let me triumph in His name."

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A BEAUTIFUL FAITH.—"Beautiful, exceedingly," is the burial of children among the Mexicans. No dark procession or gloomy looks mark the passage to the grave ; but dressed in its holiday attire, and garlanded with bright fresh flowers, the little sleeper is borne to its rest. Glad songs, and joyful bells are rung, and lightly as to a festival, the gay group goes its way. The child is not dead, they say, but "going home." The Mexican mother, who has household treasures laid away in the *campo sano* (God's sacred field), breathes a sweet faith, only heard elsewhere in the poet's utterance. Ask her how many children bless her house, and she will answer : "Five ; two here, and three yonder." So, despite death and the grave, it is yet an unbroken household, and the simple mother ever lives in the thought.

## Pastor Grimes and his Hard Times.

BY SCRUTATOR.

### CHAP. XI.—THE DARK SHADOW.

It may possibly surprise the reader to learn that fully five years passed away from the time that the new chapel was opened, before Pastor Grimes and his church were able to rejoice in their place of worship being constantly filled. But a little sober reflection will soon set the matter straight. In the first place, as it has been already intimated, Pastor Grimes was not a sensational preacher, neither did he make any attempts to draw congregations by claptrap advertisements. His belief in the grandeur and power of the Gospel led him to entertain the idea that it needed no comical aid from either Punch in the pulpit or Judy in the pew. He published no large bills to astonish the masses with the announcement that if they would come to his chapel they would have "soup at six o'clock, and salvation at seven!" He organised no military processions marching with flying colours playing tambourines, and singing doggerel songs to dancing tunes. He made no ostentatious parade of wonderful converts who though professedly "saved" one week might be found "dead drunk" the next. Simple open-air preaching was, it is true, frequently resorted to, and not without a measure of success: but the pastor studiously abstained from gathering even these audiences by the instrumentality of low and vulgar novelties which only tend to disgust the thoughtful and give the thoughtless food for merriment and scorn. Besides that he knew very

well that in the nature of things, no novelty lasts long. His experience had often proved to him that the wonder soon ceases, and that then as a matter of necessity some other new and startling manoeuvres have to be invented to keep up the interest that has so speedily begun to flag. Against all these questionable accessories and pantomimic performances, he therefore at all times set a dead face, preferring scriptural methods alone and the simple preaching of "Christ crucified" as the basis of aggressive work even though the progress made might be slow, and converts had to be gathered in one by one. And it is cheering to know that for the adoption of this course, he never had cause to repent. When congregations gathered by these comical and theatrical efforts in the course of time, melted away like snow before the noon-day sun, the majority of the converts thus gradually brought in proved by their consistent conduct and holy lives to have really "passed from death unto life"; and as years rolled on several of them became pillars of the church, not only in Puzzlemoor, but in other towns and places where they were providentially called to reside.

In the next place the church at Puzzlemoor suffered greatly from constant removals. To a large and long-established church, it must be confessed these incessant changes are often very trying: but to a young and growing church they could not fail to be invariably a serious loss and a source of great embarrassment. Thus it frequently

happened that just as the little church was congratulating itself on getting on nicely, one, two or more earnest workers would be suddenly called away to other localities, whose posts of usefulness were extremely difficult to fill : and no sooner were these vacancies supplied, than others perhaps were made more serious still. But the blow that staggered the struggling church most was the removal of Mr. Goodfellow and his household. When he announced privately to the pastor that the nature and increase of his business necessitated the sale of his property in Puzzlemoor, and the transference of his machinery to a mill that he had purchased in another part of the country, the painful news could hardly at first be believed. So generous had been his support, so helpful his labour, and so wide his influence as a deacon, that many felt as if notwithstanding all that had been done, the cause had nearly received its death-blow. But though this happily was not the case, the blow was serious enough ; for not only did it lead to the removal of Mr. Goodfellow, but to the final departure of many more beside. It so happened that several of the most useful members of the church had been employed by the firm, and being now thrown out of work they were compelled to seek employment in other towns. This made the struggling cause suffer in every way. The finances suffered ; the various aggressive agencies suffered ; and it was only by much self-sacrifice and indefatigable labour and perseverance that Pastor Grimes and his people were enabled ultimately to get over it.

One other cause seriously militated against rapid progress. Pastor Grimes found, as most pastors in

manufacturing towns find, that "mill hands," and especially the young amongst them, are largely given to wandering habits. He had not been settled down long in Puzzlemoor before he was astonished to see how loosely the factory people who professed to attend the Lord's house held the sanctity of the Sabbath day, and how ready they were at the slightest temptation to leave their own places of worship, either to attend other places, or spend the day abroad in the pursuit of pleasure. Many would miss one Sunday, and then perhaps attend two ; the minority cared only to come in the morning, and of the majority it was often uncertain who would be present at night. Nothing tried the earnest pastor more than this. To gaze so often on the empty pews, and remember that probably those who should occupy them were proving in many ways that they were "lovers of pleasure rather than lovers of God," made his heart ache. Through it he saw the young constantly drawn into evil, and the older ones not unfrequently led astray. The bad company into which they were necessarily introduced, and the loose habits they naturally contracted, were sure, sooner or later, to end in one way—their total absence from God's house ; their being enslaved by intemperance, and the final ruin of body and soul. In too many cases, alas ! he had thus to mourn over the sad fate of those of whom once as he saw them seated in the house of God, he had entertained a better hope.

No wonder then that with all these causes at work, it took so long to fill the house of God with constant hearers. But still it was done, and to the Lord was given the glory. By this time also the

Home Mission Society had been relieved, and the cause had become self-supporting. With an increased family the pastor's salary had been raised, and a valuable testimonial had also been given to him as a grateful token for the services that he had rendered. The church had increased tenfold, now numbering two hundred members, and the chapel, which was calculated to seat six hundred persons had hardly in it a seat to be let. On all hands it was said that Pastor Grimes and his people had done a great and good work, and that he well deserved to reap the fruit of those ardent labours in which we had been so long and intensely engaged.

But, alas for human hopes, a dark shadow began now to fall on the worthy pastor and his household. Hitherto he had had much cause to bless God for the health and strength with which he had been favoured. To his dear wife and eight children, six of whom were still at home, this was a special cause for thanksgiving; and both they and the church trusted that as he had not quite reached his fiftieth year a lengthened period of increased usefulness still lay before him. But without his having any particular pain it was observed by his friends that he began to fall away in flesh, and that his countenance became more and more sallow. He also complained of indigestion and general weakness. It was thought that he was suffering mainly from overwork, and that it was not medicine he needed so much as a change of air. A subscription was therefore made to enable him to spend six weeks by the sea-side; and the change and rest he greatly enjoyed. At the expiration of the

time he came home, and with apparently renewed strength again set himself to the work of the Lord. But he had not been at work two months before he was prostrated by incessant attacks of sickness; and eat what he would, however light and digestible, nothing seemed to agree with him. It was evident now that there was some unknown cause within that was the origin of the mischief; and besides that, the partaking of a moderate meal caused him at times acute pain, to which up till now he had been a stranger. His friends said it was time that he consulted an eminent physician in a neighbouring town. To him, therefore, he went to undergo a rigid medical examination. A sad foreboding seized him as he left his home to visit this medical man. Be as cheerful as he would, it seemed to him as if he was going to hear his death-warrant pronounced. But he did not let his wife suspect that he entertained any such gloomy idea. Not until he came back did she for a moment imagine what kind of news she was destined to hear. But when in the kindest tones he told her, she felt as if her heart was ready to break. A clever and thorough examination had proved beyond all doubt to the eminent practitioner, that the deep-seated cause of the mischief was *cancer in the stomach*, and that it had struck its twining roots so deeply into the vital parts of the system, that no operation could be performed, and, therefore, for her husband, as far as this life was concerned, there was no hope; it was only the question of a few months at most, and she would be a widow, and her children would be fatherless.

(To be concluded.)

## Essays and Papers on Religious Subjects.

### HEROES OF NORTHAMPTON- SHIRE :

#### ANDREW FULLER.

By LEVI PALMER, TAUNTON.

It is, probably, during the first ten years of Mr. Fuller's residence at Kettering, that we get the best picture of his character as a man, a christian, a minister, and an author. Before 1782 his energies had been cramped by the limited sphere at Soham, after 1792 we often lose sight of Andrew Fuller in the great missionary enterprise that began to absorb his energies and stir the heart of the Christian Church; but during the first decade of his Kettering pastorate we see the real man in the various phases of the Christian life. Turning to his own private diary, at one time we find him depressed through the barrenness of his own soul, or smarting beneath the stroke of domestic trial, or trembling at the responsibility of becoming an author, or overburdened by his ministerial engagements; at another time we find him encouraged by the sign of prosperity, or strengthened by a sweet season of private prayer, or refreshed by a visit to some poor person in his church, or rejoicing in the exceptional liberty with which he has been enabled to preach Christ to the lost. In the whole of his diary we have the ring of a genuine piety, and the experience of an exceptional saint. We do not find the lofty flights of an Isaiah, but we have the tender pathos of a Jeremiah: it is seldom that his soul is as the lark "singing up to heaven's gate," but it frequently gives forth the sweet tones of the nightingale, that make darkness vocal with praise to God. Mr.

Fuller had none of the ecstasies of a Janeway, nor the raptures of a Ruth-erford, but in his experience we find that deep sense of sin that Brainerd had, and that longing for holiness which characterised the life of M'Cheyne. That the reader may judge for himself, we make the following quotations from his diary that have reference to his inner spiritual life.

"1784, April 30.—Very little exercise to-day. What reason have I to pray for a revival in my own soul! Surely I am to a sad degree sunk into a spirit of indifference, 'my soul cleaveth to the dust.'

"1784, May 8.—Conversation with Robert Hall on various subjects. Some tenderness and earnestness in prayer after his departure. O could I but keep more near to God! How good is it to draw near to Him!

"1784, May 11.—Devoted this day to fasting and prayer, in conjunction with several other ministers who have agreed thus to spend the second Tuesday in every other month to seek the revival of real religion, and the extension of Christ's kingdom in the world. Feel very unhappy, to think that my heart should be no more in it. But very little of the true spirit of prayer throughout the whole day.

"1784, August 24.—Some tenderness in prayer of late, yet fear lest I should be blasted in my ministry on account of my barrenness.

"1784, 25.—Enjoyed delight for some days in reading over the Acts of the Apostles before family prayer. Sweet times in that duty.

"1784, Sep. 6.—Feel myself vile before God. My vileness is as if it were restless, and could never be still night nor day.

"1786, Feb. 26.—Except Thursday, all this week has been miserably spent! I sin against God repeatedly, and yet remain wretchedly insensible. I tremble at myself and have reason to do so much more.

"1789, Oct. 3.—For above a year and a half I have written nothing. It has seemed to me that my life was not worth writing. Two or three years ago my heart began wretchedly to degenerate from God. Soon after my poor child Sally died, I sunk into a state of lukewarmness; and have felt the effects of it ever since. I feel at times a longing after the lost joys of God's salvation; but cannot recover them.

"1790, Jan. 20.—During the last quarter of a year, I seem to have gained some ground in spiritual things. I have read some of Jonathan Edwards' sermons, which have left a deep impression on my heart. I have attended more constantly than heretofore to private prayer, and feel a little renewed strength."

It is strange, but history declares it to be a fact, that the most Christ-like souls are often called to suffer the greatest trials. All gold must pass through the furnace, but for the most fine gold the furnace seems to be heated seven times hotter. Service for Christ in any degree means discipline, but for those who have special work, there appears to be special discipline: the scythe that is most used is most familiar with the whetstone. It is the fruitful vine that feels the keen edge of the pruning knife. Andrew Fuller was no exception to this rule. Like the Captain of his salvation, he was qualified for his work through suffering. From the following entries in his diary the reader will perceive how his soul

smarted beneath the chastening hand of a loving Father.

"May 21, 1786.—Death! Death! is all around me! my friends die. Three I have buried within a fortnight, and another I shall have to bury soon! Death and judgment are all I can think about! At times I feel reconciled to whatever may befall me. I am not without good hopes of the child's piety, and as to her life, desirable as it is, the will of the Lord be done.

"May 30, 1786. — Yes, she is gone! On Tuesday morning, May 30, as I lay ill in bed in another room, I heard a whispering. I enquired, and all were silent! . . . all were silent! . . . but all is well. I feel reconciled to God! I called my family round my bed. I sat up, and prayed as well as I could; I bowed my head and worshipped, and blessed a taking as well as a giving God.

"1786, June 3.—To-day I felt a sort of triumph over death. I went and stood on her grave with a great deal of composure! Returned and wrote some verses to her memory.

As a Pastor Mr. Fuller was most exemplary. How often is pastoral visitation spoken of as a waste of time, and the inability to do it paraded as a virtue when it should be execrated as a fault! It was not so with Andrew Fuller. Some of the most impressive parts of his sermons were gleaned from the cottages of the poor; whilst, as the case of Susannah Wright of Weekly shows, some of the most powerful arguments in his writings were gathered at the bedside of his afflicted members. His conscience was so alive to this duty that it was stung by the slightest omission, and whenever he was called from home on special preaching engagements we always find him concerned for the sheep left without a

shepherd. On this subject also his diary will speak for itself.

"1784, May 21. — Much affected to-day in visiting some poor friends; especially in going to see a little boy of seven or eight years old, in a decline, not likely to continue long. My heart felt for his everlasting state. Conversed with him a little on Divine subjects.

"1785, July 3. — Chiefly employed to-day in visiting poor friends. I have been too deficient in this practice.

"July 4. — Visited several more poor friends; some conversation profitable; but I mix all with sin."

Mr. Fuller's preaching was more full of argument than illustration, and though at times most rousing, yet as a rule it was more calculated to edify than awaken. In one part of his diary he says, "O, if I had an abiding sense of the danger and worth of souls, surely I should feel more like Aaron, when he ran with his censer between the living and the dead!" The following entries will show how this desire found vent in his preaching, and how all the lines in his ministry centred in Christ, and were directed towards lost souls.

"1784, April 11. — A tender forenoon in public prayer. My heart aches for the congregation, young and old, especially for some who seem to be under concern. O, if Christ might but be formed in them! But I am so carnal I fear that God will never do anything for me.

"1784, May 3. — Some tenderness in preaching at Stagsden: endeavoured to speak plain and home to the understandings and consciences of some poor plain people, on *Christ's being a way that men know not*.

"1784, May 16. — A good forenoon; tender in prayer for the revival of

religion, and the carrying on of a good work among our young people. Very tender to-night at Thrapston, and greatly concerned for the salvation of souls while preaching on sinners being like Moab—at ease from his youth. Here I am child enough to think—surely some good must be done."

During the latter part of Mr. Fuller's residence at Soham, he wrote a treatise on the universal obligations of sinners to believe in Christ. This manuscript for several years he had kept locked up in his desk. The time had now come when he felt it to be his duty to send it forth in the interests of truth. Under the title of "The Gospel worthy of all Acceptation," it was published in 1784. The following entries in his diary will show with what tremblings he entered upon the perilous path of an author.

"1784, Aug. 20. — Many misgivings of heart about engaging in defence of what I esteem truth, lest the cause of Christ should be injured by me. Surely, if I did not believe *that* in defence of which I write to be *important* truth, I would hide my head in obscurity all my days.

"Aug. 21. — O that I might be led into Divine truth! Christ and his cross be all my theme! I love His name, and wish to make it the centre in which all the lines of my ministry should meet! The Lord direct my way in respect of publishing. Assuredly he knows my end is to vindicate the excellence of His character, and His worthiness of being loved and credited.

"Aug. 23. — The weight of publishing still lies upon me. I expect a great share of unhappiness through it. I had certainly much rather go through the world in peace; did I not consider this step as my duty.

"Oct. 21.—Feel much pain in the thought of being about to publish on the obligations of men to believe in Christ, as supposing that I shall thereby expose myself to much abuse which is disagreeable to the flesh. Had I not a satisfaction that it is the cause of God and truth, I would drop all thoughts of printing. The Lord keep me meek and lowly in heart."

Thus we see with what inward misgivings this champion of theological controversy entered upon the work that was to immortalise his memory, and how humble was the origin of the treatise that gave the first blow to the pseudo-Calvinism of the eighteenth century.

(To be continued.)

## NOAH.

### SHORT ADDRESS FOR THE YOUNG.

"Noah walked with God" (Genesis vi. 9).  
**MY DEAR YOUNG FRIENDS,**—Let us look into the life of this good man. Who was Noah? A righteous man who was saved when the world was drowned by the flood (Gen. vii. 23).

How came it to pass that God drowned the world? Because the wickedness of man had provoked Him to send upon them a flood. (Gen. vi. 5-7). God broke up the great fountains of the deep under ground, and also caused it to rain forty days and forty nights (Gen. vii. 4-11).

How was Noah saved? In an ark, or great ship, or vessel which God had instructed him to build (Gen. vi. 14 etc.). Remember that God warned Noah of this fearful calamity one hundred and twenty years before it came to pass (Gen. vi. 3); therefore the people must have been warned for a long time of this coming judgment, more especially when we consider that Noah was a preacher of righteous-

ness. You may depend that he faithfully warned the people (1 Peter iii. 19, 20; Heb. xi. 7). What a dreadful thing is sin when we consider that all through that one hundred and twenty years Noah was warning the people, the Ark too was building at the same time, yet look at the hardness of the people's hearts; O, what a dreadful thing is sin! When we consider how few were saved, only Noah and all his family, and two of every kind of living creature.

How long did Noah tarry in the Ark? At nine months' end he sent forth a dove, which brought in an olive branch to show him that the waters were abated; at the end of twelve months and ten days he came forth, and the creatures which were with him (Gen. vii. 18, 19). Noah offered a sacrifice when he came on dry land again; which was pleasing to God.

What promise did God make to Noah? That the world should never be drowned again, and it pleased God to appoint the rainbow to be a token of it (Gen. ix. 13-15). Noah was a good man, for he did all that the Lord commanded him (Gen. vi. 22). Let us now apply a few words to our own hearts.

I. Forsake sin. Remember sin brought all the misery into the world. It was sin that caused the flood, and it was sin that caused our first parents to be driven from the garden.

II. Walk with God. Remember when you hate sin, and by the blood of Jesus obtain forgiveness and peace that it may be said that you are walking with God.

III. The Reward. Think a moment how Noah was saved: his devotion to God was the means of his being saved. So if you make Jesus your friend here, you will

obtain an exceedingly great reward, an incorruptible crown that will never fade away, eternal in the heavens, "a city whose maker and builder is God."

This, dear young friends, is worth seeking after — will you consider this now? "Now is the accepted time; now is the day of salvation." "My son give me thine heart. Remember *now* thy creator in the days of thy youth."

I hope the previous addresses which have been more particularly addressed to you may have been made a blessing to some.

THOMAS HEATH.

*Plymouth.*

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NOT FORGOTTEN.

"O Israel, thou shalt not be forgotten of me."—Isaiah xlii, 21.

Some may forget, as summer's golden sun

Forgets the little snowdrop of the spring.

First to receive his kiss, his first-born one,

Remembered not when May's glad songsters sing.

Others forget when they no longer need

Whom once they loved as fairest in their sight:

As in the noon-day glare we cease to heed

The feeble stars that cheered us through the night.

But will the Lord forget? the eternal Mind,

To whom all ages are a present now,

Will He forget whom He has stooped to find,

Whom He has made His own by solemn vow?

Ne'er will He see more lovely hearts than those

In which He sees *His own reflected face*;

Those His dear friends, who once were rebel foes:

Once up in arms, now in His arms' embrace.

'Twas not His need of us made us beloved;

He needed not our sympathy, our trust;

'Twas our great need of Him that sweetly moved

Omnipotence to yoke itself with dust.

Can He forget the purchase of His Son,

His only Son, His only Son in death?

Can He forget the triumphs He has won,

The mighty prayer of His expiring breath?

Could He forget, He were no longer God;

Could He forget, changed were His very heart:

In vain the gentle chidings of His rod,

In vain the conscious joy, the conscious smart.

It cannot be that God should thus forget

Thus change, thus fail, thus "The Unfaithful" prove:

He will not break the seal His hand hath set

Deeply in crimson blood, the seal of Love.

WM. LUFF.

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REDEMPTION.—There is a difference between *objective* and *subjective* redemption. A slave whose liberty has been purchased by a philanthropist is *objectively* redeemed when the price is paid, but not *subjectively* redeemed till he is actually set at liberty.

### THREE CHARACTERISTIC EPITAPHS.

A friend who read the epitaph prepared for his own tomb by the late Professor Clifford was prompted to compose two others, which with that of the Professor are given below.

#### Atheist.

I was not, and I was conceived;  
I lived and did a little work  
I am not, and I grieve not.

CLIFFORD.

#### Pantheist.

A drop of spray cast from the Infinite,  
I hung an instant there, and threw  
my ray  
To make the rainbow. A microcosm I  
Reflecting all. Then back I fell  
again,  
And though I perished not, I was no  
more.

#### Christian.

God willed: I was What he had  
planned I wrought.  
That done, He called, and now I  
dwell with him.

Reader, which epitaph of the three should you prefer placed upon your tombstone? On reading the last do you not instinctively say, "Let me die the death of the righteous, and may my spirit be with his?"

"COME."—"Come." I have heard that in the desert. When the caravans are in want of water, they are accustomed to send on a camel with its rider, some distance in advance; then after a little space, follows another; and then at short intervals another. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud "Come!" the next one hearing the voice repeats the word "Come!" while the nearest again takes up the cry "Come!" until the whole wilderness echoes with the word "Come!" So in that verse the Spirit and bride say, the first of all "Come!" then

"let him that heareth say, Come!" and whosoever is athirst let him come and take of "the water of life freely."  
—SPURGEON.

THE WILL OF GOD.—Whenever I meet the will of God, I feel that I meet with God; whenever I respect and love the will of God, I feel that I respect and love God; whenever I unite with the will of God, I feel that I unite with God; so that practically and religiously, although I am aware that a difference can be made philosophically, God and the will of God are to me the same. He who is in perfect harmony with the will of God is as much in harmony with God himself as it is possible for any being to be. The very name of God fills me with joy.—MADAME GUYON.

FIFTEEN MINUTES' TALK.—If only all preachers and public speakers would follow the example of the late Bishop Scott! Once, a few years ago, he was invited to preach a Thanksgiving Day sermon at Odessa, Del. A large congregation attended, and an elaborate discourse was expected. But, to every one's surprise, he closed his sermon after talking only fifteen minutes, and to the inquirers who flocked about him afterward he explained that he had said all he knew on the subject in hand, and had therefore stopped talking.

Our *objective* redemption depends upon the *atonement* of Christ, but *subjective* redemption depends upon our *faith* in Christ.

A GOOD RECEIPT.—A little time ago I had given to me "a good receipt for getting through difficulties." So good has it proved that I recommend it to others: "Put your foot on the last, Ebenezer, and then give a spring." Try it, dear friends; it resolves itself into "Hitherto and henceforth."

It were a good strife among Christians, one to labour to give no offence, the other to labour to take none. The best men are severe to themselves, tender to others.—RICHARD SIBBES.

## THE LOVE OF CHRIST.

THE love of Christ is a subject of varied excellence and of ceaseless work. Like a cut gem, it has many sides to it, and each side flashes with beauty. The love of Christ is repeatedly seen in His conduct towards His disciples.

It is choice love selecting them from the world. "Ye have not chosen Me, but I have chosen you." There was nothing in their position or habits of life or culture of mind to commend them to the Saviour's notice. The reason of His love is found in His own generous disposition, and the purpose of His grace respecting them.

It is patient love teaching them the truth. He adapted His teaching to their capacities and states of mind. He repeated and simplified the Gospel, so that they might grasp its knowledge and realise its worth. But, after all, such was the obtuseness of their minds, that He has to reserve many things for the promised Teacher, the Spirit of truth, the Guide into all truth.

It was uniting love. By His attitude of love He gathers disciples around Him, and forms them into a circle of friends. He was an example and an influence of love. Where an opposite spirit arose among them He at once checks it, and in His wise and loving way: "By this shall all men know that ye are My disciples, if ye have love to one another."

It was love sympathising with them in their troubles. Amidst dangers and perplexities He guards and guides them, and in care and sorrow has kind and comforting words for them. He bids them not to let their hearts be troubled, but to trust in Him.

It was love solicitous of their present and future good. He sought spiritually to influence them, and so fit them for earth and heaven. His friendship is adapted to every-day life and to everlasting life. His presence with them was the guardian of life and the gladness of eternity.

It was self-sacrificing love, so for-

getful of self and mindful of others. "The Son of man came not to be served, but to serve." "My meat is to do the will of Him that sent Me, and to finish His work." "For even Christ pleased not Himself." The teaching of His love is brought to full proof on the cross: "Greater love than this has no man, that a man lay down his life for his friends."

It was ceaseless love. It was not impulsive and fickle, but deep, quiet, and abiding. There was enough in them to change His love, but the strength and continuance of His love is from His infinite nature. "Having loved His own who were in the world, He loved them unto the end." "Who shall separate us from the love of God which is in Christ Jesus our Lord?"

*Blunham.*

W. ABBOTT.

ONLY "HALF A POINT."—A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship. But a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post. "You must steer very accurately," said the looker-on, "when only half a point is so much thought of." "Ah, half a point in many places might bring us directly on the rocks," he said. So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering right for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to a summit at one bound, but goes up one little step at a time. Children think lightly of what they call small sins. These rocks do not look so fearful to them.

## Reviews.

*Memoir of Israel Atkinson, twenty-seven years Pastor of the Baptised Church of Christ at Ebenezer Chapel, Richmond-street, Brighton.* By R. HODDY, Editor of the *Gospel Herald*. Wiseman and Co., Bouverie-street, London.

THE memoir of a good man, a devoted and earnest minister of the Gospel. His biographer has done justice to his subject. Mr. Atkinson belonged to what is known as a class of Baptist theologians holding distinctly Calvinistic views, also the practice of strict communion; but these views did not in any way hinder his loving every disciple of the Master, and the largeness of heart which yearns for the salvation of souls. The book will be to his friends a very precious one, and cannot be read without unction and profit.

*A Series of Letters on the Divinity and Humanity of our Lord Jesus Christ.* By the late Rev. R. H. CARNE, B.A., the late DR. ROBERT COTTON MATHERS, and the Rev. J. BATEY. Arranged by PHILLIP REYNOLDS, Providence Chapel, Islington. W. Wiseman, Bouverie-street.

THIS little work calls up to memory the sayings and beliefs of good men who have passed away. The first part being a series of letters dealing with the deadly errors of Socinianism in a masterly and trenchant manner. The second part presents us with solid reasons why we should not believe in the pre-existence of Christ's human soul. This doctrine found a firm believer and an earnest defender in the late Rev. John Stevens, who suffered considerable odium from his brethren on this account, even the late John Foreman describing the doctrine held by Mr.

Stevens as the spawn of hell. Our old and worthy friend, Mr. Batey, has used better arguments than Mr. Foreman, and, we think, has right successfully disposed of the whole question. Why has the publisher not given us a brighter binding? We believe many good books suffer and are less extensively read than they would be on this account.

*Poor Jack.* By A SEAFARER, from the *Daily Telegraph*, 20th July, 1882.

WE should like to have found room for this very touching and pathetic story. One cannot fail to be interested in the writer's narration. We regret our space is so limited, but a copy can be obtained at the publishers, Walton and Layton, Birch-in-lane, or of W. E. Denny, secretary to the Royal Alfred Aged Merchant Seamen's Institution, office, 38, Fenchurch-street. The object of the Society, in whose interests the tract is written, is to provide for the sailor in his old age by giving him a home or a pension. Reader, obtain a copy, and help a worthy object by a contribution.

*The Taunton Baptist Herald*, conducted by LEVI PALMER.

A good specimen number, showing how our own *Messenger* may be used to advantage by congregations making it their own by adding covers and columns for local matter.

*The Shield of Faith* is a very powerful journal as a defender of Christianity and a refuter of Infidelity. May it have great success!

*Reasonings concerning Temperance and Reasons concerning Righteousness.* By Rev. W. H. AITKEN, M.A.

VERY good; nothing could be better for general distribution.

*Golden Hours* contains Part I. of the Life and Letters of William Cowper. Also well-written Memoirs of Fénelon, by the Rev. W. Burnet, M.A., vicar of Cremplesham-with-Stradsett.

*The Sunday at Home, Leisure Hour, Girl's Own, Boy's Own, Cottager and Artisan, Child's Companion, and Tract Magazine.* These cannot be spoken of too highly. We, however, call special attention to *Friendly Greetings*, so suitable for tract distribution, and so sure to be read by the masses.

*The Warning Voice* contains a story of the taking of the Black Veil in connection with the proceedings of Father Ignatius. Protestants read, and then cease to wonder that weak Protestants under such guidance find their way into the Church of Rome.

OF our own Literature, we wish this month to say a special word for our old, old friend the *Baptist Magazine*. We have still a considerable liking for the earlier volumes, commencing at 1809, and onwards. We well remember the *Magazine* under the editorship of the late Mr. Groser

and others, and the well-sustained reputation of the work under the editorship of our brother, W. G. Lewis. We have, however, sometimes in the past thought the *Magazine* had become heavy and unsuitable for its object as compared with some of its earlier and more spirited issues. But we take up the current number, and we find bright paper, clear black letter-press. The first article, a beautiful one, on *Gladness at the Call of Divine Worship* by the Rev. ISAAC LORD. Then follows *Glimpses of Scotland*, 10th article, by our friend Dr. TRESTRAIL. Also a continuation of a really original chapter on *Baptism*, by the late Rev. W. ROBINSON, of Cambridge. A good readable paper by the Editors on *Novels and Novel Reading*. Number five of *Notes of a Short Holiday in Switzerland*. A Japanese Sermon, a gem of curiosity. *Arihi's Discomfiture*. Denominational intelligence, able reviews, &c., &c. He who complains at all this ought to blush at his evil propensities. We hail the fact with delight that our long since established and well-tried *Magazine* is worthy of taking its place side by side of any of the magazines of the day. We may have a word to say next month of *The Sword and Trowel* and also *The General Baptist Magazine*.

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ADDRESS ON MEMORY (Proverbs x. 7).—"The memory of the just is blessed."—That power of the mind whereby she retains, or recollects, the image and remembrance of the things we have seen or understood. We greatly live in the past. We remember Christ Jesus, the *Just One*. His memory is indeed blessed. Memory of His coming, His life, His death, His resurrection. Blessed because of His character. A just God and a Saviour. Memory recalls past mercies. Memory clings to great facts. Holds past friendships, she constantly says, *Don't you remember?* Memory realizes past promises. Memory is the connecting link between the past and the future. Memory says of our Lord, What *He was, He is now*—yesterday, and to-day, and for ever the same. Thou shalt remember all the way the Lord thy God hath led thee. "They shall abundantly utter the memory of Thy great goodness" (Psalm cxlv. 7; Deut. viii. 23).

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

Rev. D. O. DAVIES, of Langum, Haverfordwest, has accepted an unanimous call to Ebenezer Church, Water-street, Rochdale.

The pastorate of the chapel at Richardshaw-lane, Stanningly, has been accepted by Rev. Mr. Neil, formerly of Exeter.

Mr. Richards, of the Pastors' College, has accepted an invitation to the pastorate of the Church at Lerwick, Shetland.

Rev. D. Asquith, of Landport, has accepted the pastorate of the Church at Nuneaton.

Rev. H. W. Child, pastor of the Church at Sudbury, Suffolk, has resigned his charge, having accepted the unanimous call of the Church at Southend.

Rev. J. Foster Makepeace, of Bluntisham, has accepted a cordial and unanimous invitation to become assistant-minister, with Dr. Cox, of the Church at Mansfield-road, Nottingham.

Rev. W. T. Moore, M.A., has accepted an invitation to the pastorate of the Church at the West London Tabernacle, Notting-hill, succeeding Mr. Henry Varley, who has resigned, in order to give himself entirely to itinerant evangelistic work.

Rev. Benobi Davis has accepted a very unanimous invitation from the Church at Ventnor.

Consett, Co. Durham.—Mr. James Roach, late student of Brighton Grove College, Manchester, has accepted the invitation of the Church at this place to the pastorate.

### PRESENTATIONS.

Rev. WM. CRICK, on resigning the pastorate of the Church at Harlington, has been presented with forty-five guineas, and an address expressing the continued affection and best wishes of the subscribers. During

Mr. Crick's ministry a commodious chapel has been erected and other improvements carried out.

A farewell meeting on the occasion of the departure of the Rev. W. Lester Mayo, who has been pastor of the Church at Chepstowe, was held on the 14th of September. Rev. G. Orme (Congregational), presided, and in his speech referred to Mr. Mayo's career, and said that the rev. gentleman was ever foremost in all good works put forward for the general welfare of the town. Mr. B. Dexter also eulogised Mr. Mayo, and presented him with a purse of £20, which had been subscribed, he said, by Mr. Mayo's friends in and out of his church. Mr. Mayo is removing to Kent.

Rev. D. R. Morgan, of Chalford, Gloucestershire, has been presented with a purse containing £30 on the occasion of his marriage.

Rev. H. E. Stone, pastor of Nottingham Tabernacle, has been presented with a purse containing 40 sovereigns as an expression of affection and esteem on the part of the Church.

### RECOGNITIONS.

RECOGNITION Services have been held at Harpole, Northamptonshire. Rev. J. T. Brown preached on Sunday evening. On Monday afternoon Rev. J. Oates preached. After a well-attended tea meeting a recognition service was held in the evening. J. Walker, Esq., presiding. Addresses were given by Mr. J. Cave, senior deacon, Rev. W. Satchwell, the new pastor, Revs. H. Bradford, T. Arnold, T. Gasquoine, M.A., Mr. J. Manton Smith, Mr. J. Westley, and the late pastor, Rev. A. Smith, who had occupied the pulpit 25 years. The congregations were large and collections liberal.

The ordination services in con-

nection with the settlement of Rev. A. T. Prout, of Chilwell College, as pastor of the Church, in Longmore-street, Birmingham, were held on Monday, Sept. 4. Rev. T. Goadby, B.A., delivered the charge. The Rev. W. F. Clarkson, B.A., offered the ordination prayer, and the Rev. G. Jarman delivered the charge to the Church. In the evening a public meeting was held in the chapel, when the Rev. J. Hulme officiated as chairman, and earnest, congratulatory, and practical addresses were delivered by the Revs. T. Goadby, B.A., G. Jarman, S. Anthony, B.A., F. Peckbourne and others.

Rev. Dr. Hillier was publicly recognised on Monday evening as pastor of Bartholomew-street Chapel, Exeter. The Mayor, Mr. T. Andrew, F.G.S., presided. The charge to the pastor was delivered by Rev. J. P. Carey, president of the Devon Union. Rev. E. C. Pike followed with an address to the young.

Services in connection with the recognition of Rev. J. B. Leo as pastor of the Church at Coates took place on the 27th of September. Revs. G. Scar, W. Lees, and G. McMichael, took part in the engagements. At the public meeting, in the evening, James Williams, Esq., of Shippon, presided. Addresses were delivered by Revs. W. Hackney, W. H. Tubb, W. Lees, G. McMichael, G. Sear, A. R. Morgan, and other friends.

Services in recognition of the settlement of Rev. A. J. Beecliff, late of Leeds-road, Bradford, pastor of the Church at Batley, have been held under the presidency of Mr. J. Brooke, of Huddersfield. Addresses of welcome to the new pastor were delivered by Revs. A. P. Fryers, R. Davis, Mr. J. Fife, and others.

On Monday evening, September 18, a meeting took place at New-park-road Chapel, Brixton-hill, in connection with the settlement of the Rev. Thomas Hinkley as assistant minister to the Rev. David Jones, B.A. The pastor presided. The Revs. E. P. Barrett, B. C. Etheridge, S. W.

Green, M.A., R. H. Marten, B.A., assisted in the devotional part of the service, after which the Rev. D. Jones, having expressed the pleasure and the confidence he personally felt in having Mr. Hinkley for a colleague, cordially gave him the right hand of fellowship on behalf of the Church. Mr. Millar, one of the deacons, then stated that the new arrangement grew originally out of the uncertain condition of the pastor's health during the last eighteen months, and a desire to afford him partial relief. Mr. Hinkley gave an interesting account of the steps that had led him into the ministry, and the Rev. Dr. Angus, a president of Regent's-park College, spoke in the highest terms of him, and congratulated him upon the great advantages he would enjoy in beginning his ministerial life in connection with Mr. Jones.

Recognition services in connection with the settlement of the Rev. Henry Ogle, late student of Rawdon College, as pastor of the church at Over Darwen, were held on Thursday, September 21. In the afternoon the Rev. T. G. Rooke, B.A., President of Rawdon College, and the Rev. R. Lewis, delivered the charges to the pastor and to the Church respectively. A goodly number of friends then partook of tea, which was provided in the schoolroom. In the evening a public meeting was held, presided over by W. Snape, Esq., J.P., the senior deacon, and addresses were delivered by the Revs. T. G. Rooke, B.A., R. Lewis, M. Braithwaite, Henry Irving, R. Nicholls, W. C. Russell, M.A., and the pastor.

### NEW CHAPELS

THE memorial stones of a new Baptist Chapel at Burton-on-Trent have just been laid by the Mayor, Sydney Evershed, Esq., and Charles Roberts, Esq. The building stands at the corner of New and Union-streets, will be cruciform in shape, 80 feet long, 62 feet wide, and at the

intersection 45 feet high. The style is 13th century Gothic. The capacity will be over 800 sittings, and the cost fully £5,000. Towards this the congregation have already raised or guaranteed over £2,000, and contributions have been promised which bring the amount to nearly £3,000. The site, which is freehold, a rare thing in Burton, was secured for this purpose 30 years ago. The place is to supersede what is known as "Zion Chapel," which will be left standing, and utilized for school purposes. Mr. Councillor Ellis presented the mayor with a sterling silver trowel, on which the borough arms, &c., were engraved, and Mr. G. Hurst, the senior deacon, who has been connected with the church for nearly 50 years, presented a similar trowel to C. Roberts, Esq. Each of these gentlemen contributed the sum of £50 to the Building Fund. At the evening meeting addresses were delivered by Dr. Underwood, Revs. E. Stevenson and S. S. Allsop. The total proceeds of the day amounted to over £200.

On Thursday last a new chapel at Hornchurch was opened. The cost of the building, which will seat 300, has been £800, of which £530 has been already subscribed, including £100 from the Rev. C. H. Spurgeon and £5 5s. from the late Lord Justice Lush. At the rear of the chapel is a schoolroom. The opening sermon was preached by the Rev. Archibald G. Brown. Rev. E. Dyer, from the East London Tabernacle, has accepted the pastorate. At a public meeting in the evening, Mr. Wm. Olney presided, and addresses were delivered by Revs. F. Sweet, A. M. Carter, E. Dyer, F. J. Flatt, and others.

LONDON: POPLAR.—A new chapel for the church and congregation of Rev. W. T. Lambourne was opened on September 13, the opening sermon being preached by Rev. Dr. Landels. A luncheon was served in the schoolroom after the service, and in the evening a public meeting was held in the chapel, Mr. George Williams oc-

cupping the chair. From the financial statement read by Rev. G. T. Edgley, on behalf of the pastor, it appeared that the total cost of the building would amount to nearly £2,700, and of this over £1,000 remained to be raised. Speeches were made by Mr. Williams (the chairman), Mr. W. Green, Mr. K. N. Lonax, and the pastor. A sum of about £500 was raised in the course of the day. The chapel is a good-looking structure in the Byzantine style. The front is flanked by towers, which form a convenient approach to the galleries, and the material used is yellow brick, relieved with white bands, the dressings being of Bath stone. The length is 78ft., and the width 50ft., this measurement not including the vestries and class-rooms in the rear. The pulpit is on a platform, beneath which is a tile-lined baptistery. The accommodation is for a little over 1,100 persons.

#### MISCELLANEOUS.

THE half-yearly meeting of the Radnor and Montgomery Association was held at Lord's-hill, Salop, on Wednesday and Thursday, September 20 and 21. The conference assembled on Wednesday at 2 o'clock. The chair was occupied by the president for the year, the Rev. G. Phillips, of Evenjobb, who, after devotional exercises, delivered a brief address. A resolution was passed expressing approval of the Sunday Closing Bill. Preaching Services were held on Tuesday and Wednesday evenings in various chapels.

A Bazaar has been held at Ponder's-end in aid of the fund now being raised for the erection of a chapel and schools in South-street for the Church and congregation ministered to by Rev. A. F. Cotton. The land has already been acquired, and school-rooms for the accommodation of 300 persons will first be erected, the building to include class-rooms for young men and women, as well as a

room for infants. To complete the entire scheme, a sum of from two to three thousand pounds will be required.

The Waldenstroemjans, a sect embracing, it is said, a majority of the evangelicals of Sweden, are adopting immersion, and introducing baptisteries into their churches.

**SARRATT.**—On October 4, the harvest thanksgiving service was held. In the afternoon a sermon was preached by Rev. J. McCallum (of Chesham), after which about one hundred sat down to tea. In the evening there was a public meeting, addressed by Revs. D. McCallum (of Chesham), S. Couling (Chipperfield), T. Price (Chatford), and S. Lyne (Chenies). The collections were good.

**SUTTON-ON-TRENT, NOTTS.**—Harvest thanksgiving servicetock place on September 28. The place was beautifully decorated with flowers, fruits, corn, &c. A tea meeting was held, to which a goodly number sat down. The chair was occupied by the pastor (Rev. H. Channer). Addresses were given by the Revs. E. B. Shepherd and Davies. The choir sang some select pieces.

**PARK-STREET CHAPEL, LUTON.**—The Rev. John Burnham has been at evangelistic work here, aided each night by the Rev. J. H. Blake, and several ministers of the Beds Baptist Association. The services were brought to a close on Sunday evening, October 15. The chapel was crowded, the service solemn, and it was evident that the Spirit of the Lord was with us from the large number of inquirers who remained at the close of the service to be conversed with, and to be prayed for.

## BAPTISMS.

**Attercliffe.**—September 24, Five, by R. Ensell.

**Attleborough, Nuneaton.**—September 27, Two, by J. T. Felce.

**Bedford.**—September 24, Mill-street, Two, by T. Watts.

**Belfast.**—September 12, Regent-street, Three; 14, Four, by E. T. Mateer.

**Birmingham.**—September 14, Hope-street Four, for the Wynn-street Mission Hall by Mr. Wood; September 27, Latimer-street Three, by Mr. Fiddington.

**Bishop Stortford.**—September 27, Two, by B. Hodgkins.

**Blaenauvon.**—September 14, King street, Three, by O. Tidman.

**Brighton.**—September 27, Bond-street, Seven, by O. Masterson.

**Briton Ferry.**—October 1, Two, by T. Garnon.

**Carlton, Beds.**—September 17, Two, by F. King.

**Caston.**—October 1, Two, by M. Baskerville.

**Cinderford.**—September 24, Nine, by W. Thomas.

**Clvy Cross.**—October 5, Three, by I. A. Ward.

**Crosby Garrett.**—October 1, Two, by D. Thomas.

**Crouch End.**—September 4, One, by J. Batey.

**Derby, Osmaston-road.**—September 27, Eight, by W. H. Tetley.

**Dorking.**—September 14, Junction-road, Five, by A. G. Everett.

**Downham Market.**—September 13, Three, by S. Howard.

**Dundee.**—September 23, Four, by Wm. Milligan, jun.

**Dunfermline, Scotland.**—September 20, Six, by J. T. Hagen.

**Ebbw Vale.**—October 8, at Zion Chapel, Six, by W. Powell.

**Forton.**—September 20, Two, by W. M. Compton.

**Fortrose.**—September 28, One, by F. Dunn.

**Franksbridge.**—October 1, One, by T. D. Jones.

**Glasgow.**—October 8, Frederick-street, Seven, by A. F. Mills.

**Glodwick, Oldham.**—October 1, Two, by W. Hughes.

**Golear, Huddersfield.**—October 1, Four, by W. Gay.

**Grantham.**—September 17, George-street, One, by A. Gibson.

**Harlow.**—October 4, Potter-street, Two, by A. E. Realf.

**Harroc-on-the-Hill.**—September 18, Three, by J. Batey.

**Hereford.**—September 24, Three, by J. Williams, B.A.

**Holyhead.**—October 1, Three, by D. Price.

**Idle, near Bradford.**—October 1, One, by J. Leo.

**Littleborough.**—October 1, Two, by J. N. Newman.

**Llanfair.**—October 1, Two, by S. F. Roberts.

**London:** John-street, Edgware-road.—July 30, Twelve; September 21, Two; September 28, Six, by J. O. Fellowes.

**London.**—September 23, Arthur-street, Three, by W. Smith.

**London:** Ilford.—September 23, High-street, Seven, by J. Young.

**London:** Woolwich.—September 27, Queen street, Two, by T. Jones.

London: Church-street, Edgware-road.—September 24, Four, by R. P. Cook.  
 London: Waltham Abbey.—September 17, Two, by W. Jackson.  
 London: Bethnal Green-road.—September 17, Six, by W. H. Smith.  
 London: St. John's Wood.—September 28, Abbey-road, Nine, by W. Stott.  
 Long Crendon.—September 29, Four, by W. Kelsey.  
 Longton.—September 24, One, by C. T. Johnson; September 27, Twelve, for the new church at Fenton, by W. Bonser.  
 Maesdyerlan.—September 17, Eight, by G. H. Llewelyn.  
 Merthyr.—September 17, Four, by E. Lewis.  
 Merthyr Tydfil.—October 1, Five, by B. Thomas.  
 Metropolitan Tabernacle:—August 21, Thirteen; August 31, Sixteen; September 21, Fourteen; September 28, Twenty.  
 Milnsbridge: Yorks.—October 1, Two, by W. F. Nichols.  
 Neath: South Wales.—September 21, Nineteen, by S. C. Burn.  
 Newbold, Rochdale.—October 1, Three, by P. Parker.  
 Newport, Mon.—September 24, One, by A. T. Jones.  
 Offord, Huuts.—October 1, Two, by G. Brown.  
 Ogden.—September 24, Six, by W. S. Llewellyn.

Pembroke Dock.—September 19, One, by C. Evans.  
 Portsmouth.—September 27, Lake-road, Three, by W. T. Medhurst.  
 Potter's Bar.—October 1, One, by J. Hart.  
 Rhydney.—August 27, at Beulah, Five; September 24, Four, by H. Phillips.  
 Risea, Mon.—September 17, at Bethany, Two, by T. Thomas.  
 Ross, Herefordshire.—September 27, Four, by J. E. Perrin.  
 Rotherham.—September 24, Five, by B. Lee.  
 Smethwick.—September 24, Four, by G. T. Bailey.  
 Southsea.—September 24, Elm Grove, Three, by the pastor.  
 South Molton, Devon.—September 21, One; September 24, Two, by A. Bridge.  
 Staincliffe, Yorks.—September 24, One; September 28, Two, by J. Kendall.  
 Sutton-in-Craven, Yorkshire.—September 27, Nineteen, by W. E. Archer.  
 Swansea.—September 17, Bethesda, Four, by A. J. Parry.  
 Talgarth.—October 1, Five, by D. B. Richards.  
 Thowerton, Devon.—September 13, Three, by Edmund Brown.  
 Tyldesley.—September 28, Four, by Mr. Jenkins.  
 Walchet.—September 29, Nine, by R. B. Clare

## PASTORS COLLEGE, METROPOLITAN TABERNACLE.

Statement of Receipts from August 15th to September 14th, 1882.

£ s. d.		£ s. d.		£ s. d.	
Mrs. M. Speight.....	1 0 0	Mr. P. L. Hankin ...	0 10 6	Mrs. Clement Nor-	0 2 6
Mr. Thos. R.....	10 0 0	A Friend from Phila-	5 0 0	Mr. A. H. Scard .....	0 5 0
Miss E. Rooke .....	1 0 0	delphia .....	0 10 0	Weekly Offerings at	
G. C., Obeltenham.....	0 10 0	Mrs. Ellen Johnson	2 10 0	Met. Tab.:—	
Two Friends from		Mr. and Mrs. Middle-		Aug. 20.....	30 0 0
Aberdeenshire.....	1 0 0	ton.....		" 27.....	35 3 0
Mr. Briggs .....	20 0 0	Thankoffering from		Sept. 3.....	25 18 7
Readers of the		T. W. & M. S. P. ...	1 0 0	" 10.....	31 8 9
"ChristianHerald"	9 17 11	Mr. R. McFarlane ...	50 0 0		
Annette .....	0 5 0	Mr. G. Norton.....	5 0 0		
Mrs. Bell .....	1 0 0	Balance of collection			
Miss McClellan .....	1 0 0	at Clay Cross, per			
E. E., near John o'		Pastor I. A. Ward	0 7 0		
Groat's .....	1 0 0	A friend at Penzance			
A poor blind sister in		per Mr. R. Glen-			
Christ .....	0 3 0	dinning .....	0 5 0		
					122 10 4
					£234 16 3

## SOCIETY OF EVANGELISTS.

Statement of Receipts from August 15th to September 14th, 1882.

£ s. d.		£ s. d.	
Mrs. Allan .....	50 0 0	Mr. A. H. Scard .....	0 5 0
Mrs. Bell.....	1 0 0		
Thankoffering from T. W. and			
M. S. P. ....	1 0 0		
			£52 5 0

## THE NECESSITY OF INCREASED FAITH.

A SERMON BY C. H. SPURGEON.

“And the apostles said unto the Lord, Increase our faith.”—LUKE xvii. 5.

VERILY if the apostles said this, one and all of us had need take up the prayer. If the twelve mightiest in the army of the Lord of hosts had need of such a supplication, what shall *we* say who are but the inferior soldiers—the feeblest saints? If we hope to win the day, does it not well become us to pray, “Increase our faith”?

It is a matter of dispute as to the occasion when these words were uttered. Some think that we must look at the connection of the chapter for the explanation. Jesus Christ had been teaching His disciples that if their brother should trespass against them seven times a day, and seven times a day turn again to them, saying, I repent, they were to forgive him, and that constrained the apostles to say, “Increase our faith.” They conceived it to be so hard a duty incessantly to pardon and constantly to forgive, that they felt unable to accomplish it without a large increase of faith. Others think—very possibly with greater truth—that the prayer was offered when the apostles endeavoured to cast out the evil spirits from the poor demoniac, and failed in the attempt. “And they said to Jesus, Why could we not cast him out? And He said, Verily, if ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.” Then they said to the Lord, “Increase our faith.” However, whatever was the occasion in this particular instance we shall always find good enough occasion for presenting the prayer; and I know not but this morning may be a season when each of us may have special necessity to put it up to God.

“Increase our faith.” Proceeding at once to the subject, the first thing we shall consider is, *the object of their solicitude*. It was their “faith.” Secondly, *the desire of their hearts*—“Increase our faith.” And then, thirdly, *the person on whom they trusted to strengthen their faith*—They said to the Lord, “Increase our faith.”

I. First, then, THE OBJECT OF THEIR SOLICITUDE WAS THEIR FAITH. Faith is of the utmost importance to a Christian. There is nothing of which we should have a greater and a more earnest concern than our faith. I shall endeavour to show you this from seven or eight reasons, and may God press them to your hearts and send them so home that every one of us may become deeply anxious as to whether we have a real vital faith which unites us to the Lamb and brings salvation to our souls.

1. We ought, my friends, to be extremely careful of our faith—both of its rightness and of its strength, First of all: when we consider the position which faith occupies in salvation. Faith is the salvationgrace. We are

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not saved by love ; but we are saved by grace, and we are saved by faith. We are not saved by courage, we are not saved by patience ; but we are saved by faith. That is to say, God gives His salvation to faith and not to any other virtue. It is nowhere written—he that loveth shall be saved. It is nowhere recorded—that a patient sinner shall be saved. But it is said, “He that believeth and is baptized shall be saved.” Faith is the vital part of salvation. If a man lacks faith he lacks everything. “Without faith it is impossible to please God.” If a man has true faith—however little he has of any other virtue—that man is secure. But supposing it possible for a man to possess every virtue in the world, let him be as much a Christian in his exterior as the apostle Paul himself ; let him be as earnest as a seraph ; let him be as diligent in the service of his Master as you could conceive even an angel on high to be, still “without faith”—so God’s word declares—“it is impossible to please God.” Faith is the saving grace—it is the connecting-link between the soul and Christ. Take that away and all is gone. Remove faith, you have sawn through the ship’s keel, and she must sink. Take away faith, you have taken away my shield and I must be slain. Remove faith, and Christian life becomes a nonentity ; it is extinct at once, for “the just shall live by faith ;” and without faith how could they live at all ? Consider, then, that since faith is so important in salvation, it becomes each of us more earnestly to inquire whether we have faith or not ? O, my brethren, there are a thousand shams in the world—a thousand imitations of faith ; but there is only one true vital saving faith. There are scores of notional faiths—a faith which consists in holding a sound creed ; a faith which bids men believe a lie, by wrapping them up with assurances of their safety, when they are still in the gall of bitterness and the bonds of iniquity ; a faith which consists in presumptuously trusting to ourselves. There are scores of false faiths : but there is only one true one. Oh ! as ye wish to be saved at last ; as ye would not be self-deceived and go marching to damnation with your eyes shut, take your faith in your hand this morning and see whether it is genuine sterling coin. We ought to be more careful of our faith than of anything else. True, we ought to examine our conduct ; we ought to search our works ; we ought to try our love ; but, above all, our faith ; for if faith be wrong, all is wrong ; if faith be right, we may take that as the touchstone of our sincerity. “He that believeth on the Son of God hath eternal life abiding in him.”

2. Secondly :—Be anxious about your faith, *for all your graces hang upon it.* Faith is the root-grace ; all other virtues and graces spring from it. Tell me of love ! how can I love him in whom I do not believe ? If I do not believe that there is a God, and that He is the rewarder of all them that diligently seek Him, how can I possibly love Him ? Tell me of patience ; how can I exercise patience unless I have faith ? For faith looks to the recompense of the reward : she says, that “all things are working together for our good ;” she believes that from our distresses the greater glory shall spring, and therefore she can endure. Tell me of courage ; but who can have courage if he has not faith ? Take what virtue you will, and you will see that it depends on faith. Faith is the silver thread upon which the pearls of the graces are to be strung. Break that and you have broken the string—the pearls lie scattered on the ground ; nor can you wear them for your own adornment. Faith is the mother of virtues. Faith is the

fire which consumes the sacrifice. Faith is the water which nurtures the root. Faith is the sap which imparts vitality to all the branches. If you have not faith all your graces must die. And in proportion as your faith increases so will all your virtues; not all in the same proportion, but all in some degree. The man of little faith is the man of little love. The man of great faith is the man of great affection. He that has great faith in God could give himself to die for God; but he who has little faith in Him would shrink at the stake, because his love would be feeble. Have care of your faith, for on that your virtue depends; and if you would cultivate things that are goodly, "things that are lovely, things that are of good repute," things that are honourable to yourself and pleasing to God, guard well your faith, for on your faith all things must rest.

3. Thirdly:—Take heed of your faith; because *Christ thinks much of it*. There are three things in the New Testament which are called precious:—One of them, you know, is the precious blood of Christ; another is the exceeding great and precious promises; and faith has the honour of being the third thing—"To them that have obtained like precious faith." So that faith is one of God's three precious things. It is one of the things which He values above all others. I was astonished, yesterday, when I met with an idea, in an old divine, concerning the honour which God puts on faith: says he, "Christ takes the crown off His own head to put it on to faith's head." Mark you how often He says, "Thy faith hath saved thee." Now it is not faith that saves, it is Christ that saves. "Thy faith hath healed thee," says Christ. Now faith did not heal, it was Christ that healed; but Christ did uncrown Himself to crown faith. He took the royal diadem of salvation from His own head and placed it on the brow of faith, and therein he made faith "the King of kings," for it wears the crown which the King of kings alone can wear—"the crown of salvation." Do you not know that we read, "We are justified by faith?" Now, in one sense this is not the fact, for the matter of justification is the imputed righteousness of Jesus Christ. We are justified by Christ, but Christ arrays faith in His own royal garments, and renders it truly illustrious. Jesus Christ always puts faith in the seat of honour. When that poor woman came, whose daughter was ill, He said, "O woman, great is thy faith!" He might have said, "Woman, great is thy love;" for it was great love that made her force her way through the crowd and speak on her daughter's behalf; or, "Great is thy patience;" for when He called her "dog," she still stuck to Him, and would not depart: or, He might have said, "Great is thy courage;" for she said, "Yet the dogs eat of the crumbs." Or, He might have said, "Great is thy wisdom;" for she was a wise woman to extract sweets out of the bitters, and to say, "Truth, Lord, but the dogs eat of the crumbs." But He overlooks all that, and says, "Great is thy faith." Well, if Christ thinks so much of faith ought we not to esteem it most highly. Is it possible to think too highly of that jewel which Christ reckons to be the most valuable? If He sets faith in the forefront of the forehead of virtue, and if He regards it as the choicest gem in the crown of the Christian, oh! will it not awaken us to see whether we have it or not? For if we have it we are rich—rich in faith and promises; but if we possess it not, whatever we have we are poor—poor in this world and poor in the next.

4. Next, Christian, take good care of thy faith ; for recollect *faith is the only way whereby thou canst obtain blessings*. If we want blessings from God, nothing can fetch them down except faith. Prayer cannot draw down answers from God's throne except it is the earnest prayer of the man who believes. Faith is the ladder on which my soul must walk to ascend to heaven. If I break that ladder how can I ever approach my God ? Faith is the angelic messenger between the soul and heaven. Let that angel be withdrawn, I can neither send prayer up nor receive the answers down. Faith is the telegraphic wire which links earth and heaven—on which God's blessings move so fast that before we call He answers, and while we are yet speaking He hears us. But if that telegraphic wire of faith be snapped, how can we receive the promise ? Am I in trouble : I can obtain help for trouble by faith. Am I beaten about by the enemy : my soul on that dear refuge leans by faith. But, take faith away—in vain I call to God. There is no road betwixt my soul and heaven. In the deepest winter time faith is a road on which the horses of prayer may travel—ay, and all the better for the biting frost ! But blockade the road, and how can we communicate with our great King ? Faith links me with divinity. Faith clothes me with the robes of deity. Faith engages on my side the omnipotence of Jehovah. Faith gives me the might of God ; for it ensures that power on my behalf. It gives me to defy the hosts of hell. It makes me march triumphant over the necks of my enemies. But without faith how can I receive anything of the Lord ? Let not him that wavereth—who is like a wave of the sea—expect that he will receive anything of God ! O then, Christian ! watch well thy faith ; for with it thou canst win all things, however poor thou art, but without it thou canst obtain nothing. It is said of Midas, that he had the power to turn everything into gold by the touch of his hand ; and it is true of faith—it can turn everything into gold ; but destroy faith, we have lost our all ; we are miserably poor, because we can hold no fellowship with the Father and with His Son Jesus Christ.

5. Next, my friends, take care of your faith perpetually, *because of your enemies* ; for if you do not want faith when you are with friends, you will require it when you have to deal with your foes. That good old warrior, Paul, once led the Ephesians into the armoury, and after he had shown them the shoes they were to wear, the girdle, the breast-plate, the helmet, and the sword, he solemnly said, "Above all take the shield of faith." Even if you forget the helmet, be quite sure of the shield, for if your helmet should be off you may ward off a blow with the shield, and save it from your head. You had better put on the "shoes of peace and the breast-plate of righteousness ;" but if you omit one of them, take care that you have "the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked one." Well, now, faith makes a man very mighty when he deals with enemies. If a man believes he is right, only taking it in a natural point of view—bring that man before princes and kings, for the sake of truth, how lion-like will he be ! He will say, "I cannot yield, I must not, for I have the truth on my side." Ay, though others may style it dogged obstinacy, it is a true nobility of soul which bids a man declare, "I will not yield." Much more strong is true spiritual faith ; it has taken the martyr to the stake, and enabled him to sing when the flames have girdled him. It has led another to the sea ;

and like her of whom we read in the old martyrologies, it has helped even the aged matron to cry, "Christ is all yet." Faith has quenched the violence of the flames, shut the mouth of lions, and out of weakness it has made us strong. It has overcome more enemies than the whole host of conquerors. Tell me not of the victories of Wellington; mention not the battles of Napoleon; tell me of what faith has done! Oh! if we should erect a monument to the honour of faith, what various names should we carve upon the mighty pedestal! We should inscribe, here "The lion's den;" there "The battle of the leopards;" or, here we should have recorded how faith divided the Red Sea; and there how faith smote the Midianites; and there how Jael slew Sisera by faith. What conflicts of faith should we have to engrave! O faith! thy banner high shall wave! Thine escutcheon is most glorious! Great art thou and full of victories! With thee, O faith, I cast the gauntlet to the world, secure of victory. Give me a child to fight with, and *without faith*—like poor Peter before the little maid, I should tremble and deny my Master. But that same Peter *with faith*, fears not to stand before a frowning Sanhedrim; to speak of his Master amid the scoffings of the high priests. Mary, Queen of Scots, said she was "more afraid of John Knox's prayers and faith than she was of an army of ten thousand men;" and a sensible enemy may well tremble when such invincibles are at war with him. I should not like to have a man of faith opposing me. Tell me the world hates me, and I will rejoice at it; but tell me that a man of faith has determined to crush me, and I have need to tremble then, for there is a potency in that man's arm; his blows strike hard; and when he does smite, he smites home as with a rod of iron. Tremble, ye foes of God, for faith must overcome. And O ye servants of the living God, guard well your faith, for by this shall ye be victorious; and shall stand like rocks, unmoved amid the storms, unshaken by the tempests of persecution.

6. And now for a sixth reason. Take care of your faith, because *otherwise you cannot well perform your duty*. Faith is the foot of the soul by which it can march along the road of the commandments. Love can make the feet move more swiftly; but faith is the foot which carries the soul. Faith is the oil enabling the wheels of holy devotion and of earnest piety to move well; but without faith the wheels are taken from the chariot and we drag along heavily. With faith I can do all things; without faith I shall neither have the inclination nor the power to do anything in the service of God. If you would find the men who serve God the best, you will find them the men of the most faith. Little faith will save a man, but little faith cannot do great things. Poor Little Faith could not have fought "Apollyon." No, it wanted "Christian" to do that. Poor Little Faith could not have slain "Giant Despair;" it required "Greatheart's" arm to knock that monster down. Little faith can get to heaven very surely, but it often has to run and hide itself in a nutshell; and to lose all but its jewels. If there are great battles and great works to do, there must be great faith. Assurance can carry mountains on its back; little faith stumbles at a mole-hill. Great faith, like Behemoth, can "snuff up Jordan at a draught;" little faith is drowned in a drop of rain: it beginneth to think of going back at the slightest trouble. Great faith can build temples; she can pile castles; she can preach the gospel; she can proclaim Christ's name before enemies; she can do all things; and if

you would be great indeed, and serve your Master much, as I trust you will, you will seek increased faith ! for by so doing you will be more diligent in duty. O ye active Christians, be full of faith ! ye busy Christians, be sure to guard that ! for once let that fall, what will ye do ? As Sabbath school teachers, as preachers, as visitors of the sick, or whatever ye have to do, rest assured that faith must be your strength and confidence. If that fails, where are you then ?

Again : take care of your faith ; for *only faith can comfort you in your troubles*. Ay, say some, this is about all we think of, the uses of faith to console us in our troubles. Now I never like to laugh at God's people because they desire comfort. I believe that it is a very great proof that they are children—that they like sweet things. If they did not, I should fear they were not God's children at all. But I hear ministers saying, "Ah, you are always saying you want comfort, you want comfort." Ay, to be sure, I say, they do ; and they want it because they never get it from you, sir. I believe God's people do need comfort ; though, it is true, they want too much of it when they ought not to have it. But they require a promise very often, and they ought to have it. Now faith is the best cordial to the soul. O, how faith will realise a promise at a time when there is great trouble coming ! "Ah !" says faith, "God says, 'As thy days so shall thy strength be.'" "Ah !" says faith, "it is a rough road ; the thorns are sharp ; the flints are strewn about it ; but then 'thy shoes shall be iron and brass,'" and faith looks at the strong old shoes, and says "I will even venture," and off she goes. Little faith sits murmuring in a corner ; great faith is singing in the fire. "They shall praise Him aloud in their beds ; they shall sing His high praise in the fire." Little faith stands desponding, mingling her tears with the flood. Great faith says "When thou passest through the river, I will be with thee, the flood shall not overflow thee ; when thou passest through the fire, thou shalt not be burned ; neither shall the flames kindle upon thee." Would you be comfortable and happy ? Would you enjoy religion ? Would you have the religion of cheerfulness and not that of gloom ? Then seek more faith. You will be saved with ever so little faith, but you will not be saved happily. You will be happy hereafter if you believe in the slightest degree ; but you will not be happy here unless you fully, habitually, and earnestly believe—believe strongly in the faithful promises of Jehovah, in all the glorious dignity of His person, and in all the faithfulness and immutability of His grace. If ye would be Christian larks, and not Christian owls, seek to have more faith. If ye love darkness, and would fly about in it in gloom and misery, then be content with little faith. But if ye would mount in sunshine, and carol like the bird of day, then seek strong confidence.

One more reason. Take care of your faith, my friends ; for *it is very often so weak that it demands all your attention*. I do not know whether any of you feel that your faith is too strong ; but I never feel mine strong enough. It seems to be exactly strong enough to bear the day's troubles, but it would not stand cutting in the least degree with the plane ; I could not afford to take the least atom off ; it is just enough, and no more. As for some of us, our faith is so weak that the least trouble threatens to devour it. The goat passes and nips its tender shoot ; the winter chills and freezes it ; it is almost ready to die. And my faith very often hangs

upon the feeblest thread ; it appears ready to expire. Take care of your faith, Christian, take care of your faith ; whatever you leave out of doors of a night, do not leave that little child of faith ; whatsoever plant is exposed to the frost, be sure to put faith within. Take care of faith, for it is so weak generally, it needs well to have a good preservation.

Thus have I tried, as well as I can, this morning, to set forth the great necessity of looking to our faith ; and our prayer must be, as it was that of the apostles, "Increase our faith."

II. This brings us, secondly, to consider THE HEART'S DESIRE OF THE APOSTLES. "Increase our faith." They did not say, "Lord, keep our faith alive : Lord, sustain it as it is at present," but, "Increase our faith." For they knew very well that it is only by increase that the Christian keeps alive at all. Napoleon once said, "I must fight battles, and I must win them : conquest has made me what I am, and conquest must maintain me." And it is so with the Christian. It is not yesterday's battle that will save me to-day ; I must be going onwards. A wheel will remain erect as long as it moves, but when it begins to stand still it falls. Christian men are saved by progress : constantly going onwards keeps the Christian alive. If it were possible for me to stop, I know not where my life would be. The Christian must be going onward ; for the arrow will mount while still it is in progress, but it falls the moment the power stops that keeps it aloft. So the apostles said unto the Lord, "Increase our faith."

First : "Increase our faith," *in its extent* : the extent of what it will receive. Usually, when we commence the Christian life, faith does not grasp much ; it only believes a few elementary doctrines. I find that many young converts have not gone much farther than believing that Jesus Christ died for sinners ; by-and-by they get a little advanced, and believe election ; but there is something a little beyond that they do not receive ; and it is not until after years that they believe the entire gospel. Some of you, my hearers, and a great many that are not my hearers, are miserable little cramped souls ; you have learned a cast-iron creed, and you will never move out of it. A certain somebody drew up five or six doctrines, and said, "These are the doctrines of the Bible," and ye believe these ; but you want to have your faith increased, for you do not believe a great deal more that is in the Bible. I do not think I differ from any of my hyper-Calvinistic brethren in what I do believe ; but I differ from them in what they do not believe. I do not believe any less than they do, but I believe a little more, and think, as we grow, we shall have our belief increased ; not only are there a few cardinal doctrines that will be enough to steer our ship by, north, south, east, or west ; but we shall begin to learn something about the north-west and north-east, and that which lies between the four points. Many people, when they hear something a little contrary to what they have usually heard, say at once, "That is not sound." But who made *you* a judge of what is sound ? And there are some little souls who set themselves up for princes in Israel, and think every man must believe as they believe, or else he is decidedly wrong, and will hold no Christian communication or fellowship with him. I am sure I may pray to the Lord for them—"Increase their faith !" Help them to believe a little more ; help them to believe there may be Christian Wesleyans ; that there are good Church people ; and not only that Particular Baptists are very good sort of people, but that there are some of

God's elect everywhere. I am sure I pray for all bigots, that they may have a little wider heart. I should like to stretch their hearts a little. But, no; they have reached the *ultima thule*; they have come to the last of the fortunate islands; there cannot be any shore beyond. It is dangerous for a mariner to spread his sails on untried seas. "Hitherto," says pious Crisp, and therefore many fancy, "hitherto shalt thou go, and no further." Dr. Gill declares just so much, and who shall venture to say more? or perhaps Calvin is made the standard, and what business has any man to think a single thought beyond Calvin? Blessed be God, we have gone a little beyond that; and we can say, "Increase our faith." With all our admiration for these great standard divines, we are not prepared to shut ourselves up in their little iron cages; but we say, "Open the door, and let me fly—let me still feel that I am at liberty. Increase my faith, and help me to believe a little more." I know I can say I have had an increase of faith in one or two respects within the last few months. I could not, for a long time, see anything like the Millennium in the Scriptures: I could not much rejoice in the second coming of Christ, though I did believe it; but gradually my faith began to open to that subject, and I find it now a part of my meat and drink, to be looking for, as well as hastening unto, the coming of our Lord Jesus Christ. I believe I have only just begun to learn the A B C of the Scriptures yet, and will constantly cry to the Lord, "Increase my faith," that I may know more and believe more, and understand Thy Word far better. "Increase my faith" in its extent.

Next, "Increase my faith," *in its intensity*. Faith needs to be increased in its power, as well as in its extent. We do not wish to act as some do with a river, when they break the banks, to let it spread over the pasture, and so make it shallower; but we wish, while it increases in surface, that it may increase likewise in its depth. "Increase" the intensity of "our faith!" Faith at first takes God's mercy with an open palm: as it increases it holds it with its fingers, and not more firmly; but when faith grows strong, ah! she takes it, as with an iron vice, and grasps it, and not death nor hell could rend a promise from faith's hand when faith is strong. The young Christian at first is not constant in his faith; a little wind comes, and he shakes; when he gets an old Christian he will take old Boreas, with fifty of his winds, to move him. Do you not feel, my dear friends, that you want faith to be increased in its intensity? Would you not sing with Watts:

" Oh! that I had a *stronger* faith,  
To look within the veil;  
To credit what my Saviour saith,  
Whose word can never fail?"

Your poor little faith cannot see many yards before it, for there are clouds of darkness all around; but strong faith can climb the hill that is called "Clear," and from the top thereof can see the celestial city, and the land that is very far off. Oh! may God increase your faith to such a degree, that you may often have visions of heaven—that you may sweetly sing, as Moses might have done at the top of Pisgah,—

“ Oh ! the transporting rapturous scene,  
That rises to my sight ;  
Sweet fields arrayed in living green,  
And rivers of delight.”

That you may climb up there, bathe your eyes in splendour, plunge your soul in rivers of bliss, and be thoroughly transported and carried away by visions of that state of beatitude which shortly shall be yours, let me exhort you to cry to the Lord, “ Increase my faith ! ” in its power of realizing heaven and in every other way.

III. I have no time to dwell upon this, but must close up by very briefly mentioning THE PERSON TO WHOM THE APOSTLES ADDRESSED THEIR PRAYER. The apostles said to *the Lord*, “ Increase our faith ! ” They went to the right person. They did not say to themselves, “ I will increase my faith ; ” they did not cry to the minister, “ Preach a comforting sermon, and increase my faith ; ” they did not say, “ I will read such-and-such a book, and that will increase my faith.” No, they said to the Lord, “ Increase our faith.” Faith’s author can alone increase it. I could inflate your faith till it turned into presumption, but I could not make it grow. It is God’s work to feed faith, as well as to give it life at first ; and if any of you desire to have a growing faith, go and take your burthen this morning to God’s throne, crying, “ Lord, increase our faith ! ” If you feel that your troubles have been increased, go to the Lord, and say, “ Increase our faith ! ” If your money is accumulating, go to the Lord and say, “ Increase our faith ; ” for you will want more faith as you get more prosperity. If your property is diminishing, go to Him, and say, “ Increase our faith,” so that what you lose in one scale you may gain in the other. Are you sickly and full of pain this morning ? Go to your Master, and say, “ ‘ Increase my faith,’ so that I may not be impatient, but be able to bear it well.” Are you tired and weary ? Go and supplicate, “ Increase our faith ! ” Have you little faith ? Take it to God, and He will turn it into great faith. There is no hot-house for growing tender plants in, like a house that is within the curtains—the tabernacle of God, where the Shekinah dwelleth.

I have been speaking in very great pain ; but I would, if possible, close by asking you, who are Christians, whether you do not think this prayer very necessary to your own state. Let each one ask himself, Do not I want more faith ? My brethren and sisters in the Lord Jesus Christ, rest assured, you will never get too much of this precious grace. If you pay all the way to heaven, you will never have a penny to spare when you get to heaven’s gate ; if you live on faith all your journey through, you will not have a pot of manna left. Pray, then, for an increase of faith. You want this church to stand, do you not ? It can stand only in proportion as you are men of faith. I know I might exhort you to be men of prayer ; but faith is the foundation stone ; prayer comes next. Prayer without faith would be an empty mockery ; it would win nothing of God. Do you want us to stand ? How is it to be kept up, except through your faith. How shall your minister’s hands be held up, except by your faith and your prayers ? Let faith be the Aaron ; let prayer be the Ur ; and faith and prayer can hold up the hands of Moses, whilst the army below is fighting the enemy. Would ye be kept from falling ? Ye must be strong in faith. Little faith falls ; strong faith stands. Would ye win the day,

and reign in heaven, with a starry crown more brilliant than you might otherwise expect? Then be ye increased in faith. And would ye honour God much, and enter heaven, after having fought a good fight and won a crown? Then I will offer the supplication, "Increase the faith of my people," and put up the prayer, "Increase my faith."

But there are some of you, dear friends, who could not use this petition and dare not. What would it avail you if you did so? Seeing you have no faith, how could that be increased which has no existence. Rather, your first need is the possession of the simple germs of faith. Oh! my hearers, I marvel what some of you do without the comforts which faith can alone afford. Some of you are very poor people: how do you manage to endure your toils and troubles without faith? Where is your comfort? I do not wonder at your rioting in the ale-house, if you have no other comfort in this world. When I have penetrated some of our back streets and seen the poverty of the people, I have thought, "If these people have no religion, what have they to comfort them? They are not like the rich man, who can indulge himself in every way: what have they got in this world worth living for?" I suppose they have some kind of happiness: what sort of a thing it is I cannot tell: it is to me a source of continual inquiry. And you rich men, what will you do without faith? You know that you must leave all your property behind you; surely this will make the idea of death dreadful to you. I cannot understand even your happiness, if you have any. I know this—that

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

But I want to ask you, what would you do in the next world without faith? Remember you are standing now upon the edge of the vast gulf of an unknown future. Your soul stands quivering on the verge of the dark abyss; each time your pulse beats your soul is brought nearer to eternity. Faith gives wings to the soul; but what will you do without wings? There is a narrow gulf dividing earth from heaven; the Christian flaps his wings, and, borne upon them, he flies to heaven; but what will you do without wings? It will be a leap—a leap into perdition, to sink for ever, without the power of ever recovering yourself. If a Christian could sink on his journey to heaven he would not sink far; for he would flap his wings and be up again. But there you will be, perpetually descending through that pit that has no bottom—struggling to rise, but you cannot, for you have no wings. Once more, oh! unbeliever, what will you do without faith? For faith gives eyes to the soul; faith gives us to see things that are not seen: it is "the substance of things hoped for, the evidence of things not seen." The Christian, when he dies, will enter the land of death with his eyes open; by means of which, goodly hosts of angels shall cheer his vision; but you must die a blind and eyeless spirit. Unhappy is the lot of the blind in this present world, but how infinitely deplorable that eternal blindness which shall prevent a sight of the splendours of paradise, and shut out for ever even the feeblest ray of joy or hope. And, once more; faith is the hand of the soul. The Christian,

when he dies, catches hold of Christ's garment, and Christ bears him into heaven. A bright angel descends,—I clasp that angel, and on his wings he wafts me up to bliss. But when the unbeliever dies the angel would have a useless errand, for he has no hands. Suppose, O sinner, Christ is there, but you cannot even touch His garments, for you have no hands to do it with. What will you do in the next world without hands? Do you think God will suffer such deformed souls in heaven, without hands and without eyes? No, not at all. But how could you get in without hands? You could not open the gates of heaven. What would you do? You would call on God for mercy; and if the mercy were held out to you, you have not hands with which to lay hold upon it. I do not understand how some of you are happy without religion; I do not know what you mean to do if you die without faith. Go home and think of what you will do if you die without religion; whether you intend to brazen it out before the face of the Eternal, or tamely to submit. Sinner! thou canst not enter into heaven without faith; but what hast thou made up thy mind to do? Dost thou intend to rend down the gates of heaven? Dost thou think thou hast omnipotence enough to force thy way through squadrons of cherubim and legions of angels, and so to enter by main force? Or what dost thou design to do? Dost thou intend quietly to lie down in beds of sulphur? Dost thou design to be willingly tossed perpetually in that brimstone lake where there is no bottom; where briny tears for ever fall? Will ye do that? Will ye make your bed in hell? Sirs, are you so besotted that ye are content with such a doom eternally? Is your reason clean gone? Are your senses so benighted that ye can thus cast yourselves away? Surely ye have resolved to do something. What, then will ye do? Do you fancy that without faith you will enter heaven, when it is written, "Without faith it is impossible to please God"? And when God has said, "He that believeth not shall be damned," dost thou think thou canst reverse the decree? Wilt thou mount the throne of Jehovah, and forswear Jehovah's self? Wilt thou change His mandate, and admit the unbeliever into heaven? No, thou canst not! Tremble, then, unbeliever, tremble; for there awaits thee nothing but "a fearful looking for of judgment and of fiery indignation." What will ye do in the swellings of Jordan, without faith to keep your heads above the waters? God give faith to those that have none; and as for others, may He increase their faith.

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#### WHAT HAVE WE DONE?

If we sit down at set of sun,  
And count the things that [we] have  
done,

And, counting, find  
One self-denying act, one word,  
That eased the heart of him who  
heard,

One glance most kind,  
That fell like sunshine where it went,  
Then we may count the day well  
spent.

But if, through all the livelong day,  
We've eased no heart by yea or nay;  
If through it all

We've done no thing that we can  
trace,  
That brought the sunshine to a face;  
No act, most small,

That helped some soul, and nothing  
cost,  
Then count that day as worse than  
lost.

## Pastor Grimes and his Hard Times.

BY SCRUTATOR.

### CHAPTER XII.—THE PASTOR'S WIDOW AND ORPHANS.

"ONE soweth and another reapeth." How true this ancient proverb is the histories of nearly all successful Baptist causes clearly testify. The pioneers lay the foundation often in darkness, and amid persecution, doubt, and scorn. What they endure, and what they sacrifice, is often known but to few, and sometimes only to God alone. But in spite of every difficulty, through faith in the living God, they labour on and suffer, and only live long enough—if, indeed, they do even live so long—to see their labours crowned with success. Then complete strangers appear on the stage to take up the work where they have left it, and these reap the reward of earnest, and, it may be, forgotten toil, in which they have never shared. Thus it was in the case of Pastor Grimes. For eleven years he had laboured hard in Puzzlemoor. What he had given, what he had sacrificed, what he had endured in order to make the cause a success, could never be told. And he had the satisfaction of seeing that he had not laboured in vain. Many souls had been given to him; a good sterling church had been gathered; a commodious chapel had been built; and the town and neighbourhood had been greatly benefited by his evangelistic efforts. But just as he had reached this satisfactory goal an inscrutable Providence indicated that the time had come when he must give all up, and; what was more distressing still, leave his poor wife and children to

battle alone in the world without any substantial pecuniary legacy, that he could possibly leave them, to aid them in the struggle.

That he should deeply feel it; that his beloved partner should feel it even more still, cannot be wondered at. But "strength was given him according to his day," and it was not long before he was able fully to surrender himself up to the Lord for death as he had done for life, and then to speak cheering words to those dear ones from whom he was so soon to be severed. Thus a fortnight before his departure, when feeling less pain than usual, he was able to hold the following conversation with his wife. Looking at her as she sat by his arm-chair sewing, after a pause, he exclaimed:

"Do you know, Maria, what I was just thinking about?"

"Something good, David, no doubt."

"Well, I was just thinking how good the Lord has been to me to enable me to preach almost to the very last. It was hard work to preach twice on Sunday week, but I felt that I must do so, as I had a presentiment that it would be the last opportunity, and so it has proved."

"But you fainted away after the evening service, and the people said you ought never to have attempted to preach twice."

"That may be, my dear, but necessity was laid upon me, and I felt that if I had died in the pulpit I must have preached. Oh! it was glorious to preach Christ at night! The text thrilled me through and

through : 'For to me to live is Christ, and to die is gain.' No text could have suited me better than that, and I feel it to be true now. My only wish is that I had lived for Christ more. He has been to me a precious Saviour and a good Master, and His service has been my delight. But in heaven I shall serve Him as fully as I desire, and that makes me feel that death will be gain."

"But are you not troubled, David, at leaving us all to face the world without you?"

"Not much now, Maria; just a little, perhaps, but not much. The Lord has taken most of it away by opening up to me His wonder-working way in the past."

"How do you mean?"

"Well, we are told to remember the way the Lord has led us through the wilderness, and yesterday I did so. As I sat musing, the meditative fire burned within, and I was led to look back on the hard times we had shared together. But I thought: 'Well, He has, nevertheless, brought us through them all, and as He has promised never to leave us, nor forsake us, He will bring us through them to the end, and, therefore, I could securely leave you and the dear children in His loving hands.' You remember, do you not, how long we were at Boxwood?"

"Yes; twelve years and a half."

"And you can still call to mind the hard times we endured the last four years?"

"I can."

"But we were brought through them all, were we not?"

"We were; but for all that our struggles were very great."

"Granted, my dear, they were. When the fever was in the house, and the two dear little ones died, and debts accumulated fast, and there was no sign of a pastoral call

anywhere, the dark cloud was heavy enough; but still we were sustained until the sun broke through it, and his bright and glowing rays once more gave us hope."

"That is true, David."

"For instance, what a lift that five-pound note gave us, sent at Christmas-time by the unknown 'Friend in Need'; it gave us one of the most pleasant Christmas times, I think, we ever spent!"

"It did."

"And then, see, Maria, how graciously the Lord has dealt with us here. We had no thought of coming to the place, for we hardly knew of its existence, and were sent for when far away. We came here with five children, and the Lord has given us three since. Richard is married, George is with Mr. Goodfellow, our eldest daughter is "engaged," and all the rest are growing and in good health. Now, no doubt, the elder children will do all they can for you, and the younger ones will get employment in their turn; then, as they do so, you will gradually get an increased income, and burdens will grow lighter. Now is not this cheering?"

"It may, be David. No doubt the dear children will do their best. They are all good children, and for that we cannot be too thankful. But you know however willing Richard may be to help us, he cannot do much; and, as yet, George earns little more than his own living. Had we only saved something, or had your life been insured, things would wear another aspect; but I must confess that our future seems to me to be dark indeed."

"But what, my dear, *could* we save? We could save nothing at Boxwood: and since we came here our household expenses have been so heavy, and the sacrifices we have been compelled to make in the

Lord's service have been comparatively so great that at each year's end we have only felt too grateful if we had a small balance on the right side; or if, at least, we did not close the year in debt. Is not that the case?"

"It is, David, and I did not say what I did to blame you for a moment; but still, in my trying situation, I cannot help the thought haunting me at times that it might have been better if in pecuniary matters we had sought to do more for ourselves and less for others?"

"Do not harbour such a thought for a moment, Maria. Depend upon it, it comes from the Evil One. I believe firmly that the apostle is right when he says:—'*God is not unrighteous, to forget your work and labour of love which ye have showed toward His name, in that ye have ministered to the saints and do minister.*' As far as our poor limited income would allow us we can honestly say, and that without boasting, that we have tried in many ways to minister to the saints. The chapel fund, the bazaar fund, the various agencies and societies and the private necessities of many poor believers, have all drawn on us largely; and when money has been wanted at home in a score of ways, we have felt such demands to the quick. But for all that I can never forget how the Lord wonderfully aided us throughout. What friends He turned up for the cause when I went out collecting! In what a variety of ways did He send help both to us and His people! What glorious meetings we had to recount His goodness! How astonished the town has been to see the success with which He has crowned our every movement! When I think of all these things I feel as if I can say, 'All is well! All is well!'

'His love in time past forbids me to think  
He'll leave us at last in trouble to sink;  
Each sweet Ebenezer I have in review,  
Confirms His good pleasure to help us quite through.'

I rejoice therefore now that I can die, committing you into the hands of Him who has said: 'Leave thy fatherless children: I will preserve them alive: and let thy widows trust in Me.' The Lord in many marvellous ways will turn you up friends in time of need; and when you come to die you will be able to say, with good old Joshua, as tens of thousands of believing widows have said before you, 'Not one thing hath failed of all the good things that the Lord God hath promised.'

In this way, quoting the promises, Pastor Grimes continued more or less to cheer his afflicted wife and family until the end came. Though racked at times with pain, and well-nigh worn out with enforced starvation and weakness, he gave utterance to many sayings, denoting that he enjoyed "the peace that flowed like a river." When asked once how he felt, he declared that he had no rapture, no ecstasy, but that free from doubt and fear, and resting solely on his Saviour's atoning work and merits, his peace was solid, and his "hope as an anchor sure and stedfast, entered into that which was within the veil." During the last week of his life he was confined wholly to his bed, and expressed a wish that if it pleased God he might be permitted to die on the Sabbath-day. And that wish was granted. On a calm Sabbath evening in the presence of his weeping family, as he passed away he gave a bright look upwards, and

then, as if he saw some angelic messengers come to take him home, he slightly waved his hand, then bowed his head, gave a gasp, and sweetly fell asleep in Jesus.

Like Stephen, he had an honoured burial: for "devout men with lamentation" carried him to his grave; and not only the members of his own church, but many members of other denominations joined the mournful *cortège* to pay the last tribute of respect to his memory. On the succeeding Lord's day, in various places of worship in the town and district, special references were also made to his character and work; and hope was expressed that God would be pleased to raise up in this sensational age more labourers of the same kind, to labour as successfully in His vineyard.

And now how did it fare with the pastor's widow? We need hardly say that, as her beloved husband had predicted, the Lord proved to her an unfailing Friend. A voluntary fund headed by Mr. Goodfellow, and well subscribed to by many others was created for her benefit, by which she was enabled to enter into a small business, and this, with some aid from her children, became the means of keeping the family from want. But there were times in her experience when the struggle to live and pay her way was so great that she often feared lest she should sink under the

heavy burden. What she wanted then is what the BAPTIST UNION now happily supplies—an ANNUITY that would have served her to fall back upon when other means were not available. Of this ANNUITY FUND, of course, Pastor Grimes never heard, inasmuch as it has only in recent years been inaugurated. But this we know, that had he heard of it, and could he have foreseen the heavy pecuniary trials that his widow and family would have to endure, when he was no longer with them to aid them in fighting the battle of life, he would have taken care, on his wedding day at least, to have paid the small annual subscription that would have secured for them the instalments which the widow and orphans of Beneficiary members hail at each quarter's beginning with such gratitude and joy. That privilege, however, has been reserved for Baptist ministers in more favoured times; and it is our hope that the ANNUITY FUND itself may not only be enlarged beyond the bounds prescribed by its founders, but that all pastors connected with our own denomination will, both for their own sakes and the sake of those near and dear to them, avail themselves of its advantages and thus secure needful provision for old age, for a personal breakdown, or for an unlooked for call into the Master's presence.

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SIMPLY REASONING.—So long as you simply reason you are looking westwards—where light only fades away and dies before the gazing eye. When you put all your mind and heart into *the truth you know*, and resolve in the strength of the grace you already believe in, to be true to that truth and all its requirements, and to seek the higher and further truth until you find it; then you turn eastwards, and ere long the morning you look for will be on your face.—*Alexander Raleigh.*

## Essays and Papers on Religious Subjects.

### HEROES OF NORTHAMPTON-SHIRE.

ANDREW FULLER.

BY LEVI PALMER, TAUNTON.

ON the 2nd of October, 1792, a meeting was convened in the house of Mr. Beeby Wallis, in North-street, Kettering, that has since issued in greater results than any parliament that has ever assembled. The number of those present reached only twelve. Their names were: John Ryland, Reynold Hogg, John Sutcliffe, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, William Keighton, John Eayres, and Joseph Timms. The subject they met to consider was "whether it was not practicable to send the Gospel to the heathen." The conclusion they arrived at was that *it was practicable*, and before they separated the first of modern Missionary Societies was formed, and the sum of £13 2s. 6d. promised in subscriptions.

Of this society the Rev. Reynold Hogg, of Thrapstone, was appointed treasurer, and the Rev. Andrew Fuller, of Kettering, was appointed secretary. It often happens that we enter upon undertakings in life that we should shrink from if we knew their ultimate issues. Andrew Fuller little thought that his work was about to assume such vast proportions when he undertook the secretarial duties of this society. The work, so unpretentious in its origin, was soon to develop in such a way that the whole of Britain and the heart of America were to be roused by its importance. The

office of its secretary was to be that of no sinecure. It was not even to consist in writing a few letters, keeping a few accounts, and arranging a few committee meetings. The task Mr. Fuller had undertaken, demanded his life, his energies, and his soul. It devolved on him to conduct the correspondence of the society at home, and to prepare the official letters for the brethren abroad, to do which he had often to sit in his desk for more than twelve hours in the day. He had, moreover, frequently to visit Cabinet Ministers, Members of Parliament, and East India Directors, for the purpose of securing a legal passage for the missionaries. But by far the greater part of Mr. Fuller's work consisted in his journeys throughout the country to advocate the claims of the mission. In those days there were no annual collectors, no Sunday School Auxiliaries, and no missionaries on furlough who could visit the churches as a deputation. The bulk of this work fell on Mr. Fuller. For this purpose he travelled through the whole of England, and the greater part of Ireland, Scotland, and Wales. Not only did he visit the houses of the wealthy, but he linked preaching with his canvass and often moved the hearts of large audiences by his pathetic "missionary tale." Concerning his visit to Edinburgh, he writes:—"My heart was dismayed at the sight, especially on Lord's Day evening. Nearly 5,000 people attended, and some thousands went away unable to get in." That the reader may see how incessantly he toiled in this department of his work, we quote the following from

a letter that he wrote to Dr. Ryland, dated May 26, 1814. "Between now and the first week in August I have no rest. I give you my routes, that you may write no letters to me at Kettering while I am out; but may write, if occasion should require, to other places. June 6, I set out for Essex, where I shall collect between the 8th and the 20th; thence I go to London, to the annual meeting on the 22nd; come down to Kettering on the 24th or 25th; and then set off for the north of England for five Lord's Days. I expect to spend the first at Liverpool, the second at Manchester, the third at Leeds, the fourth at Newcastle, and the fifth at Hull."

It was upon these journeys that the funds of the society, to a very great extent, depended. After his return from one of these tours he wrote: "I have been enabled to collect as much as £2,000 in the course of six weeks, after a journey of 1,200 miles." But such success did not always attend his efforts. In London and other large cities he frequently turned aside into the quieter streets to weep over the lamentable coldness of religious professors.

In this way, for more than 20 years, do we find him toiling on through difficulty and discouragement in this noble missionary cause. Light and darkness, joy and disappointment continually alternate. At one time we find him full of exultation through the tidings of five natives of high caste, becoming Christians through Carey's efforts; at another time we see him weeping over the letter that tells of the destruction of the printing press at Serampore, worth £12,000. At Leicester we hear him rejoicing over the designation of Mr. Yates to mission work at Serampore; in Scotland, on receiving the news of

his beloved Pearce's death, we hear him exclaiming, "O Jonathan, very pleasant hast thou been to me! I am distressed for thee, my brother Jonathan! O Jonathan, thou wast slain upon thy high places!" One day he is specially encouraged by the renewed energies of his brethren, the next day he hears of the approaching death of Sutcliffe, and thus writes to Dr. Ryland;—"Well, the government is on *His* shoulders, ours will soon be from under the load."

In addition to the work done for the Missionary Society, it must be remembered that Mr. Fuller sustained a pastorate, published some of his most successful polemical writings, contributed to several high class magazines, and at the recognition of ministers, opening of chapels, and the annual gatherings of associations, he frequently preached special sermons. In answer to an editor who had written to ask him to contribute to his magazine, he once wrote:—"My labours will increase without any consent on my part. As to magazines, there are several to which I contribute, for the sake of the mission and other public interests, and, through such a number of objects that press upon me daily, my own vineyard, my own soul, my family, and congregation are neglected. Every journey I take only makes way for two or three more; and every book I write only occasions me to write others to explain or defend it; all is vanity and vexation of spirit."

As his work increased his friends became anxious for his health, and suggested that he should have an assistant, but he replied that whilst Carey lived, and he lived, he felt bound with an oath never to hand the work to another. He wrote:—"Friends talk to me about coadjutors and assistants, but I know not how

it is, I find a difficulty. Our undertaking to India really appeared to me on its commencement to be something like a few men who were deliberating about the importance of penetrating into a deep mine, which had never before been explored. We had no time to guide us; and while we were thus deliberating, Carey, as it were, said, 'Well, I will go down if *you* will hold the rope.' But before he went down, he, as it seemed to me, took an oath from each of us at the mouth of the pit to this effect, that while *we* lived we should *never* let go the rope. You understand me. There was great responsibility attached to us who began the business."

Faithful to his promise, Fuller did hold the rope till his death. Nine days before his decease he dictated a letter from his dying chamber on mission business, and to the last day he talked on mission work. His death was on this wise. On Lord's Day, May 7, 1815, within an hour of his departure, overhearing the congregation singing in the

chapel, which adjoined his house, he said to his daughter Sarah, "I wish I had strength enough."—"To do what, father?" He replied, "To worship, child;" and added "my eyes are dim." On his daughter Mary entering the room, (the rest of the family surrounding the bed) he said, "Come, Mary, come and help me." He was raised up in bed, and in that attitude continued for nearly half an hour, apparently joining in the devotions of his flock. The only words that could be distinctly heard were "Help me!" when, with his hands clasped, and his eyes fixed upwards, he fell back, uttered two or three sighs, and expired.

No one can doubt that he died a martyr to the missionary cause. Whilst Marshman and Chamberlain pined away amid the malarial of a foreign land, Fuller fell a victim to the prodigious work and overwhelming cares that fell to the lot of the secretary at home. He who otherwise at 80 might have enjoyed "a green old age," at 62 went to receive his Master's reward.

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## Reviews.

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*The Treasury of David.* Vol. vi. Psalm cxix. to cxxiv. By C. H. SPURGEON. London: Passmore and Alabaster, 4, Paternoster Buildings.

THE issue of a sixth volume of this noble pile of commentaries brings the structure within measurable distance of completion. We can imagine that the author will grow eager to put the top stone on the edifice and wind up his great work with the grand Hallelujah. Four years have passed since the fifth volume was published, and nearly eighteen years since the foundation stone was laid by an exposition of

the first psalm in the *Sword and Trowel*. In respect to this, as to all the other enterprises of Mr. Spurgeon, he has had the good fortune of beginning when young and steadily pursuing his course, without the haunt of uneasy fears of approaching sunset, which might tempt a man to hurry. He began to economize time in early childhood, reached maturity before he quitted his minority, and took his seat among the senators at an age when most clever young men are ambitious to enter the list of students. In a modest preface he lets a little light play on his labours. The obligations

he owns to subsidiary helpers are kindly expressed. For the entire contract, notwithstanding, he is responsible, both as architect and builder. It is not like "Smith's Dictionary of the Bible," in which Smith figures small. This volume, in comparison with those which preceded it, challenges special notice. It is chiefly devoted to the interpretation of the one hundred and nineteenth Psalm; and on every one of the hundred and seventy-six verses some striking comment, paraphrase, or reflection is supplied. The theme is unique. In short forcible sentences it celebrates the excellence of the Scriptures. The Holy Bible, as yet in its infancy, is commended under various titles, each delicately suggestive of a peculiar phase of moral beauty that appeals to our admiration, or of a material benefit that is skilfully adapted to our constitution. Thus we read in verse after verse of God's *law*, His *word*, His *statutes*, His *precepts*, His *testimonies*. And yet the human element is never wanting. Man, in his weakness, his fears, and his distresses, is always yearning for such succour and support as he can find nowhere else than in the counsels and promises of Jehovah. Its alphabetical arrangement seems very artistic; but the sense, at least in our version, is never sacrificed to the sound. The sharp, pithy utterances are fresh and free as the fitful melodies of the Æolian harp. To Thomas Manton, the renowned Puritan, it was a treasury of texts. Mr. Spurgeon has entered thoroughly into the spirit of the author. In his hands it is like a kaleidoscope which throws up new designs every time it is shifted; but he brings more mirrors to bear than Sir David Brewster even dreamed of. His list of illustrative quotations exceeds our count. They are gathered from more than four hundred writers of renown. The indexes are good; and yet we hope that room will be found in the concluding seventh volume for one com-

prehensive table of contents which will render the entire work a cyclopædia of sacred meditations. But the implicit confidence with which Mr. Spurgeon attributes the Psalm to David seems to us rather surprising. The shepherd king was a child of nature, and his pastorals are the outcome of simple feeling, untrammelled by the ingenuity of Rabbis who flourished in a later age and were trained in another school. Is it not more than likely that the ejaculations of many saints were diligently culled and skilfully woven together by some scribe well instructed in the theology of those ancient times? This is an open question, which neither affects the inspiration of the Psalm nor the interpretation of its successive clauses.

*Andrew Fuller, by his son Andrew Gunton Fuller.* A Memoir, written by a Worthy Son of a Worthy Parent, and appropriately finding itself placed in a series of volumes entitled "Men Worth Remembering."

It consists of eight chapters, commencing with parentage and surroundings of early days, and finishes with touching descriptions of some of the closing scenes. The charm and chief feature of the book is that it gives so real and interesting a description of Mr. Fuller's home and social life, by one who, from living in the sunshine and realizing the influence of that home, is so able to describe it. This volume will be acceptable to all Christian readers, but will have a special interest to Baptists, who revere the name and memory of Our Andrew Fuller.

*Flymouth Brethrenism (so-called), Tested by the Word of God, with Remarks on Mr. Guinness's Approaching End of the Age. The Irrelevancy of his Mathematics.* By C. M. Elliot Stock, Pater-noster-row.

WE have not read Mr. Guinness's book; therefore are unable to say how

far this testing of it is a success. There are many things in Plymouth Brethrenism with which we have not the least sympathy, and there is no class of teacher we so wish to avoid as the Prophetic Prophet; but it does not follow that all Christians believe in the Personal Reign of Christ, and that we have arrived at the Saturday night of the present dispensation over Plymouth Brethren. The Author writes with vigour and force, and evidently desires to demolish the opposed views. Still, we are not always convinced even where the writer is quite sure. However, the subject is so treated that we hope it will have a careful reading on both sides.

*New Services of Song.* Compiled by Rev. JOHN BURNHAM; and may be had of the Compiler, 24, Keston-road, East Dulwich-road.

"THE Fight of Faith" is a stirring martial military work. Very animating, and would do good service for soldiers' tea meetings or Bible class gatherings. "The Oiled Feather" is from the well-known tract of that title, and cannot fail to take. The selections from the work of Mrs. Power, and also the music, are very good. "Billy Bray" will be sure to be acceptable. "The Waldensian Exiles," and the "Brave Covenanters," are two superior works. The Readings are historical and touching—the history of brave and suffering Christians beautifully told; and the Songs and Music are of a very elevating kind. We feel sure there will be a large demand for them. We are very much taken with Frankey Vivian, a chief character taken from the quaint work of Rev. Mark Guy Pearse, "Daniel Quorn," and used by Mr. Pearse's kind permission. This will be sure to become a popular favourite, and many will remember Mr. Burnham with gratitude for this last contribution.

*Golden Rays for the New Year.* By WILLIAM LUFF.

THESE are poems in the form of Leaflets. Neatly got up, and may

be had of Drummond, Stirling, N.B., at the low price of 6d. per hundred. The Author has often enriched the pages of the *Messenger*. The present poems have our hearty approval, and we hope they may have a very large circulation.

*The Dairyman's Daughter.* A Service of Song, compiled by T. MITCHELL. Elliot Stock.

READINGS from Leigh Richmond's work and musical selections, some of which are well known, will make this a taking service with the young.

Two good Sermons are to hand, by the Rev. W. H. ATKEN. *The Highway of Holiness*, and *Reasonings concerning Judgment to come*. We cannot speak too highly of these evangelical tracts.

*Wholeness, or Holiness and Health, through Faith in the Lord Jesus Christ.* By E. GARDNER FISHBOURNE. Elliot Stock.

CONTAINS some good things, written by a good man. Also some peculiar things.

PART XLV. of the *Boys' Own Paper* commences a new volume, with two presentation plates, "Our British Navy Past and Present," and the "Signal Flags of all Nations," with all the usual amount of real vigorous recreative reading.

THE *Postman* for November has some good reading and a very excellent musical composition, set to the words, "There is Life for a Look."

THE *Sword and Trowel* for November is a full measure pressed down. It contains, besides all the usual Tabernacle information, and some racy reviews of books, "A Memoir of William Carey." A very suggestive account of two Prayer Meetings held at the Tabernacle; "John Chamberlain, a Modern Missionary;" "Fragmentary Thoughts on the Minister's Public Prayers," and other pieces and gems. All full of life. It may be described as a real lively Magazine, which will please and profit every reader.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. THOS. JOHN, of Siloh, has accepted an invitation to the pastorate of the churches at Tynonhewry and Rhydarganan, Carmarthenshire.

Rev. Duncan McCallum, after ten years' successful work in connection with the Church at Chesham, has accepted the pastorate of Enon Chapel, Burnley.

Rev. R. R. Albin has resigned the pastorate of the church at Dorchester.

Rev. J. Blake has resigned the pastorate of the church at Marlborough-crescent, Newcastle, through ill-health.

Rev. T. B. Field, of Ashwater, has accepted an invitation to the church at Appledore.

TYNEWYDD, OGMORE VALLEY, GLAM.—The church and congregation assembling at Calvary Chapel, have given an invitation to Mr. Edwin Aubrey, student of Haverfordwest College, to become their pastor.

CHREPTOW: BURY.—Rev. Walter L. Mayo has accepted the invitation to the pastoral charge of the Knowlesy-street Church, Bury.

GLASGOW.—Rev. J. Munro, of Fraserburgh, has accepted the unanimous call given to him by the members of Canning-street Church.

### RECOGNITIONS.

RECOGNITION services in connection with the settlement of Rev. Isaac Wrigley, at Kimbolton, were held on the 17th of October. At the evening meeting the chair was occupied by Rev. J. G. Raws, the late pastor, who introduced and spoke in high terms of the newly-elected minister, with whom he had been a fellow-student. Addresses were delivered by Revs. A. James, F. La Trobe, J. Haggart, J. Hall, and E. A. Milligar, Esq.

A recognition tea meeting in connection with the settlement of Rev.

Wm. J. Scott, as pastor of the church meeting in the Gymnasium, Western-road, Hove, Brighton, was held on Wednesday evening, November 1. Mr. Joseph G. Hopkins, of Lewes, presided; Revs. J. B. Figgis, Jno. Geale, Dr. John Anderson, and others took part in the meeting.

Rev. W. Glenville, of Egremont, has been recognised as pastor of the church at Castlehold, Newport, Isle of Wight, in succession to Rev. Dr. F. Trestrail. The church at the same time celebrated its seventy-third anniversary.

### NEW CHAPELS.

At Paignton, South Devon, a new chapel has been formally opened, the memorial stone of which was laid by the Rev. Evan Edwards, of Torquay, in June last. The building already erected is 41 feet long by 32 feet wide internally, and arrangements have been made for future lengthening, when required, by forming a large arch in the end wall. The building has cost nearly £500, including the boundaries and seatings. At the opening services, Rev. Dr. Trestrail preached, and a public meeting was held in the evening, under the presidency of Mr. George Edmondstone, when Dr. Trestrail, Rev. Evan Edwards, and others delivered addresses.

### MISCELLANEOUS.

PEMBROKE DOCK.—The bi-monthly meeting was held here on Monday, November 13th, 1882. Conference met at 3 o'clock, under the presidency of Rev. T. W. Davies, B.A., Haverfordwest College, when a paper was read by Rev. R. C. Roberts, Pembroke Dock, on "The preaching best adapted to meet the requirements of the age." A warm and profitable discussion followed. In the evening the school-room adjoining Bush-street Baptist Chapel was crowded to excess,

two sermons being preached by Revs. J. Thomas, of Manorbier; and W. Davies, Pope-hill, Haverfordwest.

**HYDE, near MANCHESTER.**—On Saturday, November 11th, the Church held its twelfth annual meeting. There was a good attendance of adults at tea. Afterwards a public meeting was held, presided over by the pastor, the Rev. H. Watts. From the report presented it appeared that during the past ten years that small church, numbering now fifty members only, had raised for the erection of the chapel, payment of interest, and liquidation of the chapel debt, the sum of £2,700. The chapel debt at the commencement of the present year was £541, but had been now reduced to less than £518. They had also, in spite of heavy incidental expenses, been enabled to apply to the Home Mission Fund for a reduced grant. There were in the school sixteen teachers and one hundred and forty scholars. The progress made was slow but solid. Addresses of a stirring character were then given by the Revs. A. Bowden, of Ashton-under-Lyne; J. Dickson, of Denton; J. Walker, of Hyde; Mr. H. E. Lester, of London; and Mr. S. Kery, of Manchester.

**SURREY AND MIDDLESEX BAPTIST ASSOCIATION.**—The autumnal meeting was held at Duke-street Chapel, Richmond, on Tuesday, October 17. The Association, it was stated, had resolved, thanks to the offer of Mr. C. H. Spurgeon, to contribute £50 towards the expense of the first year, in appointing a second evangelist to speak in large halls and other places. The present evangelist was specially engaged upon outdoor work, and was very successful in his labours. Rev. E. H. Brown (Twickenham) gave an outline of the work of the Association in the past, and its intended doings in the future, and stated that it had now been formed six years.

A **TEA-MEETING** in connection with the fortieth anniversary of Turret-green Chapel, Ipswich, and the seventh anniversary of the pastor's settlement, was held on Thursday,

October 26. The pastor, the Rev. W. Emery, presided at the subsequent meeting, and in the course of his address stated that the church had had only four pastors during the past forty years, three of whom, he was glad to say, were in their midst. Addresses were afterwards delivered by Mr. R. L. Everett, of Rushmere, Rev. H. Hewett, of Crown-street Congregational Chapel, and Rev. E. Spurrier, of Colchester. So many changes have taken place amongst the Nonconformist ministers in Ipswich that Mr. Emery stated that there was only one other dissenting minister who had been in the town longer than he had.

A **BAZAAR** or sale of work was held last week in connection with Trinity Church, Greenhill, Derby. The school-room was decorated with flags from the schools of Trinity Church, Huntingdon, and oil-paintings by a local artist, Mr. George Wilkins, kindly lent for the occasion. Although the weather was very unpropitious, the proceeds amounted to upwards of £50. The opening ceremony was conducted by Mr. Alderman Roe, J.P., assisted by Revs. W. H. Tetley and W. Hill. Rev. J. H. Millard expressed his gratitude to the general Baptist friends who had generously come to his help. A stall of Doulton ware, given by Mr. Henry Doulton, formed a special feature in the show.

**STOPSLEY, Beds**, after improvements and alterations, was re-opened on Lord's Day, November 12th. Sermons were preached morning and evening, by the Rev. Bowen Davies, of St. Albans; and J. H. Blake, of Luton, in the afternoon. The services were well attended.

THE autumnal meetings of the Yorkshire Association of Baptist Churches, were held at the Baptist Chapel, Fair Ground, Wakefield, on Monday and Tuesday, the 23rd and 24th ult. On Monday evening a meeting was held on behalf of the County Home Mission; Mr. Joseph Brooke, the treasurer, occupied the chair. Revs. K. Upton, J.

Haslam, and R. Ensoll, advocated the claims of the society. On Tuesday morning, at 11 o'clock, a prayer-meeting was held, conducted by Rev. A. P. Fayers, after which a sermon was preached by Rev. Wm. Haigh. At 12.30 a public dinner was provided in the schoolroom; and in the afternoon a conference was held, when Rev. Thos. Michael, President of the Association, read a paper on The Necessity for the Lucid and Systematic Presentation of the various Doctrines believed to be contained in God's Word. Messrs. Haigh, Adey, Bilborough, Andrew, Golding, Fayers, Hill, Upton, and Barker, took part in the discussion which ensued. In the evening, a public meeting was held. Mr. Councillor Nicholson presided, and Revs. G. J. Knight, W. T. Adey, and Wm. Turner, delivered addresses on the principles and aims of the association.

**BRENTFORD PARK CHAPEL SUNDAY SCHOOLS.**—Anniversary services. On Sunday, November 12, sermons were preached by Rev. W. A. Blake, and Rev. A. F. Brown. An address to the young was given by Rev. T. Travers Sherlock, B.A., of Isleworth, in the afternoon. On Monday, the 13th a public meeting was held; W. Hedges, Esq., of Ealing, presided. An examination in Scripture was conducted by the Chairman. Recitations and special hymns were given by the scholars, and addresses delivered by several friends. Upwards of £70 was promised at the meeting in aid of the enlargement of the school-room. The school numbers now 500 children, with 27 teachers.

### RECENT DEATHS.

THE Rev. R. C. Roberts, Pembroke Dock, writes:—"It is with deep regret that we have to record the death of our highly esteemed brother, Evan Watkins, which took place on Tuesday morning, November 7, 1882, after a most painful and protracted illness. He was a native of Aberystwith, a town to which he was always very

strongly attached, and a people with whom he was held in very high esteem. Often would he in conversation refer to some of the old Welsh ministers whom he had the pleasure of hearing, and for whom he had the most profound reverence, particularly his old respected pastor, the late Mr. Williams, of Aberystwith. Many of the sermons he had heard years ago were fresh in his memory. Though comparatively young in life he had a very extensive knowledge of God's word, and was able to express himself very happily, especially in his vernacular. Our deceased brother was rich in Christian experience, and exemplary in his outward deportment. Among his fellow-workmen he was much respected, and in Bush-street Baptist Chapel, where he was a member, he will be greatly missed. His fervour in prayer, his readiness for every good work, and his consistent life were prominent traits in his character. He leaves behind a sorrowing widow and two children, the youngest being only fourteen days old.

"He fell asleep in Christ our Lord;  
He gave to Him to keep  
The soul His great love had redeemed,  
Then calmly went to sleep!  
And as a tired bird folds its wing,  
Sure of the morning light,  
He laid him down in trusting faith,  
And did not dread the night."

Departed this life on October the 20th, at Hanwell, Middlesex, in the faith and hope of the Gospel, in the 53rd year of her age, Lydia, widow of Michael William Dunn, and daughter of Jacob and Elizabeth Haynes, of New Brentford. Her remains were interred in the Camberwell Cemetery. Three children mourn the loss of both parents. 1 Thess. iv. 14.

We regret to record the decease of Rev. Wm. Sampson, Secretary of the Baptist Union, which took place at Rhyll, North Wales, on Saturday, November the 11th. As is well known, Mr. Sampson has for some time past been in a very delicate state of health, such as to necessitate his retirement *pro tem.* from active service, the Rev. S. H. Booth fulfilling

his duties at the Mission House. Mr. Sampson has, ever since occupying his official position in connection with the Union, been working beyond his strength, and his illness, which has now had such a sorrowful termination, is attributed very much to this cause. At the late Union meetings a telegram was exchanged with him, and it was then hoped that he might recover, but his health has since fluctuated considerably, until in the last week or so it became evidently recovery was hopeless. Mr. Sampson was greatly esteemed throughout the denomination. He was born at Bristol in 1829. In 1846 he was baptized in Old King-street Chapel in that city, and entered college there in 1850. Five years later he went to India as a missionary, and after labouring at Serampore College until 1864 he returned to England through impaired health. He accepted the pastorate of the church at Folkestone in 1867, and retained it until 1880, when, at the unanimous call of the Baptist Union, he consented to succeed the Rev. S. H. Booth in the secretariat of that body, associated with the British and Irish Baptist Home Mission.

## BAPTISMS.

*Aberdeen*.—October 29, Academy-street, Three, by J. B. Wallace.  
*Amon*.—November 5, Four, by W. Roderick.  
*Athlone*.—October 30, One, by J. Ryan.  
*Amphill*.—October 11, Union Chapel, Six, by H. Dunn.  
*Ashley*, Lymington, Hants.—September 24, One; October 29, Two, by A. Hall.  
*Aylsham*.—October 8, Four; October 29, Two, by R. B. Horne.  
*Barnsley*.—October 12, Eight, by J. Young.  
*Belfast*.—October 10, Regent-street, One, by J. Mateer.  
*Barrow-in-Furness*.—October 25, One; October 29, Three, by J. Hughes.  
*Birmingham*.—November 1, Four, Wynn-street, by C. S. P. Wood.  
*Bessels Green*.—April 23, One; May 21, Three; June 25, Three; September 27, Two, by Y. Cattell.  
*Blaenavon*.—October 14, King-street, Three, by O. Tidman.  
*Corall*.—October 22, Three, by W. Williams.  
*Chatteris*.—October 29, West Park-street, Eight, by J. W. Nichol.

*Clay Cross*.—November 2, Fourteen, by I. A. Ward.  
*Crickhowell*.—October 29, Bethabara Chapel Three, by J. Jenkins.  
*Cottenham*.—November 2, Three, by A. E. Jones.  
*Diss*.—November 2, Six, by G. W. Pope.  
*Eye*.—October 29, Three, by J. Hollingshead.  
*Exeter*.—36 South-street Chapel, October 18, Six, by E. C. Pike, B.A.  
*Grangetown*.—November 2, Five, by J. Berryman.  
*Great Grimby*.—November 5, Victoria-street, Nine, by E. Lauderdale.  
*Griffithstown*.—November 1, One, by J. Tucker.  
*Golcar*.—November 5, Three, by W. Gay.  
*Gloucester*.—October 22, Four, by D. Howell.  
*London*: Bethnal Green-road.—October 29, Four, by W. H. Smith.  
*London*: Kensington.—October 24, Seven; November 5, Six, by J. Hawes.  
*London*: Peckham.—November 2, Lausanne-road Chapel, Three, for the church in Gordon-road, by T. H. Court.  
*London*: Wyndham-road.—November 2, Two, by J. S. Hockey.  
*London*: Camberwell New-road, October 26, Charles-street, Five, by W. Sullivan, for the church at St. Ann's-road, Brixton.  
*London*: Putney.—October 29, Two, by W. Thomas.  
*London*: St. John's Wood.—October 27, at Abbey road Chapel, Four, by W. Stott.  
*Longford*, Salem.—November 1, Seven, by J. R. Parker.  
*Longtown*, Herefordshire.—Salem Chapel, October 1, Seven, by T. Thomas.  
*Llangollen*.—November 5, Castle-street, Six, by D. Williams.  
*Llwynypia*.—November 5, Three, by J. B. Jones.  
*Llangyndeyrn*.—October 22, One, by W. Jones.  
*Llanfair*.—October 24, Two; October 29, Eight, by S. F. Roberts.  
*Leominster*.—October 15, One, by J. Griffiths.  
*Morley*.—October 11, Two, by R. Davis.  
*Merthyr*.—October 22, Tabernacle, Six, by B. Thomas.  
*Meincian*.—October 27, One, by W. Jones.  
*Moriah*.—October 29, Fourteen, by E. Thomas.  
*Newport*.—October 29, Three, by A. T. Jones; Stowhill Chapel, Twelve, by J. Douglas.  
*New Quay*.—October 10, Two, by F. Hughes  
*Ogden*.—October 28, One; October 29, One, by W. S. Llewellyn.  
*Penryhoel*.—October 15, Five, by D. Howell.  
*Port*.—October 15, English Chapel, Seven, by O. Owens.  
*Pisgah*, Mon.—October 15, Eight, by D. B. Richards.  
*Risca*.—October 22, Bethany, Six, by T. Thomas.  
*Rhymney*.—October 22, One; October 29, One, by H. Phillips.  
*Ruardean Hill*.—October 22, Four, by D. J. Hill