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THE  
BAPTIST MESSENGER:

AN

*Evangelical Treasury*

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1866.

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THE  
BAPTIST MESSENGER,  
AND  
CHRONICLE OF THE CHURCHES.

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A SUITABLE WATCH-WORD.\*

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

“Help, Lord.”—Psalm xii.

THIS was a prayer of David. It was offered under peculiar circumstances. He had been deceived. Where he had hoped to receive succour and help he had been treacherously betrayed. He went into the city of Keilah, and the men of Keilah had delivered him up. He went to Ziph, and the men of Ziph at once ran to Saul. Doeg was present when David received some help from the priest, and he set off straight away to inform the king. Every one seemed to act treacherously with David while he was in his state of wandering. He therefore turned away altogether from men in whom he could put no confidence, and he cried, “Help, Lord.”

This may also be regarded as the prayer of David’s Lord. He had to suffer, and to suffer much, from the treachery of man. “All the disciples forsook Him, and fled.” The brave Peter, who would never deny Him, with oaths and cursing asserted that he “knew not the man.” Judas had betrayed Him; not a single soul stood at his side; and therefore He turned his eye to his only helper, and cried, “Help, Lord.” But even then He must bear more terrible desertion; for you remember that complaint of his, “My God! my God! why hast *Thou* forsaken Me?”

Now let us spend a few minutes, first of all, in remarks upon THE PRAYER ITSELF; then let us offer a few SUGGESTIONS as to when it may be used; and close up with some ENCOURAGEMENT to expect an answer.

I. First as to THE PRAYER ITSELF. That which strikes you at once is its *shortness*—“Help, Lord.” Two words, and one of these is rather the direction of the prayer than the prayer itself. It is the very soul of brevity. “Help, Lord.” I may, however, say that it is none too short for all that, for there is a fullness and suggestiveness in it which could not readily be exhausted. It is no fault in our prayers if they be short; and I think in our public petitions, especially at prayer-meetings, it is a virtue to be aimed at to be brief. Mr. Jay says, with regard to his sermons, that he knew there were some excellences which would cost him much pains to attain; “but,” said he, “there was one I knew to be within my reach, namely, brevity, and therefore I made not the sermon too long.” Praying, indeed, being a more spiritual exercise than even preaching, must not be protracted. It is remarkable, if you remember, that Joshua’s arm

never grew weary while he was fighting the Amalekites, but Moses' hands grew weary while he was in the mountain in prayer; because praying is a more spiritual exercise than fighting, and, consequently, the spirit being our weaker part, we feel the weakness the soonest there. Let us not then pray our members into a good frame, and then pray them out again; but when we have expressed our desires with that fewness of words which is proper in the presence of God, let us close our supplications, and let some other brother take up the note. This is a short prayer.

Do you not see, dear friends, that those of you who have been saying, "I do not pray because I have not time," are guilty of great falsehood. It cannot be want of time. "Help, Lord." Why, it takes scarcely a second to offer such a prayer as that. It is not want of time; it is want of heart, and want of inclination. People talk about praying as though they wanted an hour to pray every morning and every night. I grant you it would be a very blessed thing if we could get the hour. I wish that, like the Puritans, we could always get an hour for devotion every morning, and likewise at evening; but this is not absolutely necessary. You working men that toil must not say "I cannot pray because I have not time." Why, in your work, in the midst of your goings to and fro, if God has given you the heart of prayer, you will be lifting up your soul to God. I think it is a good thing to have some small change of prayer about you. I compare this prayer to our small change. It has been said of some great men that they could not talk in company; when they got upon their legs and had a prepared discourse, they could speak very much to edification, but in general society they could not edify any one. And some one said they had gold, but their money was all in bullion: it was not minted; they could not put it into shape so that it might be current in society. Well now, we must have the bullion of prayer, so as to be able to wrestle with God by the hour together if needful; but it is well to have the minted small change of ejaculatory prayer, to send a thought up to heaven—the glance of an eye, a tear-bedewed word to let drop before the throne—that is well. I invite you to adopt the prayer, brief as it is, and use it to-night, to-morrow, all your days—"Help, Lord."

Besides being very short, it was very *seasonable*. It is well to have seasonable prayer, for those prayers speed best that spring out of an emergency which, as with a fair wind, drives the soul to the throne. The worst of those forms of prayer, which are of mere human composition, I think, is that they are very much like these ready-made clothes which we see exposed for sale; they are intended to fit everybody, and yet rarely indeed do they fit anybody. Forms of prayer must, from the necessity of the case, be unseasonable. That is the best prayer which draws its adaptation from my present circumstances, its intensity from my present feelings, and its aspiration from my present faith, so that it makes me cry in just such language, and plead just such promises that I could not plead any other, I could not wish for any other, I could not ask in any other style than I now do. That is a seasonable prayer. David, you see, had been betrayed, deceived; he had met with flattering lips and deceitful hearts. He found all men in his day gone aside from rectitude, and so he turned right away from these broken cisterns that were leaking at every point to cry to the great Fountain that he might have a draught from the cooling stream. "Help, Lord! men may not help me. I am reduced to an extreme so far as the creature is concerned. Now is thy turn, O Thou gracious One! Put out Thy mighty arm now that man's puny arm is broken. Help, Lord! Help, I pray Thee!"

How *distinct* this prayer is! There are many many prayers that one has heard, and when over you could not say what was asked. If any one should ask you, "What has that brother been praying for?" you would think and say,

"I really do not know; he has said, 'Lord, bless us!' but what particular blessing he desired, I was not able to make out." Many of our dear brethren edify us with an account of their experience, and with a little exposition of the doctrines of grace, very edifying and proper in any other shape, but as a prayer terribly out of place. The Lord knows your experience, He knows the doctrines of grace; and does not want you to inform Him upon those matters. This prayer is to the point, "Help, Lord." The man knows what he wants, and he asks for it. He does not ask wealth, health, long life; he wants help. He has come to a dead lift, and he cannot lift his burden, and he cries, "Help, Lord." It is one word, but that one word goes straight at once to the propitiatory. What a mercy it is to be able to pray pointed prayers. David said, "In the morning will I direct my prayer unto Thee." Now, according to some scholars, the Hebrew there is, "I will marshal up my prayers." "As the serjeant sets the soldiers in a row when he is about to drill them, and marshals them, and as the commander-in-chief forms them into battalions, and so on, even so will I set my desires in proper order, and marshal them in battalions before the mercy-seat, that I may show that I am not uttering the crude, undigested thoughts of a careless mind, taking solemn words upon a thoughtless tongue; but that I am speaking to God that which has caused me thought, which fills me with emotions still, and comes from my soul with an intent and a desire, myself knowing what that intent and desire may be." Oh, let us stand fast in prayer to direct petitions—short, but seasonable and direct.

We have something else to say of it—it is *rightly aimed*. The Psalmist evidently looked straight up. It is, "Help, Lord." It is no roundabout way. It is no crying, "Help, ye saints, and intercede for me! Blessed Virgin, plead for me!" It is, "Help, Lord." Straight he goes to the throne. There is no knocking at the doors of second causes and human helps. Straightforward makes the best runner. He runs immediately to his God. No beating of the bush to ask that he may have providential assistance, or that a friend may be raised up for him, or that in some way he may be delivered; but it is this, "Lord, I leave all the rest to Thee; only do Thou thyself come and undertake my cause. Put Thine arm where the weight is. Put thy shoulder to the wheel. This surpasses my power, and I turn entirely from all creatures to thyself. Help, Lord." It is a well-aimed prayer. He knew to whom he was speaking—to One full of love and faithfulness, and strength and wisdom, and so he said at once, "Help, Lord."

Nor can you fail to observe that this prayer has in it a *confession of weakness*. A man does not cry for help—at least, a man with such a heart as David, does not cry for help—unless he wants it. Shall I ask of God for that which I already have? No, a sense of need makes me pray. David has been striving with all his might, but he finds his strength inadequate to the task; he has been looking about for help everywhere, but he finds there is no help, and, sensible of his own utter nothingness and vanity, he turns at once to God. It is well when prayer is steeped in the oil of repentance, when it is dipped in a sense of need. No prayers speed so well with God as that which comes with an empty hand before the throne. If ye bring your full pitchers ye shall take them away empty, but if ye bring your empty pitchers ye shall take them away full. "He hath put down the mighty from their seats, and He hath exalted them of low degree. He hath filled the hungry with good things, but the rich He hath sent empty away." Lord, help me always to come as an empty-handed beggar to the throne of thy mercy, that I may go away as a full-handed rejoicing saint.

And yet, with a confession of weakness, I think there is here also a *resolution* to exert oneself. The very word "Help" seems to imply that he did not expect to sit still and do nothing. In the matter of our own per-

sonal salvation, all the work is done for us by the Lord Jesus Christ—"It finished;" but in the matter of Christian service and Christian labour, it is not done for us. We are expected, having life within, to set about working out our own salvation "with fear and trembling." He who has saved us expects us to run the race as pilgrims, to fight the fight as warriors, to plough the field as husbandmen, to build the walls as labourers together with God, and to work in general for Him in all sorts of ways. Now, if I cry "Help, Lord!" that means that I intend to exert myself. You have no right now to sit down and say, "Lord, help me," and not go out to seek work. He will help you—yes; help you into jail or the workhouse, but no other kind of help will you get. You have no right, when you have a besetting sin, to fold your arms and say, "Well, I hope the Lord will help me to overcome it." He will help you, but remember the old proverb, for it is true, "He helps those that help themselves." When He has taught you to smite with your sword against sin, then He will smite too. He works with you, He works in you to will and to do. He does not work in us to sleep and to slumber after our own carnal propensity, but He works in us "to will and to do of his own good pleasure." We hold not with "salvation by works," but we do hold with works by salvation. We know that works cannot save, but we know that a man being saved produces good works. When I pray, then, "Lord, help! Help, Lord!" it is implied that if it be a case where I can do anything in the service of God, I shall put the strength which He has given me into active exercise, and then lean upon Him. "Help, Lord."

So much about this prayer. It is short, seasonable, distinct, rightly aimed; it confesses weakness, and promises activity.

II. Well, now, SOME SUGGESTIONS FOR THE USE OF THIS PRAYER, "Help, Lord." There are some articles of merchandise, of which we are told on the label that they will keep in all climates, and will be useful at all times. I think I may say the same of my prayer. This prayer is a sword of two edges: it is an article that can be used for a thousand different things. It is a most handy prayer. It turns every way. You may use it in all cases, in all times. Let us take one or two. Temporal circumstances may involve you in difficulty. I suppose, beloved, there are many of you that are often in trouble with regard to providence. You work and do your best to provide things honest in the sight of all men. But no one can foresee crushing misfortunes. Sometimes employment fails, and at another time the roguery of others may bring you down from competence to poverty. Sometimes sickness may fall upon you, and you may be disabled. In a thousand ways you may be brought to feel that you want help in providential matters. Now, dear friend, you may have been to-day trudging all over the city looking for a friend, and you have written letters, and you have gone to all you know, and you are getting pretty nearly to the end of all your earthly hopes. May I suggest that before you leave this sanctuary, you would pray that prayer, "Help, Lord." Use it, appropriate it, expand it according to your faith and your feelings, somewhat thus—"Help, Lord. Yea, Lord, Thou hast said, 'Verily they shall be fed;' it is thy promise, that 'they that trust in the Lord should not lack any good thing.' Thou didst feed thy servant Elijah by ravens, and Thou madest the widow's cruse of oil and handful of meal to last. Help, Lord. I do not expect a miracle, but I expect the same help which a miracle would bring me, and expect it in the ordinary course of providence. If Thou dost not put thy hand out of heaven to help me, Thou wilt lift it up out of the earth by some ordinary means which would not, however, have been available if Thou hadst not made it so. Help, Lord." It really is marvellous, and most of our lives will prove it, how good the Lord is at a pinch. Just when you have said, "Now it

is all over, it is all over now;" then it is that He has appeared. When your hopes have been like Lazarus, in the grave, not only dead, but something more, for Martha said, "Lord, by this time he stinketh, for he hath been dead four days." Yet even then when Christ has appeared there hath been a resurrection to your circumstances and your comforts, and you have yet been able to rejoice. I cannot of course mention the various trials which may be passing over you just now. The Lord's people are a tried people. Often on Thursday night there is an assemblage of the sad and a mass of sorrow here which one would scarcely guess could be contained within four walls. Whatever the case may be, this prayer will suit you, "Help, Lord."

Some of you are students of Scripture. Your difficulties are not pecuniary ones. You turn over, day by day, this precious book, and it is your desire to understand it. But you are vexed with certain perplexities. There are things in it which are hard to be understood, and you want to arrive at definite, distinct truth, to know high knowledge. Let me suggest to you, dear brother, that when you have studied the Scripture anxiously and carefully, and sought out the opinions and judgments of good and gracious men who were taught of God, that you should never forget to add to all this the prayer, "Help, Lord; help, Lord." There is more got out of the Bible by praying than by anything else. When a certain Puritan had a dispute upon matters of doctrine with another, he was observed to speak very fluently and with great power. While his opponent spoke he was observed taking notes, and one desired to see his notes, and what think you were they? They were just those words, "More light, Lord! More light, Lord! More light, Lord!" The best way of taking notes! Cry for more light! On a sudden that very text of Scripture which seemed as hard as a flint, will fly open by a touch of the Holy Spirit's finger when you have said in prayer, "Help, Lord."

This prayer will well suit those who are engaged in inward conflicts. I have heard of some Christians who do not believe in inward conflicts. Brother, take care lest you have to prove them beyond all other men. I heard to-day something which reminds me very much of how different our experience is at one time from what it is at another. A dear servant of the Lord was the good Mr. Harrington Evans—perhaps a very model preacher, one who spoke very sweetly of Christ. A brother was telling me to-day that he remembers hearing Mr. Evans say that he hardly liked Christians to say, "God be merciful to me a sinner." Said he, "I do not like it. The saint is forgiven. I know he does sin, still he is thoroughly forgiven, and there is a kind of clank of the chain about the 'God be merciful to me a sinner.'" "Yet," said he, "if I am not mistaken, on Mr. Evans' tombstone are those words, 'God be merciful to me a sinner.'" So that what he thought was a clank of the chain once, he came to look upon as being a most precious and comfortable prayer after all. And some of our brethren do get at times a little top-lofty, and they say, "I do not make confession of sin." More's the pity, brother; you are making a birch for your own back; you will have it before long, depend upon it. There is no position for the child of God so safe, so scriptural, so true, as that of still clinging to Jesus as you did in the first, still mourning for sin and rejoicing in the atonement made for you as a sinner. I must confess I cannot ordinarily get that comfort by drawing near as a saint which I can get by coming to Christ as a sinner. My evidences often fail me, and I thank God I have given up all seeking after them and go straight away without any evidences to Christ over again as the sinner's Saviour, and find fresh joy and peace in believing. May we be kept in such a frame of mind as that.

How many of you are exercised with conflicts to-night! You do not know which will get the upper hand, good or evil. There is conflict and combat going

on within, as though a pitched battle were there. The soil of your heart is torn up by the prancings of the horse-hoofs of the enemy. You think, "I shall surely perish after all." Brother, sister, in your time of conflict here is a prayer for you, "Help, Lord; help, Lord. Oh, help the new-born babe to conquer the old man! Oh, help the vital spark to keep its flame alive, now that floods are poured out against it! Oh, let not the dragon swallow up the man-child! Help, Lord. Help! Oh, wretched man that I am, who shall deliver me from the body of this death? Help Thou me, Lord, and I will yet sing. I thank God, through Jesus Christ, my Lord."

Will not this prayer suit those of you who are just now desirous to honour God in your sufferings? You have lately fallen into sickness; you have to be much on your bed, and you are afraid that you will get impatient. I know aged persons are sometimes troubled with the fear that if they should be long living in infirmity they might get peevish and petulant; doubtless it is the vice of old age. Well, at such a crisis, dear friends, whether aged or young, the prayer will suit you. "Help, Lord; help, Lord. Help me if my pains multiply. Help me!" This is a prayer for dying saints at the stake. How often it has sprung from their lips. When the flames have leaped up upon them they have said, "Help, Lord. Help me to burn! Help me to be faithful! Oh, let me not be tempted! Suffer me not to turn aside from my Master! Help, Lord. Now I have more to suffer than the creature can bear; now sustain me!"

Not less meet is this prayer for those of you who are not suffering, but working. Most of us, I hope, are workers for Christ. And why should we ever go out to our work without the prayer, "Help, Lord?" And when we are in it we cannot expect to prosper except the desire be still coming up, "Help, Lord." And when we have done the work it is a sweet evening's prayer with which to close the day, "Help, Lord. Make my work to stand. Help, Lord." I give this prayer to you, my brethren in the church, elders and youngers, overseers and deacons; to you, brothers and sisters, that teach the young of this flock; to you that are toiling in our classes; you who preach in the streets, or go from place to place proclaiming the word. Be this your prayer henceforth. "Help, Lord; help us to declare the gospel faithfully and fully, and to be the means of bringing souls to thyself."

Indeed I do not know where this prayer would not be suitable. There is Mary just going out to a new situation, leaving her mother's roof; and she is thinking, "Now I do not know who my master may be, but I am a Christian, and I hope I may be able as a servant to show what Christianity is." I am glad, Mary, you have got that wish. Now pray before you go into that new situation: "Help, Lord. Help! I have not been all I ought to be. I have not always honoured my Lord and Master; but now do Thou help me to 'adorn the doctrine of God our Saviour in all things.'" And there is a dear brother, perhaps, very young, that is just entering upon a new sphere of labour. It is labour new to him; his heart is in it, but still he does not quite understand, and he wants to do it so that God may be glorified. Well then, brother, do not go out of the door till you have said, "Lord, help. Help, Lord, and sustain me!" And this is a prayer, I think, that we altogether must take up in these days when Romanism is coming back all over the land. In these perilous times, when the false prophets and the magicians are abroad seeking to entrap men with their gaudy ceremonies and their sumptuous shows. It is ours to protest and to preach the word; but help, Thou God of Luther! Help us to deal a death-blow to the dragon! Help, Thou God of Calvin! Help us to unfurl the banner of the gospel once again! Help us, Thou God of Zwingle, to stand steadfast in the day of trial! Help, Lord. It is only thy right arm that can save England

from once again being under the hoof of the Pope of Rome. Come, Thou, and deliver thy saints in this their day of trial. Help, Lord, for the godly man ceaseth, the faithful fail, from among the children of men.

III. By way of encouragement to expect an answer, let me now address you a few closing words. "Help, Lord." We may expect that He will do so in the future, because He has done so in the past. You remember your conversion.

"Many days have passed since then,  
 Many changes I have seen,  
 Yet have been upheld till now;  
 Who could hold me up but Thou?"

You have had much help, dear friend. Were you to write your history, could you recollect all the interpositions of divine Providence, and put them down, it would make a strange story. So I sometimes think for myself. But yet I am not sure that it would, for I suppose our story would be very much alike. We have all had to say of the goodness and mercy of God, "By terrible things in righteousness wilt Thou answer us, O God of our salvation." We have had judgment like a sentence of death in ourselves, but we have had deliverance like life from the dead. There have been drops of wormwood, but there have been seas of milk and honey. Our souls have to raise an Ebenezer here, and we expect to raise one more on Jordan's shore, and to the last to sing, "Surely goodness and mercy have followed me all the days of my life." I know what the devil tells you. He is telling you that you have got into an extraordinary position now, and that though God helped you before, yet this is a new trial—a wilderness where there is no way. Well, then, "His mercies are new every morning." In new straits you shall have new mercies. Our God is the same "yesterday, to-day, and for ever," but the phases of his mercy are as numerous as the phases of our grief. He *has* helped you. Go to Him! He *will*.

Take this to console and to comfort you; his relationship as a covenant God to you as a sincere Christian, necessitates his helping you. You have a child: that child is in the mire, up to his neck in the soil, and he will be swallowed up alive in the bog; but he cries "Father, father, help!" Now, some passers-by, who had a brutal heart, might be disregardless of the cry; but you are his father, you cannot resist the cry, "What! not help my child." Why, every man here feels I should insult his manhood with the supposition that he could leave his child to perish when he might help him. No, you would fly as on the wings of love to help your child. If we, being evil, would help our children, how much more shall our Father, who is in heaven, help us. Moreover, He is related to us in another relationship. "Thy Maker is thy husband." Let any husband here imagine his wife to be in distress, and she looks him in the face, and says, "My husband, it is a time of emergency, my heart is breaking, help me." Would she have to ask twice? Not of those of us who have learned the word, "Husbands, love your wives;" and surely God is the best of husbands; and if our heart can but feel the marriage-bond between our souls and Christ, we need not fear but that He will respond to our tears and to our cries. He will say, "Fear not, I am with thee. Be not dismayed, I am thy God. When thou passest through the rivers I will be with thee. Floods shall not overflow thee. When thou goest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." I might enlarge on this, but you can think it out yourselves. God's relationships necessitate that He should love us.

All the attributes of God are involved because they are pledged to the help of his people. Suppose He did not help them, then the enemy would say He could not. That were a stain on his power. Or the foe would say He would not. That were an imputation on his love, and considering his promise, it were a stain upon



his truth. Now He Himself has brought us into our present condition, and if He doth not deliver us out of it, then that would be a stain upon his wisdom. He steered the ship where He could not manage it. Oh, that could never be. Then trust Him and fear not. Thy life is secure. He will preserve his children to the end.

But, beloved, God *will* help us; we have the promise He has vouchsafed. It is very beautiful to notice this in the Scriptures: when you get a prayer in one chapter, you get a promise in the next, which is the very counterpart of the prayer. I must say that the promise is the type, and the prayer is very often the copy printed off that type. Now listen to this, "Help, Lord." Then hearken to this, "I will help thee." You know there is such a promise as this—"I will help thee." You say, "Help, Lord," and He says, "I will help thee." Do you believe your God, Christian? "I will help thee." Do you believe Him? You dare not disbelieve Him. Well, then, lift up your head, brush away those tears, let those heavy hands again be exalted, let that dull heart of thine begin to sing, "I will help thee." You have asked for help; He has promised to give it. The thing is done. Go your way; rejoice in your God, and remember how He has said, "Delight thyself also in the Lord, and He shall give thee the desire of thine heart."

All this I have spoken to Christians, but there were plenty of room and opportunity, if we had the time, to put this prayer into the lips of the sinner too. In many respects it suits the sinner. "Help, Lord. I have a load of sin; take it from me. Help, Lord. I have a hard, stubborn heart; melt it. Help, Lord. I am blind, I am lame, I am sick. Here I lie at mercy's gate. Help, Lord." Oh, sinner, if thou canst only pray this prayer from the bottom of thy soul, and present it through the blood of Jesus Christ, thou shalt have help. I pray thee do not go to bed to-night, do not shut those eyes of thine in slumber, till from thy heart thou hast uttered this prayer, "Help, Lord; help, Lord;" and every morning rise with it, and every night retire with it, till you shall have the answer. And then when you have got the answer, you may still go on and plead it in another shape, and in another form; even in the hour of death you may still plead it, "Help, Lord." When the river Jordan swells up to your chin, you may still say, "Help, Lord." Till you get up to the throne, and even there I was about to say, one might say, "Now, Lord, I do not want help any longer, except it be to praise Thee. Oh, help me to extol Thee, to magnify Thee. Give me more and more the seraph's fire, the angel's tongue. Help me to hymn Messiah's name, and praise the splendour of his grace, world without end." I leave you, then, with the prayer, "Help, Lord," the Lord help you for Jesus's sake. Amen.

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## Essays and Papers on Religious Subjects.

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### TRUE HAPPINESS—THE WAY TO ATTAIN AND RETAIN IT.

BY REV. JOHN COX.

How much will happiness be talked about, and how many good wishes will be uttered respecting it, at the beginning of the new year. Surely it is desirable that the thing itself should be rightly understood, and that

we should have such aims as will issue in an attainment of the desired good. With a view to promote this, let us indulge in a few meditations on this subject. May that "BLESSED GOD," the possessor and fountain of perfect happiness, who has sent us good tidings of Himself, give us to see light in his light, and to be filled from his fulness!

Happiness is an object which all persons are seeking to realize, although but few, very few, attain to its possession; and those favoured ones, strange to say, are despised by the gay world, and looked upon as mean and miserable beings. There can scarcely be a greater proof furnished of the folly and depravity of mankind, than is exhibited by the various methods in which many seek to become happy. So strange, so contradictory, so absurd are the means used to attain this end, that we may well blush for human nature, and its boasted powers of reason. But while we blush we should also mourn, seeing that immortal souls are continually being "cast away" while earnestly seeking this much-desired haven. The shores of eternity are strewn with wrecks, yet we behold thousands of frail barks under full press of sail, the pilot deceived, the helmsman intoxicated, attempting the same dangerous course, undeterred by the drowning cries of those just ahead. Can it be that millions of our fellow-creatures are seeking for happiness in sin and sensuality? It is too true; the haggard look, the wasted form, the sunken eye, show it is even so. And see! like the desperate gambler, they are resolved to try again. The last cast is thrown—it also is a failure—all is now lost! The phantom that deluded them has disappeared for ever. Amidst the last dying throes, while conscience is raging, and eternity appears clothed with overwhelming terrors, this solemn testimony is borne—"How have I been deluded! The pleasures of sin are all unsatisfying and but for a season. The wages of sin is death, eternal death!" The beholders of this sad scene hear and tremble, but soon drown their terrors with a fresh draught of pleasure. They depart to pursue the same course, and in their turn to bear the same testimony. Alas, for the desperate madness of sin, and the fearful infatuation of sinners!

It would be easy to show that those who seek happiness in the temple of mammon, the halls of science, or the fields of battle, falsely called the field of glory, are equally deluded with the lovers of pleasure, and must, like them, be eternally disappointed. The truth is, that man has an immortal soul, he is a responsible being, and carries about within him an accuser and judge, even his own conscience; he is also a being of large endowments, of ever expanding desires, and is capable of exer-

cising lofty hopes. Those who undertake to prescribe a remedy for human woe, and to lead man into the possession of happiness, should take all these things into the account. Those who promise most, are found to be physicians of no value, because they only consider man physically and mentally, and neglect him as a moral agent, as a guilty and polluted creature; hence they excite his desires and pander to his passions, but are incapable of providing a suitable object for the one, and know not how to regulate the other. The only wise and infinitely gracious God, in the revelation which He has given, has considered man in every point of view, and provided accordingly. On the front of the sacred book may confidently be written, "*A certain guide to happiness.*" Yea, more, "*The sinner's guide to eternal happiness.*" Its directions on this subject are most full, most simple, most certain, and completely adapted to the misery, ignorance, and unbelief of man. These directions may be thus comprehensively expressed. True happiness consists in *reconciliation to God—in submission to his government—in being employed for his glory—in being introduced to his favourites—and in possessing himself as a portion now and for ever.* Such, we think, is the substance of divine revelation on this important point; and to quote all the Scriptures which might be brought forward in proof and illustration would be to quote half the Bible. Let us just glance over the subjects mentioned:—

I. If man be an immortal and responsible creature; if the favour of God is heaven, and his frown hell; and if man has forfeited that favour and deserves that frown to rest upon him for ever; then it must at once be apparent that there can be no happiness without a thorough *reconciliation* to this awful and glorious Being. We have already seen that sin and misery are inseparably connected; so also are holiness and happiness. This connection does not arise from any sovereign act of God's will, but *grows out of his very nature.* God's holiness requires that it be even so. The holy God is the blessed, or infinitely happy God. Those who are like Him in holiness must be partakers of his blessedness; while those who dislike divine purity must remain strangers to real happiness, because they are cut off from its only fountain. The all-important question then for every man is, *how may I become holy,*

*how may I become like God?* Seeing that there is no other way to become happy. All nature is dumb now. All false religions also are dumb, or else utter only lying oracles. But on this absorbing theme the word of God is most eloquent and decisive. The glorious army of prophets and apostles—all who ever wielded the pen of inspiration, together with the bright company around the throne, unite in one harmonious testimony, and one wondrously glorious word comes rolling down the skies. That great word is "PARDON." Yes, the stream of pardon bears God's image into the guilty and polluted sinner's bosom, and there is no other method of producing it. God must justify before He sanctifies and blesses. It is the sovereign and unalterable determination of God *that holiness and happiness shall come alone through forgiveness.* How glorious is this way! How just to God, how suitable to man! Surely all who hear the free proclamation of forgiveness full and eternal through the blood of the Lamb; how that for Christ's sake the just God can justify, the ungodly will welcome it, and earnestly seek the blessing. Surely the gate of mercy, which is the only entrance into the temple of happiness, will be thronged by crowds of disappointed and dying sinners! Alas! it is not so; few, very few, seek that ever-open gate. Why is there this fatal indifference—this soul-destroying neglect? The reasons are—sin is loved, holiness is hated, and God's method of salvation, or his way of bestowing happiness is too humbling to human pride. But those who are truly humbled and broken-hearted gladly enter this glorious portal. Gazing on the cross of Jesus, they cry, "Take away all iniquity, and receive us graciously." They are soon received graciously and loved freely. They receive the atonement, they joy in God, then true happiness is theirs; for they are disinherited of sin, introduced into a new state, and endowed with a new life. Reconciliation with God includes or brings after it the full forgiveness of all trespasses, a complete justification, a firm friendship with God, the privilege of adoption, and the indwelling of the Holy Spirit as Comforter, and this secures holiness.

II. Those who are reconciled to God by the death of his Son, and who shall be saved by his life, who rejoice in his favour and value his friendship, have learned at the cross the great lesson of *submission*,

first to God's righteousness, and then to God's government. They are made willing to be saved in his appointed way, and to submit to his sovereign will. They have become through rich grace the temples of the Holy Ghost, and in their hearts the law of God is inscribed. Like their great Saviour and pattern, who ever delighted in his Father's will, they learn from Him to say, "Not my will, but thine be done." "Happiness," says Dr. Payson, "is nothing but that inward, sweet delight that will arise from the harmonious agreement between our will and the will of God." It is not possible to enjoy happiness without a submissive spirit. A rebel against a rightful and beneficent earthly monarch, could not be happy, and we are sure that no rebel against God over all blessed for ever can be. The wicked therefore who despise God's authority are like the troubled sea, but great peace have they who love God's law. He pronounces the meek blessed, and declares that He "will dwell with the lowly and contrite to *revive* their spirits;" that is, to be a never-failing spring of happiness to them.

Remember, Christian, your high calling. Whenever God gives you an opportunity of exercising resignation, meekness, and submission, He gives you an opportunity of being happy. Thus the seeds of light are sown in darkness, and the same dispensation which robs the worldling of his joy, increases the believer's happiness. The storm which sweeps away the gay arbour of the man of this world and leaves him destitute and defenceless, only freshens the air round the Christian, and roots more deeply the tree of his happiness.

But to be submissive in sorrow, to be patient in tribulation, to wait on the Lord when all earthly cisterns fail, is no easy attainment. It is a fruit of the Spirit, and is increased by contemplating God's character, resting on his promise, and prayerfully studying the path by which his people have been led. These will bring sweet repose in the most trying circumstances.

III. Reconciliation and submission will be accompanied by *zealous effort*. "God," says the saved sinner, "is my friend, let me love Him; God is my sovereign, let me serve Him;" thus will every spiritual Christian reason. *To be happy, we must be active.* A slothful person must necessarily be unhappy. "While a busy man," says an old divine, "is troubled with one

devil, the idle man is possessed with a legion." Innocent man was furnished with an employment, and renewed man is exhorted to "do good;" to be "zealous of good works;" to be always abounding in the work of the Lord. Many persons are busy enough, but their energies are not laid out on the proper objects; and some who are very busy in religious matters, labour in vain. It is absolutely necessary that we have a good cause wherein to lay out our energies, and that we are influenced by right motives. The glory of God in the salvation of sinners, and the edification of the Church, should be our great objects, and the love of Christ should be the constraining principle. This love is the only lasting mainspring of holiness, and the perennial source of happiness. Many professing Christians would be more happy if they really laid out their energies for God. It is sad, most sad, to see those who sing of forgiveness and hope for glory, comparatively indifferent concerning the cause of God, or the welfare of their fellow-creatures. Truly there is substantial happiness in doing good; and the more indifference to creature applause, and the more humility of heart before God, we are the subjects of, the more happiness we shall realize. If we feel with David, "of thine own have we rendered unto Thee," we shall with him adore and praise that gracious God who accepts our feeble services and humble gifts. Christian, there is a large field of labour before you, seek grace to "occupy till your Lord shall come." Remember, that when Jesus had finished his inimitable description of happiness or blessedness in his Sermon on the Mount (Matt. iii. 3—12), showing that the humble, the mourners, the meek, the pure in heart, alone were blessed, He immediately proceeded to exhibit these happy ones as the salt of the earth and the lights of the world, thereby teaching us that those who had received this great gift of heavenly happiness, should spend their lives in communicating it; should be ever putting forth zealous efforts to make others happy. By thus acting, their own happiness will be increased. Nor must we omit to notice that to his own disciples, whom He thus exhorts, Jesus says, "*What do ye more than others?*"

IV. *There is much happiness in congenial society.* Doubtless the bliss of angels is increased by the companionship, the

knowledge, and love of each other. Every one adds to the joy of all the rest. It was not good for innocent man that he should be alone; his bliss, even in Eden, was increased by that lovely and loving one whom "God brought to him." And though the children of Adam, in consequence of his sin, have had to dwell in a wilderness, yet many of its sorrows have been alleviated, and much happiness communicated by the dear relationships and friendships of life. But these are imperfect and uncertain, and often by their failure produce disappointment and despair. Nothing is stable and satisfying but that which is spiritual, and which has its foundation in God's special favour. Those whom God reconciles to Himself by Jesus Christ, He introduces to those who have been blessed in like manner, and this with a special design of promoting the happiness of all. "Let the peace of God rule in your hearts, *to the which also ye are called in one body*, and be ye thankful" (Col. iii. 15). How fully this noble design was once answered, the history of the primitive Church declares. The grace of God, which slew their enmity, crushed also their selfishness, and "the multitude who believed were of one heart and one soul." "They eat their meat with gladness." "They walked in the fear of God, and in the comforts of the Holy Ghost." Nor was this the case only with the Church at Jerusalem. Gentile sinners once "without God and without hope, hateful and hating one another," became fellow-citizens with the saints of the household of God; and were "filled with joy and with the Holy Ghost." Let each believer remember that he seeks his own happiness by being united with the Church of God, and filling up his part in it. He will thus receive as well as give, and find a blessedness in both. United to the body of Christ, and having nourishment ministered, he will grow in grace, while he will assist others to do the same.

Nor is this all. The believer who is risen with Christ, and sits with Him in heavenly places, is "come to the general assembly and church of the firstborn, to the innumerable company of angels, and to the spirits of the just made perfect." He forms part of the great family in heaven and earth, on whom the name of Jesus is called, and will soon be introduced to that shining host who now minister to Him, and to that great cloud of witnesses by

whom He is now compassed. These privileges and prospects contain rich elements of happiness.

V. But still the immortal spirit wants something more—man requires INFINITY to make him happy. He needs an infinite remedy to meet his desperate disease, an infinite arm to rescue him from his foes, and protect him afterwards; and when reconciled and renewed, he requires an infinite portion to fill his vast desires. Taught from above, he looks up and says, "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee." The infinite One looks down benignantly and says, "Fear not, I am thy shield, and thy exceeding great reward;" and then the soul joyfully sings, "God is the strength of my heart, and my portion for ever." God in Christ, God in covenant, God in the promise, becomes that soul's inheritance, who renounces all other lords and rests on the God whom he trusts and loves, the faithful word which assures him that God is his own God. Thus those who know the love of Christ shall be "filled with all the fulness of God;" and whether like David, exalted on high, or like Jeremiah, made to sit among the ruins of its earthly joys, this shall be its sweet repose and steady resolve, "The Lord is my portion, saith my soul, therefore will I hope in Him;" and this exulting song, "Happy is the people that is in such a case, yea, happy is that people whose God is the Lord."

*Ipswich.*

## THE TWO MASTERS: NO MAN CAN SERVE THEM BOTH.

"No man can serve two masters."—MATT. vi. 24.

BY REV. G. W. FISHEBOURNE.

THIS is a true maxim with regard to this world. A man cannot equally divide his affection and his service between two masters, or, if he could, it is not likely that either of them would be satisfied; but when it is certain that he would feel and manifest preferences for one over the other, it is still more evident that he could not serve and satisfy both.

But however true the maxim may be of ordinary life and human society, it applies with infinitely more force to the service of God and the service of the world; and although many persons may

think they can serve both, and try to do so, yet Christ, who perfectly understands all the workings of the human heart, and in whom also dwelleth the fulness of the Godhead bodily, declares it to be an impossible thing. "Ye cannot serve God and Mammon;" for even if it were possible that a man could equally divide his affections and obedience between God and the world, yet it is perfectly certain that God would not accept a divided heart, for to whom shall we liken Him, or with whom shall He be equal, that another should share his throne or rule in his dominions? As the great Creator of mankind, He asserts a supreme and universal right over man, and says, "All souls are mine;" and as the great Lawgiver of the world, his first great command, which is of universal obligation, is to this effect, "Thou shalt love the Lord thy God with all thy heart, and Him only shalt thou serve."

When, therefore, our Saviour places in contrast the true and living God and the god of this world (signified by Mammon, the god of riches), and affirms ye cannot serve them both, He presents to us the solemn consideration, that if any man love the world, the love of the Father is not in Him; for it is expressly asserted, that "the friendship of the world is enmity with God." The actual state of the heart before God, therefore, is not a matter of mere opinion, or of vague conjecture, or even of hope, but of principle and of fact, judged by scriptural test, and resting upon scriptural decision and declaration.

The fact then is, that he that loves God hates the world, and that he that holds to the world, and is animated by its spirit, governed by its principles, and lives in its pleasures and sins, despises God; and this fact rests on the principle that a man cannot love, hate, or serve them both at the same time.

We cannot entertain opposite affections for the same object, nor can we entertain the same affections or dispositions towards essentially different objects at the same time. Therefore it is that Christ says, let your eye be single; that is, pure and true in the oneness of purpose, and entire devotedness of the soul to God, that the whole body may be full of light. But if the eye be evil, or unholy and untrue, either, not sincere in its professed allegiance to God, or openly loving and serving that which is evil, then the whole body is

full of darkness. The light and the darkness, therefore, cannot exist together, because they are essentially opposite and antagonistic; for what communion hath light with darkness, or what fellowship hath Christ with Belial?

In applying these principles to the subject before us, it is evident that we cannot serve both God and the world.

I. *Because of the essential difference in the character of the two masters.*

God is an infinitely holy and righteous being; cherubim and seraphim veil their faces before Him, while they cry, Holy, holy, holy is the Lord God of hosts. "He is of purer eyes than to behold evil, and cannot look upon iniquity;" while Satan, the god of this world, is styled "that wicked one," as indicating the essential sinfulness of his nature. God is true, and every word of God is pure; He is truth itself. Heaven and earth may pass away, but not one word of all He hath spoken shall fail to come to pass; but Satan, the god of this world, is characterized as "a liar" and "the father of lies." By his falsehood he brought sin and death into the world, and by it still induces multitudes to walk in the broad road that leadeth to destruction. Of God it is said that "He is light, and in Him is no darkness at all;" but of Satan it is said that he is "the prince of darkness," "the prince of the power of the air, that now worketh in the children of disobedience."

How, then, can any one serve these two masters? It is impossible. He must hate the one and love the other, or he must hold to the one and despise the other.

We cannot serve both God and the world,

II. *Because of the essential difference in the nature of the two services.*

The service of God is a *holy* service, and the spirit of the requirement addressed to those who officiated in the temple service, "Be ye clean who bear the vessels of the Lord," applies to all who call themselves the Lord's servants, and profess to engage in his service. God asks by the Psalmist, xxiv. 3, 4, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" And the answer is, "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully." But unto the wicked God saith (Ps. l. 16, 17),

"What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee." And in Isa. i. 12, He again asks, "When ye come to appear before me, who hath required this at your hands, to tread my courts?" and commands, "Wash you, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well. Seek judgment, relieve the oppressed, plead for the widow."

The service of God is thus holy, and holy in its influence, forbidding the indulgence and practice of iniquity, requiring us to put off the old man, which is corrupt according to the deceitful lusts, and to put on the new man, which, after God, is created in knowledge, righteousness, and true holiness. It thus fits us for and assists us to hold communion with God; teaches us to live in anticipation of a holier and happier state hereafter; teaches us to consider our latter end, and prepare to meet our God; to gird up our loins, and have our lamps trimmed and burning, as those that wait for their Lord, who shall enter with Him into the heavenly Jerusalem, and sit down with Him at the marriage-supper of the Lamb.

Now the service of the world, on the other hand, is *unholy*, and sinful, corrupt, sensual, and degrading in all its tendencies; in the very nature of it essentially contrary to God and godliness, and in its influence hardening the heart against all righteousness. It thus separates between us and our God, prevents friendship and intercourse between Him and us; tends to put away from us all right thoughts of death, judgment, and eternity; and thus leads us to procrastinate with respect to these all-important and awful realities, under a promise which may never be realized, "When I have a convenient season, I will send for thee."

Again, the service of God is *self-denying* in its nature; it requires the whole heart, and God regards that service as vain, and as a mockery, in which He is honoured with the lip while the heart is far from Him. Christ requires us to take the cross and follow Him, and says, that unless we do so we cannot be his disciples, and unless we are prepared to give up all worldly possessions, all earthly relationships, yea, and our own lives also, we are not worthy of Him, and cannot be his disciples. He

requires us to cut off a right hand or foot, or to pluck out an eye, if it offend us, because it is better to enter into life with one of these members, than having two to be cast into hell fire. We are commanded to lay aside every weight, and the sin that doth so easily beset us, and to run with patience the race that is set before us.

But the service of the world, on the other hand, is pre-eminently a *selfish* service. The language of its followers is, "Who is the Lord that we should serve Him, and what profit should we have if we prayed unto Him? Or if in some instances it assumes or allows of the form of godliness, it necessarily denies its power. It is a service which not only admits of, but in fact consists in, the commission of sin, and the practice of iniquity. It is essentially, even in its mildest forms, doing our own will instead of God's; acting on the principle that men are their own masters, instead of God's servants; withholding from him the faculties of the mind, the affections of the heart, the powers and energies of the body, and devoting them to those things which unrenewed hearts and sinful inclinations may prefer. While, in some of its grosser forms of disobedience, pleasures and indulgences, its catalogue of crimes and evils shows us the utter deceitfulness and corruption of the heart, and how entirely all love and fear, all right thoughts and self-denial for his sake, are banished from the soul.

If such, then, be the nature of these services; if one be holy and the other unholy; if the one be self-denying and the other selfish; if the one be elevating and sanctifying in its tendency and the other debasing and corrupting; if the one forbids what the other allows, or requires as essential what the other dispenses with as unnecessary; if the one, notwithstanding all trials and difficulties, is easy, and the other, with all its pleasures and gains, is hard;—how is it possible that a man can engage in them both? He cannot; he must love the one and hate the other, or hold to the one and despise the other.

We cannot serve both God and the world; because,

### III. *Of the essential difference of the end of each service.*

In encouraging his servants to steadfastness and devotedness to his service, Christ gives them these exhortations and promises: "Be thou faithful unto death, and

I will give thee a crown of life" (Rev. ii. 10). "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season. Blessed is that servant whom his Lord when He cometh shall find so doing. Verily I say unto you, that He shall make him ruler over all his goods" (Matt. xxiv. 45). And to every such diligent and true servant He will say at his second coming, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. xxv. 21—23).

This reward, however, is not of merit, but of grace; and every true servant feels that his only ground of dependence is God's mercy in Christ. Their confession is now, and will be hereafter, "We are unprofitable servants; we have only done that which it was our duty to do." The eternal life which is conferred upon them is the gift of God, through Jesus Christ our Lord; and the crowns which his own loving hand shall then bestow will be cast at his feet in humble and adoring gratitude, and devout acknowledgment of his sovereign mercy. And when thus gathered into his kingdom and presence, purified from all the sins which have defiled them on earth, and freed from all the imperfections which have attached themselves to their best services; delivered from all sickness and fatigue, and no more subject to the fear or power of death, they shall ever sing the praises of Him that sitteth on the throne and of the Lamb, and shall serve Him day and night in his temple for ever and ever.

But, on the other hand, the wages of sin and the end of its service is death. This is threatened by Him who is true, and whose threatenings, as well as his promises, must come to pass. It is, also, but a righteous thing for the Lord to recompense tribulation to them that withhold reasonable service from Him, and give it to his great adversary, who refuse to yield allegiance to Him who is the rightful sovereign, but enlist in the cause of him who is an usurper. This is but the just reward for the service rendered, for it is founded in enmity against God, and manifests itself in opposition to Him in refusal to submit to his will and to keep his law. It perverts to base uses and ignoble ends powers and abilities intended

and adapted to glorify God, and enjoy Him for ever. This enmity is without cause, and this rebellion is against the light and knowledge which God has given to guide men's feet into the ways of peace.

How fearful is this end! DEATH! It is the absence of all spiritual light, life, and joy, by exclusion from God's presence and the glory of his power; it is to have your portion in the fire that is never quenched, and to bear the gnawings of the worm that dieth not; it is to have for your companions the devil and his angels, and the spirits of the lost who have been led captive by his will; it is to have perpetual torment, anguish, wailing and gnashing of teeth, without any deliverance or hope of it, and without any alleviation of suffering, however intensely desired or earnestly sought.

If such be the essential diversity in the ends and results of these services, it is evident that no man can serve the two masters, that no man can be at the same time a worshipper of the true God and a follower of Mammon.

But I am especially desirous to commend to you the service of our Lord Jesus Christ, that you may not only engage in it, but engage in it at once, and with all your heart.

Think of his claims upon your love and service. He asks and is entitled to all your heart and all your life; He bids you take up the cross and follow Him. But He who thus requires your service, although the Lord of life and glory, made Himself of no reputation, and took upon Him the form of a servant, and became obedient unto death, even the death of the cross, for you. All you are and all you have are his, for He made you, and in Him you live, and move, and have your being; and every favour and blessing you enjoy comes from his hands, and through his mediation. And although by your sins you have deserved to be deprived of every favour, and to be cut down as a cumberer of the ground, it is by his sufferings and intercession that you are spared, and an opportunity afforded you to repent and turn to God. Account, therefore, I beseech you, the goodness and long-suffering of the Lord to be salvation; acknowledge his claims; yield yourselves to his dominion, and say, "Other gods and other lords have ruled over me, but henceforth I will be the Lord's, and Him only will I serve."

Think, too, of the honour of the Lord's service! To be employed by or with the Great and the Good is ever an object of ambition to those who are right-hearted and emulous of true fame; but to be permitted to be a co-worker with God, to sow the good seed of the kingdom, to be a messenger of his mercy, and proclaim liberty to the captive, a herald of his cross, and blow the trumpet of the gospel; to be an ambassador for Christ, to beseech men to be reconciled to God; this is one of the highest honours which even the Christian—the highest state of man—can possess. And this honour every Christian in his measure, and according to his opportunity, may be a partaker of; for, in addition to personal devotedness, to serving the Lord in their hearts, and being fervent in spirit—all *do* something for Christ. They may recommend the gospel to others, by letting that mind be in them that was also in Christ Jesus, by a conversation becoming the gospel, and by letting their light so shine before men that they may see their good works, and be induced to glorify their Father who is in heaven. They may also, by direct efforts, seek to turn sinners from the error of their ways, and point them to the Lamb of God, who taketh away the sin of the world; and if we honour Him by an entire and cheerful consecration to his service, we know that He hath said, "Them that honour me I will honour."

Yet once more, if you make his service your delight, He will make your wants his care. If you seek first the kingdom of heaven and his righteousness, all other things shall be added unto you. In times of trouble He will be a refuge for you; and in times of weakness He will be your strength; in perplexity He will direct your steps, and make his word a lamp to your feet and a light to your path; while, in times of peculiar trials and afflictions, his grace shall be sufficient for you. And having thus supplied your wants, protected you from harm, guided your steps, and comforted your heart with the light of his countenance, He will afterwards receive you to glory; and at his coming at the last great day, He will, in the presence of the assembled universe, give you an abundant entrance into his kingdom, saying to you, "Come, ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world."



Wherefore I beseech you, give your hearts unto the Lord, and this day consecrate yourselves unto his service, for his name's sake. Amen.

*Stratford.*

## TO-DAY AND TO-MORROW.

A NEW YEAR'S WORD TO THE UNCONVERTED.

BY G. D. EVANS, OF UPTON CHAPPEL.

"Pharaoh said, To-morrow." "The Holy Ghost saith, To-day."

ANOTHER year has passed, and some of the readers of this MESSENGER are still unsaved. At the commencement of 1865 you made many resolutions; they were taken down by the recording angel, who has lingered about your pathway all the year to see whether or not they would be fulfilled. He has gone, and his record is transcribed into God's Book, to await the revelations of the judgment-day. The reason why you are still in the same position as you were twelve months ago is found in one simple fact. Seriousness and religion were counted as great bores, and when the world offered you each morning fresh allurements, you put off thoughts of godliness, and said, "To-morrow." Pharaoh, like the heart once tender, became steeled against every invitation of love or threat of judgment, till the excuse fell more easily from your lips, and you remain on this New Year's Day unsaved. What a vast multitude of evils have followed upon the heels of Procrastination. The father of the household has said, "I'll insure to-morrow;" but in the night the messenger has come, and his weeping widow and orphan children have been cast upon the streets to beg. The mariner has thought little of the tiny leak, anticipating that no storms would come before the morning's dawn; but in the night the howling winds have proclaimed a tempest, and ere the break of day the vessel has suffered shipwreck. The sick man, laughing at his weakness, has jokingly put off sending for the physician, till the disease had made such inroads upon his frame that no human skill could stay his progress to the tomb. In the same manner, many have dallied with their eternal hopes till, like Samson with the locks shaven from his head, they have bemoaned in helpless woe their weak estate. You have been making excuses for not seeking an interest

in Christ's salvation. Let me show you their folly, and the impending danger of your delay.

Some of you, perhaps, may have been saying, "*To-morrow I shall have more time.*" It is a strange fancy, that every day to come will be less busy than the present. Might we not, if we looked forward, see our cares accumulating with our years, growing in number and in weight. You are a young man, mayhap, just starting forth in life. The shop demands so much time that you have little left for prayer; your buying and selling is so necessary, that you neglect the purchase of the pearl of priceless worth, and satisfy your conscience with the promise that, when you have gathered riches, you will seek after heaven. But ask the merchant. Will he say, I have more time with my fifty thousand pounds than with my fifty? "Ah, no;" he will sigh forth, "when riches increase, cares are only heavier, and every golden sovereign in the pocket adds its weight in leaden sorrow to the soul." We might multiply instances. The young mother, with her first-born infant, looks forward to its future growth, and tells us, I shall have opportunity by and by for serving Jesus; but we ask the aged matron, and she utters a sad alas! Other cares have beset her, and with grey hairs, stooping frame, tottering limbs, bedimmed eyes, and weakening hands, she asks herself, in mournful murmurs, "Why did I shift such solemn responsibilities on the future, passing unheeded the beckoning finger that would have drawn me to the cross."

Others of you have, perhaps, been too fond of sin, and said to yourselves, "*I may have a little more indulgence in the ways of iniquity, and then I will settle down and become pious.*" Unhappily such cases are not rare. The writer was acquainted with a young man of Christian connections, who had given himself up to debasing pleasure. He was a jolly-hearted, easy-going youth, who, when remonstrated with, would laugh away his fears, promising that some day he would seek his mother's God. The day came not, and we fear that now he is gradually being whirled nearer and nearer the edge of the fatal pool, down which, if grace prevents not, he must be dashed into the abyss beneath. The descendants of Felix are living still. Hosts of merry-souled pleasure-seekers

look into their allurer's face, and get new inspirations to sin, and then turn round and say to the warner, "When I have a more convenient season I will call for thee." This season, however, hasteth not; we wait for it, and we are told, "It shall come;" but, lo, it cometh not. The sluggard saith, "A little more sleep, and a little more slumber," and waking at last, it is only to meet an irrevocably fearful doom. Are you amongst such a number? You recognize, by your very course of action, that you cannot hold Christ and the world too; so, rather than do this, you renounce Him who is your only life, and grasp the cup of sinful pleasure, which, however chased and golden, with sunbeams dancing on its brim, contains poison of the deadliest sort.

Or another excuse may be yours; you have foolishly fallen into the quagmire of doubt, and are saying, "*I fear my impressions are not deep enough; at some future period, when they are more intense, I will come to Jesus.*" It is remarkable how many make this a halting-place. Even Satan tells us we must feel ourselves greater sinners before we apply for mercy, and thus closely shuts the way of hope. Now, you know you are filthy, but, because you are so blind as not clearly to see your state, will you keep away from the fountain? Shall the criminal tarry in making his confession, because he is not sufficiently impressed with a sense of guilt? That would be the height of folly; and likely to lead him to commit greater crimes, that so he might feel a heavier burden of iniquity. If this were the qualification for coming to Christ, then we might all go and dip our souls into the black Stygian lake, imagining that thus we should become fitter objects of mercy. It is true that the deeper-dyed our souls have become in guilt, the more we *need* forgiveness; but it is a falsehood of hell that teaches us that thus we have more *right* to come to Jesus. So far as that goes, one sinner has just the same right as another, for the Saviour gives to every soul this promise, "Him that cometh unto Me I will in no wise cast out." Nor is it a fact that impressions do deepen by keeping away from Christ. They may ripen into despair, or, on the other hand, be stifled by the voice of worldly mirth, but the place for deepening them is by the cross of Calvary. As the torn body of the

Saviour is presented to our gaze, we see, from each wound in his hands and feet, the lightning of our sins darting forth; while the heavens above and the earth beneath groan with the thunder of his wrath against iniquity. Here, while love is resplendent in its brightest tints, sin is represented in its darkest shade. Such excuses as these for delaying to come to Jesus, we can only pray may go down

"To the vile dust from whence they sprung,  
Unknown, unhonoured, and unsung;"

and we shall be only too glad to prepare a funeral anthem, as our last tribute to their withering memory.

There are certain dangers which always associate with delay. We find, in the case of Pharaoh, that "*every day more completely hardened his heart.*" We have all of us seen substances that have become petrified into stone, and, perhaps, we have been led to wonder how long the change has been effecting. It may have been many thousands of years, but it is most certainly true that the petrification has been a gradual work; hardening and hardening every day. Thus the softest sponge, containing in itself flinty particles, constantly attracts to itself other particles from the world without, and by and by it becomes as hard as adamant. Now the human heart is like that sponge; it is ever attracting evil influences, and tempting Satan to harden it into stone, and, unless early washed in the blood of Jesus, thus receiving a sacred preserving power, it gathers hardness with its days. There are very few old sinners but can trace back times in their history when they were impressible to loving words. The convict in the grim hulks can remember how he wept when, in his early days, a mother's words, like her gentle fingers, played upon his heart-strings, and woke him to the music of her love. He can look back on his downward course and see a moment when he yielded to the temptation of a friend, and casting off all fear, played with his iniquity. Then, as early impressions would sometimes haunt him, he resolved in future to stifle them at the birth, till at last they grew tired of warning, and left him to his fate. The accelerating progress of ungodliness is so distinctly marked in the common evil habits of men, that we cannot walk through the streets with our eyes open and not behold it. Just as the root of the

tree sinks deeper and deeper into the soil, sending out its feelers on every hand, so sin gets a firmer hold upon man's heart while it is allowed to thrive. It thus becomes harder to shake off the older we grow. Even coming to Christ, we endure a greater struggle within, and, like the lunatic, are often thrown upon the ground and torn before we reach Him. Yes, and even after we have found salvation, those very sins make a fresh attack upon our souls, and we are sometimes led again into their toils. The youthful seeker after Jesus is less likely, humanly speaking, to have harder struggles than he whose petrified heart needs a strong hammer to touch it before it will break into penitence.

But think again. *Every day delayed brings us closer to eternity.* If this life terminated our existence, we might sport and jest, and wile away our lives, because we should have no account to give of mispent time and wasted opportunities. Yet looking at it in another light, Christianity, even under such circumstances, would be the better life, for sin always brings with it its own punishment; and without waiting till we enter the confines of another world, we feel its tortures in our bosom here. But looking at the matter on our first statement, the very fact that that we are speeding on towards an endless world, where the seed sown in life shall yield its sweet or bitter fruit, invests eternity with a dread solemnity. Every day brings us into closer contact with its portals. It may be nearer than we think, it is certainly not far off to any one of us. Years may intervene, but what are years compared with its ever-rolling cycles? What are days and months in the immediate presence of Him with whom "one day is as a thousand years, and a thousand years as one day." Time is but a drop of the ocean, a grain of dust falling from a mountain's side, a leaf among the many millions which bedeck the forest, one blade of grass plucked from the green meadow, in comparison with eternity. We stand aghast at the very thought. We should be startled into activity if we would but consider it more fully. Yet how many live as though they are standing still in life, instead of rushing forward at a fearful speed. They are as much asleep to danger as the boy who playfully paddles his boat upon the soft, gentle river, above the cataract; and they wake not till the rush of the waters of eternity stir them from their

slumber, all too late for rescue. When it does burst upon the soul, we shall be convinced of our folly; but the door of mercy shall be closed. Our everlasting state is then fixed, and repentance is hidden from our eyes.

Again, there is just a probability that *to-morrow may never come.* The Bible story of the rich Fool aptly illustrates this truth. He had heaped up wealth till his barns were all filled; and after questioning with himself; and stifling the suggestion that he might henceforth give the produce of his farm to the starving poor, he said, "This will I do. I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." With this resolution he retired to rest; but in the midnight darkness he was startled by feeling a cold skeleton hand on his, and terrified by hearing a voice, which said, "Thou fool, this night thy soul shall be required of thee;" while, in fulfilment of the threatening, "I also will laugh at your calamity, and mock when your fear cometh." A voice which mocked his anguish rang round that room, "Then whose shall those things be which thou hast provided?" It was useless to argue that to-morrow the builder was to be consulted about the new barns, and that plans were laid for months and years to come; the great overthrower of all the plans of man only cried, "Overturn, overturn, overturn;" then smiting his victim to the heart, cut short his life and his dreams together. It may be so with any one of us. We cannot say, "I know to-morrow's sun shall rise on me." He will rise, but our eyes, sightless in death, may greet him not. We are aware there is comparatively little revealed of the separate states of existence after death. But, oh, there is enough to teach us that a judgment-day will come, and that eternal happiness or woe must be our portion. Seeing, then, that death may come upon us unawares; that there are so many causes at work every day, either of which may be tending to our destruction; that it takes such a little thing to kill us when the decree has gone forth, and that once dying there is neither room for resolution or space for repentance;—oh let us seek, if we have never sought before, Him who alone can give us victory over death. It is impos-

sible to toll how many of the thousand unconverted readers of this magazine may be spared to January 1, 1867, or even to January 31, 1866. We can scarcely expect that out of so many all will be spared to see another New Year's morning. The decree, "This year thou shalt die," may have gone forth against you; you know not but what it has. How it behoves you, then, by simple faith in Christ, to "make your calling and election sure."

Our philosopher poet, warning us of the danger of delay, tells us, at the commencement of his piece upon "To-morrow,"

"There is a floating island, forward, on the stream  
of time,  
Buoyant with fermenting air, and borne along the  
rapids;  
And on that island is a siren, singing sweetly as  
she goeth;  
Her eyes are bright with invitation, and allure-  
ment lurketh in her cheeks;  
Many lovers, vainly pursuing, follow her beckon-  
ing finger;  
Many lovers seek her still, even to the cataract of  
death.  
To-morrow is that island, a vain and foolish heri-  
tage,  
And, laughing with seductive lips, Delusion hideth  
there.  
Often the precious present is wasted in visions of  
the future,  
And o'er To-morrow cometh up with prophecies  
fulfilled."

If the necessity for present salvation is so urgent, if delays are so fatally dangerous, and if the lips of sin are so seductive to the heart unrestrained by divine grace, let me beseech you on this New Year's morning to yield yourselves to God. You will never regret the step. The sorrows of a misspent life will not then haunt you in your older years. Instead of desiring to go back, you will only wish, however young may have been the beginning of your Christian life, you had commenced it earlier, that so Christ Jesus might have been more abundantly glorified in you. On the other hand, if you tarry, every year, although it may be adding its weight of gold, shall add also its weight of sorrow; and should you ever seek the Saviour in your later days, which is all unlikely, the bitterness of your regret will sour the very cup of blessing that you drink. "The Holy Ghost saith to-day." I beseech you, "Behold the Lamb of God which taketh away the sin of the world." Behold how He loves you! Behold how He suffered for you! Behold how He invites you to his heart, whence wells the living

spring! "If any man thirst, let him come unto Me and drink." Thus this year shall be the purest, the happiest, and the holiest you have ever spent, leading you to look forward to future days of bliss below, and a sinless inheritance of joy with Christ for ever.

## NEGATIVE RELIGION.

BY REV. C. ELVEN.

"The talent hid in the earth," Matt. xxv. 25.  
"And the pound laid up in the napkin," Luke xix. 20.

THESE do-nothings, these drones in the hive are a very numerous class in the professing church, who, because they have not been chargeable with any positive violations of Christian propriety, lay the flattering unction to their souls that "all is well," and delude themselves with the cry of "Peace, peace, when there is no peace."

To all such we recommend the parable of the "talent" and "the pound." The receivers of both were pronounced "wicked servants," although both the talent and the pound were returned unimpaired, and so carefully preserved that neither had lost the most infinitesimal part of a grain, and yet how righteously they were condemned!

Think of a steward intrusted by his lord with a portion of seed-corn, which, if duly sown and cultured, would have yielded a harvest, but when called to deliver his account should say, "Here is the seed, which I have carefully laid up in the granary, lo, there thou hast that is thine!" Or of a man to whom was intrusted the care and management of a lighthouse, but who simply neglected one dark and stormy night to light up his beacon, it is true he *did nothing*, but that neglect was the occasion of many a fearful wreck! Such a do-nothing steward and lighthouseman would surely be visited with the reprobation they so richly deserved.

Now we are anxious to show that all Christians have their talents and pounds, which they are bound to improve for the master's use.

*Christian parents!* you have your sphere of action in the domestic circle. "Take this child, and nurse it up for me," is in effect the charge you receive concerning every child in your family.

The law given to God's ancient people is yet unrepented. "These words which I command thee this day shall be in thine heart; and thou shalt teach them unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

To Abraham a noble testimony was borne, "I know him, that he will command her children and his household after him." Joshua's was a noble resolve, "As for me and my house, we will serve the Lord." These improved their talents and put out their pound to usury; but Eli neglected his, hence these words of fearful displeasure, "I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

Let Christian parents, moreover, be careful to employ, not only the talent of instruction, but of *example*. Some years ago, a deacon of a church died who had "a good report of them that were without."

A laudatory funeral sermon was preached for him, and as the family was retiring, a Christian friend spoke to a son of the deceased, expressing his hope that the bereavement would be sanctified to him, and that he would follow in his father's steps, but how great was the consternation when the son replied, "Why, sir, the less you say about my father the better; you saw him abroad, but we saw him at home!"

*Christian servants!* what opportunities you have for unostentatious usefulness, and be entreated not to bury your pound in the earth.

The little maid in Naaman's household found a bank of deposit for hers, and truly her pound gained ten pounds. Some in her situation, torn from her friends and home, would have cherished an evil and revengeful spirit, she might have said, "My master is dying with the leprosy, and it serves him right; I know of a prophet that could heal him, but I will not speak of him." On the contrary, she did speak of the prophet, and her master was healed. Now, you have opportunities of speaking of a greater than Elisha, and we have known servants who have proved in Godless families "ambassadors for Christ." How unlike another we knew, who, having lived in a worldly family a year, was asked whether she had been exposed to any persecution

for her religion? "Oh, no," she replied, "they have never found me out!"

How cleverly she must have concealed her talent! Let no Christian servant reading this, "go and do likewise."

*Sunday-school teachers!* your class is the bank into which you are to put your pound, that at your Lord's coming you may present it with interest. But, oh, if you are a do-nothing teacher, if with such a soil to cultivate such a charge to train for heaven, you neglect the opportunity, you will not only incur the reproof of the slothful whose "vineyard was all grown over with thorns, and nettles had covered the face thereof, and the stone wall was broken down," but you have been occupying ground which another might have cultivated to advantage; you have been a cumberer of the ground; you may not have taught the children error, nor set them an evil example, but you have not cared for their souls; and be not surprised if you also are denounced as "a wicked servant."

*Individual Christians!* these parables concern you also. We mean, although you are not OFFICIALLY engaged in any Christian work, you have each an *individual responsibility* which you cannot transfer to ministers, teachers, committees, or companies. It has been said of Noah's ark if it had been intrusted to a company, it would not have been built to this day! Think of what individuals have done. Samson delivered Israel from the Philistines. David slew Goliath. It was one courageous man that achieved a victory with the cry, "The sword of the Lord and Gideon." A Luther was the main agent in the great Reformation from Popery; and a Carey, who, having long pondered in his heart the great thought of preaching the gospel to the heathen, led the van of the great modern missionary enterprise. In faith, he went down into that vast mine, and many a precious nugget of gold had been raised thence, to be moulded into a diadem for the once thorn-pierced brow of Him on whose "head are many crowns."

*Rich Christians!* a word with you; remember yours is emphatically your "Lord's money," yet how many of you, instead of putting it out to Christian usury, lay it up in your iron-chests, your profitable investments, your mortgage-deeds, and your lands and houses; and was it for this you were intrusted with your 'Lord's money?'"

Think, we beseech you, of another parable (Luke xii.), and take warning by that "certain rich man whose grounds brought forth plentifully."

Here were many talents and many pounds intrusted to him, and he seemed at a loss what to do with them. However, not for a moment thinking of the giver or the poor, or of any of the claims of his Lord, he simply resolved to build large barns, and there to bestow his goods. "So is he that layeth up treasure for himself, and is not rich towards God." He died as many do, *wickedly rich!* "Wickedly rich!" did you say? Yes, you have robbed God, but ye say wherein have ye robbed God? In tithes and offerings, and ye are cursed with a curse," Mal. iii. 8. Tithes were a certain proportion of the substance of the owner; to give less was declared to be robbing God. If, then, when a professor was worth, say a thousand pounds, he gave a pound to the cause of Missions, and when his substance increases to ten thousand, he still gave the solitary pound and no more; although he laid it up for his children, would it not be withholding it from God? And money thus ill-gotten or ill-retained, it may well be feared, will be followed up with divine malediction.

In conclusion, to cheer the working, earnest, soul-loving Christian, let him rejoice in the present reward, the luxury of doing good, and especially in the final

recompense, when the do-nothing professor for not feeding the hungry, not clothing the naked, and not visiting the sick; when these were negative religionists, shall "go away into everlasting punishment. Then shall the righteous enter into life eternal." Still the reward will be of grace, for though "according to their works," yet not a meritorious recompense for them. It will be a glorious, yet at the same time a gratuitous reward.

"For every cup of cold water given in the name of a disciple, rivers of delight;

"For every night's lodging given to a poor saint, mansions of eternal glory;

"For a visit paid to one of Christ's little ones, companionship with Christ and his saints for ever;

"For a garment given to a poor disciple, a robe of righteousness and the garment of salvation;

"For a meal given to a needy brother. to sit down to the marriage supper of the Lamb;

"For every word of comfort spoken to a mourner in Zion, everlasting consolation."

And when this gracious recognition of such services is announced, none will wonder more than the saints themselves, while all will agree to shout, "Not unto us, O Lord, not unto us, but unto thy name be all the glory."

*Bury St. Edmunds.*

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

Author of "Lays and Lyrics of the Blessed Life," "Life Sketches, and Echoes from the Valley," etc.

### A HAPPY NEW YEAR.

It is a very pleasant fashion that of greeting each other with these words every New Year's-day. Perhaps we sometimes get into the habit of saying it without attaching any very great meaning to it, but generally the very fact of saying it leads us to think of its meaning, and helps to make us sincere in our kindly wishes for one another. But the wishes have no power to bring what they desire. They are only wishes after all,

and nothing more unless the Father who seeth as we do not see, hears the prayer, and gives us the answer of peace.

"A happy New Year to you." How many times in the course of a few days was this said to a young lady. And none looking into her merry eyes, and upon the thoughtful kindly expression of her face could say it with insincerity. Moreover it seemed a wish sure to be realized. Where-

ever she went, blessings followed her; she was like a gleam of sunshine in a darkened house, and was valued as she deserved to be. Whenever she wished for anything, a dozen hands were outstretched to meet her wishes, a dozen arms were uplifted to shield her, and more than a dozen hearts loved her as the best and dearest God had given them. And she had a happy New Year? Ah, He knows best who has the management of our affairs what is really the best for us. It was a year of such sorrow, such perplexity, as she had never before even dreamed of. Friends died, riches took to themselves wings, clouds arose in the most unexpected quarters. Notwithstanding all the wishes of her friends, hers was a most sorrowful New Year.

Sometimes, and indeed often, the year is better than our expectations.

"A happy New Year to you." The listener was old, and grey, and feeble, and life seemed to have spent all the happiest years for him. He smiled and thanked those who with cheery voice had expressed kindly wishes, but he did not expect any joy. He had outlived all who were dearest to him; he was poor, and weak, and sorrowful, and the future had no attractive colours for him. He had ceased to expect them. And the neglect and indifference, and more painful still—the smile, half amusement, half pity, with which his words and opinions were generally received, had become such old discomforts that he thought little about them. But he never expected a happy New Year. And yet he had it. A son—a wanderer in a strange

land—returned, bringing with him little children to cheer the old man, and make his last years the brightest and best. He had also means sufficient to surround him with every comfort and remove from him the cares that had before distressed him. God had, once more, "set the solitary in families." And it was a very happy New Year to the old man. Seeing then that our wishes are of no avail, and that we cannot ever guess as to the future either for ourselves or others, how shall we meet the New Year?

*Trustingly*—for God who has led us so far will be with us, and bless us, and guide us in the future, which shall be best for us ever, though it be not the happiest.

*Cheerfully*—for we have nothing to fear, but all to tend to our happiness; none of our Father's children need brood over their cares, He will appear for them and bless them.

*Hopefully*—for He will not disappoint our hopes, but make the future radiant with his love and overflow of those blessings that make life a gladdening thing.

*Lovingly*—for if He does so much for us, ought we not also to do what we can for each other to make the homes and path bright and smooth, and the day joyous and fair.

*Firmly*—resolving that whatever comes it shall find us at our post of duty, doing the work God gives us to do obediently, perseveringly, conscientiously, as in his sight and to please Him.

Dear readers, may you all have a Happy New Year.

## Reviews.

*The Sunday Scholar's Annual*, containing stories, ballads, etc., by the best authors. Illustrated with twelve wood engravings. First series. London: Elliot Stock, 62, Paternoster Row.

THIS Sunday-school annual supplies an obvious and long-felt want, by providing an admirable gift-book for Christmas and the new year. We cannot doubt of its success, and wish it may become, as it ought, a favourite in all the Sunday schools of the land.

*Lending to the Lord*. By Rev. W. HICKMAN SMITH. London: Elliot Stock.

THIS is an excellent compendium of reasons, facts, and principles on the subject of devoting a systematic portion of our means to the Lord. The author very ably shows this to be a duty, privilege, and essentially a blessing to those who observe it. Quotations are given from Mr. Ross, Mr. Arthur, and others, but the work is a clear and full manual

on the subject, and it has our cordial and hearty commendation.

*The Lord's Portion; or, Giving to God made Easy and Pleasant.* By the Rev. SAMUEL COULING. London: S. W. Partridge, 9, Paternoster Row.

THIS is kindred in theme and spirit with the last-noticed book, and worthy of general circulation in our churches. It is thoroughly good.

*The Surprise; or, Little Robert and his Dog.* London: Book Society, 19, Paternoster Row.

A MOST beautiful little book for the young, and one that cannot fail to charm our young folks. It is so admirably illustrated that children will be delighted with it. We hope it will sell by thousands upon thousands.

*A Narrative of Missionary Enterprise in the South Sea Islands, etc.* By the Rev. JOHN WILLIAMS. Fifty-sixth thousand. Illustrated with engravings on wood. London: John Snow.

HERE is a handsome edition of the most extraordinary missionary work ever written, and now given to the reading world for ONE SHILLING. Never shall we forget the delight this immortal work gave us on its first perusal, and now, after fifty-five editions have been sold, its enterprising publisher presents it at the price we have intimated. To this edition, an admirable introductory preface is given by Dr. Tidman. Our churches and Sabbath schools should be flooded with it.

*The Duration of Future Punishments.* Two Lectures to the Students of the Metropolitan Tabernacle. By Rev. W. BARKER, Baptist minister, Hastings. London: Passmore and Alabaster, 23, Paternoster Row.

THIS truly solemn and momentous subject has been carefully, we may say elaborately, brought before Mr. Spurgeon's students by Mr. Barker. The lectures evince a reverend and Christian spirit, great industry, and must have cost the author much solicitude and labour. But we think not only the young men who heard them, but the whole Christian Church will be indebted to their worthy author for these very superior lectures. Mr. Barker has brought his reading powers greatly to bear on his subject, and has given first-class authorities in favour of his views. The low price—sixpence—ought to secure a very large circulation.

*The City Diary and Almanack for 1866* (One Shilling). W. H. Collingridge.

THIS is an excellent diary in every sense, and extraordinarily cheap. Every minister's study-

table, as well as the tradesman's desk, will have more than the usual advantages from its presence.

*The Children's Friend for 1866.* London: Seeley and Co.; and Partridge, Paternoster Row.

A BEAUTIFUL volume, worth twenty times its cost. Parents will do well to put it into the hands of their children at once.

*The End of all Things; or, the Coming and Kingdom of Christ.* By the author of *God is Love, Our Heavenly Home*, etc. Darton and Co.

THIS new work from the pen of Mr. JAMES GRANT, author of *God is Love, Our Heavenly Home*, is marked with great force and power, and the writer's views, with reference to this subject, are stated in a manner which must commend itself, even to those who differ from him. Those who are concerned in the study of prophecy will find much to interest and repay perusal.

MR. MEDHURST's tract on *Take Care whom you Marry* should be sown broadcast among the young of our Sunday schools and congregations.

No. 1 of the *Missionary News*, twelve large pages, with admirable illustrations, price three-halfpence, is a marvel of cheapness, and if the spirit, variety, and real excellency of the articles, he sustained, will be assuredly one of the most popular monthly serials of our times. It is published by S. W. Partridge, Paternoster Row. *Old Jonathan's Sheet Almanack for 1866* is in every sense first class, and we wish it were posted up in every cottage of the kingdom. Published by Collingridge. We give our hearty recommendation to *Stories for Sunday Scholars* (No 13), *Lotty Young's Trials*: Elliot Stock. *Brief History of Baptist Churches in the Leicestershire Association*. A circular letter read at Monks Kirby: Elliot Stock. *Outward Adorning*. A word to those not of the world. London: Partridge. A special sermon on *Nehustan; or, the Popish and Puseyite uses of the Cross*, etc., etc. By Rev. JAS. BUTTSFIELD. And of our magazines and serials for December, we cordially renew our commendations of the *Baptist Magazine*, the *Sword and Trowel*, the *Sunday Teachers' Treasury*, the *Missing Link Magazine*, the *Mothers' Treasury*, the *Ragged School Union Magazine*, the *Sower*, the *Little Gleaner*, *Old Jonathan*, and the ever-welcome *Quarterly Reporter of the German Baptist Mission*, which are of more than usual excellency. And we pronounce Shirley Hibberd's *Gardeners' Magazine* a prodigy of variety, excellency, and cheapness. The December part comprises a volume of first-class material.



## Poetry.

## THE TITLES OF JESUS—IN VERSE.

ALPHABETICALLY ARRANGED, WITH SCRIPTURE PROOFS.

BY JAMES BURNS, D.D.

- JESUS, Alpha and Omega** (Rev. i. 8),  
 First and last of earth and heaven,  
 Let all honour, glorr, power,  
 Ever to his name be given.
- Jesus, Branch** (Zech. iii. 8), and **Root of David**  
 (Rev. xxii. 16),  
 Human child and Son Divine (Isa. ix. 6),  
 Let his praise be ever sounded,  
 Let his glories ever shine.
- Jesus, Covenant Head**, exalted (Col. i. 10)  
 Source of pardon, life, and peace,  
 Evermore be high adored,  
 May his honours never cease.
- Desire of nations** (Hag. ii. 7), **Lord of angels**  
 (Heb. i. 6),  
 Let his fame be spread abroad,  
 Let the peoples bow before Him,  
 And behold their Saviour God (Isa. xli. 22).
- Express Image of the Father** (Heb. i. 3),  
 With eternal glory crown'd,  
 May his blest and true ascriptions  
 Through the universe abound (Heb. i. 6).
- Fountain for a world polluted** (Zech. xiii. 1),  
 Fountain of his drying blood,  
 Let his love be ever anthem'd  
 Who hath made us priests to God (Rev. i. 5, 6).
- Glory of the Lord**, revealed (Isa. iv. 5),  
 Glory of both earth and heaven,  
 Let his glory be proclaimed,  
 Let his praise be ever given.
- Heir of all things** (Heb. i. 1), **Head of Zion**,  
 Hope of all his people here (1 Tim. i. 1),  
 Give Him worship and obedience,  
 Serve the Lord with holy fear.
- Immanuel, God with us below** (Isa. vii. 14),  
 Worshipp'd by the angels bright,  
 God eternal, ever changeless (Rom. ix. 5),  
 Ever-blessed source of light (1 Tim. vi. 16).
- Jesus, precious** (1 Pet. ii. 7), **only Saviour**,  
**Jesus' only saving name** (Acts iv. 12),  
 Let thy heralds through the nations  
 Evermore thy grace proclaim.
- King of kings** (Rev. xvii. 14) and **King of Zion**  
 (Ps. ii. 6),  
 May Thy great and gracious sway  
 Overthrow the reign of darkness  
 Usher in eternal day.
- Lamb of God**, for sinners offered (John i. 29),  
 Slain on Calvary's gorey tree,  
 Slain to give to countless sinners  
 Salvation, life, and victory (Rev. v. 12, etc.)
- Mediator** (1 Tim. ii. 3), **heavenly pleader** (Heb.  
 ix. 24),  
 In thy hands my all I place,  
 Let thy prevalent intercession  
 Give me rich supplies of grace (Rom. viii. 34).
- Name above all names exalted** (Philip. ii. 9),  
**Name to sinners ever dear**,  
**Name to all thy followers precious**,  
**May thy name my spirit cheer**.
- Only Potentate** (1 Tim. vi. 15), **no rival**  
**Ever shall ascend thy throne**;  
**All things were by Thee created** (Col. i. 16),  
**All things are of right thine own**.
- Prophet** (John iv. 19), **Prince** (John ix. 6), and  
**Purifier** (Matt. iii. 3),  
**Teach, and rule, and sanctify**,  
**Ever cleanse my heart and conscience**,  
**Save from all iniquity** (Titus ii. 14).
- Redeemer** (Job xix. 22), **Ransom** (1 Tim. ii. 6),  
**Righteousness** (1 Cor. i. 30),  
**Israel's Ruler** (Micah v. 2), unto Thee  
 In my perils, tribulations,  
 I by faith would ever flee.
- Saviour Great**, the **only Saviour** (Luke ii. 11),  
**Saviour in my flesh come down**,  
**Present and eternal Saviour**,  
**Thou thy people's glorious crown**.
- Seed of Woman** (Gen. iii. 17), **loving Shepherd**  
 (John x. 11),  
**Dying for thy precious sheep**,  
**Who dost seek them in their wanderings**,  
**And enfold and safely keep**.
- Sun of Righteousness** (Mal. iv. 2) and **Gladness**,  
**With thine healing, balmy wings**,  
**By thy radiant beams revealing**  
**Heavenly, rich, and glorious things**.
- Truth Thou art** (John xiv. 6), **no clouds of error**  
**Dim the path of life divine**;  
**Let that truth e'er dwell withiu me**,  
**Let it on my conscience shine**.
- Vine Celestial**, on earth plauted (John xv. 1),  
**Bearing fruit to men and God**,  
**Giving food and drink eternal**  
**By the shedding of thy blood** (8.'s Song, v. 1).
- Wisdom** (1 Cor. i. 30), **Way** (John xiv. 6) to life  
 eternal,  
**Way to God and endless bliss**,  
**Only way to heavenly Canaan**, [viii. 5].  
**Through earth's dreary wilderness** (8.'s Song,
- Word of Life** (John i. 1) and **love unbounded**,  
**Wonderful** (Isa. ix. 6) to heaven and earth,  
**Ancient of eternal ages** (Dan. vii. 22),  
**Mary's child of human birth** (Luke ii. 7).
- Oh! may all thy titles fill me  
 With adoring, humble love,  
 Then, with all the saints in glory,  
 May I sing Thy name above.  
*Puddington.*

## UNQUENCHABLE LOVE.

"Many waters cannot quench love, neither can the floods drown it."—Song viii. 7.

In feeble numbers how can we  
The love of Christ set forth?  
Eternal, sovereign, firm, and free,  
How matchless is its worth!  
A love that was in covenant seen—  
A love that brought Him down  
From glory's throne to die for men—  
A love no floods could drown.

What angry, raging waters rose  
Around the Son of God,  
When as the Man of griefs and woes  
This earthly ground He trod!  
Mark how temptation foams and raves  
Against his spotless soul—  
How persecution's hissing waves  
About his pathway roll.

And oh, how terrible at last!  
The floods how deep and dread!  
When wrath Divine like billows pass  
O'er Christ the Surety's head.  
Through many waters Jesus came—  
They could not quench his love;  
And still, a changeless, deathless flame,  
It fills his heart above!

Love to the Lord in every saint  
Burns as a sacred fire,  
And though 'tis often low and faint,  
It never can expire.  
Temptations, unbelief, and sin,  
Like water-floods may rise;  
But where God kindles love within,  
It never, never dies!

THEODORA.

## THE NEW YEAR.

WORKING, or waiting, or suffering, what shall the  
New Year bring;  
Sorrow or joy, or healing on its manifold wing?  
Trust and go forward, no matter if joy or grief  
thou shalt see,  
Pain or luxury coming, all shall be well with thee.

Cling to the Saviour of sinners, whether day or  
night shall come,  
Under his wing abiding, make it thy happy home;  
Nought shall ever assail thee, hiding for shelter  
there,  
Glad is the life of the Christian whether 'tis dark  
or fair.

Cling to the Saviour of sinners, then shall the New  
Year be  
Bright with the home eternal, and the truth shall  
make thee free.

Pleasures shall cluster round thee, and a glad and  
cheerful song

Rise from thy happy spirit, as thou passest the  
months along.

Though thou shalt pass through waters, softly  
they all shall flow,

Nothing can harm the Christian, though he shall  
anguish know;

God shall tenderly watch him, Jesus shall hold him  
dear,

Trustingly, Christian, go forward with the glad  
New Year.

MARIANNE FARNINGHAM.

## Denominational Intelligence.

## MINISTERIAL CHANGES.

The Rev. Mr. Holyoak has resigned the pastorate of the Bath-street Baptist Church, Glasgow.

HIGH-WYCOMBE UNION CHAPEL.—Mr. J. W. Styles has resigned the pastorate of this church.

Mr. H. Cocks, of the Rev. C. H. Spurgeon's College, has received a cordial and unanimous invitation from the church and congregation worshipping at Great Chesterford, Essex, to become their pastor, which he has accepted.

Mr. James B. Warren, of the Metropolitan Tabernacle College, has received and accepted the unanimous invitation of the church, Unicornyard, to become its pastor.

Mr. J. M. Murphy, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the church at New Swindon, Wilts, to become their pastor.

Mr. Percy F. Pearce, of the Metropolitan Tabernacle College, has received and accepted a unanimous call to the oversight of the church meeting in Lock's-lane, Frome, Somerset.

Mr. Joseph Forth, of the Metropolitan Tabernacle College, has accepted the pastorate of the church at Zion Chapel, Pontypool, Monmouthshire.

The Rev. W. C. Stallybrass, late of Liverpool, has, at the unanimous invitation of the members of the Church and congregation, Union Church, Putney, undertaken the ministerial duties (including the Wednesday evening service) for the next six months, commencing on Sunday, November 26.

BATH-STREET, GLASGOW.—The Rev. S. J. Davis, of Aberdeen, has accepted an invitation to the pastorate of this church.

HOLYHEAD, NEW PARK-STREET.—Mr. A. J. Hamilton, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate.

OVER DAWLIN.—Mr. Charles Stovell, of Bristol College, has accepted an invitation to the pastorate of this church.

## RECOGNITION SERVICES.

On Thursday, Nov. 16, the Rev. T. Nees, late co-pastor of the Rev. C. H. Spurgeon, was publicly recognized as the pastor of the church at Stepney-green. In the unavoidable absence of Mr. Spurgeon through illness, the Rev. G. Rogers, of the Metropolitan Tabernacle College, preached in the afternoon to a crowded congregation. Above five hundred persons afterwards sat down to tea in the commodious school-room

belonging to the chapel. The public meeting that followed was held in the chapel, which was well filled in every part. The Rev. J. Kennedy M.A., occupied the chair, and in the course of his address, heartily welcomed Mr. Ness to the neighbourhood. Mr. Ness, after giving a brief outline of his doctrinal views, and expressing his readiness to work heart and hand with his ministerial brethren in the adjoining districts, stated that he had received very great encouragement from the blessing that had already rested upon his labours at Stepney. The church was in a very prosperous condition, and had received many additions, and the Bible-classes and Sunday schools were increasing with a healthy and vigorous growth. The Rev. A. Saphir, B.A. (Presbyterian minister), of Greenwich, delivered an address on "Preaching Christ," J. Offord, on "The Minister as a Teacher;" G. Rogers, on "The Duties of Office-bearers and People;" C. Stovel, on "The Work of the Holy Spirit in connection with Christ's Church;" and Mr. Varley, on "Evangelistic Work." The Rev. J. Renney, Ratcliff, T. Penrose (Primitive Methodist), and D. Gracey, Tabernacle College, also took part in the services, which were throughout exceedingly profitable. The different Christian denominations were represented by the ministers on the platform. There were present the Revs. W. Tyler, J. Russell (Shoreditch), A. Ferguson, J. T. Temple, J. Thomas, E.A., B. Davis, J. Fife, S. Finch, D. Russell (Edmonton).

Services in connection with the settlement of the Rev. W. B. Bliss, formerly of Pembroke Dock, were held in the Baptist chapel, Hemel Hempstead, Herts, on Tuesday, Nov. 14. The Rev. Thomas Peters, of Watford, preached at three p.m. After tea in the Corn Exchange, the friends reassembled in the chapel, under the presidency of the Rev. Edward Steane, D.D. Suitable portions of Scripture having been read, and prayer offered by the Rev. R. Shandler, of Tring, the venerable chairman gave an exposition of "Nonconformist Principles." The Rev. W. Howard (Independent) then addressed some words of kindly welcome to the new pastor. The Revs. T. Peters, of Watford; T. Watts, of St. Alban's; and J. Lawton, of Berkhamstead, spoke in succession on "The Pastor's Work," "The Church's Relation to the Pastor," and "The Duty of the Church to the World." The Rev. W. Fisk, of Chipperfield; then implored the divine blessing on the pastor and people, and a brief address from the Rev. W. B. Bliss terminated the solemn and interesting proceedings of the day.

On Monday, November 26th, a public tea-meeting and recognition service was held in the Baptist chapel, Nuneham, in connection with the settlement of the Rev. S. Willett, as pastor of the church, who for many years was a missionary in Ireland. After tea addresses were delivered on the following subjects:—"The Qualifications and the Duty of a Christian Pastor," by the Rev. H. Cross, of Coventry; "The Nature and Constitution of a Christian Church," "Our Position and Practices as Nonconformists," by the Rev. J. Harrison, of Birmingham; "The Pastor's Responsibilities," by the Rev. J. Redham (Independent), of Nuneham; "The Church's Duty Towards the Pastor," by the Rev. S. S. Alsop, of Longford.

#### NEW CHAPELS.

On the 26th Nov. the Rev. C. H. Spurgeon laid the memorial-stone of a new chapel at Redhill. After the stone was laid the meeting was adjourned to the Market-hall, where Mr. Spurgeon gave an

address. Tea was served to upwards of two hundred friends. At seven o'clock a public meeting was held, J. T. Olney, Esq., in the chair, when it was stated that the walls of the building were nearly ready to receive the roof, that the building, so far as it was built, was paid for; that the freehold ground, which cost £390, was likewise paid for. Mr. Spurgeon gave £100. The whole building, without the ground, would cost £1230 of which £900 was either collected or promised; Mr. Spurgeon will give another £100, and Mr. Olney had given £150, so that about £230 is yet to be raised. The building will be bold and handsome, with a chaste front elevation, and it will seat upon the ground area upwards of five hundred persons, with a platform. A collection was made, which realized upwards of £24.

A tea and public meeting was held on Wednesday, Nov. 15, in the Carlton Rooms, Southampton, in aid of the Carlton Chapel, now in course of erection for the congregation worshipping in the Carlton Rooms. A goodly number of friends sat down to tea, after which a public meeting was held, when between 400 and 500 were present. The pastor, Rev. J. Collins, presided. The chairman stated that the chapel was progressing favourably, and it was expected to be opened about February. As only about half the cost was at present collected, all were strongly urged to do their utmost to raise the necessary funds. The meeting was subsequently addressed by the Revs. C. Chambers of Romsey; H. H. Carlisle, J. G. Wright, E. Caven, and T. Sissons. The friends are working hard, but they have a great deal to do. Will none of our readers kindly aid the good work? Contributions of money to the building fund or of articles to the bazaar next spring, will be thankfully acknowledged by the pastor, Rev. J. Collins, Hemstead-terrace, Southampton.

#### PRESENTATION SERVICES.

GLASGOW, NORTH FREDERICK-STREET.—On Nov. 19th, the children of the Sabbath school presented their secretary, Mr. R. Brash, with a very handsome family Bible on the occasion of his marriage, as an expression of their affection and esteem.

LOCKHE.—At a public tea-meeting, on Dec. 4, the friends among whom he has been labouring at Lochce, presented to the Rev. E. Compton, of Rev. C. H. Spurgeon's College, Neander's "Church History," in 10 vols., "as a mark of their appreciation of his unwearied exertions for the promotion of their spiritual interests."

#### MISCELLANEOUS.

The reopening services of Union Chapel, Luton, were held on Sunday, Dec. 3rd, when the Rev. J. Tipple, of Norwood, preached in the morning and evening, and Rev. J. Little, superintendent minister of the Wesleyan Circuit, in the afternoon. The result of the day's collection was £55. The services were continued on Sunday last, when the Rev. K. Robinson, of York-road Chapel, London, preached. The proceeds of the day's collections were about £32. This chapel has for some months been undergoing a thorough repair. The alteration is a great improvement, the old-fashioned straight-up pews having been made six inches lower and slanting, the ventilators in the ceiling gilded, and three large chandeliers suspended from the ceiling instead of the ordinary gas-fittings about the chapel. The estimated cost is between £600 and £700.

A large tea-meeting was held at Salem Baptist

Chapel, Bilston, on Dec. 5th, to celebrate its freedom from debt. Stephen Thompson, Esq., occupied the chair. The secretary to the bazaar stated that more than £900 had been raised for building purposes since the settlement of the present minister six years ago, and that the bazaar alone had produced £207 5s. 7½d., inclusive of expenses, so that the debt on the chapel, lecture-room, and minister's house was not only swept away, but a balance of £16 15s. 4½d. remained in hand towards paying for a first-class warming apparatus which had just been introduced for the comfort of the congregation. The Revs. B. Evans, D.D., of Scarborough (formerly a scholar in the Sunday-school); J. Watson, B. Baker, and W. Jackson, of Bilston; D. Evans, and T. W. Tozer, of Dudley; T. Hanson, of Westbromwich; J. Turner, of Wednesbury; and Mr. J. D. Rodway, of Coseley, delivered interesting and useful addresses.

**QUEEN-STREET CHAPEL, WOOLWICH.**—The friends connected with the above place of worship were favoured with a visit from the Rev. C. H. Spurgeon, on Tuesday, Dec. 5th. Two most powerful sermons were delivered to crowded and overflowing congregations, and the collections, amounting to nearly £27, were divided between the Queen-street Chapel Dorcas Society and the Pastor's College at the Tabernacle.

**NORTH FREDERICK-STREET BAPTIST CHURCH, GLASGOW.**—Anniversary sermons were preached on Lord's Day, Nov. 12th. Rev. D. McKinnon, of the Free Church, Rev. B. Howie, M.A. of the Free Church, and T. W. Medhurst, pastor, were the preachers. The annual *soiree* of the church and congregation was held in the chapel on Thursday evening, Nov. 16th. Chair was taken at seven o'clock, by T. W. Medhurst, pastor, who stated that during his third year's pastorate, which had just expired, fifty-three persons had been added to the fellowship of the Church, of whom he had baptized thirty-nine. In three years he had been privileged to baptize in Glasgow one hundred and seventy-four professed believers. During the same time they had paid £330 6s. 4½d. off a debt which rested heavily on the church, besides meeting their regular expenditure. The church was united, peaceful, and happy. To God be all the glory. Brother W. Bowser prayed. The Revs. Geo. Macaulay, David Young, Richard Glover, Dr. James Paterson, and H. H. Bourn, addressed the meeting, which was of a most pleasing and profitable character.

The Rev. P. Clerichew, M.A., late of British America, is open to receive an invitation from any vacant Church; apply to Rev. F. Trestrail, Mission House, 2, John-street, Bedford Row.

Baptist Library, 2, John-street, Bedford-Row, London.

Nov. 25, 1865.

MY DEAR SIR.—Will you kindly inform your readers that a Committee of Privileges has been appointed by the Baptist Union to take cognizance of all cases of oppression or persecution affecting the members of Baptist congregations? Applications for redress should be sent here, with full particulars of the grievance complained of addressed to the Rev. Clement Bailhache, Convener of the Committee of Privileges.—I am, my dear sir, yours very truly,  
JAMES H. MILLARD,  
Sec. Bap. Union.

## DEATHS.

**MEMORIAL OF MRS. ANNE MORGAN, OF CREWE, CHESHIRE.**—Anne Morgan, the beloved wife of the Rev. E. Morgan, of Crewe, and only daughter of

Henry and Mary Morgan, of Pontrhydryn, Monmouthshire, was born at Trostre, near Pontypool, January 26th, 1831. About the year 1855 she joined the church at Crane-street, Pontypool, under the care of the Rev. Dr. Thomas, President of Pontypool College. She was a consistent member of this church for many years, and only removed her membership to Crewe about a year previous to her death. In the beginning of the year 1861, she was married to the Rev. E. Morgan, then pastor of the church at Wan, Shrop; two years after, she removed with her husband to Crewe, where her health gradually declined. About a year and a half after her removal to Crewe, it became very evident that consumption was slowly preparing her for the tomb, and on the evening of the 15th of June, 1865, she gently passed out of time into eternity, at the house of her parents, Pontrhydryn. Her funeral sermon was preached by the Rev. Dr. Thomas, who referred to her earnest piety, her labours in the Sabbath school, her zeal in the service of song, her overwhelming affection for her dear little ones, and her peaceful translation to the world of rest. On hearing the chapter read to her containing the words, "There remaineth a rest for the people of God," she said, "Oh, it is better to die, and go to that rest—is it not?" The one to whom this question was addressed was unable to give a reply; but it must be far better. The Friend of all the weary and heavy-laden knew it, and took her to his bosom.

"Her anxious soul, released from fears and woes,  
Has found her home, her kindred, and her God."

Mr. Joseph Crowther, Gildersome, Leeds, fell asleep in Jesus on the 9th of October, aged 70 years. The deceased had attended the Baptist chapel from childhood, and at a very early age was a teacher in the Sabbath school. On the 25th of May, 1833, he was baptized, and ten years afterwards was elected deacon of the Baptist church at Gildersome, which office he held until death. For many years he was the leader of the choir. Our departed brother was remarkable for his self-abnegation. It is no exaggeration to say that he impoverished himself to enrich others, and he never seemed wearied of rendering assistance to his neighbours; and his death is mourned as an irreparable loss. Some time ago he remarked to a friend who sought his counsel, "Look not upon your own things, but rather on the things of others. My plan throughout life has been to put self last; I have lost much by doing so; but God has never forsaken me, and I know He never will." In the church he strove earnestly to keep the "unity of the Spirit in the bond of peace." When the majority seemed desirous of introducing measures in which he could not concur, he said, "I will never divide the church, but rather take up my cross." His death was sudden and unexpected. We have, therefore, no precious legacy of dying sayings, but, what is better, we have the knowledge that for more than thirty years he walked with God, and now, "absent from the body, he is present with the Lord."

## BAPTISMS.

ALDBORO', Suffolk.—Nov. 23, Two, by J. Bridge.

ASHTON-UNDER-LYNE.—Oct. 23, Three, by Mr. Hughes.

BRECKLES, Suffolk.—Oct. 29, Three; Dec. 3, One; by S. K. Bland.

BRIXHAM, Devon.—Oct. 29, Three; Nov. 2, One; by W. J. Whitmarsh.

BIRMINGHAM, Yates-street.—Dec. 3, Seven, by J. W. Thomason.  
 BRISTOL, King-street.—Nov. 7, Four; Dec. 12, Four; by T. A. Wheeler.  
 CORNWALL, Calstock.—Nov. 26, Three, by Mr. Thomas.  
 CHELSEHAM, Cambray Chapel.—Nov. 19, Four; Dec. 17, Four; by J. E. Crucknell.  
 COLMAINE.—Nov. 26, Two, by A. Tessier.  
 DUNDEE, Constitution-road Chapel.—Dec. 3, Two, by E. Compton.  
 EAST DERRHAM, Suffolk.—Aug. 6, Two; Sept. 24, Three; Nov. 20, Two; by S. Hawkes.  
 EYMOUTH.—Oct. 29, One; Nov. 3, Three; 5, Two; 12, One; by J. Downie.  
 FRAMSDEN, Suffolk.—Sept. 3, One; Nov. 5, One by George Cobb.  
 GLASGOW, N. Frederick-street.—Nov. 5, Two, by T. W. Medhurst, making a total of Thirty-five during 1865.  
 ———, Trades' Hall.—Oct. 8, Four, by J. Donovan.  
 LANGHAM, Essex.—Nov. 2, Three, by G. Hitchon.  
 LESSNESS-HEATH, Kent.—Oct. 29, One, by J. Austin.  
 LAXFIELD, Suffolk.—Dec. 10, Two, by R. E. Sears.  
 LONDON, Kingsgate-street Chapel.—Nov. 1, Six; 30, Seven; by W. H. Burton.

LONDON, Bow.—Nov. 27, Two, by J. H. Blake.  
 ———, Vernon Chapel.—Nov. 23, Eight, by C. B. Sawday.  
 ———, North Bow, Park-road.—Five, by R. R. Finch. No date given.  
 ———, Metropolitan Tabernacle.—December 3, Twelve, by Mr. Spurgeon; Dec. 18, Nine, by Mr. T. Marshall.  
 MRASHAM AND NETHERSEAL.—July, Two; Sept., Eight; Oct., Four; Nov., Two; Dec., One; by W. Dyson.  
 NORTHAMPTON, College-street.—Nov. 30, Six, by J. T. Brown.  
 PONTPOOL, Zion Chapel.—Oct. 26, Six, by J. Forth.  
 PETERBURGH, Hereford.—Nov. 12, One, by Mr. Beard.  
 PLUMSTEAD, Conduit-road Chapel.—Nov. 2, Four, by G. E. Arnold, on the first opening of the Baptistry.  
 STORFORD, Beds.—Dec. 3, Three, by G. J. Ennals.  
 SANDHURST, Kent.—Nov. 26, Two, by R. A. Griffin.  
 SEVENOAKS.—Oct. 29, Four, by J. Jackson.  
 ST. BRIDE'S, Monmouth.—Nov. 19, Two, by J. Morgan.  
 WOODFORD, Northampton.—Dec. 3, Three, by T. J. Bristol.  
 WOTTON, Beds.—Oct. 1, Five, by W. J. Inglis.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—REV. C. H. SPURGEON.

*Statement of Receipts from November 20th to December 19th, 1865.*

	£	s.	d.		£	s.	d.
A Christian Brother .....	0	5	0	Mr. Penston.....	5	5	0
Mr. Dodwell.....	5	0	0	Mrs. Vaughan.....	1	0	0
Mr. J. Calander .....	5	5	0	Mr. Verrill.....	1	0	0
Amy.....	1	1	0	Mrs. Jephth.....	1	0	0
Mrs. Brewer.....	1	0	0	A Friend, Kingston .....	0	6	0
Mrs. Baker.....	5	0	0	Faith.....	0	10	0
Mr. J. Bate.....	0	6	0	Re'ruth.....	0	2	6
Mr. Davennort.....	0	6	0	Mr. Joynson.....	10	0	0
Dr. Jabez Burns.....	1	1	0	Mr. H. Olney.....	10	0	0
Collection at Baptist Chapel at Chelsea, by Frank H. White .....	5	10	0	Collection at Southampton, by Mr. Collins .....	3	3	0
Mr. H. B. Frearson.....	5	0	0	Mrs. Cameron.....	1	0	0
Mr. D. Porritt.....	0	7	0	Mr. Websdale.....	0	10	0
A Friend, by Mr. G. Moore.....	1	0	0	A Cambridgeshire Friend .....	0	2	0
Moiety of Collections at Woolwich, after sermons by C. H. Spurgeon.....	10	0	0	A Friend.....	0	10	0
Mrs. Galloway.....	0	5	0	Mr. J. Rositer.....	5	0	0
Collection at Baptist Chapel, Wanda- worth, by J. W. Genders.....	9	2	0	Weekly Offerings at Tabernacle, Nov. 27	28	7	8
R. W.....	0	10	0	" " Dec. 4	23	9	0
Mr. A. Sinclair.....	2	0	0	" " " 11	38	9	0
Mrs. Colonel Smith.....	1	0	0	" " " 18	20	3	11
					£201	16	1

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

CHAS. BLACKSHAW.

\* \* \* The articles "Hezekiah's Covenant with the Lord God of Israel," and "Obadiah, the Servant of the Lord," which are left over for want of space, will appear in our next.

## A PASTORAL VISIT.\*

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

"The church in thy house."—Philemon 2.

SOME interpreters have supposed that a small congregation met for worship in a room in Philemon's house, and there is a tradition that such was the case for some considerable time. The churches established by Paul were at their commencement, for the most part, small. Obligated—for peace' sake, and to avoid persecution—to meet in out-of-the-way places, where they were not likely to be seen by foes; the retired house of some well-known friend, perhaps that of the minister, if it had a room conveniently large, would be the natural place for believers to gather together in those early churches. Philemon, therefore, might literally have had a church in his house, and a congregation might have gathered there. It strikes me that there would be a great deal of good done, if persons who have large rooms in their houses would endeavour to get together little congregations; there are many even of our poorer friends, who live in neighbourhoods of London destitute of the means of grace, who might promote a great blessing if they occasionally opened their houses for a prayer-meeting or religious assembly. We need no consecrated places.

"Where'er we seek Him He is found,  
And every spot is hallowed ground."

There is no reason why very many Christians now-a-day should not have a church in their house.

Certainly our text does not give much countenance to the calling of certain buildings "churches." Buildings for worship, whether erected by Episcopalians or Dissenters, are frequently called "churches." If I ask for "the church" in any town, I am forthwith directed to an edifice, probably with a spire or a steeple, which the inhabitants call "the church." Why, they might as well point me to a sign-post when I asked for a man; a building cannot be a church. A church is an assembly of faithful men, and it cannot be anything else. I cannot see how such a piece of architecture as we now call "a church" could very well have been in Philemon's house; it must have been a large house if it had such a thing in it for an ornament. The fact is, it is a misnomer, a misuse of language; and we must mind that we do not get into it. For my own part, I like the good old-fashioned name of "meeting-house" as well as any. It is a place where the people of God meet; and although "meeting-house" does not sound very smart, nor fine, nor fashionable—and that is everything now-a-days—yet it is infinitely better than misusing language, as it is misused when bricks, and stones, and mortar receive a title belonging exclusively to godly men and women.

However, it appears that Philemon had a church in his house—a church largely, if not exclusively, composed of his own family; that he was privileged to possess a godly wife—the beloved Apphia, that the sons and daughters walked in their parents' footsteps, and that their servants, and even their visitor, Archippus, were members of this church which was in the house of Philemon.

I. Now let me attempt to describe A CHURCH IN A HOUSE; meaning all the while to be asking you WHETHER YOU HAVE A CHURCH IN YOUR HOUSE?

A church, according to the New Testament, consists of converted persons, or persons who profess to be converted. No visible church is absolutely pure; a church must be taken upon its own profession, consisting as it does of persons

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who avow themselves to be followers of and believers in Christ, having been converted from darkness to light by the Spirit of God. Well, then, I see in a family where there is a church, a godly father and a godly mother rejoicing over converted sons and daughters, and glad and able to intrust their household affairs to Christian servants. It cannot be a church, whatever profession may be made, unless there be the grace of God there; it may be nominally such, but it cannot be really so. A family is not born a church, and the little ones born into the family are not born into the church. They must be born again before they can be members of the church; there must have been the work of the Spirit of God in the hearts of the members of the family before they can form a church in the house.

But it strikes me that a number of converted people are not necessarily a church; but in order to form a church *they must worship together*. Happy is the household which meets every morning for prayer! Happy are they who let not the evening depart without uniting in supplication! Brethren, I wish it were more common, I wish it were universal, with all professors of religion to have family prayer. We sometimes hear of the children of Christian parents who do not grow up in the fear of God, and we are asked how it is that they turn out so badly. In many, very many, cases I fear there is such a neglect of family-worship, that it is not probable that the children are at all impressed by any piety supposed to be possessed by the parents. Family-prayer in our old Puritan households was a matter of very great importance. Let me tell you what Philip Henry used to do. He was a minister, and of course had more time to give to it than many of you in business have; but he went through the whole Bible in course, expounding it chapter by chapter, and accompanying it by prayer and singing. One reason he gave for singing was that it was like Rahab's tying the crimson line in the window—every one that went by would know what she had done; and he said that the sound of singing at family prayers was a distinct confession that that family loved and worshipped God. He called his children together on Thursdays, and catechised them upon the General Assembly's Catechism, and upon the lessons through which they had gone during the week. Perhaps you will think that this was very dreary work; but what will you say when I tell you that that good man's son, Mr. Matthew Henry, wrote his famous commentary from the notes which he took of his father's expositions at morning and evening prayer? Young lads do not take notes of dreary things, you may depend upon it—catch them at that, if you can. We do not find our boys taking down our heavy sermons, but they have no objection to putting down anything which strikes and interests them. That family of Mr. Henry to which I have referred, was so well ordered, that very often visitors to the house who were unconverted when they went there were converted during their visit. Now I do not suppose that you could, all of you, expound the Scriptures like that; and you could not all, perhaps, sing; but I do think we might all of us manage to come together once a-day at least—twice, if possible—for the worship of God in the household. Remember what Matthew Henry says: "They who pray in the family, do well; they who read and pray, do better; but they who sing, and read, and pray, do best of all." If we want to bring up a godly family who shall be a seed to serve God when our heads are under the clods of the valley, let us seek to train them up in the fear of God by meeting together as a family for worship. I do not see how there can be a church without worship. I do not see how there can be a church in a house unless there is constant worship in the family.

But there must be yet something more than this before there can be a church. A church is not merely a company of people meeting for worship; *there must be some bond of unity*. A load of bricks is not a house; the bricks must be fitly framed, and then cemented together, and then they grow into a house;

so a church is fitly framed together, and groweth into a holy temple for the Lord. Now, dear friends, there must be a knitting of hearts among Christians in families. Of course they will love each other from the ties of the flesh; but they should also love each other from the higher ties of the spirit. There is no reason why, without breaking through any of the gradations that must necessarily exist in society; there should not be a bond of unity taking in the whole family—master, mistress, children, and servants. I say servants, you know in the olden times, in the days of such as Abraham, the servants were a part of the family. Now-a-days people change their servants once a month, and there are some servants who stop too long even then; but it strikes me that good masters and good mistresses make good servants; and where love and kindness are shown, it will not always, nor often, be the case that the servants will be a social evil. Instead of that they will be a great benefit; and a wise, prudent, Christian servant, becomes as much a part of the household as even a child. To make a church, there must be a feeling of union. I should like to see the clan-feeling in our families, in which every servant would stand up for the master's honour, and every one would seek the good of the entire family; and even when the children were grown up and scattered, it would be well to see them still duly respecting the ties of Christian kindred, and seeking to promote the good and the unity of the whole.

And to make a church, *there must be oversight*. A church is not a complete church without a pastor, its elders, and its deacons. A church in the house will have its elders. There need not be any election of these, because they are elected already. The parents will naturally take the oversight of the little church that is in the house. If you want a pastor, the father should be the priest in his own house; he is the most fitting teacher, expounder, and example. Then who are to be your deacons? why, those little ones who have to go out to the factory when the bell rings in the morning, and who help to provide food for the household; and there is another we must not forget—that gentle one who goes so noiselessly about the house to see after her husband and children, and who produces a thousand happy thoughts by that kind way of hers. Sometimes the oversight of the household will fall to the lot of the eldest son, or daughter, and sometimes some long-abiding servant, some old housekeeper, becomes virtually the presiding genius. There must be oversight, and God sometimes graciously sends to families those who are more advanced in spiritual things, who become, as it were, the officers of the church in the house.

A church in the house must, of course, *be furnished with instruction*. One of the first reasons why there is a church at all is to teach the members. We are formed into churches for mutual edification. Ah! dear friends, how much youthful piety receives edification in those households where the parents set a godly example! Wonderful is the influence of the mother upon the men. You recollect the case of the mighty Byron, who seems to have been something more than human—a sort of fallen angel, who flew across the sky like a thunderbolt from a Satanic hand. What was his mother? Why, a passionate woman, who frequently threw the tongs at her own son in her passion; of course she had a wild and passionate son. Look, on the other hand, at the meek and gentle bard of Olney, pouring forth notes that were almost fit for heaven. What sort of mother had Cowper? You know her character well, as her son has described it in the lines beginning—

“Oh! that those lips had language!”

The man is, to a great extent, moulded by the mother's mind. Let Christian parents forming a church in their house look to the formation of the character of their children, especially their converted children, and let them not overlook their



converted servants. With an ardent and a longing desire, strive to build them up in the faith, and make them grow in grace, and in the knowledge of the Lord. You Christian fathers ought to take care, as far as your means allow, to provide your children with instructive books—I do not mean dull books, but good, interesting books, at once instructive and attractive, that may teach them the way of God more perfectly. Whenever you have the opportunity let drop a word which will strike the child's attention, and remain in its heart. Just as I, as a preacher, would never miss an opportunity of saying anything here which I met with in the week, and which I thought you ought to hear; so let the Christian father be studying each day how he may instruct the church in his house in the fear of the Lord more perfectly.

I think I have now described the church so far as its organization is concerned; but I cannot very well describe it all. You must go and live in the midst of such a church to understand thoroughly what it is like. Mr. Talkative, in the "Pilgrim's Progress," was a very fine fellow abroad, and had a great deal to say about religion; but what was he at home? Ah! nothing could be said of him there worth the hearing. Where there is a church in the house every member strives to increase the other's comfort; all seek to promote each other's holiness; each one endeavours to discharge his duty according to the position in which he is placed in that church; and when they meet together their prayers are earnest and fervent, and all their actions are not the actions of a worldly family, but of those who have tasted that the Lord is gracious.

One thing more. A church is really worth nothing at all if it does not try to extend itself, and a church in a house is no true church if it be satisfied without endeavouring to bring in every member of the family. If you have half a dozen converted, and there are seven of you, never leave off praying till you have the seventh; and if in God's mercy He has given you ten out of eleven, there are ten reasons why you should be in earnest for the conversion of the eleventh. Plead with the Master till your little church shall have swallowed up the whole of your congregation. A happy day will it be for us when the church in the Tabernacle fills every pew; but you may come at your results sooner than we can come at ours; may the day soon come when the church in your house shall include every person in the family, not one being left out! What a happy world it would be if there were such a church in every house! It would be heaven begun below! The angels might then mistake earth for heaven, and linger so long that they would need to be recalled to Paradise, making the mistake that they were in Paradise already. Oh! may we live to see the day when, walking down a street in London, we shall hear, at the appointed hour in every house, the song of praise, and know that no door will be locked for the night till first the Lord has been asked to keep watch and ward over the slumbering household.

II. Having thus described a church in a house, I propose what I cannot often accomplish among you, though I wish I could, and that is—TO PAY YOU A PASTORAL VISIT.

I am going to knock at your door, take a chair, and sit down, and ask you a few simple questions. The first is, *Have you a church in your house?* "No," says one; "I am the only converted one in the house." Ah, dear friend, I can understand the difficulty of your position; but I can also rejoice in the hopefulness of your being there, trusting that it is a token of good to the house. Now that the Lord has sent one spark of fire there, may there soon be a flame. "Well," says another, "we have several Christians in our house, but I cannot say there is a church there." I like your honesty, my friend; but may I tell you what I suspect is the reason why there are so many houses that have Christians in them but have no churches? It often is because those Christians are inconsistent.

Why, if some of you were not professors of religion you would be very decent sort of people; but being professors, the way in which you act and speak is detestable. You may think this strong language; but I know it is true. There are some families where the father, instead of exhibiting the gentleness and kindness of the Christian, well nigh scares the children from the very thought of godliness. There are some households where the wife is a gadding busybody, whose slovenliness and dirt might well disgust her husband with the very thought of going to the house of prayer. There are some children professing godliness, who have not yet learned the commandment which tells them to reverence their parents; and there are some professedly Christian servants who are eye-servers, not remembering what Paul has said to such. One of the worst evils we have to deal with, as Christians, is the evil of inconsistency at home. Whenever I see a professed Christian walking among his household as though he were a tyrant, letting no one come near him, without affection or kindness, and simply a domineering master, I ask, Where is the grace of God in the man at all? and I ask the same question with respect to other faults. Oh, beloved, do make your households happy. You cannot make them holy if you do not shine with genial cheerfulness. And you Christian people in households, do seek so to act that you may not be a disgrace to your profession, but may form a true church in the house where you dwell together.

While I thus speak, perhaps you will say I am exposing too much of that domestic economy over which you judge it convenient to drop a veil. Take it kindly. It is my duty to tell you the truth plainly. Do listen to it attentively. "Well," some one says, "I thank God I have a church in my house." Then I thank God too, and we will together praise and bless Him for his great mercy; but I must now ask you *who are the members?* "Well, there is father." Oh, I am so glad, because father has so much to do with the management; and if he who holds the reins cannot drive, there will be some mistake. I am glad father is converted. "Oh," says one, "but my father is not converted." Ah, then, I am sorry. Oh thou father, I beseech you, let your wife's prayer come into your ear, as well as into God's ear. You will be a curse to your family if you are not a blessing; and I know you do not want to be a bane to your offspring. Well, with some of you the father is converted, and the mother is converted too. I am glad of that, because parents, and mothers in particular, have a sweet influence on the family and the little ones. Well, then, let us see; is John converted? Is the eldest son yet made a partaker of divine grace? "Yes." Oh, then, that is a mercy; because elder brothers have so much to do by example with inclining younger brothers rightly or wrongly. And Emily—is she converted? That is a happy thing, if it be so; for she also will have a great influence for good upon the younger ones. Now where does it stop? I hope it does not stop at the servants. Are they converted? Happy is the master who has Christian servants; and I speak experimentally when I say this. It is a great comfort to you to have those about you who really do fear God. Yes; but we must not forget any. I must ask you *who are they who are not converted?* The little ones, of course, are too young to understand. Well, we will leave them in the hands of a covenant God, and plead with Him for them. But are there not some who can understand, but who are not yet converted? "Ah," says the mother, "do not ask me about that;" and she brushes away a tear; and the father says, "It is a painful subject." Yes, it is a painful subject; but we must mention it, because they are here to-night. You would not give your parents' pain, young man, would you? I know your desire is to comfort them; and there can be no greater joy to them than this—that their children are walking in the truth. And among the servants, there is the nursemaid; is she brought in? And there is the kitchen-boy; do not leave one of them out. A church in a house is

not complete till it comprises everybody in the house, from the scullion up to the master. Ay, and if there is a friend staying there, the church is not finished till the friend also is converted. Now, I cannot expect you all to answer me; but I still hope that you will do it quietly to yourselves. How many members are there? Who are members? and who are not?

Then, by your leave, I shall ask you another question; and that is, As you have got a church, consisting of so many members, *what are you doing for Christ?* It is no use having a church that is not doing anything. As a family, are you seeking to extend the bounds of Messiah's kingdom within your own sphere? Dr. Guthrie advocates Territorial Missions, and a very admirable scheme it is to advocate, and I give him all honour for it; but I will to-night take the liberty of advocating Home Missions. I do not mean missions that have to do with anything outside; but missions to the kitchen, the parlour, the drawing-room, and every room up to the garret—missions in which every single one in the family shall be concerned. I hope that, as a church in the house, you will not have a neglected district in the house. Some of you go out tract-distributing; begin at home. Some of you preach; begin to preach at home. Hard work that; because those to whom you preach know how you practise. But if you cannot preach at home, because your practice runs counter to your preaching, do not preach at all; for a man has no right to talk and instruct others if he cannot, at least in some measure, live out what he teaches.

I have made, then, my pastoral visit, and you will be glad to see me to the door, perhaps, after what I have said; but may my words abide with you, and may God bless them!

III. Before leaving, however, I venture to GIVE A LITTLE ADVICE AS TO THE WAY OF HAVING A CHURCH IN A HOUSE.

It must be brought about, of course, by divine grace. The Holy Spirit is the great agent, but still He uses means. You young woman—yes, you—you are thinking about being engaged to that young man. You are a professed Christian, but he is a wordling. Now, do you ever expect to have a church in your house at that rate? And may I ask you, Do you know what you are at? I see some of you are smiling; well, you may smile as much as you can now, for you will never have much smiling after, I can tell you. If you want to wither your happiness for ever, you have only to go and be yoked with an unbeliever. I have known some Christian women who have forgotten the divine precept, and have been married to ungodly men; and I have seen godly men married to ungodly women; and mark this—my experience has not been very long, but it has been very broad—I never knew any good come of it. I have always seen misery as the result; and in nine cases out of ten backsliding has followed—often final, too—proving that the person committing that sin had no grace at all. We do not often talk about these things when we are preaching, but we ought to talk about them a great deal more than we do. I do beseech you, Christian young people, if you hope to have God's blessing, take care that you do not get "unequally yoked with unbelievers." You cannot expect a church in your house if you do not begin by being Christians.

Then, supposing the house is already started, I have this advice to give: *If you want to bring in others of the family who are not converted, make them happy.* There are a great many more flies caught with honey than there are with vinegar, and there are a great many more persons brought to God by love, than there are by pitiless declamations.

"The love of Christ constraineth," not only after we are saved, but it is often the constraining means of bringing us to be saved. Let us imitate Puritanic theology in its soundness, and Puritanic living in its holiness, but not in its gloom—if, indeed, it were gloomy, which I very much question. Let the Chris-

tian family be the most cheerful household anywhere, and if I might venture on the advice, let me say, *never make Sunday doleful and sad*. Some people do. Why, I think Sunday should be to the household the bright day of the week—the day when father is at home—the day when mother is not at work—the day when John comes home to spend a few hours—the day when they all go to the house of God, and sing—

"I have been there, and still would go,  
'Tis like a little heaven below."

Oh! do make your households to be like flower-gardens; plant no thorns, and root out all ill weeds of discontent. Depend upon it, household happiness is a great means of promoting household holiness.

And let me entreat you, dear friends, to *be much in prayer for those who are not converted*. "Yes," says the mother, "my unconverted boy is gone away from home." Well, but your prayers can follow him. See the case of Philemon and Onesimus. Onesimus had run away with some of his master's money, but his master sent his prayers after him, and by and by there came a sheriff's officer to arrest him—not one of Cæsar's officers, but one of God's. It was the Apostle Paul who, in the preaching of the Word, arrested the runaway servant, and he went back to his master saved. How do you know but what your son will come home converted? How do you know, mother, but what you will yet see your daughter rejoicing in Christ. Never cease praying for them, till the breath is fairly out of their bodies, but continue in supplication till they are brought in.

But oh ye Christians who make a church in your house—*do not let your own inconsistencies mar any good work in others*; above all, *do not have any disagreements among yourselves*. Talk not in such a way that good impressions happily once made be soon wretchedly marred. I have heard of a wife walking home with her husband from a place of worship. He was an ungodly man; she had often prayed for him, and he went with her to hear the sermon. She had been praying that he might be blessed, and yet in walking home she was foolish enough to begin criticising the sermon. She asked him how he liked it, and he made no answer. She began pulling it to pieces, till at last he stopped her and said—"My dear wife, you have often prayed to God that I might be blessed; God has blessed that sermon to me this morning, and I cannot bear to hear you speak of it as you have been speaking." I know this is a fault with many Christians, not that we ministers care at all what you say about us, except for the evil you often do in spoiling to others that which does not happen to suit your fastidious taste. You may in that way be doing the Devil's work. If he wants somebody to help him, let him go somewhere else, and do not you be his lacqueys. Seek by all you do, and all you say, you who are members of a church in a house, to put no stone in the way of the conversion of others, rather do all you can to lead them to the Saviour.

IV. The last thing I want you to say is this. LOOK ONWARDS A MINUTE.

When Halyburton lay a dying he said, among other joyous expressions, "I bless God that I have a father in heaven; I bless God that I have a mother in heaven; I bless God that I have ten brothers and sisters in heaven; I am the last of the family, and I shall be in heaven within an hour!" Oh! this was a glorious thought! What a happy meeting theirs would be! Spirits "are neither married nor given in marriage," nor are social ties respected there; still I cannot conceive of Halyburton's family but as making up a constellation like the Pleiades, all meekly and gently shining together to the praise of God.

I saw in a house the other day a very singular picture of the resurrection. It was supposed to represent the resurrection of a Christian family. The artist was not very imaginative, but still he had done it pretty well. The big stone that covered the tomb was just broken in halves, and you saw coming up at the top

some of the little ones, those latest buried; there were three or four of them stretching their wings upwards. Of course this represented as much the resurrection of the soul as of the body in the artist's mind, it was rather a complicated metaphor. Then there were the father, and mother, and a number of grandchildren; and I was glad to see that there was the grandsire and grandmother all coming up from one tomb, and going up together to the throne of God. I only hope that though some of us may be buried in distant lands, and

"Our graves be scattered far and wide  
By fount, and stream, and sea,"

yet, practically, we may rise together when the last trumpet sounds, an unbroken family.

I may be excused, perhaps, for referring to God's singular mercy to my own household. What a blessing is it to my father and mother now that they can rejoice in six of their children walking in the truth, who have given themselves up to the Lord Jesus! The Lord has been graciously pleased to bring them in one by one, and all who are now at years of discretion so as to be able to understand the gospel, have believed in Jesus Christ. And in generations that have gone by my grandsire could say the same, and *his* sire could say the same of his house. We have been a race of those whom God has blessed. May it be your privilege, beloved members of this church. I cannot wish you a greater blessing. If I knew how to bestow the greatest blessing upon you, I think my knowledge would not amount to more than this, that, being yourselves saved, you might have all your families walking in the truth.

And, speaking after the manner of men, why not? Prayer, earnest and mighty prayer, gets no denial from the throne of God.

"Faith, mighty Faith, the promise sees,"

and claims its fulfilment, "for the promise is to us and to our children, even to as many as the Lord our God shall call." God's eternal purpose stands fast and fixed, we know, but when He moves his people's hearts to pray, He intends to bless. We will be more earnest in praying for one another than we have been; we will be more earnest in praying about our children than we have been; and may God grant us grace so that we may all of us be able to say that we have a church in our house. "Believe in the Lord Jesus Christ;" this is the foundation of the Church, and they who have believed are members of Christ's Church, and so see his face in the midst of the one family in heaven and earth, which is named by Him as "the general assembly and church of the first-born, whose names are written in heaven."

God grant that of this church both we and ours may all be members.

"When, soon or late, we reach the coast,  
O'er life's rough ocean driven,  
May we be found, no wanderer lost,  
A FAMILY IN HEAVEN."

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## Essays and Papers on Religious Subjects.

### OUTLINES OF SERMONS ON THE BEATITUDES.

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No. I.—THE POOR IN SPIRIT.

Matt. v. 1—3.

OUR Lord's Sermon on the Mount followed very closely upon the call of the twelve apostles, and it is not impossible that it was intended to give them an epitomized view of the great practical and experimental features of that religion they were sent to propagate. If so, it would be of immense value to the apostles in expanding their minds beyond the narrow views of Judaism, and in enabling them to perceive its intense spirituality, and divine force.

The evangelists have given us, at least parts of several of our Lord's discourses. Besides this Sermon on the Mount we have his exposition of prophecy in his native synagogue (Luke iv. 15—29); his private instructions to his disciples not long before his death (John xiii.—xvi.); with many fragments of his teachings in a more public and general form.

We do not look upon the Sermon on the Mount as parts of several discourses, as some have done, but as being one complete and powerful sermon.

The beatitudes pronounced by the Saviour form one of the most instructive and comforting portions of divine truth, and will ever be dear to the disciples of Christ as unveiling the deep things of Christian belief and Christian life.

Some of these blessings have, as in the case of our text, excited the scoffing of the infidel, as if Jesus taught his disciples to be pusillanimous and craven-hearted. But we find in the characters portrayed all the attributes of true nobility and grandeur. This we know, that the wiser the man, and the more devout the Christian, the higher is the estimate he puts on these inimitable sentences of Jesus Christ. Truly blessed is it to sit at his feet and hear such supernatural truths.

The beatitude now before us may be abused, which indeed has been the case with the Catholics, and with captious objectors to divine truth. Your religion is a

*class* religion, the proud sceptic will say; while the advocates of a voluntary religious poverty attach a meritorious value to various forms of self-privation as laying God under a debt of obligation to the victims of self-induced privations and austerities, which are either to be a vain excuse for some sin, or a vile substitute for more real excellences of Christian character. Yet with all the shifts and quibbles of men, the *poor in spirit* are indeed blessed, and in a peculiar sense are the objects of divine delight.

In expounding this text we must notice—

I. *Some things which must be rejected, as not intended by Christ.*

There are things which might be founded with poverty of spirit, which are entirely unworthy of the religion of Christ, and rather to be abhorred by Christ than approved by Him.

We are to find a kind of poverty which may without any reserve be pronounced blessed.

(a) It is not a mere peculiarity of temperament.

There are some persons so void of all force of character that they are styled inoffensive, harmless, and servile in spirit. They seem to be free from pride, ambition, envy, and other offensive qualities often found in others. But Christ does not allude to mere negations; to an aimless, passionless nature. He alludes to a high, virtuous state of mind consisting in a fair, searching, estimate of character before God; a deep self-knowledge equally far removed from pride and obsequiousness. A leading sceptic some years ago, drew a caricature of parts of this sermon in the very strain we have demurred to, saying that if some things contained in it had been taught by the Koran, men would have disowned them as unspeakably mean.

We do not any more than the infidel accept the caricature drawn. The persons answering to this description are, practically of but little use in the world. The most that can be said in their favour is that they are very harmless individuals, but such "faint praise" will not answer to the blessing Christ pronounces on the "poor in spirit."

(b) It is not the obsequiousness and meanness often associated with poverty, you will see the poor often very craven-spirited, apt to cringe and fawn; and from a human point of view, who can be surprised? They can often ill afford to incur the frowns of the most favoured classes, and they may have to sink the noble bearing of true manhood for smiles and bread. The state of some is often a mixture of misfortune and shame; the result of long continued servility and oppression. There is a blessedness in being "*poor in spirit*," but nothing honourable in the condition described. Christianity teaches men to be honourable and manly.

(c) It is not the simple fact of being poor that is alluded to.

It is painful often to see the poor acting and speaking as if their needy state could recommend them to the divine favour. The poor man significantly shakes his head when he hears the name of the rich one mentioned, while he gravely tells you that he thinks God is far too merciful to condemn to hell the poor as strictly as He will the purple-robed sinner. Thousands of souls, and many of them having been often taught better, cling frantically to the idea that their poverty is a cloak for crime, and an indirect cause of their acceptance with God after death.

(d) It is not voluntary religious poverty. Religious mendicancy has been amazingly popular in its day. The Mendicant Friars were once a very numerous body, and boldly taught that there was peculiar sanctity in "*holy beggary*." St. Francis, the founder of the order, insisted that his monks should possess no worldly goods whatever. In this ostensible, vain show of self-denial, it was contended that a closer likeness to Christ was preserved. But the holiness of their pretence was apparent, for they soon became excessively rich through the liberality and piety of the people. Their pious mendicancy was thus proved to be the vilest mendacity. Jesus and his disciples were poor, but we hear not of their begging or pauperizing themselves. No man may despise the bounties of providence. Those that have them hold a divine stewardship, and possess favoured opportunities of doing good.

Yet there is something in the condition of being poor, apart from its abuses, which presents features of comparison instructive and touching.

## II. Consider the features of spiritual poverty.

### 1. The condition.

The two radical features of poverty are *necessity and dependence*.

He is poor who has nothing that he can call his own; he is poor who is wholly dependent on another, however ample the supplies of his benefactor.

(a) Now in a spiritual sense all men are poor.

Everything we have in temporal things is a gift, a trust, not a possession which we can call our own except in a very modified sense. We are deeply in debt to God, and have nothing to pay. This fact is boldly and beautifully set forth in the parable of the two debtors (Luke vii. 42; Matt. xviii. 23—24). How an acknowledgment of this truth would transform our selfish ungrateful world in relation to God. And indeed it would have a refreshing influence on Christians too.

(b) But spiritually especially, this is a true view of our condition.

We have no wisdom, power, or righteousness of ourselves. We are polluted, debased, miserable. It was this affecting view of our state that moved the Lord Jesus to come and be our wisdom, righteousness, sanctification, and redemption. And He, though rich, for our sakes became poor, that we through his poverty might be made rich. There is no feature in the plan of redemption which does not imply our real helplessness, destitution, and shame; and the salvation is all of grace, from first to last.

2. Here is a state of mind set forth. All the poor are necessitous, but all are not dependent in spirit, but oftentimes proud, insolent, and ungrateful. The boldest Pharisee, the haughtiest moralist, is as needy as the publican sinner prostrated in the dust. But he does not feel this. All are spiritually poor, but all are not "*poor in spirit*." This is a special state of mind implying great humbling. Christ saw that few felt their true condition. There were many in his audience probably who would scoff at this representation of their condition. By nature we are not conscious of our emptiness and ill-desert. Christ then pointed out this fact that gracious feelings might be induced in their minds.

This state of mind is difficult of attainment. It is so repugnant to the flesh; so opposed to our fancied excellency.

Even with the young convert one has difficulty in this form. He is not willing to come to Christ as having nothing. And on this account many times the spirit is long kept in bondage, and fails to obtain peace. It is a device of Satan to keep the awakened soul from the joy of a simple-hearted believer. Many act as if they had to fit themselves for Christ's acceptance, and qualify themselves for the divine favour. Oh, fatal delusion, offspring of man's pride and enmity. May Jesus deliver us all from it!

### III. *The blessing pronounced.*

1. It is the spirit in which the kingdom is to be received. A man must enter in as a little child (Matt. xviii. 1-5). A child is the impersonation of dependence and necessity. The kingdom is to be received for asking. Blessed then the "poor in spirit," for they come in the sure way to be blessed. It is meant for such, and such only.

2. He is blessed because his Spirit is the Spirit of the Master.

His natural pride has been abased. Jesus humbled Himself and became obedient unto death; came to minister unto man. Such a man's eyes have been divinely opened, and his heart has been made the seat of the holiest and most Christ-like influences. Do we feel that such is our happy condition? Blessed Spirit if the temper of Christ dwell in us (Phil. ii. 1-12).

3. Such a man is blessed with all the titles and riches of the kingdom. "*Theirs is the kingdom of Heaven.*"

God has chosen the poor rich in faith, and heirs of the kingdom (James ii. 5). Who would not throw away his paltry pride to be enriched with a kingdom—"the kingdom of Heaven?"

4. This spirit is the essence of a filial spirit. Amongst men the child's dependence upon its father is no dishonour. Between man and man such a spirit might soon pauperize the world. But towards God it is the true adoption spirit. Here then is true blessedness. Yet it is humbling to human pride. But cannot we be reconciled to this that God may ennoble us. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Grand uplifting, incomparable honour and felicity! Let us cast our crown at the feet of the Lamb for He alone is worthy.

## SACRED MUSIC IN THE FAMILY.

BY EDWARD LEACH.

ONE of the best evidences of the piety of the present age is to be found in the appreciation of sacred songs that now prevails in Christian families. Happily the time has passed when the charms of music were pronounced "carnal." Christian cheerfulness has lived down those remnants of superstition against sacred music that were either engendered by persecution or produced by an undue anxiety to avoid the peculiar evils of a roystering age. Between sanctity and song there is again a holy affinity. The old truth that the sacred muse elevates the Christian character is nearly everywhere recognized, and in proportion as we find music and religion allied, we discover reverent thankfulness and holy joy. We hail the growing popularity of the sacred song as a good omen of future blessings. Music is not only the oldest, but also the noblest of the fine arts. Architecture has symbolized Christian truths; painting has richly illustrated the Divine narrative; poetry has, from its heart recesses, aided devotion; but it has been left to music to penetrate the heaven of heavens, and bring down immortal joys. The Saviour of mankind was ushered into the world amidst the wondrous melody of heaven; and at his ascension angels

"Clapt their triumphant wings and cried  
The glorious work is done."

One of the best-prized scenes in his life on earth was when the children of Jerusalem streets sang loud Hosannahs to his name.

We have said that music is the oldest of the fine arts. Man had hardly provided himself with the simplest implements of daily labour before the rude harp and organ were invented. The art of singing must have preceded the use of Jubal's musical instruments. Whether one of the delights of Eden consisted in the songs of angelic hosts, Scripture does not determine. Milton, however, gives even to fallen angels the merit or demerit of singing to their own praises, and of their own fall:—

"Others more mild,  
Retreated in a silent valley, sing  
With notes angelical to many a harp  
Their own heroic deeds and hapless fall  
By doom of battle."

This, however, is a mere poetical license; and if the old saw that a man who is not devoid of a love of music cannot be altogether



bad, be applicable to fallen spirits, it follows that Milton's fancy was far removed from fact. It is doubtful whether it is consistent with what we learn from Scripture of the dark regions of despair, to suppose that any description of music can be used there.

It is abundantly evident that songs were early introduced into the domestic circle. When Jacob departed from Laban secretly, his Syrian relative warmly reproved him, regretting the circumstance, inasmuch as he might have sent Jacob away "with mirth and with songs, with tabret and with harp." This incident gives us an insight into the habits of the patriarchs and their families, which is not without its value.

Out of the many injunctions respecting singing His praises which God has given, and which Old Testament saints (David especially) have repeated, we must only refer to a few. Moses was required by God to write the song given in Deut. xxxiii., in which the Lord's mercies to Israel are so majestically set forth, for the benefit of the people. It was to be put "into their mouths;" *i. e.*, adapted to their musical powers, so that "this song may be a witness for me against the children of Israel." Here is a decided honour placed upon song. We may learn from it that the best way to remember God's mercies is to sing his praises. The Psalmist knew how to use this gift, and his exhortations to the people to sing praises to the Almighty were exceedingly frequent. A poet, a skilful player on the harp, and a singer himself, he could claim to be heard in favour of the pleasantness of song. "Praise ye the Lord, for it is good to sing praises unto our God; for it is pleasant, and praise is comely." That this exhortation was intended for Israelitish families there can be no doubt. Singing Jehovah's praises was in David's reign a domestic as well as public employment. The Apostle Paul evidently knew the delightful influences of family singing. He exhorts the Ephesians to sing psalms, and hymns, and spiritual songs, and advises the Colossians to admonish one another "in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Thus it will be seen that holiness leads not to a melancholy spirit, but to a joyful appreciation of the mercies which God has bequeathed to fallen man.

To trace the history of sacred music in

the families of the brightest of Christians would occupy more pages than we have to spare. It is sufficient to point out that the holy song has been most frequently sung in those families whose heads were world-famed for Christian usefulness. Augustine was greatly impressed with the singing of hymns both in the church and at home. He points out that the practice of singing began about the year when Justina persecuted Ambrose. It was evidently derived from the eastern churches, where, especially when safe from the persecutor, singing formed a choice part of the religious service. Augustine says that it was adopted at Milan to preserve the people from weariness in worshipping God. However, Athanasius, fearing "the luxury of sensations," directed a method of repeating the psalms resembling pronunciation. Despite this introduction of a kind of intonation, we find the early saints preferring music as the more admirable expression of praise. Of Luther's love for hymns, few are entirely ignorant. In the days of the Puritans, when a pious asceticism impoverished, to a certain extent, Christian melody, we find notable instances of the recognition of the spiritual power of music. It is somewhat singular that, notwithstanding George Herbert was a poet, and was marvellously attached even to the nails in the doors of his church, he did not write in favour of singing God's praises. Among his many instructions to the good parson, he does not recommend this most important attainment. Cromwell's never defeated regiment of godly men were characteristically fond of singing hymns. With the Nonconformists in the days of the Act of Uniformity there was little public singing, and when Benjamin Keach ministered to a large church in Southwark, music was, we have been told, disliked so much, that when it was subsequently proposed to introduce it into public worship, many left the church altogether.

How far Wesley and Whitefield gained the ears of the people by the democracy of hymns, it would be impossible to say. That the singing of popular tunes had an important effect upon the minds of the labouring classes, few who know anything of the revivals effected by their instrumentality would be inclined to dispute. Through the influence of these master-preachers, the homes of thousands were filled with sacred, instead of, as before, lascivious or secular songs.

The increasing love of sacred music is, as we remarked at the commencement of this paper, a source of devout thankfulness. Hymns are great teachers. Where verses of Scripture are forgotten, verses of poetry are remembered. The learning of a hymn is an easy task for children; and the acquirement of a tune easier still. Children take kindly to tunes. If nothing else in a religious service has an attraction for them, the singing invariably has. We have heard children of three summers sing simple tunes without a discordant note. The pride of having a share in the hymn-book may have something to do with this quickness of learning tunes; although they are often learnt before the alphabet has been conquered. Even children who cannot sing themselves, will be charmed into quiet by hearing others, especially if the piano-forte be used.

We hope the day is not far distant when singing psalms, hymns, or anthems, will become an universal accompaniment to family worship. We say accompaniment, although praise is a devouter and more necessary part of worship than the act of reading the Scriptures, or even of prayer. A day of business cares may close gratefully with singing the praises of God. Music, devoutly rendered, is one of the best preparatives to prayer. It inspires thought, and sanctifies and refines our feelings.

But we would advocate even a larger share of usefulness for this form of praise. Seeing we have some of the sublimest creations of musical art in the oratorios of Handel and other composers, what should hinder their introduction into the Christian family? Why should not young ladies learn selections from oratorios as easily, as earnestly as at present they acquire snatches from English and foreign operas? Could anything exceed the fine soothing feeling which that famous recitative, "Comfort ye my people," produces? or the feeling of devotion engendered by that still more softening air, "I know that my Redeemer liveth?" Who is tired of hearing these selections repeated for the hundredth time? Who would say that such music might not create in the hearts of our youths some craving after the Saviour? or at least, if nothing else, some tender sympathy towards a holy nature bruised for our transgressions.

We fear that flat music has done much

to render anthems unpopular. Many that are sung in our chapels may be suited to the place, and adapted to the organ, but they are utterly unsuitable to the family circle. This criticism does not apply to all anthems. The more popular are far removed from this objection. It is these, indeed, that are fast coming into prominence. From their simplicity, they are readily learned by young people. We have known Sunday-school teachers to learn an anthem sooner than a less difficult hymn-tune. Children are proud of mastering a difficulty when they are likely to be congratulated upon their achievement. To this may be ascribed much of their musical success; and it is a matter of experience that a hard task conquered leads to the accomplishment of much greater undertakings.

A very approved method of cultivating sacred music has obtained of late years. We refer to the establishment of singing classes in connection with our places of worship. The giving of sacred concerts, at a nominal fee for admission, has considerably raised the tastes of the public during the last few years. These facilities should be prized, for it is by such aids that sacred music is popularized and introduced into homes where it leads to happy results.

*Camberwell.*

## "OBADIAH, THE SERVANT OF THE LORD."

BY REV. J. JACKSON.

"And as Obadiah was in the way, behold Elijah met him."—1 KINGS xviii. 7.

NAMES with us now are of little importance. They are no true index as to the nature or character of men. Dr. Watts said, "the mind is the standard of the man;" and so it is, for a mind cultivated and enlightened by the Holy Spirit and devoted to the service of God, is the best specimen of manhood. It matters nothing whether a man has a good name, a bad name, or no name at all, so long as he endeavours to serve his Maker as best he can with the powers of body and mind entrusted to him. If he hide not his Lord's money, but trade with it, he shall in the end without respect to name or station receive the "crown of life" for his faithful service. He shall hear these loving words

as they fall from the Saviour's lips, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

But in the Bible even names are important. "The words of the Lord are pure words; as silver tried in a furnace of earth purified seven times." A name in the Scriptures not unfrequently is indicative of character. Thus in the name Obadiah, which signifies a "servant of the Lord," we have the real character of the man. From all we know of him his name and his nature were in perfect agreement. Both declared plainly whose he was and whom he served. In the twelfth verse of this chapter we see that he had been a young servant of the Lord. "I thy servant fear the Lord from my youth." The subject of early piety it is not wonderful that he became the subject of eminent piety. This is generally the case. Many of the most useful men in the churches today received their first religious impressions while under the guardianship of godly parents or in the Sunday school. The seed of many a tree, which is now spreading its fruitful and umbrageous branches, was planted in early life. If this paper were written exclusively for young men, the writer would ask attention chiefly to the truth that this good young man Obadiah held a distinguished worldly position. Like Joseph before him he was comptroller of the king's court. To this office of honourable trust he was doubtless preferred by the idolatrous Ahab because of the sheer goodness of his character. The piety of Obadiah instead of disqualifying, it fitted him for the place. How unlike that spurious kind of religion which we now sometimes see, unfitting a young man for business. Godliness is not a weak, unmuscular, good-for-nothing thing. Its proper effect is to strengthen and prepare us for the stern battle of real life—the real life of a king; the real life of a merchant; the real life of a master; the real life of a servant; the real life of a husband; the real life of a wife; the real life of a parent; and the real life of a child. In short, to be the servant of God it is not necessary to lay down the sceptre, to flee from the market, the desk or the counter, the workshop or the plough. The monastic life is opposed to the Christian life. "Behold, I send you forth as sheep in the midst of wolves."

"Ye are the salt of the earth;" and the salt must be spread over that which is to be seasoned. "Ye are the light of the world;" but not if you hide your light under a bushel. A lighted candle in order to guide a traveller must be visible.

Nuns, if they are Christians, had better be placed on the top of a convent than to be closed within it. A lighted candle is to be put on a candlestick. To all who would run away from the duties of this life in order to become the servants of God, the Word says, "Stay, and let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." While attending to Ahab's business, Obadiah was still the servant of the Lord. All the while he was governor in the king's house, his eye was fixed upon his heavenly Master. He did not come down to the common level of the other servants of Ahab; he walked a higher life, he breathed a purer air. Emphatically he was in the world and not of it. In the midst of idolatry he was a faithful servant and worshipper of the true God. It will be remembered that this was a severely trying time in the history of Israel. The persecuting Jezebel and famine had made sad havoc. The priests and Levites were gone to Judah and Jerusalem. Public instruction of the people of Israel in the right way had therefore ceased. Even Elijah requested that he might die, "It is enough; now, O Lord, take away my life, for I am not better than my fathers." But even in this sad time of almost general apostasy, there were reserved "seven thousand who had not bowed the knee to Baal." Probably many of these arose from the school which Samuel had instituted, and were therefore called "prophets." Perhaps they expounded the Scriptures to the people in private, and exhorted them still to cleave to Jehovah. But these good men Jezebel cannot endure; she must extirpate them. Obadiah, true to his name as well as his nature, comes to the rescue; he comes to the help of the Lord against the mighty. "For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." Well done! thou good and faithful servant. Inasmuch as you did it to one of the least of these little ones, you did it unto the Lord. This bread and cup of cold water shall not lose their reward.

From this we learn that Obadiah nobly served the Lord, and that this constant obedience to God was compatible with holding a distinguished place in the world where there was much to oppose his inner life. He "feared the Lord greatly," and that from his youth. This fear of the Lord, which is the beginning of wisdom, and which comprehends the whole of vital religion, appears to have been the principle of the whole of his conduct; and this course of procedure was successful. It did not prevent him in attaining to what is called a good worldly position; and certainly it secured to him the peace of God in his bosom; which is after all infinitely better than the loftiest eminence of place. The Scripture text which stands at the head of this paper refers to the time when Ahab and Obadiah divided the land, and were going in search of fountains and brooks of water, and grass to save the horses and mules alive. "So they divided the land between them to pass throughout it. Ahab went one way by himself, and Obadiah went another way by himself." Exactly what they had been doing in spirit all the while they had been together. Ahab had been in the broad way of unrighteousness which leads to death, and Obadiah had been in the narrow way of righteousness which leads to life. There are many inconveniences in this narrow path, but on the whole it is much the best because the Lord is in it. He directs, defends, and sustains its pilgrims. "The steps of a good man are ordered by the Lord; and he delighteth in his way." We have reason to believe that Obadiah was a good man, and therefore we conclude that his steps were ordered. The little events of his life were managed by the Lord to whom he committed his cause. The way therefore in which he was to go in search for grass for the cattle was doubtless decided for him by his God. Obadiah was ordered to this path, and the prayerless Ahab was left to take the other. The substance of Obadiah's prayer that morning may be thus expressed, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word. With my whole heart have I sought Thee: O let me not wander from thy commandments." In such a spirit he could not take a wrong course, he could not take a wrong step. He was guided into and in the path, "And as Obadiah was in the way

behold Elijah met him." He went out to look for water and grass, and behold he meets the noble prophet of the Most High God! He finds more than he looks for. This is an unexpected blessing. He fell upon his face saying, "Art thou that my lord Elijah?" To be engaged in temporal matters as a Christian is to be in the way of a spiritual blessing. To be the humblest servant of God is better than to be a king and the servant of sin. In seeking food either for his cattle or for his children, the Godfearing man is likely to meet with the God whom he fears. "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. For the Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

*Sevensoaks.*

#### FIVE GREAT ENEMIES OF GOSPEL PROGRESS, OFTEN FED AND NOURISHED BY CHRISTIANS THEMSELVES.

BY W. POOLE BALFERN.

*Pride.*—Pride won't go to the chapel where the gospel is preached because it isn't good enough, and because no respectable people go there. Pride don't like the preacher, and don't care to hear him, because it says he isn't well educated and makes many mistakes, and because Miss Gentility says he is sometimes decidedly vulgar. Pride likes fair speech better than truth, and pretty word-painting better than power, and hence often stays at home, and leads others to follow its example. Pride does not like to come into close contact with the poor, and is dreadfully angry if at all slighted by the rich. Pride says, "My feelings should have been consulted," but shows very little or no consideration for the feelings of others." Pride is often offended when it is not noticed, and no less offended when it is noticed. Pride is often nearly crucified itself, but, worst of all, perpetually seeks to crucify the gospel, and, as far as in it lies, seeks to impede its progress and work.

*Worldly conformity* is a foe and a deceiver; it hides the gospel banner, puts off the gospel armour, ignores the gospel precepts, despises gospel ordinances, makes

light of gospel provisions, says Christians ought not to be puritanical or singular; and thus leads men to think that, if this be Christianity, then they are walking in the path of life, when they are really travelling towards the region of death.

*Superficiality.*—This is a child of pride. It will talk, it will preach, it will write, it will be seen, it will be heard, it will have the best place; it knows everything, and knows nothing; it is pleased with words it don't understand, with noise without meaning, and impudence without a blush; it has neither conscience nor heart, neither reason nor faith; it plays with truth as a toy, loves the eccentric sparks and flashes of presumption because they are bright, and lives contentedly upon the abstractions and technicalities of a creed not understood; delights in a little ignorant popularity, and is cruelly offended that other Christians dare to think for themselves, and cannot worship their theological idols with the same implicit confidence as they do themselves; is completely overcome by a little fulsome praise, and as often stirred up to the fiercest anger against those who dare to reprove them. Men point to this thing, and ask, "Is *this* Christianity?" and harden their hearts against God and his gospel.

*Formality.*—Worldly conformity sometimes puts off everything, to the dishonour of Christ, and yet sometimes has much;

but formality puts *on* everything, while yet it has nothing. It will go to church, say its prayers, read its Bible, bow its head or its knees; put a cross round its neck, and sandals on its feet; visit the sick, and give alms to the poor; clothe itself in sackcloth, or in scarlet and gold; speak like a lamb, or roar like a lion; shed tears to make a proselyte, and burn a heretic without a sigh. But it will not renounce *SELF*, or believe only in Christ; it can rest on a wafer, but not on his blood. Men look at this, and ask, "Is this the gospel?" and laugh; others believe—a lie, and are lost!

*Indifference.*—This is the worst foe of all. Pride may be subdued, worldly conformity may be conquered, superficiality may be instructed, formality may be exposed; but indifference—how can this oily, sleek, and intangible thing be grasped and slain? Pride alienates, worldly conformity excites surprise, superficiality disgusts, formality excites pity, but indifference steals and smuggles men into hell in a quiet, respectable way. It says the law is right, the gospel is right, the doctrines are right, the precepts are right; that heaven is right, and hell is right; that each is true, and all are true; but *lives* as though each was *false*, all were *false*. Men are most influenced by the *life*, and they say, "Oh, never mind what he says, let us do as he does." And so Christians, by their indifference, rivet the fetters of unbelief, and seal the ruin of the ungodly.

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## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

Author of "Lays and Lyrics of the Blessed Life," "Life Sketches, and Echoes from the Valley," etc.

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### THE SOLDIER'S STORY.

THE service had just commenced in the Baptist chapel of Bingford, when a soldier passing stayed outside, and listened a few minutes to the singing. Attracted by the music, he went nearer the door of the little place, and at that moment a young man sitting near the entrance chanced to look up. Chanced! Oh no, indeed, it was not chance, but Providence. We talk about

what "happens," about chance, and so on; but we *know* that a wise and unerring hand holds the events in His control, and however it may seem that circumstances come by chance, nothing can happen to us, not a single hair of our head can be injured without his knowledge and permission.

This young man looked up, and meet-

ing the half curious, half interested eyes of the stranger, invited him by a look to enter, at the same time making room for him in his own seat. The singing went on to the close, and the chapter was read, and the prayer offered, during all of which the soldier looked about the room, and appeared altogether indifferent to the service. But presently the preacher arose and gave out his text, "Saul, Saul, why persecutest thou me?"

Instantly a change came over the young man's countenance. He became pale and tremulous with emotion, and after vainly trying to hide it, he buried his face in his hands, and wept sadly though quietly. When the sermon was over, and the benediction pronounced, he, just bowing to the friend who had welcomed him to his pew, would have left, the young man laid his hand on that of the soldier, and invited him to take a walk with him. On their way they talked about the sermon, and in course of conversation the soldier remarked that his mother would be pleased if she could know that he had been to chapel that morning.

"Then it is an unusual thing for you to go to chapel?"

"I have not entered a chapel for the last three years. Twice before I have heard that text preached from which the minister gave out this morning."

"Where was it that you heard it?"

"Why you see, sir, when I was young I took a dislike to my trade and my native place, and thought I would like to enlist and see a little more of the world. About that time there came a recruiting-sergeant to the village, to enlist men for the Crimean war. Two or three of my companions were anxious to enlist, and in an evil hour I consented to join them. My poor mother's heart was nearly broken. All our friends said she would never live to welcome me back. Never shall I forget the look of love on her face, as she kissed me and said, 'My dear boy, I have put your father's Bible in your pocket, and let me beseech you for your own sake as well as mine, to read it carefully. If I do not live to meet you on earth, you will know that I am watching you from that other world where there is no parting.' I kissed her, and promised, but I am sorry to say that in less than a week I utterly forgot it. I could not bear the ridicule my comrades cast at me, and I shut up the Bible

never to take it out again to this day. I gave myself up to the bad practices of the regiment. I drank and swore with the worst. I turned against the good old doctrines of my boyhood; I helped when in discussions they questioned the accuracy of the Bible, or robbed the life of Christ of the divinity which shone out in every step of his wonderful sojourn here. In fact, all of good that I have ever felt is quite eradicated now."

"I think not quite," replied his companion, softly, "there still remain, unless I am greatly mistaken, some remains of your mother's instructions. The enemy has not entirely choked the good seed which loving hands cast into your mind, otherwise you would not have felt the sermon as much as you evidently did."

"Oh, sir, that was merely because I was struck with a wonderful coincidence. The day that I made up my mind to enlist was on Sunday. Even in chapel I was forming my plans, even meditating running away from home if my mother withheld her consent, while sitting beside her in the pew. I did not catch much of the sermon, but the text arrested my attention, and fixed itself on my memory. It was, 'Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.' Some time afterwards, I went home on furlough, and mother persuaded me to go with her on Sunday to the house of God. A stranger was preaching, and he gave out the same text that I had last heard in the little place. You cannot imagine," and the soldier's eyes filled with tears, "what a throng of memories came into my heart this morning when the minister again read that text. I have joined in the revels of the merry, have taken my seat with the scorner, and always turned against the religious among my comrades. But I could not hear those words unmoved." The soldier stopped, and his friend spoke earnestly to him.

"My friend! three times God has spoken to you, even as He did to Saul of Tarsus. How long do you intend to throw off the earnestness his words produce? It may very soon be too late. Not always will the Spirit strive with man. Think of your mother's prayers, and the eagerness with which she awaits their answer. She is praying for you daily, perhaps hourly; and yet you will not pray for yourself."

They parted—two strangers who had

been thrown together for a few minutes only in a lifetime—the one to rejoin his family, the other his regiment; but before he let him go, the servant of God took the soldier's hand in his, and said, "God bless you, and give you a life like Saul, who afterwards became 'Paul the apostle. . .'"

The soldier went on his way, but his heart was touched, and the interest the stranger had felt for him lingered in his spirit like pleasant music. Those only who have gone the downward way until their best friends have become strangers, and they are almost friendless, can know how grateful to the soldier's heart was this kindly sympathy.

Days passed on, and the words lingered with him. He could not forget them, and whether it was through having talked of her so much, or from whatever cause it might have been, a strong desire seized him to see his mother again, and he asked and obtained permission to visit her. She was dying. The Master had come and called for her, and hearing his voice, she had arisen and made ready. He told her of what was pressing on his mind, told her of the stranger's words, told her that since then his life had been one long wish, one overwhelming desire. "Oh that I knew where I might find Him." "Oh that I had wings like a dove, for then would I flee away and be at rest." He told her that the heavens seemed as brass to him, that his petitions fell short of the throne. He could not reach the King, and had well nigh given up hope, when he resolved to go home and see her.

Ah! but there is strength in the prayer of a dying saint! The mother lying on the verge of the other world, waiting to be called to her rest, asked yet once more for the blessing which she had desired all the days of her widowhood, asked and received, for salvation came to her house that day. He believed, and entered into the rest of those who see Jesus, even while below, as through a glass darkly.

He stayed to see his mother die, and then went back to the world a changed man. The religion of Jesus Christ is one in which war and bloodshed has no place, and he could not rest until he was out of the army.

Some months have passed, and the converted soldier is a missionary to the army. He goes among his comrades engaged in a new warfare, speaking to them

the words of eternal life. No man more useful than he. He knows what to say to the doubter, he knows how to comfort the oppressed, and speak to the backslider. He is doing a good work, and God is blessing him.

But he never forgets the kindness of the unknown friend who invited him to take a seat in his pew, and spoke to him afterwards the earnest words of Christian friendship and love.

How many strangers' hearts may you comfort during the new year?

### THE THANKSGIVING GUEST.

"Not going to make any thanksgiving this year?"

Deacon Comstock's face expressed the utmost astonishment of which it was capable. He had come in from doing his morning "labours," and found his wife sitting down with her knitting, on this—the day before Thanksgiving, the day which should, according to all precedent, have been the busiest in the year.

"Want any help, mother?" he had said cheerfully. "Anything I can do for you before I go out to kill the turkey?"

And then came a sudden burst of tears which quite startled him, for Mrs. Comstock was not one of the crying or demonstrative kind of women, and she had said amid her sobs, that she wasn't going to make any thanksgiving this year—why should she?—what had she to be thankful for?

Her husband understood her well enough, for all the astonishment in his face and his voice. God's hand had been laid upon them this year heavily. Three years before, their only son—a reckless, roistering lad, in whom there was less of actual harm than of merry mischief and impatience of restraint—had run away from his home, and gone to sea. They had never heard of him since. They knew not whether the deep sea held him, or under what strange skies he sailed—on what far-off shores he walked. This blow had been hard to bear, but John Comstock and his wife called themselves Christians, and they tried to submit their hearts in patience. And when thanksgiving time came, and they missed merry Jack so sorely, his sister, their only daughter, had brought home, to comfort them in Jack's stead, her first baby—a little

rosy boy, just old enough to laugh up in their faces, and hold out chubby arms to go from one to the other.

Two more thanksgiving times had come and gone since then, and that child had been their comfort. His baby kisses had soothed away their heartache. With him and his father and mother to welcome, there had been something for which to make thanksgiving.

But neither baby Joe or his fair young mother would ever again come smiling home. One of those summer days when earth and sky seem to meet and mingle, the gates of heaven had been left ajar, and a voice had called to child and mother. There had been a few days of terrible illness—the pang with which soul and body had parted—and then in the summer twilight the boy had laid his golden head on his mother's breast, and her arms had folded round him, and so the watchers coming in had found them—lying as if asleep, with the wonderful death-smile frozen upon their lips—sweet lips that would never stir more.

They had been brought back to the old homestead, and buried in one grave; and then Martha's husband had gone away to seek among strange scenes some water of Lethe. He was young and strong, and for him time might bring comfort; but a bitterer woe, for which change of scene would have offered no balm, settled down upon the stricken parents. The mother, especially, mourned night and day with an agony which would not be comforted. She said nothing; but you could read her misery in the thin, wasting form, the eyes which solitary weeping had dimmed, and the hair turning white so fast. Now that at last she had begun to speak, words, bitter, rebellious words came fast enough.

"God has not been merciful, John. To thank Him would be a mockery. I lost Jack, and I bore it, and thought that in some unknown way it must be meant for good. But I had Martha then, and little Joe, and now they, too, are gone. Shall I make a feast for the dead to eat? Whom have we left among the living?"

"And yet, mother, let us make the feast, and it may be that the guests will come. For five and twenty years we have not failed to keep this festival together. Let us not pass it over now with thankless hearts. I, too, have mourned for our children—for those gone before us to the

heavenly glory, and for the wanderer whose fate we do not know. But I see the Father's mercy yet, for He has left me you, my nearest and dearest."

He stopped, and his hand rested on his wife's shoulder with a tender touch. His words had pierced through her sullen sorrow, her dumb despair, right to the core of her heart. His nearest and dearest! Was not he that to her, also; and, with him by her side, had she dared to say she had nothing for which to be thankful? What if he, too, had been taken? She looked at him with eyes in whose loving depths he never missed their girlish brightness, and said, with a new sweetness in her quivering voice:—

"I have sinned, John. God has been merciful in sparing you. I have yet something for which to keep thanksgiving. We will make our feast as usual. If no guests come, we can yet send of our abundance to the poor and the needy, and we will partake together of heaven's bounty with thankful hearts—we two—as we used to do in those first years before the children came.

All the rest of that day there was no lack of stir and bustle in the house. The mistress omitted nothing of the usual thanksgiving preparations. She made the pies, the plum pudding, the delicate cakes and jellies—every trifle, even, that Jack or Martha had loved she took pleasure in preparing, as a sort of memorial offering. So busied, the day, which she had meant to make one of gloomy, selfish, thankless indulgence in her sorrow, passed quickly; and at night, tired though she was, her face wore a look at once brighter and more peaceful than her husband had seen on it since Martha and Martha's child had gone to sleep in the summer twilight.

Through the evening they sat and talked together—peaceful, tender talk about the dead, and about the absent. Especially they spoke of Jack, of his merry, boyish ways, of his loving heart, of his courage and his truth. All that was noblest in him seemed to live again in their memories. They forgot how wilful, and obstinate, and hard to rule he was, and only remembered him at his best.

"My mind misgives me often, mother, lest we were too hard on the boy," the deacon said, at last. "I think we drew the reins too tight, and his mettle was too high to stand it. And now who knows what his fate will be?"



"God knows," the wife answered softly. Since morning, convinced anew of God's mercy to herself, her faith seemed somehow to have grown. "God is as near to him, John, as to us; on the sea as well as on the land. We shall see the boy again, if not here, there—where there is no sea. It is borne in upon my mind that the Lord will hear our prayers, and that when we walk in his heaven we shall not miss the face of our boy."

And then hand in hand they knelt and prayed for their wanderer, for all wanderers—for all sorrow-stricken and lonely souls—for all those who grope in the darkness of this world—prayed that the celestial morning might break for them by-and-bye, and the tired feet rest safely where wait the many mansions.

The snow had begun falling with the twilight. The rambling country village was still. Under every home-roof the loved ones were gathered in, sheltered from storm, and cold, and carking care, waiting for the morrow. There seemed something ominous in the very stillness to a traveller who walked along the highway. He had stopped at a railroad station two miles off, whither he had come in a late train, and was now making his way on foot, through the softly falling snow, over paths which seemed to be familiar to him. It made him think of cerements folded over the dead, this white, still-falling snow which was covering the cold, frozen shape of hills and valleys. A terrible fear stole into his heart, and chilled the blood in his veins—a superstitious fear, perhaps, born of the night-stillness, the gleaming snow, the darkness through which all objects loomed ghostly and uncertain as phantoms. He turned aside from the highway, and walked rapidly through a lane into a little country grave-yard, and on among the graves, until he reached the farthest corner, and stood under the shade of a great, heavily-drooping willow, in a little lot set apart from the rest by an iron railing.

Then he stood and counted the grave-stones—grandfather, grandmother, two uncles, the tiny slab with his baby sister's name, the sister whom he could just remember as a blue-eyed wonder, with golden curls and lips as bright as red berries—all these he knew, but whose was that other stone which was not there when last he stood under that willow? He brushed away the snow with his hand, and felt for

the inscription which it was too dark to see. But his fingers were almost stiffened with the cold, and he could only be sure of the first letter, a capital M. His fears sprang into the stature of convictions—it was the initial letter of his mother's name. This, then, was the work which these three years had wrought—the home he was coming to was one where no mother's face would smile, no mother's voice would welcome him. And if his going away had killed her, what hope was there that his father would ever forgive him? Might he not as well go back in the night and the storm, and carry his sorrow with him—vanish, as he had come, in the darkness, making no sign? For a moment, standing irresolute among those graves, under that willow, he argued the question with himself; and then it seemed to him that a voice he used to know and love called him, as one might call a lost child through the darkness,—

"Come home, boy, come home."

He hesitated then no longer, but walked on swiftly through the falling snow, until he stood before his father's door, and lifted the ponderous knocker with a hand that trembled despite the brave courage of his young manhood. He drew his soft hat close over his eyes, and wrapped his coat round him, with its collar turned up, so that only a straight nose and a bit of brown beard were in sight when the deacon opened the door.

"It is storming," he said. "Can you give me shelter?"

It was not the boyish voice which used to ring so merrily in Martha Comstock's ears—it was fuller, deeper than that other voice, and less smooth, but there was something in it which made her heart beat chokingly. The stranger crossed the threshold, and the light fell on the little of his face that was in sight. She had kissed a beardless boy the last time she bade merry Jack good night; but no change of voice, no bronze or beard deceived the mother's heart.

"Our Father has sent the guest;" she cried; "oh, John, He has sent the guest!" as she sprang forward and took her own boy, snow and all, into her close, trembling arms. "My boy! my own boy Jack!" murmured into the wanderer's ears the fond, fond voice he had longed to hear so many nights, tossing on stormy seas, with

only a plank between him and eternity. He was indeed at home.

Do I need to tell the rest; how they rejoiced over their prodigal son, those two who had waited not in vain on the Lord—how they told him with many tears whose grave it was which he had seen in the churchyard, and how Martha's husband had brought her home to sleep there among her kindred, with her baby on her breast—and how at last they knelt together, those three, where the father and mother had knelt alone, so many lonesome, waiting nights, and they both thanked God, from a full heart, for this their son who had been lost and was found?

Next day, the mother went to church leaning on her son's strong, young arm; and how glad and proud she was when friends, and neighbours gathered round with their congratulations, and Jack told them that all his wanderings were over,

and he should never care to steer again away from the home port?

Was ever thanksgiving dinner like the one they ate that day; with no remembered dainty wanting; not one dish Jack had loved in his boyhood but seemed better than his memory of it? With what full eyes and full heart the mother looked at him as she heaped his plate—looked at him, so handsome in her sight, and so perfect in his manly strength—and remembered her yesterday's mood of sad repining?

"And all that time," she whispered softly to herself, "all that time the Father was waiting his own fit season to pour upon me the fulness of his blessing! In my sin He pitied me—in my rebellion He was long-suffering—and in an hour when I looked not for it, He has given me my heart's desire."

L. C. M.

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## Reviews.

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*Diamond Dust.* By ELIZA COOK. London: F. FITZMAN.

A BOOK worthy of a place in every drawing-room in the kingdom. While the getting up, as to type, paper, and binding, are first class, its contents cannot fail to delight the reader. These laconics are of sterling value, full alike of philosophical truth and poetic beauty. It cannot fail to have a very general and hearty welcome. Never has Eliza Cook done better.

*The Laws of Thought, Objective and Subjective.* By ALEXANDER ROBERTSON. London: Longman and Co. Second Edition.

A WORK of true moral philosophy, where the sequences of thought, like the links of a chain, are sustained throughout. It will well repay a thoughtful reading, and all our students would do well to peruse and study it. The spirit throughout is reverential, while the style is both forcible and lucid.

*A Catechism with Proofs.* By Rev. C. H. SPURGEON. Passmore and Allabaster, London.

In some of our Sabbath schools Catechisms are not used. Deeply impressed with their value, after years of observation, we invite the attention of

superintendents and teachers to the above-named excellent little manual, which has our warmest commendation, and which, we think, they will find to be a valuable aid in their work of faith and labour of love.

In questions, answers, and proofs, it retains all that we deem valuable in the Assembly's Shorter Catechism. Some sentences relative to the Holy Spirit are more correctly expressed, and it supplies, or rather substitutes, matter more in accordance with God's Word on some distinctive points of doctrine. Throughout, regard has been paid to the applicability of the Scripture proofs, some changes in which have been made, and many are the additional texts supplied.

Combining, as it does, a number of new questions, blending together others, and again very properly omitting others, the whole is comprehended in fewer questions by about one fourth than the well-known Assembly's Shorter Catechism, from which it is chiefly compiled.

Greatly should we rejoice could we but realize the happy thought that every family and every school in the land made intelligent use of this praiseworthy help to an acquaintance with the grand and all-important truths of the Bible.

To our friends, whether parents, teachers, or scholars, we especially commend it.

*Pearls from the Golden Stream.* London: Houlston and Wright.

A MONTHLY Serial, now bound up for the year 1865. Full of good useful articles, and nicely illustrated. We wish it were better known.

*The Sword and Trowel* begins the year with a most valuable number, and we are glad to find that Mr. Spurgeon's expositions of the Psalms are so highly appreciated, and hope they will be a blessing to thousands of thousands. *The Watchman of Ephraim* is a new magazine devoted to the interests of Israel, and edited by Mr. John Wilson, the celebrated author of the work in which he labours to establish our origin as lineal descendants of ancient Israel; it is published by W. Macintosh and Co., 24, Paternoster Row. We have much pleasure also in commending to our readers—*The Ragged School Union Magazine*, full of metropolitan and country records of good things. *Christian Pioneer* and

*Child's Picture Magazine*, two excellent halfpenny monthlies. *The Christian Sentinel* and *British Flag*, well adapted for our soldiers and seamen. *Mothers' Treasury*, with a most beautiful coloured frontispiece, worth several times the cost of the number. *Sunday School Treasury*, full of varied and first-class articles. *Merry and Wise*, an admirable first number for the new year. *The Mothers' Friend*, truly answering to its title. *The Missing Link*, a very precious number. *The Gardener's Magazine*, etc., etc., conducted by Shirley Hibberd, Esq., F.R.H.S., a cyclopædian number of every kind of desirable information. *Good Words*, ever excellent. *Kind Words for Girls and Boys*, exceedingly good. *Old Jonathan*, equal to the first, if not better; the numbers bound up for 1865, a book for every fireside. *Father William's Stories*, cannot fail to instruct and please. *Pilgrim's Progress*, in very large type; Book Society re-issue, in parts at sixpence; a precious boon to aged persons, and very cheap.

## Poetry.

### WHO IS ON THE LORD'S SIDE?

Wach auf, du Geist der ersten Zeugen!

O SPIRIT of the early martyrs, wake!  
O watchmen set on Zion's walls, arise!  
By day and night your cry unceasing make!  
Lest foes your sleeping valour should surprise.  
Cry! till your voice re-echoes through the world!  
Till thousands flock beneath yon flag unfurl'd.

Is zeal's pure flame extinguished all in night?  
Is the first love for ever lost and gone?  
Will no one rally round the Cross's light?  
Will none win souls for God's beloved Son?  
Where is the martyr-zeal—that impulse strong?  
"All seek their own." O Christians! why this wrong?

Oh that the holy fire once more might burn!  
Oh that all lands might feel its searching power!  
Lord, make thy servants' faithful hearts to yearn  
For harvest blessing in this closing hour!  
Lord of the harvest, look Thou down from heaven!  
So wide the field—so few the labourers given.

Make every place where seed may fall, the scene  
Of thy good Spirit's silent, fruitful toil.  
Teach Thou those willing learners, who have been  
Where human hands, thy workmanship would spoil.  
Lord! waken every heart that loves thy name,  
To spread thy truth, and Jesus' praise proclaim.

Lord, Thou hast promised shepherds who shall stand  
And feed thy people as Thou seest meet.  
Thy word abides, and stretching forth Thine hand—  
Fulfilled shall be Thine own assurance sweet.  
And when all foes shall leave the field to Thee!  
Earth's sovereign King, Thou, Lord, shalt ever be!

C. H. von Bogatsky.

1690—1774.

### A PRAYER.

O God, in this our land,  
Thy judgments are made known—  
Teach us to own thy hand,  
And bow before thy throne.  
We see our cattle fall,  
And feel that they are Thine;  
Our sustenance, our all,  
Comes from thy hand divine.

Our nation guilty is,  
And well deserves the rod;  
Lord, we acknowledge this,  
Yet spare us, gracious God!  
Oh, that in heart we may  
Lie prostrate in the dust,  
Beseeching Thee to stay  
The visitation just.

The nation's heart is stirred,  
Now with a double fear,  
For cholera, we have heard,  
Is hovering darkly near.  
But Thou canst save, we know,  
Lord, suffer not again  
That cruel, dreaded foe  
To fill our land with pain.

Thy saints, through woe or weal,  
Are in thy mighty hand;  
Oh, grant to us to feel  
That we thus safely stand.  
The Lord as King doth sit—  
Before Him we would fall,  
And unto Him commit  
Our lives, our souls, our all!

Wellingtonbo'.

THEODOBA.

## TITLES AND REPRESENTATIONS OF THE CHURCH OF CHRIST,

ALPHABETICALLY ARRANGED, WITH SCRIPTURE REFERENCES.

BY JAMES BURNS, D.D.

- ASSEMBLY of the saints on earth** (Ps. ix. 7),  
 Body of Jesus Christ our Lord (Eph. i. 23),  
 Branch of God's gracious planting hand (Isa. ix. 21),  
 Believers of his saving word (Acts ii. 41—44).
- Bride of Jesus loved and called** (Rev. xxi. 9),  
 Bought with his most precious blood (Eph. v. 25),  
 Saved by his free grace and mercy,  
 Pure and sanctified by God.
- Beloved of the Lord Jehovah** (S.'s Song, v. 1),  
 Object of his great delight (Col. iii. 12),  
 Fair as moon with sweetest radiance,  
 Or the morning beams of light (S.'s Song, v. 10).
- Blessed of the God of heaven** (Isa. xix. 24 and lxi. 9),  
 Favoured with his boundless love,  
 Richly blessed with gifts and graces,  
 Flowing from the fount above.
- Church of the true and living God** (1 Tim. 3—13),  
 Church of his first-born here (Heb. xii. 23),  
 Looking for the full redemption (Titus ii. 13),  
 When the Saviour shall appear.
- City of the Great Jehovah** (Ps. vii. 3),  
 Jerusalem coming down to earth,  
 Dwelling-place of sons and daughters,  
 Of celestial heavenly birth (Heb. xii. 22).
- Congregation of believers** (Ps. xlix. 1),  
 Gathered by the Saviour's love,  
 By one Spirit all united (1 Cor. xii. 4—12),  
 Hastening to their home above.
- Family of God's dear children** (Eph. iii. 15),  
 Household of his saints below (Eph. ii. 14),  
 Where the children, young men, fathers,  
 May in grace and knowledge grow (1 John ii. 12).
- Flock of God and fold of Jesus** (1 Pet. v. 2),  
 Wandering sheep in mercy found (John x. 16),  
 Following in the Saviour's footsteps (John x. 4),  
 Blessed with the joyful sound.
- Garden of celestial culture** (S.'s Song, iv. 12),  
 Where the plants of righteousness (Isa. lx. 21)  
 Grow and bring forth fruit eternal  
 To the glory of his grace.
- Habitat for the Spirit** (Eph. ii. 22),  
 Chosen as God's dwelling-place (Ps. lxxviii. 16),  
 Where is stored all heavenly blessings,  
 Treasures of his changeless space (Eph. i. 3).
- House erected by the Father** (Heb. iii. 6),  
 Built on Christ the chosen stone (Eph. ii. 20),  
 Consecrated by the Spirit (Eph. ii. 18),  
 Where his saving power is known.
- Inheritance of God our Father** (Isa. xix. 25),  
 Chosen, holy, sanctified;  
 Where, in midst of those He loveth,  
 He doth evermore abide.
- Joy of earth and hope of heaven**,  
 Kingdom of the saints of God (Dan. vii. 27),  
 Nation righteous, saved and holy (1 Pet. ii. 9),  
 Washed in Jesu's precious blood.
- Offspring pure and ever blest** (Isa. lxxv. 23),  
 Countless as the stars of heaven,  
 Unto whom is giv'n the kingdom  
 By the Lord of earth and heaven.
- Mountain of the Lord, Jehovah** (Zech. viii. 3),  
 Mountain great, exalted, high (Micah iv. 2),  
 Mount of sacrifice and feasting (Isa. ii. 2),  
 Mount of Jesu's victory.
- Pleasant portion, truth's strong pillar** (Jer. xii. 10),  
 God's own glorious sanctuary (Ps. cxiv. 2),  
 Throne and temple of the Saviour,  
 Saints most gracious victory.
- Royal daughter, ever blest** (Ps. xlv. 10),  
 Royal priesthood here on earth (1 Pet. ii. 5),  
 Spouse of Christ, the heavenly bridegroom (Col. iv. 12),  
 Sons of high and heavenly birth.
- May this people be my people**,  
 May their God be ever mine;  
 Jesus, take my heart, renew it,  
 Be it, Lord, for ever thine.
- Where his church is, is my dwelling,  
 With his saints to live and die;  
 Then to join that blest assembly,  
 Countless, glorious, in the sky.  
*Paddington, Jan. 1866.*

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Mr. Charles Hill, of the Metropolitan Tabernacle College, has received and accepted a very cordial invitation from the church of Dunfermline.

Mr. H. Perkins, of the Metropolitan Tabernacle College, has accepted the unanimous and earnest call of the church at Warminster, Wilts, and entered upon his stated labours on Lord's-day, Dec. 31.

Mr. T. J. Bristow, late of Deptford, Kent, has accepted the unanimous invitation of the Baptist church at Woodford, Northamptonshire, to become their pastor.

Mr. A. J. Towell, member under Mr. John Bloomfield, and late non-resident at Regent's-park College, has accepted an invitation to the pastorate of the church, Blandford-street, Portman-square.

The Rev. James Toll, has removed from Bourton, Dorset, to Providence Chapel, Halstead, Essex.

The Rev. Joseph Harlstone has intimated his resignation of the pastorate of the church at Castle-street, Calne, and has accepted an unanimous invitation given him by the church at Corsham, Wilts.

The Rev. Geo. Sear has resigned the pastorate of the church at Histon, Cambridgeshire, having accepted a cordial invitation from the church at Soham, where he hopes to commence his ministry on the first Lord's-day in February.

ГДРЪ, ВЪРЪХНА БАПТИСТЪ СЪУРЪ.—The Rev. D. B. Edwards, of Brecon, has accepted a warm and unanimous invitation from the above-named church to become their pastor, and intends commencing on his ministerial duties on Lord's-day, the 18th of February.

Mr. H. W. Meadow, late of the Metropolitan Tabernacle College, has accepted an unanimous invitation to the pastorate of the church at Isleby, Berks.

Mr. Edward Blewett, of the Metropolitan Tabernacle College, has accepted an unanimous invitation to the pastorate of Ebenezer Baptist chapel, Cambridge-street, South Shields.

### • RECOGNITION SERVICES.

The Rev. Robert Lewis, having ministered for six months to the Baptist church meeting in the Assembly Rooms, Weston-super-Mare, was unanimously recognized as pastor of the church, on the first Sabbath in December.

Services in connection with the ordination of Mr. Robert Sole, student of the Metropolitan Tabernacle College, were held at Winslow, Bucks, on December 1st. The afternoon service was presided over by Rev. G. Rogers, Theological

Tutor of the College. Rev. G. Walker, of Fenny Stratford, read 2 Cor. iv., and offered prayer. The Rev. W. Allen, of Oxford, gave an excellent address on "The Constitution of a Christian Church," as shown in the New Testament. Rev. Robert Shindler, of Tring, proposed the usual questions to the church and minister. Rev. W. Piggott, of Aylesbury (Wesleyan), offered the ordination prayer, after which the Rev. G. Rogers gave the charge to the pastor elect. This service was followed by a social tea, of which about one hundred partook. The evening meeting began at seven o'clock, when John Neal, Esq., of London, presided, and was addressed by the Rev. J. Mountford, of Leighton, on "The Duties of Church Members to their Pastor;" Rev. Robert Shindler, of Tring, on "The Duties of Members toward Each Other;" Rev. T. D. Marshall, of London, on "The Duties of Church Members to the World." Revs. — Minett, of Stantonbury, and — Rae (Independent minister), Winslow, also took part in the service. Special services were held the following Sunday, when Rev. G. Rogers preached in the morning, and Rev. T. D. Marshall in the evening; also on Monday, Tuesday, Thursday, and Friday following.

NEW BAZLEY.—Recognition services in connection with the settlement of Rev. W. Frith, as pastor of the church, took place on Thursday, January 4th. Mr. Glaskin, of Brighton, preached to the church in the afternoon, after which a tea-meeting was held in the Congregational school-room, kindly lent for the occasion; a public meeting was held in the evening, presided over by S. Topley, Esq., of Woolwich, and the following brethren delivered excellent addresses:—Box, Griffiths, and Leach, of Woolwich; Camp, of Eynsford; Webb, of Little Wild-street, London; Bax, of Meopham; Brunt, of London; Gibson, of Crayford; and Frith, the new minister.

### ORDINATION SERVICE.

On Tuesday, January, 2nd, 1866, an ordination service was held at the chapel, Crocken Hill, Kent, when Mr. Raymond Beazley (brother of Rev. Joseph Beazley, Blackheath) was set apart to the office of pastor. The Rev. J. W. Goucher read the Scriptures and prayed. Rev. S. Bird proposed the usual questions. The Rev. N. T. Langridge offered the ordination prayer. The charge was delivered by Rev. F. Webb. The Rev. H. R. Davis concluded with prayer. Messrs. J. Featherstone and E. Wells also took part. At half-past five, a goodly company of friends took tea together, after which a meeting was held, presided over by the newly-ordained pastor, when

addresses of a stirring and fraternal character were delivered by the Revs. S. Bird, J. Camp, G. Webb, W. J. Goucher, H. R. Davis, Messrs. Coles, and Constable.

#### PRESENTATION SERVICES.

**GLASGOW, NORTH FREDERICK-STREET.**—On January 11th the members of the church presented their esteemed deacon and treasurer, Mr. James Irons, with a handsome family Bible, as an expression of their affection and esteem.

**BINGLEY, YORKSHIRE.**—At a tea-meeting held in the Baptist school-room, on the evening of December 25th, the church and congregation presented their pastor, Mr. J. C. Forth, with a purse containing ten guineas, and Mrs. Forth with an elegant china tea-service.

#### SERVICES TO BE HOLDEN.

To the Churches in connection with the old Association,

The next quarterly meeting will be held at Llanidloes on Wednesday and Thursday, Feb. 21st and 22nd, 1886. Conference to commence on Wednesday at two o'clock, p.m. The ministers and messengers of the churches are requested to attend. J. EDWARDS.

**SALHM CHAPEL, MEARD'S-COURT, DEAN-STREET, SOHO.**—The fourteenth anniversary of Mr. J. Bloomfield's pastorate will be (p.v.) commemorated by a tea and public meeting at five o'clock on Tuesday, Feb. 6th, 1886. As a large meeting is expected, as in other years, we should be glad if the friends would make an early application for tickets. Many of the ministers of the denomination have engaged to take part in the proceedings. Mr. Bloomfield will preside, and give some account of the work of the Lord with them as a people, and of their present prospects.

**LITTLE WILD-STREET, LINCOLN'S-INN-FIELDS.**—Lord's-day, Feb. 11, Rev. G. Wyard, morning at 11. Right Hon. and Rev. Lord Teynham, afternoon at 3, evening at 6.30. Collections at the close of the services in aid of the improvements recently made in this ancient edifice, and to assist in making others, absolutely necessary. The Sunday school requires more room.

#### NEW CHAPELS.

On Tuesday, January 2nd, a new Baptist chapel was opened in the ancient borough town of Brackley, formerly distinguished for a stately castle, and for the possession of more churches than the county town of Northampton and the cathedral city of Peterborough. The inaugural services were conducted by the Rev. Dr. Angus, President of the Regent's-park College, and the Rev. Philip Gast, of London, assisted by the Rev. Messrs. Adey, Sinclair, and Hedge. The neat chapel is located in the centre of the principal street, near St. James's

Church; also near the Manor-house, renowned as containing the hall where the barons of England assembled prior to the day when they compelled King John to sign Magna Charta at Runnymede. A large company took tea in the Town-hall, and expressed joyful satisfaction with the event of the day. The young church is under the temporary care of the Rev. Edward Adey, of Leighton Buzzard, who has consented to fulfill the office of honorary pastor, and who will be thankful to receive any donation for the building fund.

**KNIGHTON, RADGOSHSIRE.—OPENING OF THE BAPTIST CHAPEL.**—On the 29th September this town presented an unusually animated and lively appearance, being the day for opening the new Baptist chapel. At an early hour the inhabitants of the immediate neighbourhood, and others from a considerable distance, came in by railway and otherwise in large numbers, so that before the hour for the commencement of the service the chapel was filled. The afternoon congregation was considerably larger, and in the evening the chapel was literally crammed in every part. Sermons were preached by the Rev. D. Evans, of Dudley, and Rev. John Emlyn Jones, LL.D. (Merthyr). At four o'clock there was a tea-meeting, at which there were upwards of 550 persons. On the Lord's-day following the opening services were resumed, when the Rev. John Emlyn Jones preached thrice. The congregations were good on each occasion, and the collections liberal, making altogether upwards of £76. The chapel is the largest in Knighton, is a substantially-built structure, combines also much beauty, has an imposing appearance, and is well seen from the railway station and other prominent points of entrance to the town.

**LUTON.**—The ceremony of laying the memorial stones of a new Baptist chapel in Park-street, at the rear of the building known as the Old Meeting, took place on Tuesday, December 20th. The first stone was laid by Sir Morton Peto, Bart., M.P., and the second by John Everitt, Esq. At the conclusion of this ceremony the company adjourned to the old chapel. The chairman (the Rev. T. Hands, pastor of the church) announced that in the stones which had been laid bottles had been placed containing the name of the pastor of the church, the names of the deacons, of the building committee, the architect, and the builder. Mr. Everitt said, to illustrate Sir Morton Peto's interest in their enterprise, he had authorized the speaker to say that he would give them £200. Of that sum £100 was to be paid now, and the other £100 when they got his (Mr. Everitt's) last subscription. After an address by Sir Morton Peto, the Rev. W. Brock, of Bloomsbury, addressed the meeting. The Rev. T. Hands presented the silver trowel to Sir Morton Peto. Sir Morton said he should preserve it as a memento of his visit to Luton. The Rev. T. Hands then announced the

sums given that day towards the erection of the new building. An excellent luncheon was afterwards provided in the schoolroom, given by J. Everitt, Esq., to a large number of ministers and gentlemen of the town and neighbourhood.

#### MISCELLANEOUS.

On Dec. 18 a meeting was held in connection with the re-opening services of Union Chapel, Luton. A large number sat down to tea in the school-room, which has been greatly improved. Its height has been increased, the windows have been enlarged, the floor has been boarded, and the walls have been tastefully painted. The chair was taken at half-past six by J. Everitt, Esq., when the place was well filled. Addresses were delivered by the Revs. J. Harcourt, of London; W. Braden, of St. Alban's; T. Cardwell, of Amphilil; D. Gould and J. Dixon, of Dunstable; M. Wilson, J. Stephens, and T. Hands, of Luton. In the course of the evening, the pastor, Rev. T. R. Stevenson, gave a statement of the outlay on the chapel and schools, congratulating the congregation and the public on their liberality. Before the close, the chairman gave a donation of ten guineas. The proceeds of the tea-meeting, and the two Sunday services, amount to upwards of £108.

The annual meeting of the church and congregation attending the Baptist chapel, Bootle, near Liverpool, was held on Tuesday evening, Dec. 12. There was a numerous attendance. The chair was taken by the pastor, the Rev. E. H. Roberts, B.A. The treasurer, Mr. Fearnall, made a financial statement. During the last four years, in which Mr. Roberts had been their pastor, the income of the church had increased from £250 to £394 per annum. In addition to the last-named sum, the congregation had this year erected an organ, at a cost of £240, made improvements and alterations, giving more sitting accommodation for hearers, at a cost of £378, and reduced the debt which had existed upon the chapel for fifteen years, from £800 to £200. The total expenditure for the year was £1300, and to the efforts of the ladies and their noble exertions at the bazaar they were indebted for £500 of this sum. Arrangements were now being made with the committee of the Baptist Building Fund for a loan without interest to pay off the remaining debt of £300. The new year would commence without any debt whatever upon the chapel, and, as a church, we were now prepared for plans of usefulness for the building up of that spiritual temple, of which Christ is the chief cornerstone, whose builder and maker is God.

**BAPTIST CHAPEL, GEORGE-STREET, HULL.**—A tea-meeting was held in the above chapel on Monday, the 8th January, for the purpose of giving a welcome to their newly-chosen pastor, the Rev. J. F. Smith, of Broughton, Hants, who commenced his ministry on the preceding Sunday. The attend-

ance was good, and the whole tone of the meeting very encouraging. Addresses were delivered by J. H. Hill, Esq., and the deacons, Messrs. Millhouse, Carhill, and Stuart, and others.

**EVANGELISTS' TABERNACLE, GOLDEN-LANE, LONDON, E.C.**—On Sunday, December 10th, the congregation worshipping at the above place presented to Miss M. A. Evans a very handsome writing-desk, as a token of their Christian love to her, and as a moment of her voluntary evangelistic labours among the poorest who reside in the vicinity of Golden-lane and Whitecross-street. The congregation joined with the pastor in praying that Divine success may accompany her in her new sphere of Christian labour at Bingley, Yorkshire.

**PLUNSTAD, KENT, S.E.**—A tea and public meeting was held on Thursday, the 14th of December, when the chair was taken by Colonel Travers, and addresses were delivered by Mr. Woods (Baptist), Mr. Gill (Independent), Mr. Balgarnia (Presbyterian), Mr. Isaacs—all of Woolwich.

**NEWCASTLE-UPON-TYNE.**—**JUNILER OF RYE-HILL CHAPEL SUNDAY SCHOOL.**—On Christmas morning, the scholars attending the above school met in the lecture-room of the chapel, and were presented with refreshments and a beautiful lithographed memorial card, designed and executed by Messrs. M. and M. W. Lambert, Grey-street, in commemoration of this year being the jubilee of the school. The deposits and dividends of the members of the Savings' Bank and Sick Fund were also distributed, the sum subscribed during the past year amounting to £150. At the same time the teachers, together with the minister, the Rev. T. Harwood Pattison, and the deacons, partook of breakfast, which had been provided by the esteemed superintendent, Mr. William Easten.—On Tuesday afternoon, a soiree was held in the lecture-room of the chapel. About 350 persons sat down to tea. At the meeting held afterwards, the Rev. T. H. Pattison presided, and on the platform were the Sheriff of Newcastle (Henry Angus, Esq.), Mr. Councillor Jonathan Angus, Mr. Jacob Weir, Mr. H. Angus Wilkinson, and others. The Chairman, in his opening remarks, stated that the Hon. George Fife Angus, of Australia, who was the first president of the school, had sent a substantial gift of £50 towards the building fund of the chapel; and he (the chairman) was glad to see present the Sheriff of Newcastle, who had been intimately connected with the school in past years. Mr. Sharp gave a sketch of the history of the school since its formation in 1816. Mr. George F. Angus was appointed president, and Mr. John Fenwick secretary. Mr. Sharp, in the course of his address, stated that, during the last 49 years, of 640 members who had joined the church, no less than 200 had been scholars in the school. The Sheriff of Newcastle congratulated the church and congregation on the receipt of the handsome donation from his friend in Australia, and also on the successful gathering on this their jubilee. He also referred to his early connection with the school as its superintendent, and said that the church and congregation at Rye-hill had his warmest sympathy. He wished them every success in their beautiful and commodious chapel, and hoped, as they had ample accommodation, the members would be fully alive to their responsibility in the midst of the large and increasing population around them. Mr. Councillor Jonathan Angus, Mr. H. Angus Wilkinson, Mr. William Easten, superintendent, and Mr. Jacob Weir, subsequently addressed the meeting; and, during the evening, the choir, under the

leadership of the organist, Mr. James Todd, sang a selection of sacred music, which added much to the harmony of the evening.

**PAINCASTLE, RADNORSHIRE.**—On Christmas-day, the annual tea-meeting in connection with the church in this place was held. About three hundred partook of tea. At seven o'clock a public meeting was held, when a sermon was preached by Rev. R. Lloyd, of Haly. On New Year's-day a second tea-meeting was held for the Sabbath-school children, of whom about one hundred and fifty were present. After tea, addresses were given by numerous friends.

**NEWBRIDGE BAPTIST CHAPEL, RADNOR.**—A tea-meeting was held at this place on Christmas-day, in aid of the Sabbath school. The attendance on the occasion was very numerous, the place being overcrowded. The Rev. D. Jarman presided. Several addresses were delivered, and the choir added much to the pleasure of the meeting by singing several excellent pieces.

An interesting meeting was held on Tuesday, the 19th December, at Cranford, near Hounslow, for the purpose of witnessing the formation of a Baptist church there. A preaching station has been open in the village for some time in connection with the Baptist chapel at Harlington, and this having been distinguished by many tokens of the divine blessing, it was thought desirable by the brethren resident in Cranford to form a separate church with a view to more concentrated effort there. The Rev. T. G. Atkinson presided on the occasion, and delivered an address on "The Scripture Order of a Christian Church." Mr. Sidwell, on the part of those about to be joined in fellowship, then signified assent to the principles just enunciated. Mr. Atkinson then gave to each member present the right hand of fellowship, and the Rev. W. Freeman, of Twickenham, commended them to God in prayer. Mr. Freeman then delivered an address on "The Spiritual Character of a Christian Church;" and afterwards the members of the newly-formed church and other Christian friends present joined in the observance of the Lord's Supper.

**UPTON CHAPEL, LAMBETH-ROAD.**—On Tuesday, Jan. 9, services were held at the above place, commencing by a tea-meeting in the school-room, of which about three hundred and fifty partook. A public meeting was afterwards held in the chapel, presided over by the pastor, the Rev. G. D. Evans, who, in his opening speech, remarked that the meeting was to be a kind of social, brotherly and sisterly New Year's gathering, to give some account of what they had been doing during the past year. It was not so much as he could wish had been done, but he was grateful for the tokens they had received of the divine blessing, and on the whole the church might be called a working church. During the past year 87 members had been united to them, and since the opening of the chapel in March, 1864, 141 members had been received into fellowship, 16 of this number from the Sabbath school. Others in the school are inquiring, and he believed the teachers were in earnest in their work. 320 members are now in communion. Mr. Lesty, one of the deacons, then spoke of the success with which they had been favoured in the Tract Society, and in visiting the sick. Messrs. Saunders and Cox, two other deacons, also spoke. Mr. Saunders gave some reminiscences of his experience at the old chapel in Church-street. Mr. Cox, in his remarks, took for a motto the following text, "Have faith in God," observing that a good earthly parent meant to fulfil his promises to his

children; how much more then should we exercise faith in the word and promises of our heavenly Father, and expect that the blessings we sought would certainly be given. Very suitable and encouraging addresses were afterwards delivered (for which we regret want of space) by the Revs. G. Rogers, Theological Tutor of the Metropolitan College, Dr. Angus, of Regent's-park College; J. T. Malliott, of New Cross; and T. J. Cole, of Peckham. The services were brought to a close by Mr. Evans. Anthems were effectively sung at intervals during the service. The benediction being pronounced, the friends separated, evidently much pleased with their evening's entertainment.

**BAPTISMS.**

- ABERCHURDRE, N.B.**—Jan. 7, Two, by S. Crabb.
- ABERDARE, Carmel Chapel.**—Oct. 29, Three; Dec. 31, Three; by T. A. Fryce.
- ALDRSHOT, at Blackwater Chapel.**—Dec. 21, Four, by G. Moss.
- ASHTON-UNDER-LYNE.**—Oct. 29, Three; Nov. 26, Three; Dec. 31, Two; by J. Hughes.
- BARDWELL, Suffolk.**—Dec. 3, One, by Mr. Barrett.
- BARKING, Queen's-road.**—Dec. 31, Two, by D. Taylor.
- BINGLEY.**—Jan. 4, Three, by J. C. Forth.
- BEAUBOURNE, Kent.**—Dec. 17, Three, by G. Wright.
- BRENTFORD, Park Chapel.**—Jan. 7, Two, by W. A. Blake.
- BURNHAM, Essex.**—Jan. 3, Three, by J. Cole.
- EASTMAN, Hants.**—April 20, 1865, Nine; Oct. 25, Ten; by J. Laurence. The former was the first baptism by immersion ever known in the neighbourhood, and excited much attention.
- GLASGOW, North Frederick-street.**—Dec. 31, Three, by T. W. Medhurst.
- HARLINGTON, Middlesex.**—Dec. 17, Two, by J. G. Atkinson.
- HASLINGDEN, Lancashire.**—Dec. 31, Eight, by Mr. Probst.
- LANDPORT, Lake-road.**—Jan. 3, Eleven, by E. J. Gange.
- LONDON, East-street Chapel, Walworth.**—Dec. 31, Four, by W. Alderson.
- , Kingsgate-street.—Dec. 31, Nine, by W. H. Burton.
- , Little Wild-street.—Dec. 31, Two, by G. Webb.
- , Metropolitan Tabernacle.—Dec. 22, Ten, by Mr. G. D. Evans; Jan. 15, Nine, by Mr. F. H. White.
- , Romney-street, Jan. 3, Four, by J. S. Morris.
- , Shouldham-street.—Dec. 31, Seven, by J. O. Fellowes.
- , Upton Chapel.—Dec. 31, Two, by G. D. Evans. These, with four others, were received into church-fellowship on the first Sabbath in the new year.
- , Vernon Chapel.—Jan. 7, Nine, by C. B. Sawday.
- MONOVRTY, Radnorshire.**—Jan. 7, Seven, by G. Phillips, of Evesnor.
- NEW BRXLEY.**—Nov. 26, Two, by W. Frith.
- NEWTON-ABDOR.**—Jan. 4, One, by F. Pearce.



PARKEND, Gloucestershire.—Dec. 17, Five; 28, Three; by W. Nicholson.  
 PETERSFORD, Conduit-road Chapel.—Dec. 17, Three, by G. Arnold.  
 PLYMOUTH, George-street Chapel.—Sept. 4, Three; Nov. 29, Five; by J. C. Page.  
 PRESTON.—Oct. 29, Two; Dec. 27, Two; by W. H. PAYCO.  
 SANDHURST, Kent.—Dec. 31, Four, by R. A. Griffin.  
 SARK FERRY, Montgomeryshire.—Nov. 5, Three; Dec. 25, Eleven; by J. Harrison.  
 SOUTH SHIELDS, Cambridge-street.—Jan. 17, Eleven, by E. Blewett.

ST. BRIDG'S, Monmouth.—Dec. 17, One, by J. Morgan.  
 WINSLOW, Bucks.—Dec. 27, Three, by Robt. Sole.

RECENT DEATH.

At Broutford, on Jan. 10, in the faith and hope of the gospel, Mr. Frederick Coulton, deacon of the church at Park Chapel, Broutford, leaving a widow and five children to lament his loss. In his removal the church at Park Chapel has sustained a heavy bereavement. His remains were interred at Norwood Cemetery on Jan. 18—the Rev. W. A. Blake conducting the service. His death was improved at Park Chapel on Sunday evening, Jan. 21, by Mr. Blake. Rev. iv. 13.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—REV. C. H. SPURGEON.

Statement of Receipts from December 20th, 1865, to January 19th, 1866.

	£	s.	d.
H. J. W. ....	0	10	0
A Friend .....	0	2	6
Gaius, Matt. vi. 3 .....	1	0	0
A Christmas Gift .....	2	0	0
Mrs. Bickmore .....	20	0	0
Mrs. Bickmore's Quarterly Subscription	2	0	0
Mr. Spurgeon, Maldon .....	1	0	0
Mr. J. Inglis .....	0	6	0
A Friend, Walthamstow .....	0	2	6
W. T., Birmingham .....	0	5	0
Mr. Dransfield .....	3	3	0
The Misses Dransfield .....	3	3	0
A Young Friend .....	0	10	6
Elizabeth Stacey .....	0	10	6
Elizabeth Tiffin .....	0	5	0
Charlotte Ware .....	0	2	6
Mr. R. R. Calvert .....	5	0	0
Miss F. ....	20	0	0
Mr. Simpson .....	5	0	0
Mr. E. Morgan .....	1	0	0
Mrs. Bremner .....	1	0	0
A Churchman and his Wife.....	1	10	0
Mrs. Wimbush .....	1	0	0
First Fruits .....	1	0	0
Mr. W. H. Roberts .....	2	2	0
E. F. and L. S. P. ....	1	0	0
A Brother in Crestown.....	0	5	0
Collected by the Master Wards.....	0	13	0
Mrs. Tyson .....	12	10	0
Mr. and Mrs. Spurgeon, per Mr. Cook's bill	10	0	0
Mr. W. H. Billborough .....	1	0	0
Mr. Hearn .....	1	0	0
Mr. and Mrs. Muskett .....	2	2	0
Mr. S. Goodhead .....	0	5	0
A Friend, Southampton .....	0	5	0
Mr. M. Fulks .....	1	0	0
Mr. Maddox .....	0	10	0
Mrs. Scott .....	1	0	0
A. V., Buckingham .....	0	12	0
Mr. C. Webb .....	0	10	0
A Friend .....	1	0	0
A Friend, Warrington .....	0	5	0
Mr. R. A. Bellman .....	10	0	0
Mr. and Mrs. C. H. Spurgeon's Wedding Gift .....	70	0	0
Mr. H. Hobson .....	5	0	0

Lizzie and Willie's box .....	5	0	0
T. N. ....	5	0	0
The Baptist Church, Aylsham .....	1	12	0
S. W. L. ....	12	6	4
Mrs. Smith .....	2	0	0
Mr. C. W. Roberts .....	5	5	0
Redruth .....	0	2	6
Friends at Glassop .....	0	15	0
A Friend .....	0	2	6
Amy .....	0	5	0
Mr. Sherrin .....	10	0	0
Mrs. Lewis .....	0	10	0
Mr. W. Salmond, Jun. ....	20	0	0
Mr. Flood .....	1	0	0
Mrs. Biggs .....	1	1	0
Deeds, not Words. Edinburgh .....	1	0	0
Miss Barker .....	0	5	6
Mr. R. Bate .....	1	0	0
Miss Scott, Perth .....	0	5	0
Mrs. Mauer .....	1	10	0
Sale of Mrs. Spurgeon's bracelet .....	2	0	0
Sale of Patchwork Quilt .....	4	4	0
Mrs. G. ....	1	0	0
A Friend per Mr. J. C. Wilkes .....	5	0	0
Mr. D. Seary .....	1	0	0
Mr. Harrison, Taxworth .....	0	5	0
Miss Hayward .....	1	1	0
Mrs. Best, Helston .....	1	0	0
Mr. J. Best, .....	0	10	0
Maria Bolton .....	0	4	0
Mrs. S. Davies .....	1	10	0
C. F. ....	0	2	0
Quartus.....	0	10	0
Mr. J. Craddock.....	0	4	0
A Thankoffering to the Lord, T. M. E.	2	2	0
Baptist Church, Coleraine .....	5	0	0
Mr. A. Tessier .....	4	10	0
Proceeds of Tea-meeting at Tabernacle	94	3	4
Miss Perrett .....	1	0	0
Mr. Hanks' Class, Half-yearly Contribution	15	0	0
Weekly Offerings at Tabernacle, Dec. 24	25	0	9
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Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHAS. BLACKSHAW.

## FAINTNESS AND REFRESHING.\*

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

“And Elijah arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb, the mount of God.”—1 KINGS xix. 8.

THE GREATEST BELIEVERS ARE SOMETIMES SUBJECT TO FAINTING-FITS.

Elijah was “a man of like passions with us.” This fact was made very clearly manifest on the occasion to which our text refers. Otherwise, he seemed in most things to be superior to the ordinary run of men, a sort of iron prophet—what if I call him THE PROPHET OF FIRE—the man whose whole life seemed to be a flash of flame—a mighty, burning, ecstatic love and zeal towards the cause of God. But Elijah had his flaws, even as the sun has its spots. Strong man though he was, he was sometimes obliged to faint, even as the sun sometimes suffers an eclipse. His fainting, too, took a form which is very common amongst the saints of God; he cried, “Let me die; I am no better than my fathers.” A desire to depart, when it arises from wisdom and knowledge, and from a general survey of things below, is very proper; but when a wish to die is merely the result of passion, a sort of quarrelling with God, as a child sometimes quarrels with its parents, it has more of folly in it than of wisdom, and much more of petulance than of piety. It was a remarkable thing that the man who was never to die, for whom God had ordained an infinitely better lot, the man who should be carried to heaven in a chariot of fire, and translated, that he should not see death—should thus pray, “Let me die; I am no better than my fathers.” We have here a memorable proof that God does not always answer prayer in kind, though He always does in effect. He gave Elijah something better than that which he asked for, so he really did hear and answer his prayer. But strange it was that Elijah should have asked to die, and blessedly kind was it on the part of our heavenly Father that He did not take his servant at his word, and snatch him away at once, but spared him, that he might escape the sharpness of death. There is a limit, beloved, to the doctrine of the prayer of faith. We are not to expect that God will give us everything we choose to ask for. We know that we sometimes ask, and do not receive, because we ask amiss. If we ask contrary to the promises—if we run counter to the spirit which the Lord would have us cultivate—if we ask contrary to his will, or to the decrees of his providence—if we ask merely for the gratification of our own ease, and without an eye to his glory, we must not expect that we shall receive. Yet, when we ask in faith, nothing doubting, if we receive not the precise thing asked for, we shall receive an equivalent, more than an equivalent, for it. As one remarks, “If the Lord does not pay in silver, he will in gold; and if He does not pay in gold, He will in diamonds. If He does not give you precisely what you ask for, He will give you that which is tantamount to it, and that which you will greatly rejoice to receive in lieu thereof.”

However, Elijah's faintness took this particular form of a desire to die; nor is this very uncommon, especially amongst the hard-worked and most eminent servants of God.

This fainting-fit is easily to be accounted for. *It was the most natural thing in the world for Elijah to be sick at heart, and to desire to die.* Can you not see him standing alone upon the mountain? There are the priests of Baal surrounding the altar; they wax warm with excitement; they cut themselves with lances and with knives. With laughter and irony, the prophet

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bids them call aloud to their god, and by and by the solemn moment comes; he pours water on his altar, and into the trenches, and over the bullock; and there he stands, a lonely man believing in the invisible God, and believing that the invisible God can do what the visible Baal cannot do. He puts the whole matter to the test of the one thing—"The god that answereth by fire, let him be God." Great must have been the excitement of the flaming soul. If one could have felt his mighty heart beating just then, one might have wondered that the ribs could hold so marvellous an enigma. When the fire came down, conceive, if you can, his rapture, his joy; and think of him in the fury of the moment when he cried, "Take the prophets of Baal; let not one escape." And when he took them down to the brook, and with his own hands began the slaughter of the men condemned by the Mosaic law to die, because they had perverted the people of Israel from the worship of the Most High God. And now do you see him as he goes to the top of Carmel, and engages in prayer? He has conquered God once by bringing fire from heaven; he has overcome Baal and his prophets, and left their dead bodies, heaps upon heaps, by the brook's side. Now he goes to conquer heaven once more, not with fire, but with water. He prays, and seven times he bids his servant go and look for the answer. At last a little cloud is discerned; the heavens begin to blacken; Elijah goes down to see Ahab, tells the king that the rain is coming, girds up his loins, and runs before the king, as though he were as young of heart and as active of limb as ever. With such a hard day's work, such stern mental toil, such marvellous spiritual exercises, it is a wonder that the man's reason did not reel; but instead thereof, there came on that reaction which, as long as we are mortal men, must follow strong excitement; and he now feels depressed and heavy, and a woman's threat crows him who could not once have been cowed by armed hosts. He who looked to heaven, and was not afraid of all its fires, is now afraid of Jezebel, because she swears that she will put him to death. It is not marvellous that it should have been so, for it is just like human nature. Peter is so bold, that he cuts off the ear of Malchus; and yet, when a little maid comes in and accuses him of being a friend of Jesus, he denies it with an oath. The boldest tremble sometimes, and it may easily be accounted for on natural principles.

Do you notice how *very opportunely these fainting-fits come?* Elijah did not faint when God's honour was at stake at the top of the mountain. There he stands, as if nothing could move him. He did not faint when it was time to slay the priests of Baal. With quick eye and strong limb, he dashes at them, and accomplishes his mighty victory. He did not faint when it was time to pray—who ever does faint on his knees? But he does faint when it is all over, and when it does not much matter whether he does or not. There is no particular reason why he should not; he may well learn more of God's strength and of his own weakness; he may well be laid aside now that his work is done. Have you never noticed, dear friends, that God well times the seasons when He allows you to fall into depression of spirits. He does not touch the sinew of your thigh while you are wrestling with the angel, but He makes you limp when the victory is over, and not till then. "I thank God," many a Christian may say, "that when I have been cast down and dispirited, it was at a time when it did not work such fatal mischief to me, and to the cause of God, as it would have done if it had occurred at another season. Is not the promise, "As thy day, so shall thy strength be," a very suggestive one? When you have a heavy day's work there shall be much strength, but when there is a day of rest there shall be no strength to waste. There shall be no vigour given to spend upon our own pride, or to sacrifice to our own glory. The battle is fought, and the strength to fight it is taken away; the victory is won, and therefore the power to win it is removed, and God's servant is made to go and lie

down and sleep under a juniper-tree, which was, perhaps, the best thing he could do.

And these fainting-fits to which God's children are subject, *though evil in themselves, prevent greater evils.* Elijah would have been something more than a man if he had not felt conceited and proud, or, at least, if there had not been in him a tendency to elation of spirit, when he thought of the greatness and the splendour of the deeds he had wrought. Who amongst us, at any rate, could have borne so much honour as God put upon him, without lifting our heads to the very stars? So he is made to faint. He is constrained now to admit, what I am sure he always knew and felt in his heart—that all the glory must be given to God, and not to the poor frail instrument which He was pleased to use. Graciously did God, perhaps, send this fit to check him in what would have involved him in a far more serious fall.

This depression of spirits, doubtless, *taught Elijah a great lesson.* It needed strong teaching to instruct him. Elias was not a man to be taught by ordinary teachers. If he walked into a place where any other of God's servants were ministering, methinks they would all sit down and say, "Nay, let Elias speak; who amongst us could teach him?" The mightiest of God's servants will be silent before him; and therefore God teaches him Himself. Some servants of the Lord are taught by God in a way which is quite unknown to others. There is a path which the eagle's eye hath not seen, and which the lion's whelp hath not travelled—a path of secret chastisement, as well as of secret revelation. Those whom God honours in public, He often chastens in private; those men who shine most as candles of the Lord's own right-hand lighting, are sometimes made to feel that they would be but a snuff if the grace of God should depart from them. God has ways of teaching all of us in our bone and in our flesh, but He specially knows how to do this with those upon whom He puts any honour in his service. You must not marvel if God should be pleased to bless you to the conversion of souls, that He should also make you sometimes smart. Remember, Paul, with all his grace, could not be without "a thorn in the flesh." There must be "a messenger of Satan to buffet you," lest you should be exalted above measure. And may you learn to submit cheerfully to a discipline which, though painful to you, your heavenly Father knows to be wise.

Moreover, these fainting-fits to which God's servants are subject *are profitable, not only to those who have them, but to others.* To compare small things with great—a foolish idea sometimes gets into the minds of our hearers, that surely the minister can never be much cast down. Young converts sometimes think that old saints can never know such contentions within, such doubtings, such humblings of spirit, as they feel. Ah! but whether they are dwarfs or giants, the experience of Christian men is amazingly alike. There are lines of weakness in the creature which even grace does not efface. "When the peacock looks at his fair feathers," says old Master Dyer, "he may afterwards look at his black feet." And so, whenever the brightest Christian begins to be proud of his graces, there will be sure to be something about him which will remind others as well as himself that he is yet in the body. I forget how many times it is that Ezekiel is called in the book of his prophecy "the son of man." I counted them the other day, and I do not find the same title applied to any other prophet so often as it is to him. Why is this? Why, there was never another prophet who had such eagle-wings as Ezekiel; it was given him to soar more loftily than any other; hence he is always called, "the son of man," to show that he is but a man after all. Your highest people, your most elevated saints, are but sons of fallen Adam, touched with the same infirmities and weaknesses as their fellow-creatures, and liable, unless grace prevents, to fall into the same sins as others fall into.

I think these are good and sufficient reasons why the strongest believers should experience the most oppressive weakness.

II. Now let us turn to a second thought, WHEN BELIEVERS DO HAVE FAINTING-FITS, THEY WILL RECEIVE EXTRAORDINARY REFRESHMENTS.

Elijah had often been fed in a remarkable manner; ravens had ministered to his necessities at one time, and at another time an impoverished widow had boarded him; but on this occasion he is to be fed by an angel. The best refreshments are to be provided for him at the worst season, and he might well have said, "Thou hast kept the best wine until now, when I needed it the most." The food that he ate at Cherith had to be brought to him every morning and every evening, but the food which was given to him now lasted him for forty days and forty nights; and though the widow's cruse did not fail, yet he needed constantly to apply to it; but in this case one meal, or rather a double meal, shall be sufficient to last him during six weeks of journeying. He was supernaturally awakened; he found food convenient for him—a cake and a cruse of water all ready to his hand, he scarcely had to rise and take it. Now, my dear brethren and sisters in Christ—for I now speak only to you—have you never found that, in times when heart and flesh have both failed, you have been privileged to receive some special help from heaven? Sometimes it has come to you in the form of a full assurance of your interest in Christ. Your heart was very heavy; the work you had before you seemed to be much too arduous for you; your spirit quailed before your enemies; the weight of your trouble was too much for you. But just then Jesus whispered softly into your ear that you were his. You had doubted before whether you really were Christ's, but you could not doubt it now; the Spirit bore witness with your spirit that you were born of God, and you could

"Read your title clear,  
To mansions in the skies."

It is singular how this acts two ways. It is the great cure for us when we are soaring too high. "Nevertheless," said the Saviour, when the disciples had cast out devils, "rejoice not in this, but rather rejoice because your names are written in heaven." And this, too, is the cure for us when we fall too low. Mourn not over this, but still "rejoice, for your names are written in heaven." Many an old saint sitting in a chimney-corner under an accumulation of aches, and pains, and weaknesses, and sorrows, has sung:—

"When I can read my title clear  
To mansions in the skies,  
I bid farewell to every fear,  
And wipe my weeping eyes.

Let earth against my soul engage,  
And hellish darts be hurled,  
Then I can smile at Satan's rage,  
And face a frowning world."

Bless God for the full assurance of faith, for it will yield you food in the strength of which you may go on for forty days and forty nights. May God give us to feed on it constantly! But sometimes He gives us the richest meal of it just when we are in our weakest state, and are ready to give up in despair.

We have known the Lord feed his people sometimes with another truth, namely, *the doctrine of his own greatness and grandeur*. A sight of the greatness of God is a very blessed stay to us under a sense of our littleness. There you lie, broken and bruised like an insect that has been crushed. You look up, and the light flashes through the dark cloud, and you behold something of the greatness and the glory of God, and you think, "What are my troubles? He can bear them. What are all my griefs? They are only as the small dust of the

balance. Why should I faint or grow weary when He fainteth not, neither is weary upon whom I lean? Underneath me are his everlasting arms; He is mighty, though I am a thing of nought; He is wise, though I am lost, and bewildered, and foolish; He is faithful, though I am doubting and trembling."

"The more his glories strike our eye," the less apt shall we be to die of despair; we shall feed upon this food as on a cake baked upon the coals, and go in the strength of it for forty days.

Sometimes, too, we have known the blessedness of feeding upon the assurance that the cause of God will be ultimately triumphant. I remember when, like a broken, bruised, and worthless thing, I seemed set aside from Christian service, and from my work for God, which I loved. It seemed to me as though I should never return again to preach the Word; I marvelled how the work of my hands under God would fare, and my spirit was overwhelmed within me. I made diligent search after comfort, but found none; my soul took counsel within herself, and so increased her woes, but no light came. I shall never forget the moment when, on a sudden, these words came to me, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." At once I thought, "What matters it if I, the soldier, fall upon the battle-field, if the Captain is safe? Jehovah reigns; Christ is exalted." Then I seemed to look upon mine own being set aside, my shame, my reproach, my death, or anything else that might befall me, as not being worth a moment's thought, because the king stood yonder, and the blood-red flag waved in a breeze of triumph. O God, thy truth must conquer in the end; thy foes must fly. What if they gain some petty advantage here and there along the line? What if they do make a breach here and there in the bulwarks of our Zion? They shall fly like chaff before the wind in the day when Thou appearest; the battle is Thine, O Lord, and Thou wilt deliver them into our hand ere long! Let the ultimate triumph of the truth solace you when you are discouraged, because you have seemed to labour in vain, and spend your strength for nought. Be of good cheer; the Conqueror, who comes with dyed garments from Bozrah, is still in the midst of his Church. This cake baken on the coals has often given food to poor fainting Elijahs.

A conviction, too, of the sympathy of Jesus Christ with them has often been very dainty food and precious cordial to mourning spirits. This is, perhaps, the very first doctrine we teach the bereaved or the sick. We tell them that "in all their afflictions He was afflicted." And probably there is no verse that is sung oftener with greater sweetness than—

"His way was much rougher and darker than mine;  
Did Christ the Lord suffer, and shall I repine?"

Oh! it makes pain so glorious when you think that the very same pain shoots through Him as through you, that there is not so much pain truly in the finger as there is in the head, that the head is indeed the true seat of all the sensitiveness. It is not so much Christ's people who suffer, as it is Christ Himself suffering in them? Does it not make the cross glorious when you bear it, with the thought that it is Christ's cross you are carrying? To suffer poverty for Christ's sake is a very different thing from suffering poverty in the abstract. To be despised for the gospel's sake is a very different thing from being despised for any other reason; for to be reproached for Christ is honour, and to suffer for Christ is pleasure. A mother will sit up night after night to nurse her darling child; she would not do it for any one else for any money you could offer her; and though she grows very uneasy, yet she goes to her work again, and does for her child what she would

for no other. So some of us would do for love what we would not think of doing for gain; and when we know that we are doing and suffering for Christ, and feel that Christ is with us in it all, it becomes a very blessed cordial, and we "rejoice in deep distress," since Jesus Christ is with us.

And how often has God given much comfort to his people, when they were ready to give all up, *by a vision of heaven*. Did you ever have such a vision? Softly will it sometimes steal over the spirit, especially in sickness, when heaviness and uneasiness seem to bring you to the very gates of the grave. You do not hear the bells of heaven with your ears, nor do stray notes of angels' harps salute you, nor do you see the white-robed hosts with your natural eyes, but your soul sees and hears it all. God sometimes brings his people into "the land of *Beulah*," before they fairly reach it in the order in which John Bunyan puts it in his allegory. Oh, some of us have been to the gates of heaven; and if we have not entered, we have stood where the gates would have been if they had been shut! We have had such foretastes of heaven, that we feel we can now fight the fight, and cheerfully wait—

"Our threescore years and ten,"

because the crown is so glorious; and that we can journey through the wilderness because the Canaan is so worthy of all that we can do or suffer that we may enter it. Beloved, a vision of Christ Jesus and a vision of heaven will be enough to solace the most downcast among you; and when you fain would hang your harp upon the willows, if Jesus Christ shall appear to you, and his Father shall smile upon you, and his Spirit shall actively work upon your hearts, and heaven's gate shall be opened, then will you snatch up your harp, and wake it to the sweetest melodies in praise of sovereign grace. You Elijahs, who are now saying, "Let me die," change your note, for there is a cake baked on the coals provided for you, and do you arise and eat it.

III. Let us observe, in the third place, that WHENEVER GOD THUS GIVES TO HIS CHILDREN VERY REMARKABLE ENJOYMENTS, IT IS IN ORDER THAT THEY GO ON IN THE STRENGTH OF THOSE ENJOYMENTS FOR A LONG TIME.

Elijah was not fed that he might get strong and then waste his strength. There are no sinecures in God's service. All his true servants are real workmen, and when they have strength, it is not that they may show what fine fellows they are, but that they may toil in the Master's cause. The soldier is a smart-looking fellow on parade in days of peace—and long may it be ere he shall have cause to do anything more than show himself at such times—but God's soldiers are always on active service, and as sure as ever the Master gives them a double round of ammunition, He means them to fire. If ever He gives them a new sword, it is because they will soon want it, and whenever He is pleased to furnish them with fresh armour it is because He knows they will require the sacred panoply. There are no superfluities in the provisions of God's grace.

Now, what had Elijah to do? Having fed upon this angel's food, *he had to go a long solitary journey*. I wonder whether you can imagine it, a journey of forty days and forty nights? It does not seem to me, from what I gather from the story, that he ever stopped; certainly he did not stop to take refreshments, but went right away into the wilderness, having probably left his servant at Beersheba the whole time. He never saw the face of man all the while. He fasted more wonderfully than Moses did, who fasted on the mountain in peace and quietness; this mysterious prophet fasted, and at the same time he was taking giant strides in the lonely wilderness, startling the beast of prey, treading the unfrequented tracts of the wild goats and the gazelles with onward foot; on through the day's burning heat, and the night's black shade, never pausing for forty days and forty nights! A strange march was that, but sometimes God calls

his people to something very much like it. Strange, wierd-like, and solitary is your soul, and nobody can walk with you; you have to take strides that will suit no one else. You have to go a way that has not been trodden heretofore by any. The Master has called you to special suffering if not to labour; you have no pioneer, and no companion. I suppose every person who is called to serve God in a remarkable manner, or to suffer for him in a particular way, must have noticed the solitariness of his own life. Do not tell me about solitude being only in the wilderness; a man may have plenty of company there; the worst solitude is that which a man may have amongst millions of his fellow-creatures. Look at the solitude of Moses. When Moses had his cares upon him with whom could he hold any communion? With seventy elders? As well might an eagle have stopped to have communion with so many sparrows. They were infinitely, I was about to say, beneath him; they had not hearts large enough to commune with the great-souled Moses. You will say, perhaps, that Aaron might have done. Ay, truly, a brother's heart is a very cheering one when it beats to the same tune as your own, but Aaron was a man of altogether another stature from Moses, and nobody would think of comparing the two men together. Moses is like some of those colossal figures that are cut in the Egyptian rocks, or stand amidst the ruins of Cornac; he seems to have been one of those great spirits of the grand olden time before the stature of men had declined, and he is all alone. He bears the people on his bosom, and throughout his life is a solitary man. Such, too, was the case with Elijah. Now, perhaps, you will have special feasting upon Christ, because in your trial or in your labour you will have to learn that there is a secret you cannot tell to any but your God, that there is a bitterness with which no other heart can intermeddle, that there are heights and depths through which you will have to pass, and will have to pass alone. Do not wonder, dear friends, if these words should come true to you in days to come. Do not marvel if that verse we sometimes sing should happen to be suitable to this quiet, peaceful evening—

“ We should suspect some danger nigh,  
When we perceive too much delight.”

If God feeds us with angels' food, He means us to do more than man's work.

But I meant you to notice, in the next place, that whilst Elijah was thus fed that he might go a long and lonely journey, that *he was sent on that journey that he might be brought into more sympathy with God than before*. Why forty days and forty nights in the wilderness on the road to Horeb? It is said that it was not more than eighty miles, and it certainly does not appear to have been a hundred. Such a long time was not necessary for the distance, why, therefore, did Elijah take it? Do you not see that it is a day for a year? “Forty years long,” saith Jehovah, “was I grieved with this generation in the wilderness.” Forty days and nights, therefore, must the Lord's servant walk over the very tracks, where Israel had pitched their tents, and God seemed to say to him, “O Elijah, dost thou lose thy temper and turn away from Israel, and ask to die, when I had to bear forty years with my people, and yet, notwithstanding that they now inherit the goodly land, and have come to Lebanon?” Beloved, the servants of God must frequently meet with ingratitude, and unkind treatment, and harsh words, and bad speeches from those whom they try to serve, and sometimes God's own people are a greater plague to God's ministers than are all the world besides. Well, what of that? Does not the Lord seem to say, “Now I will teach you what my compassions are, I will teach you what my patience must be; you shall have forty days' walking in the wilderness to make you understand something of what I felt when for forty years I bore with the ill manners, and rebellions, and idolatries, of this crooked and perverse people?” Is it not a grand thing, my brethren and sisters, to be made to have sympathy with God? I do



not think the most of Christians understand this, to be made to feel as God felt, so that you are enabled, as it were, to see things from God's standpoint, and to begin to understand why He is angry with the wicked, and to magnify that matchless grace which bears so long with the sons of men. It may possibly happen, my brethren, that the master has been feeding you upon some special and dainty viand at his table, or under the ministry, or in earnest prayer, or in communion, or in meditation, in order that in future you may have greater sympathy for Himself by treading in your measure the same path that He trod in years gone by.

There is always a reason when there comes a special mercy, and so, to conclude, *the Lord gave his servant this special benefit because He intended to give him a very special rebuke.* "What doest thou here, Elijah?" was not the sort of language Elijah had been accustomed to hear from his God. He could use such language himself to his fellow men, as he did when he spoke to Ahab, but he was not accustomed to hear such words spoken to him by God. Softer sentences had hitherto greeted his ear, but now God is about to rebuke him for running away from his work, for playing the coward, and for setting an example of unbelief; but before He rebukes him he supplies all his needs, and gives him forty days' strength. The Lord does not chasten his children when they are weak and sickly, "without," as one says, "sustaining them with one hand while He smites them with the other." He will give you comforting grace as well as the privilege of chastisement. You cannot do without the rod, but you shall be enabled, on the strength of the meat which He will give you, to bear up under it without your spirit utterly fainting.

Possibly God may have in store for some of us a special rebuke. He may intend to make some thundering passage in his Word come with terrific power to our souls, He may mean to lay us upon a bed of sickness, and, therefore, now, by giving us strengthening food, He is preparing us for it, that even when in the furnace we may be enabled to sing his praise.

I leave these thoughts with those of you who know the way of the wilderness. Those of you who do not will not care much about them; but I pray God that the sinner who knows nothing of these faintings may be made to faint utterly till his soul dies within him with spiritual despair, and when he so dieth then the Lord who killeth will make him alive. When thou hast no power left, if thou canst throw thyself beneath the shadow of the cross, though thy flesh may make thee sleep there as Elias under the juniper-tree, yet thou shalt hear a voice which shalt bid thee arise, and in the great atonement of the Saviour, thou shalt find a cake baked on what hot coals I will not now undertake to say. Thou shalt find it such food to thy weary spirit that when thou hast partaken of it, poor sinner, thou shalt dare to go to the Mount of God, even to Horeb, and face the terrible law of God, and ask, "Who shall lay anything to my charge?" Feeding on Jesus, mysteriously sustained by believing on his precious blood, thou shalt go on till thou shalt see God face to face in his holy mount in glory, in the strength of Him who said, "For my flesh is meat indeed, and my blood is drink indeed."

God bless every one of us. Amen.

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## Essays and Papers on Religious Subjects.

### HEZEKIAH'S COVENANT WITH THE LORD GOD OF ISRAEL.

BY THE REV. W. H. PAYNE.

2 Chron. xxxix. 10.

THIS resolve of pious Hezekiah is well worthy of our prayerful consideration. The occasion of it is fully recorded in the chapter from which the text is taken. It sometimes happens that bad men have Christian children, and religious parents have ungodly children. Jotham "did that which was right in the sight of the Lord," but his son Ahaz "walked in the ways of the kings of Israel," yet his son Hezekiah stands before us as one of the best of Judah's kings. For the history of these reigns is tarnished by their sins, and though many have excellences of character, none have unexceptionable approval till the reign of Hezekiah, who "did that which was right in the sight of the Lord, according to all that David his father had done." "He trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him."

No doubt there were counteracting influences to his father's bad example. He was nine years of age when his grandfather, Jotham, died, and there may have been impressions on his youthful mind by the instructions of this good man. It may also be to show the influence of parental training that we have it recorded that "his mother's name was Abijah, the daughter of Zechariah." "Zechariah, who had understanding in the visions of God," the name given to his daughter implying his trust in the Lord (יְהוָה) whose father is Jehovah).

We may presume, then, that she served her father's God, and trained up her child in the way he should go. A mother's godly conversation and example, who can estimate their influence? So that while there was before him his father's evil course of life, the impressions of his childhood were never effaced, and he mourned over the corruption of the people, longing for the time when the reins of government would be placed in his hands, and these abuses rectified. Whatever be the influence brought to bear upon his

character, we have to ascribe it to God's grace that at this critical time He raised up so holy a man as Hezekiah from such a stock. He is twenty-five years of age when he comes to the throne, and he begins well. "In the first year of his reign, in the first month, he opened the doors of the house of the Lord." The character of these kings we may usually judge by their regard to the house of God. As now, if the house of God be forsaken, it indicates a low state of piety. If the services of the sanctuary be loved, it shows usually that God is loved.

It would be well for us on the first day of the first month, whether of the new year or of anniversary occasions, to imitate the example of Hezekiah. Wishful for a reformation, he begins at the right place—his own heart. Would we be useful to others? Let us see that our heart is in harmony with God's law. As God made to Abraham and to his seed after him a solemn covenant, that He would bless them if they were faithful to Him, and as the Scotch heroes in 1638 made a covenant "by the great name of the Lord our God to continue in the profession and obedience of the pure faith," so Hezekiah makes a solemn covenant with God to give himself unreservedly to his service. Mourning over the state of the country and the state of the church, he resolves with all his heart, with all his powers, to serve the Lord. Looking round at the state of our country, and the condition of the church of God, is there not need for us thus to act. As national repentance must begin with individual contrition, let us imitate the example here before us.

Is there *not need* for this? When *duty* has pointed one way, and inclination the other, how often we have stifled the voice of duty to consult our own ease and enjoyment. Or when these duties have been discharged, how often has it been to satisfy conscience, rather than to glorify God. How lacking have we been in love to their souls for their intrinsic value, or love to Christ, for whose sake is to be the motive in all that we do.

Nor let us look only at our public character, but at our *private* life. It was

the complaint of Hezekiah, "They have shut up the doors of the porch, and put out the lamps, and have not burned incense, nor offered burnt-offerings." Does not our neglect of the means of grace correspond with this sin of shutting up the doors of God's house? God's word is "a lamp to our feet, a light to our path." How often have its pages been scanned through custom; how seldom that we should be guided aright, and made wise unto salvation!

In the Apocalypse, the golden vials full of odours which the elders presented before the Lamb are said to be the prayers of the saints. Are our prayers sweet odours to Christ? When they are but the formal utterance, or the languid request, they rise no higher than the ceiling of our dwellings. Does not our niggardly offering in the service of God correspond with the lack of burnt-offering with which the people of Judah were chargeable? If these things are so, then there is *need* for us to make a covenant with the Lord God of Israel.

But how often, in taking a retrospective view of our character, and mourning over the deficiency, we have promised amendment; but, alas! these promises were soon broken—we have forgotten that we were purged from our old sins. "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." It is an awfully solemn thing to make a covenant with such an one as the Lord God of Israel. Ere we make the covenant, let us feel its solemnity and the deep obligation we are under to fulfil its requirements.

This consecration of Hezekiah and of this people was *sincere*. Compared with what they had been, the people of Judah were now a poor, oppressed, and scattered people, yet as *thank-offerings* to the Lord, they brought "three score and ten bullocks, a hundred rams, two hundred lambs. And the consecrated things were six hundred oxen and three thousand sheep." There must be this liberality of heart when we are consecrated to the service of God, and have made a solemn covenant with God. "See that ye abound in this grace, also to prove the sincerity of your love." There will be a hearty response to all God's claims, whether it be for the church with which we are connected at home, or for his work abroad.

The treasury will be opened, whether money, time, or talents are to be brought therefrom. Let there be this sincerity, then; our prayers will be as grateful incense when perfumed with the merits of the Saviour. "Bring me," said God, to his ancient church, at a time when it was withholding the needed condition, "all the tithes into the storehouse, that there may be meat in my house, and prove me now *herewith*, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. So may all our conversation and life prove "our heart to be sincere."

The work of Hezekiah in restoring the worship of God, and cleansing the Temple, was not *accepted* by reason of *any merit* in itself, but through the *sacrifice* offered. "They brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin-offering." So they killed the bullocks, rams, lambs, and he goats, and sprinkled the blood on the altar." Seven representing a perfect number, how expressive a figure of our perfect sacrifice, "the Lamb slain from before the foundation of the world." By one offering he hath perfected for ever them that are sanctified. Only as we are "accepted in the Beloved" can anything we do be accepted. It is for Christ's sake that the feeblest effort may be owned and blest. "Nothing so small can be, but yields when acted for Christ's sake, greatness and worth from Thee." And on the other hand, however costly the service, it will be abortion in the sight of God if it be not saturated with the merits of Christ. Let us see to it, then, that all we do is done in his name—let us look for favour only for his sake.

Hezekiah assigns as a reason for his conduct that God's fierce wrath may be turned away. If we could only realize that God is angry with us when we are half-hearted in his service, and if we realized what a terrible thing that anger was, how it would constrain us to come to God through Christ at once. Damocles, though surrounded with wealth and splendour, when he saw the sword hanging over his head by a horse-hair, found that all his happiness had vanished. The anger of God is hanging over our head, while our sins testify against us, and our conduct belies our profession, and denies the solemn

covenant we made with God at our baptism; and when we approach with grateful hearts the table of the Lord. Whether we see this anger on us or not, still it is there, and if it descend it consumes us. The history before us shows the happy results of this covenant. The wrath was rolled away. The sunshine of God's favour succeeded the threatened storm. Hezekiah was blessed in himself; his kingdom was established, and from the low state in which they had sunk, they were raised; the land prospered; the work of God revived in the church and throughout the kingdom of Israel.

So let there be this individual consecration, and then by a blessed contagion, the church with which we are associated (by the force of example) will be led unitedly thus to act for themselves. A re-consecrated church will lead to a regenerated world.

"Then God upon our land,  
Shall constant blessings shower,  
And all the world in awe shall stand,  
Of his resistless power."

"God, even our own God, shall bless us; God shall bless us, and all the ends of the earth shall fear Him."

Hezekiah had no sooner resolved what to do than he set about it. "It is in my heart," that is, I have fully resolved so to do, and forthwith he carries out that resolve. "Whatsoever thy hand findeth to do, do it"—do it at once, and do it "with all thy might." Let it not end in mere resolution, but if there be felt the need of reconsecration. "I beseech you by the mercies of God to present yourselves as living sacrifices, to make a covenant with the Lord God of Israel, to make it now."

"Here in thy courts I leave my vow,  
And thy rich grace record;  
Witness, ye saints who hear me now,  
If I forsake the Lord."

If you have never come to Jesus, the Mediator of the *new covenant*, and to the blood of sprinkling that speaketh better things than that of Abel, there is dreadful wrath overhanging you, and only by the thread of human life. If that thread be cut, and the anger of the Lord descend upon you, terrible indeed will be the doom—

"Ye sinners seek his grace,  
Whose wrath ye cannot bear;  
Fly to the shelter of his cross,  
And find salvation there."

Fly now! Escape for thy life, ere the storm overtake you, or the fierce wrath come upon you. May those who have felt the efficacy of the blood of Jesus to cleanse from all unrighteousness, and those who are yet "without Christ," through Him, and for his sake, with all their heart "make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us!"

*Prestaign.*

## BACKSLIDERS.

BY REV. B. BAYLEY.

BACKSLIDERS! Who are they? What is their relation to the church? How may the church best secure their return to the Saviour, and to its fellowship?

It is not necessary that we should say much in answer to the first of these questions; and yet something like a definition is needed, inasmuch as a large number of those who are commonly called "backsliders," cannot justly be included in that class. The term itself implies, that the individuals in question were the children of God, the disciples of Christ. It is well known, however, that accustomed as we are to admit to baptism and fellowship persons who profess "repentance towards God, and faith towards our Lord Jesus Christ," it not infrequently happens that some of these afterwards give no satisfactory evidence of having been really converted. It is to be feared that theirs was simply a profession, whilst the heart remained unchanged. And thus it comes to pass, that many who are designated backsliders, and who appear as such in our church-books, were never really in spiritual fellowship with the family of God. Unallied to Him who is "the Head," they were not "members of the body." Be it understood, then, that throughout this paper, by the term "backsliders" are meant persons who, having previously given satisfactory evidence of their conversion, have by their conduct rendered it incumbent upon the church to separate them from its communion.

Concerning such, we would say first, Remember, dear brethren, that their spiritual relationship to the church still exists. This survives when formal connection with the church has been dissolved. The analogy of natural relationship suggests this. The

child is no less a child because the Father's command has been broken, and his favour forfeited. The brother is no less a brother because he has tarnished the honour of the family, and has been inimical to its welfare. On the contrary, so strong are the ties of flesh and blood, that the erring one has frequently a stronger hold upon the affections of the family than he had before he went astray. Are spiritual ties less strong than natural? Or the bond which binds the divine family less firm than that which binds the human? This cannot be. We shall do well to remember then, that the brother who has gone astray is a brother still; that although he may be absent from the table when we meet to commemorate the Saviour's death, and is no longer seen when the family gather around the footstool of their father, he is still united to us by ties that are indissoluble and divine. Redeemed by the same precious blood, born of the same regenerating spirit, and adopted by the same Father in heaven, he has, in virtue thereof, claims upon our sympathies and prayers which belong not to the world that "lieth in wickedness." And yet how slow are we to recognize these claims, and the relationship on which they are based. Frequently he who at his conversion was received with open arms and loving hearts, is in the days of his degeneracy treated as a "heathen man, and a publican." As though the evil power which led him astray into forbidden paths, had rent the relationship which the new birth conferred! As though in the conflict between the powers of light and darkness, the child had been disinherited and disowned! As though, after all, sin were stronger than grace, and could "put asunder" those "whom God hath joined together."

Remembering, then, dear brethren, that the spiritual relationship between yourselves, as members of Christ's church, and backsliders still exists, you will be prepared to admit that on you lies the obligation to restore them. We are, happily, able to appeal to the Great Teacher on this matter. In the three parables contained in the fifteenth chapter of Luke's gospel, our duty towards the class of persons of whom we are writing is clearly revealed. By the narration of three interesting cases of recovered loss, the Saviour throws light upon our obligation, and the spirit in which it should be discharged. The shepherd leaving the ninety and nine, seeks the lost

sheep until He finds it. The woman makes diligent search for the lost piece of silver until it is restored. And the father waits and watches for the truant son, until seeing him in the distance he hastens forth to meet him, and is the first to throw his arms around his neck and kiss him. Besides all this teaching from the Master's lips, we have the apostolic exhortation, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Instructed as we thus are by the oracles of God, the question arises, does our conduct as Christian churches correspond therewith? We fear not. On the matter of discovering the failings of our brethren, we are not at a great loss, for the beam still furnishes but a small impediment to the perception of the mote; and in the event of any open delinquency, there are always plenty found to vote for the expulsion of the offender. But when that has taken place—when the church has sustained its own honour by the excision of the transgressing member—how many are there amongst us who recognize and hasten to discharge, the new duty which devolves upon us? How many are there who "leave the ninety and nine" and "go after that which is lost?" It is just at this point, the writer conceives, that our mistake begins. Too often the erring one is dealt with as if it were the mission of his friends to complete the destructive work his enemies began. Instead of being sought after and won back by the persuasiveness of Christian love, he is left to whatever evil influences may take him further from his God. And yet, it is just at this stage in his history that our responsibility gathers its most solemn force. It is as the voice of God speaking to us concerning our brother—"He has erred and strayed from my ways—broken away from parental restraint—and in the madness of his folly, ruined his own happiness and honour. By the mercy that has preserved your integrity, by the love that has held you in its safe keeping, I charge you let all hearts beat kindly towards him, and all hands be reached forth to rescue him." Is not the echo of this appeal heard by us, when we see in the sanctuary, or pass in the street, those with whom we once had fellowship in the ordinances of Christ, but who are now "turned to idols?" And hearing

shall we not obey, lest our brother's blood be required at our hands?

And now we may pass on to inquire, What are the best means to reclaim such as have backslidden? On this point, dear brethren, we have in the way of advice, nothing new to offer; and we are persuaded that nothing new is needed; for whilst different cases of declension will require different modes of treatment, the most we can do in a paper of this kind is to suggest some general considerations by which your conduct towards backsliders should be regulated.

And first of all we would say, Cherish a prayerful remembrance of them. We mention this first, not only because it is paramount in importance, but, because if this be not done, your efforts to reclaim them cannot be expected to succeed. They who are forgotten by us at the throne of grace, are the last individuals whom we can hope to bless. And yet, that backsliders are forgotten by us, when before the throne we plead for blessings on ourselves and others, is frequently the case. This is true of us both as churches and individuals. How often do we find ourselves when in our closets praying earnestly and long for those who have "erred and strayed like lost sheep?" How frequently do we retire for the express purpose of reaching forth the arms of our intercession in behalf of such? What answer to these questions does the history of our past devotions supply? If an unfavourable one, let the future, at least, make some amends for the past.

May it not be suggested that these unhappy wanderers are too often forgotten in the public prayers of the congregation. Do we, dear brethren, whose office it is to lead the devotions of the sanctuary, remember as often as we should those who once joined hearts with us at the mercy-seat, but over whom the enemy has triumphed for a season? And yet is it not strange that we should forget them then? Does their vacant seat stir no sorrowful but kindly feeling within us? Can the pastor's heart be satisfied whilst the prodigal comes not back? Surely the hands that buried him in baptism should be the first to lay hold of the angel, whilst the voice that charged him to be "faithful unto death," fervently supplicates, "I will not let thee go except thou bless" him.

We plead thus for prayer taking the

precedence of all other efforts to reclaim, on the authority of Christ's own example. You will remember how he acted towards the backsliding Peter. With faithfulness he forewarned him of his approaching fall, and in doing so was able to add, "but I have prayed for thee." Thus teaching us, that if we would be instrumental in restoring, the first effort must be put forth upon our knees, and before the throne.

We counsel you in the next place to Let your conduct towards backsliders be kind and courteous. We advocate no indiscriminate association with them. Due regard to the New Testament laws of discipline requires of us, that when a brother has disgraced himself and us by open sin, we should "withdraw from such an one;" and the conduct of those individuals, who in defiance of this rule, indiscriminately associate with those whom the church has lawfully expelled, cannot be too strongly censured. They thereby render less effective, than otherwise it would be, the discipline the church has exercised.

It is not, however, in this way, we apprehend, that the majority of our members err. Rushing to an opposite extreme, they almost habitually shun those who have gone astray. This is done from various motives. Sometimes a mistaken regard for the dignity of the Christian character, and the honour of Christ, leads to this; whilst at other times it springs from that pride of heart to which we are all too prone, and which led the Pharisee to exclaim, "I thank God that I am not as other men are, or as this publican." But whatever the motive leading to it, this line of conduct is unquestionably wrong. Who is it that is being thus slighted? A brother! and a brother, too, most deeply in need of all the kindly help we can render him. And it may be, too, a brother, whose circumstances—and not a weaker or more wicked nature—have made the difference between himself and us. Situated as he was, we too might have fallen; whilst he in our place would have continued firm and faithful. Or it may be a brother, the history of whose declension is very imperfectly known by us. Did we know that, we might be disposed to pity where now we blame. These, and many other considerations which might be urged, should stimulate us to a kindly and Christian treatment of those who have gone astray.

Besides all which, who can tell the

good that would result from backsliders being made to feel that they are cared for and beloved by the brethren whose fellowship they have forsaken? Kind words and kind acts find many avenues to the human heart, and sometimes reach and stir its lowest depths; whilst unkind words and acts, freezing the heart that is already cold, bar up its inlets with an adamant ice. Perhaps forgetfulness of this has marked our conduct, and marred our usefulness, shearing us of strength to uplift the downtrodden and the fallen. The writer was most forcibly and affectingly reminded of this at the close of an Association Meeting at which this subject was chosen for the next Circular Letter. There met him a man who had backslidden from the Church of Christ. Grasping the hand of the writer, and with tears in his eyes, the poor fellow said, "Never after I fell, sir, did a single member of the church ever speak kindly to me of my sin, or seek to lead me back. Had they done so, I might have been a different man since." May it not be that there are persons almost everywhere who could bear a similar testimony? They might have been regained by the church, but kind words and kind acts were too expensive articles to be traded with in such a service. And thus souls, for whom Christ's death was the purchase price, are treated as unworthy of the far meaner service of our lives. Brethren, these things ought not so to be! If they are suffered to continue, they will fearfully augment the number of those, who being once lost to the fellowship of the church, are never here recovered. They may meet us in the higher fellowship of heaven—for divine grace sometimes outreaches all human instrumentality—but even there, their presence would remind us of our sin, the sin of leaving uncared for a brother's soul. Most affectionately then, do we urge upon all the readers of this magazine the duty of kindly and courteously treating all who have incurred the excommunication of the church.

Premising that this has been done, we would suggest lastly, that some direct effort to restore backsliders should be made by the church in its associate capacity. And here, in the absence of all New Testament precept and precedent in the matter, we experience considerable difficulty in pointing out the details of this duty. So different and peculiar are the cases which incur

the discipline of the church, that each church must, after all, be guided by its own judgment, after having prayerfully sought the "wisdom which cometh down from above." One or two hints may not be without their use.

Would it not be of service to keep a list of such as have been expelled from the communion of the church? By this means they would not be altogether lost sight of, but would be recognized as still belonging to the Great Shepherd, from whose fold they have strayed. And the under-shepherd, as his eye ran along the painful list, might be reminded of appropriate themes for pulpit discourse—fervid and affectionate appeals to wanderers still found in the house of prayer. Who can tell how many might then have their spiritual wants met, who are now unintentionally neglected? The workman "rightly dividing the word of Truth" would then be the better able to give every one his portion in due season.

Should not the church, at suitable times, appoint some of its members to visit these deserters from the spiritual army? Such a deputation going to them "in the spirit of meekness"—not saying much, but praying fervently—might be very powerful for good. Backsliders would then feel that their welfare is not uncared for; and the church would then, in the person of its deputies, be fulfilling the Saviour's injunction, by going out into the wilderness and seeking to restore these "lost" ones.

Suppose further, that when these brethren went forth on their errand of mercy, the church made the occasion one of special and united prayer; the "household of faith" being summoned to the Father's footstool to ask a blessing on the godly enterprise. Might not such power be given from on high as would enable the servants of the church to "cast out" any demon by which they found the wanderer possessed? Or might not such "tongues of fire" be given them, as would, with Christ-like eloquence and love, win back the wanderer's heart? Rich in such resources as are available by believing prayer, the church need not despair in any work the Master has assigned it. And if it is promised that "the prayer of faith shall save the sick," and that too, when only the elders of the church are upon their knees, what might not a whole church secure, if found pleading with the Great Physician for those whose souls are smitten with disease?

We are persuaded that not until some such means are used—and used too, until repeated failure makes restoration helpless—has any church fully discharged its duty towards the unhappy class, whose welfare this paper aims to promote. With the ministers and members of our churches we leave these suggestions, praying that we all may have grace given us to “endure unto the end” and be saved.

*Scarborough.*

### SATISFYING MERCY.

BY THE LATE REV. JAMES SMITH.

MERCY is that perfection or propensity in the divine nature which prompts and moves the Most High to pity, sympathize with, and do good to poor sinners. Mercy can only be shown to the miserable; mercy never can be claimed by any. It is exercised freely in divine sovereignty, but in God it can only be exercised in accordance with divine justice. Indeed, if God show mercy, it must be Godlike mercy; if God show mercy, he must do it wisely, justly, holily, maintaining the rights of his government, and preventing the injury of any of his creatures. Let us meditate a little on divine mercy, and cry out with Moses, “Oh satisfy me early with thy mercy” (Ps. xc. 14). The mercy of God, his covenant mercy, which is revealed in and flows through Jesus, is a satisfying portion, and those who possess it have cause to rejoice and be glad all their days.

Our quickening and regeneration are to be traced to the mercy of God, for “according to his mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost.” It is then that we obtain mercy, and are prepared to say, “God, who is rich in mercy, for his great love wherewith He loved us, hath quickened us together with Christ.” God’s abundant mercy begets us to a lively hope, and fixes the eye and the heart on an incorruptible inheritance. Our pardon flows from mercy too, as the Lord proclaims when He publishes his name, “The Lord is long-suffering and of great mercy, forgiving iniquity and transgression.” How freely He pardoned us when first we confessed our sins and pleaded the Saviour’s blood, and how often has He pardoned since. As Moses said of Israel, “Thou hast pardoned them from Egypt until now,” so has the Lord pardoned us from

day to day, from our first cry for mercy until now. Mercy brought Jesus down to visit our world, purge away our sins by his blood, and set us in the way of his steps. Mercy, through Jesus, delivered our souls from the lowest hell, and from that day it has compassed us about, and followed us every step of our journey. It has delivered us from dangers and foes, preserved us from fainting under our trials, and healed all our backslidings until now. It never fails, being from everlasting to everlasting, it perfects its work, and secures to us the kindness of our God; for thus saith the word, “The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed,” saith the Lord that hath mercy on thee. Mercy, the sweet mercy of God, has always been our friend; for us it acted when the covenant was made, for us wrought when Jesus died, for us it pleaded when we cried for pardon, and for us it has appeared in a thousand ways. Without it faith would expire, hope would die, and all prospect of heaven would fade away; but with it every grace shall flourish, every foe be conquered, and every trial shall work our good. Blessed, blessed for ever, be God for his mercy! May that mercy satisfy us with its abundance, its variety, and immutability; may that mercy sanctify us more deeply, render us more heavenly, and fill us with joy and peace. In mercy we will trust, from mercy we will expect, and of mercy we will sing; for mercy we will seek, because it is connected with life, righteousness, and honour; and for the mercy of our Lord Jesus Christ we will look, for it will end our sorrows, wipe away our tears, and fill us with joy and glory.

### NOTES FROM A COUNTRY PULPIT.

BY A LATE STUDENT OF THE REV. C. H. SPURGEON’S COLLEGE.

*Grief.* How blinded we are with grief sometimes. So that we fail to see the hand waiting to wipe our tears away. Like Hagar, she leaves her child to die beneath a living shrub. Had she but brushed her tears away, she might have read on every leaf and line of that plant, “God cares for me, poor wilderness shrub though I am. Will He not for you?”

*Love necessary in order to copy Christ.*



Knowledge is not enough. Remember, it was possible for a man to behold continually displays of the compassion, the self-denial, the devotion, the purity of the Lord Jesus, and remain hard-hearted, selfish, worldly-minded, and corrupt. That man was Judas, the betrayer. Think for a moment of how much he knew of the toils of that weary body he betrayed to the cross, of the holiness of the character he held up to ridicule and scorn, of the compassion of the heart he indirectly pierced, and learn this lesson, that we must love as well as know Christ in order to copy him. Knowledge affords the picture, love the inspiration for its reproduction.

*Ingratitude.* God scatters the pathway with roses, and ungrateful man denies Him the perfume.

*God's loving-kindness.* (Ps. lxxiii. 3.) I surrender but a pebble for a diamond when I give my life for thy loving-kindness. All life's dignities and joys, what are they when compared with the pleasures at his right hand? Oh, earth's greatest honours appear like withered wreaths when we behold those with which his loving-kindness crown us.

*Look at home.* I have sometimes seen men leaning over their garden fence, sagely giving advice to their neighbours as to the best way to ensure a good crop, and have noticed their own gardens do not wear the most hopeful aspect. Of course they will tell us the ground is bad, or the seed lacks germinating power. But a very superficial observer could indicate the true cause. Let us take the hint ourselves. But perhaps you imagine I am looking over the fence; I hope it is with spade in hand. If you are at work, I will not hinder you. Farewell.

*Sandhurst, Kent.*

### THE CITY VISIT.

THE cars seemed to fly, but yet they were not half fast enough for that quiet man in the corner, who had twice given up a comfortable seat for the accommodation of the ladies.

It was a good face, that of Jeremiah North, turned so eagerly city-ward, as the long train went whizzing on.

"I wonder how he will look! I wonder if he will find me much altered! Dear old Ben!"

All that long ride this man had been

thinking of the past. He was nearly forty now, and he had not seen Benjamin, who was six years his junior, for over ten years. Benjamin was a merchant, rich and prosperous; Jeremiah was a well-to-do farmer, owned his broad acres clear, was father to four handsome, healthy children, the eldest boy being now fourteen, the youngest girl a perfect fairy of a babe, so loving, so lovable. But Jeremiah's thoughts had been but little with them to-day. Ben claimed them all. He had been all over the history of the old red farm-house where they were born. He had loved his brother passionately, and accepted many a punishment on his account, for Ben was a slender boy.

All the flowery margins of the many beautiful streams of sunny Linton had been ruffled by their youthful footsteps. Jerry kept the old ball yet that Ben used to play with. He had all his books in a sacred corner. He loved to talk over their old play-days with his handsome, notable wife, who, during the fifteen years of their marriage, had never seen Benjamin. When a clerk in the firm in which he was now partner, Benjamin had been sent to Europe. Then he had been immersed in business. Jerry had been unable to attend his wedding on account of severe sickness at home. Once the brothers had met at a convention; but now, Jerry had put everything aside that he might spend a week in the city. He had long anticipated too much pleasure from this journey, and as he sat there in plain, unfashionable clothes, his very face shone.

A splendid mansion was the city residence of Mr. Benjamin North. Jeremiah was a little dashed by the pretentious manners of the stylish servants. Alas! the plain farmer had got beyond his depth. Mrs. Ben treated him with cold, icy-cold, civility. His brother was evidently, though cordial, ashamed of the rustic relative come upon him thus unannounced, particularly in the presence of his fashionable friends. The children, thin-cheeked, white as chalk, and wondrously arrayed, stared at him out of great, unearthly, hollow eyes. Jerry was not at home here. It was uncomfortably splendid for him. Of the two men, he was infinitely the wisest and the best read, but he was not at his ease, for no one tried to make him so.

And the ride homeward seemed very, very much longer than that memorable

trip to the city. His face was sad, and so was his heart.

"I do not feel that Benjamin treated me just right; at least, not as I would have treated him." How often these words were on his lips!

There was home, with the peaceful sunshine falling on white walls and vines that his own hands had trained. How rich the fields looked! The air was sweet with the fragrant clover, bruised in the cutting! Here, at least, was his little kingdom; and here, arrayed in white, neat, fresh, and joyous, was his home-queen, standing by the gate, the most beautiful of baby-girls, putting out her plump arms to welcome father.

"Well," said Mrs. North, as at last

they were all seated together in the large, tasteful, sunny parlour.

His eyes met hers.

"You have not been quite as happy as you thought you should be."

He turned his face away, that the quick tears might not be seen.

"Benjamin is altered," was all he said that time. But at night, when his sweet brood was gathered about him, and he saw the impress of God on their lovely, healthy faces, he thought of his brother's splendour, of the show, hollowness, and almost heartlessness about that hearth-stone, the pale faces and weak affectations, and raising his heart to God in tender thankfulness, forgot from that moment and forgave the annoyances of his city visit.

## Tales and Sketches Illustrative of Christian Life.

By MARIANNE FABNINGHAM,

Author of "Poems," "Echoes from the Valley," "Lays and Lyrics of the Blessed Life," etc.

### THE SANCTUARY.

"Forsake not the assembling of yourselves together."

"WHAT a wet morning! Well, I shall not venture out in all this rain. It is a long way to chapel, and if I should get wet I should certainly take cold, so I'll stay at home."

"What a good and interesting book this is! Really it does me good to read such books, and as I have so little time during the week for reading, I will remain at home to-day and enjoy the companionship of my new book."

"How hot and uncomfortable the chapel will be to-night. It is very derogatory to health to be in over-crowded and overheated rooms, so I will study my Bible at home to-night instead of subjecting myself to the discomfort of a large assembly."

"What a pleasant evening for a walk! Enthusiasts tell us that we ought never to neglect public worship. I believe I can worship God as much in the sanctuary of the fields as within the walls of a church or chapel, so this evening I will take a quiet stroll."

These are some of the excuses made to the consciences of the people for the neglect of the command, "*Forsake not the assembling of yourselves together.*" There are

many others more or less trivial, and the voice of the charmer has too often the ready ear and the willing yielding of those whose chief joy it should be to meet and worship the Lord of Hosts in the midst of the great congregation. For all do not love the house of the Lord. There are many now-a-days who would scorn to make the humble choice once made by a very wise as well as pious man, "I had rather be a door-keeper in the house of my Lord than dwell in the tents of the wicked."

But the excuses are very futile. Who stays at home from his business because of the rain? If any wealth is to be gained by exposure to the weather, how very few would shrink from that exposure! If a grand concert is to be held on a wet evening many a croaker who fears to wet his feet on Sunday will venture out then. If he be invited to a Mayor's dinner and the rain beat ever so wildly against the window, he will go forth caring little for the discomfort. And yet the same person will turn coward if the rain be on a Sunday, and He who has spread a feast of good things be the King Eternal.

Nor is the second excuse of the discom-

fort of the crowded room a sufficient one. It is true that all houses in which large numbers gather should be thoroughly ventilated; but many a grumbler on the Sabbath puts up with the inconvenience amicably enough when the gathering is a fashionable one and the place of meeting a drawing-room.

The excuse of getting as much good at home is not good either. How many interruptions come to prevent a quiet perusal of the Bible there; and even if it is read, have we as much right to expect the blessing of the King as when we do his bidding and meet in his house. The over-wearied body is more likely to fall asleep, or the tired eyes to roam listlessly over the sacred pages in an easy chair and before a brightly-blazing fire.

And that oft quoted opinion about worshipping God in the field sounds very grand; but who does it? The calm influence of nature in her varied beauty may flow into the spirit and call the soul up to its Maker in adoration; but it may also insidiously draw off the thoughts from the contemplation of his glory to those who last enjoyed the pleasant scenes with us, and possibly to still more irrelevant matters—the price of corn and the cattle plague.

Ah! the idle soul that does not wish to be filled with the oil of gladness, that cares nothing for the presence of the Saviour, that longs not for the peace that passes understanding, may be glad to make excuses for non-attendance at the sanctuary; but he whose heart is right, who has been with Jesus and learnt of Him will say and feel—“A day in thy courts is better than a thousand.”

Two friends, school companions, grew up to early womanhood, “Being in the way the Lord met with them.” They were awakened to a sense of their sinfulness and the preciousness of the Saviour very nearly together, and gave themselves to Him publicly by the ordinance of believers baptism on the very same evening. Both loving the Saviour, and both desirous of serving Him, they yet pursued very different lines of conduct. To one the very stones in the walls of God’s house were precious, for there she had heard the words that were life to her. And she showed her love and gratitude by constant attendance at the means of grace. Her seat was never vacant. Every time the great congregation met there she also came and waited to hear

what message the King had sent to her. Like her namesake, she loved to sit at Jesus’ feet, and never neglected an opportunity of doing so. Not only on the Sabbath-day did her willing feet attend the courts of the Lord, but at every prayer-meeting, every lecture, every missionary meeting, Mary was present. “It rests me,” she used to say.

Not so her friend. She too loved the place where Jesus came, but she loved other places as well. She was at first occasionally, then frequently, then always, absent, until at last she would scarcely have liked to go into the little vestry where the two or three met to pray, for fear of the remarks that were likely to be made. Yet she loved the Saviour, and tried to do good for his sake.

But need we say who was the better and happier Christian? Who lived the most peaceful and the safest life? One was tossed about by the storms that came, the other had a habit of going at once into the refuge. The one had no deep peace, no settled conviction of the praise and love of the Master; the other lived always near to Him. The one was cumbered about much serving, the other was absorbed by the one thing needful.

The difference was still more apparent in two brothers.

Said one, “John, I can’t think it right of you to neglect your business as you do. I believe the chapel doors are never open but that you must go. Now that you have a family to provide for, twice on Sunday would be quite enough.”

“But,” said John, “it is not waste of time. I get my strength there. I can attend better to business for having been refreshed by the river that maketh glad. My children will not suffer, because I obey the voice of God. But I love the sanctuary, and as long as I have strength and can possibly spare the time, I will not fear to attend the services.”

And God prospered him more than the other, who rose early and sat up late, and yet refused to give two evenings in a week to the service of Him who only can give the increase. He who looked after the interests of Zion had his own interests looked after. Whatever he touched prospered, for God’s blessing was upon it all.

Different as the lines of each had been, the death-beds were more different still. The one, albeit he strove to cling to the

promises of the Bible, had yet many doubts and fears. He lay for many weeks looking back upon his past life, and his heart was full of regrets and misgivings. He remembered how he had neglected the public worship of the sanctuary, promising his conscience that he would make up for it by his private devotion, which, however, he had not done, for it is generally the case that those who are most frequent at the outward means of grace are also the most frequent visitors in the path to the bush—to the mercy-seat where the Father meets his children. But now, how vain appeared to him all his pursuits, and his yearning heart went out for forgiveness in his great sorrow and regret.

But with the other all was peace. Not that he felt himself to be any other than a sinner saved alone by grace and having no merit of his own; but he did think with joy and gratitude of the many opportunities he had had of seeing the Master by faith in his ordinances, and from the sweetnesses of them, and the faithfulness of God, who had never failed to meet him and bless him, he *knew* that his hopes would not now be in vain, that the peace settling upon his spirit was only the earnest of the deeper repose enjoyed in the eternal mansions.

Dear friends, let us not fear that we can attend too often at the sanctuary. Sweet will it be when the noise and turmoil of the world are upon us to go away from it all and enter in the prayer and praise of the two or three among whom the Saviour has promised to meet.

#### AUNT CHLOE.

AWAY up in a dark alley lived for many years poor old Aunt Chloe, with her grandchild Linty. They had one small room, with two little windows in it, but on the window-sills were rude boxes filled with fragrant, blooming flowers, so that all the air was full of the sweet perfume. A little canary, the gift of a kind old gentleman to Linty, sung, and plumed its pretty feathers in a sunny corner.

Aunt Chloe was lame, but she said it was a great mercy she could walk with a cane! She had, years before, lost the use of one eye, but was always saying how glad she was to have *one* good eye to work

and read with! and she was, too, very poor, but cheerful, and even happy, because she had hands to work with, and a voice to sing and praise God. It was a great treat to sit in Aunt Chloe's humble home and talk with her of the good things of the kingdom. No velvet carpet seemed more inviting than her plain, bare floor, as white and clean as sand and scrubbing could make it, and the snowy curtains, so pure, so shining!

Aunt Chloe always hummed or sang when about her daily work; she said it scared away trifling thoughts to be singing of the heavenly land. Her business of doing up fine linen and lace was well patronized, so that there was enough to eat and drink, and give to the poor; yes, for Linty was a grandchild only by adoption. For many years she had lived solitary, until it seemed her duty to share her home and crust with some desolate orphan, and in this way it came about that the orphan Linty found a Christian home, where she was taught to earn an honest living, and to love God and serve Him.

But sickness came at length. Dear old Aunt Chloe had almost reached her journey's end, but all things were ready; her "lamp trimmed and burning," "waiting and watching" for the Bridegroom's call. She was mercifully preserved from severe suffering; she seemed to languish into life; and often clasping her aged hands in prayer, thanked God that she had strength to *speak* for Him, while the day lasted. So long had she been known and respected that many called, offering such gifts as the rich prize, and for these attentive friends Chloe always had "a word in season;" much precious seed was sown. None "went empty away."

Ah, faithful, happy Chloe, many worldly ones visiting thy lowly bed went away sorrowful, because they, too, had not made sure of the heavenly treasure; in many hearts seed was sown which brought forth fruit an hundredfold.

Aunt Chloe has gone, "but, though dead, yet speaketh;" her prayers have been blessed, and gentle women and earnest men shed tears of grateful remembrance at the thought of the poor coloured woman who, in her humble attic, "spoke of the things of the kingdom," and broke unto them the bread of life.

## Reviews.

*The Augustine Hymn-Book; a Hymnal for all Churches.* Compiled by DAVID THOMAS, D.D. London: F. Pitman.

THIS new hymn-book is materially different from all works of that class, as it recognizes this distinct principle—that all singing should be directly addressed to God; and whether thanksgiving, or prayer, or supplication, God should be the One Being to whom the exercise appeals. The compiler, therefore, has invariably adhered to this idea, and has altered many of the hymns of Watts, Wesley, and others, to sustain this conclusion and make the whole to harmonize together. Now, that this has been extensively either forgotten or ignored by hymn writers and compilers of Hymn-Books, is most manifest. Many hymns are doctrinal treatises, many are pure didactic poems, and not a few are imaginative descriptions. Some hymns are also rhyming utterances about wrath, and vengeance, and hell—surely very doubtful, themes for public singing. So far then, there is much in this new hymnal to commend it to favourable notice. But the Old Testament writers did sing about creation and providence, and did put into this service of song their souls' experience both of sadness and joy, and did excite each other to noble deeds after this manner. (See Psalm ex., cxlii., cxliii., cxlv., etc.) Still we like the design of the Augustine Hymn-Book, and perhaps it would be extremely difficult to refer to any work of this kind containing loftier, holier, or more spirit-stirring sacred songs. The number addressed in praise and in invocation to the Holy Spirit is greater than in any other hymn-book we have examined. No doubt the Doctor's book will be deemed both a novelty and an innovation, and will bring forth all conceivable kinds of criticisms, which may enable him to modify some of the views he has expressed in his introduction. It must be evident to all reflective persons that "singing to the Lord" should be the chief object in this most delightful part of holy worship—the service of praise. Of course while Baptists could not use, for the object specified, the five hymns on the baptism of children, yet the desires expressed in them must be in perfect harmony with the daily prayers of all pious parents.

*The Hidden Life; a Memoir of Mrs. Shirreff,* wife of the Rev. Mr. SHIRREFF, formerly of St. Ninian's. Edinburgh: Andrew Elliot, 15, Princes Street.

No kind of religious literature is so really adapted to instruct and build up in spiritual experience as Christian biography. Here we see the influences and fruits of the truth and grace of God in the spirit and the life. We could refer to some twenty or more of this kind that are, and ever will be, of inestimable worth to the Church of Christ. Yet

the real efficiency of memoirs depends much on the style in which they are presented. If wordy and common-place, they become utterly worthless. The present volume seems to possess every quality of an excellent memoir. The diary is never puerile, but always intelligent, spiritual, and edifying. Faithful to conscience, labouring to obey the truth, and ever seeking to honour her divine and beloved Master, "The Hidden Life" will take its place among the best books of this class.

*God's Glorified House; Words for Worshippers.* By ISAAC E. PAGES, Author of "Be ye Holy," etc. London: Elliot Stock.

THIS nicely got up little book contains a sweet running exposition on worship, patriarchal, Jewish, Christian, and celestial, and beautifully elaborates the idea of the seraphic Isaiah when uttering God's declaration, "I will glorify the house of my glory." We cordially commend it to our readers.

*Twelve Lectures to Working Men.* By HUGH SROWELL BAOWN. Vol. I., new edition. London: F. Pitman.

WE are glad to see there is still a demand for these excellent lectures. Full of valuable thought strongly appealing to the common sense of the people, and in illustrations abounding with telling similes, there is no difficulty in accounting for their general popularity. Kindheartedness in union with unwavering fidelity distinguish all the lectures; they cannot fail to do good, and we wish them great success.

*The Truth as it is in Jesus.* Four Sermons by CHARLES GORDELIER, preached at Jewry Street Chapel, Aldgate. London: J. Gadsby and G. J. Stevenson, 64, Paternoster Row.

THE esteemed author of these useful discourses evidently aims at an earnest, evangelical, and full exhibition of gospel truth, and those who seek to read sermons having those essential characteristics will not regret expending sixpence and making them their own.

*The Glorious Gospel, etc.* By JOHN PULSFORD, Author of "The Quiet Home," etc. London: Elliot Stock.

THIS is a very beautiful and refreshing exhibition, more especially of that one aspect of the gospel—its holy and sanctifying influence on the heart and life of the believer. The thoughts, and language, and spirit are in keeping with the well known characteristics of its distinguished author.

*The Pestilence, why Inflicted, etc.* By JAMES BIDEN, Author of the "True Church," etc. Gosport: J. P. Legg, High Street.

THE writer of this pamphlet considers that we are being visited with the tokens of the divine displea-

sure on account of the apostasy of the Church from sound doctrine and true spirituality of worship. He says that he has previously shown that "priestly ordination, priestly baptism, priestly consecration," and that the doctrines of "original sin, eternal torture in hell, and a belief in a personal devil are all false," together with many other sundry views and beliefs. We need not tell him that many persons would come to the very opposite conclusions from the premises he has assumed.

*The Rev. Wm. Knibb.* A Lecture by DANIEL KATTENNS. London: Elliot Stock.

AN excellent lecture, doing credit alike to its author and those who desired its publication, and at the present crisis of Jamaica affairs, most opportune. All our young people especially should read it, that they may see the previous ebullitions of West Indian wrath and atrocities with regard to the coloured population and their friends.

*A Woman's Thoughts on the Education of Girls.* By MRS. ROX. London: F. Pitman.

A TRUCE of the greatest importance is "The Education of Girls," and treated in a manner that does credit both to the perceptive and reflective faculties of the writer. Moreover, good common sense is brought to bear on the whole subject. Mothers will do well to expend sixpence on its purchase.

*Joseph and Potiphar.* A Lecture to Young Men. By JOHN HASLAM. London: J. F. Shaw.

THIS lecture to young men, delivered by the Baptist minister at Gildersome, near Leeds, and published by request, is on a subject of the greatest moment and requiring unusual tact and delicacy in its execution. We think the lecturer has combined with great fidelity and skill a more than average amount of excellent instruction. It has our hearty recommendation, and wish all the young men in the kingdom would read it.

*In Memoriam of Mr. Joseph Crowther.* A Sermon by the same Author. Bradford: W. Byles and Son.

A ТРАГОДИЧНО good sermon, in which is found a severe castigation of Rahabism and a manly exhibition of evangelical obedience and holiness. The good man on whose demise it was preached seems to have excelled in nearly all the virtues and graces of vital Christianity.

#### PERIODICALS, TRACTS, ETC.

THREE new Tracts by T. W. Medhurst, Glasgow, and published by the Baptist Tract Society, 62, Paternoster Row. No. 907—*The Precious Blood of Christ*. 908—*Is not this a Brand Plucked from the Vine?* No. 912—*The Sabbath*. We recommended in a recent number Mr. Medhurst's telling tract, "Take care whom you Marry," published as above, and we add our testimony in favour of these now enumerated, and think they are adapted

for usefulness. We see there is an excellent portrait and good sketch of this worthy writer in a recent number of the *Christian Times*.

The *Baptist Magazine* for February contains several excellent papers. *The Watchman of Ephraim*, No. 2, exhibits both skill, earnestness, and variety. *Missing Link Magazine* unusually interesting. *The Sunday-School Teachers' Treasury*, thoroughly adapted to help all classes of our teachers. *The Mothers' Treasury*, good in every respect. *Ragged School Union Magazine*, an average number. *Old Jonathan*, worthy of our former praise. *Father William's Stories*, very good. *The Sword and Trowel* for February contains a number of good articles, and in greater variety than usual. *The Household*: A magazine of domestic economy and home enjoyment. London: Groombridge and Sons. This is the first number of a new periodical, which we predicate will obtain a large circulation. The articles are varied and substantial, the price twopence, and the general character adapting it for real family usefulness. *The Mothers' Friend*, cheap and excellent. *Merry and Wise* for February, full of well written articles, beautifully got up, alike in paper, type, and illustrations. We are much pleased with it. *The Juvenile Missionary Herald* for February, as good as can be desired. *The Christian Times*, published weekly, one penny, 102, Fleet Street. Our excellent religious weekly penny newspapers are obviously supplying a long experienced want. The mechanic and the labourer both alike required a Sunday periodical to contain Christian news and good religious reading. Without comparing the *Christian Times* with others of its class, we would rather refer to its distinctive features. First of all it contains weekly an excellently executed wood portrait of some Christian minister or useful layman, and during the last few weeks Dr. Burns, of Paddington, Rev. Mr. Medhurst, of Glasgow, and Rev. Mr. Draper, lost in the "London," and the martyr Gordon, have appeared. With the portraits biographical or critical sketches are given. Then it is entirely unsectarian, and the Church and Non-conformists have a fair place in its columns. Its intelligence, ecclesiastical and religious, in which at first it was deficient, is now in the highest degree full, varied, and satisfactory. It is well got up, and we are glad to hear its circulation is weekly increasing. We are sure that if known as it deserves, it would take a first position among this class of weekly papers. We only add it is entirely free from bombastic assumption and sickly oant, and yet faithful to the truth as it is in Jesus. The circular letter from the ministers and messengers at the Association held at Presteign last June, contains an excellent paper on "The Importance of Individual Effort for the Souls of others," besides the usual statistical tabular condition of the Church.

## Poetry.

## TITLES AND REPRESENTATIONS OF THE HOLY SCRIPTURES,

ALPHABETICALLY ARRANGED, WITH SCRIPTURE REFERENCES.

BY JAMES BURNS, D.D.

- COMMANDMENTS** (Ps. cxix. 19) of the Lord Jehovah,  
Pure and holy, just and right,  
May I ever run to do them (Ps. cxix. 32),  
Evermore in them delight (Ps. cxix. 35).
- COUNSELLORS** (Ps. cxix. 24) when I'm perplexed,  
Faithful, changeless, good, and true,  
In every strait may I consult them,  
Learning what my soul should do.
- COMFORT** (Ps. cxix. 82; Rom. xv. 4) in the times  
of sorrow,  
Bringing sure and sweet relief,  
Drying up the streams of anguish,  
Solace in my bitterest grief.
- FREE** (Jer. xxiii. 29) celestial, sanctifying,  
And removing dross of sin,  
Kindling flames of pure devotion,  
Making holy all within.
- FOOD** of heaven (Deut. viii. 3; Matt. iv. 4), bread  
immortal.  
By whose strength we toil and live,  
Evermore, O Lord impart it,  
Evermore in mercy give.
- GOLD** (Ps. cxix. 72) most precious purified,  
Be my sacred portion here,  
More than any earthly treasure,  
To my spirit ever dear.
- GLASS** (2 Cor. iii. 18) through which the Saviour's  
glory  
Comes in heavenly beams of light,  
Changing me from earthly dimness  
Into Jesu's image bright.
- HONEY** (Ps. xix. 10), yes, and vastly sweeter  
To my mouth than honeycomb;  
In the gardens, 'midst the flowers,  
May my soul delight to roam (Song Sol. v. 1).
- INSTRUCTOR** (2 Tim. iii. 16) in the ways of know-  
ledge,  
Make me to salvation wise,  
Clearly teach my feet to travel  
In the pathway to the skies.
- JUDGMENTS** (Ps. cxix. 7, 30) of the Lord Almighty,  
Judgments holy, good, and true,  
That my soul may ever love them,  
By thy grace my heart renew.
- LAMP** (Ps. cxix. 105) to guide my feet in dark-  
ness,  
Shining forth with heavenly ray,  
May it be my safe director,  
To the realms of endless day.
- LIGHT** (Ps. cxix. 130) divine, light of heaven,  
Light from God's eternal throne,  
Source of day and holy gladness,  
Holy light to earth sent down.
- LETTER** (2 Cor. iii. 16) of the law on Sinai,  
Death to those who bide in sin,  
But with gospel's rich provision,  
Bringing life eternal in.
- LAW** of truth and liberty (James i. 25),  
Giving freedom to the soul,  
Speaking to the wounded sinner,  
"Go, thy faith hath made thee whole."
- MILK** (1 Pet. ii. 1) most pure, the soul's provision  
For its daily growth in grace;  
In its strength may I go forward  
In the ways of righteousness.
- MYSTERIES** deep, (Matt. xiii. 11) profound, and  
glorious,  
By the Saviour brought to light,  
Mysteries revealed to children  
Who in Christ their Lord delight.
- RAIN** (Isa. lv. 10) from heavenly clouds of mercy,  
On my heart in showers abound,  
And may flowers of holy gladness  
In my garden-soul, be found.
- ROD** (Ps. cx. 2) of Jesu's living power,  
Sceptre of his righteousness,  
Rule and bow the hardened rebel,  
To the reign of truth and grace (John i. 17).
- SCRIPTURES** holy (2 Tim. iii. 15) ever precious,  
Far exceeding gems of gold,  
Whose rich glories ever telling,  
Will for ever be untold.
- SEED** of truth (Mark iv. 1) and life immortal,  
Incorruptible and pure (1 Pet. i. 23),  
Germ of new and holy nature,  
That shall evermore endure.
- STAFF** (Ps. xxiii. 4) for pilgrims on their journey,  
Staff to lean on through death's vale,  
Ever strengthening and supporting,  
Staff divine that cannot fail.
- SWORD** of the Spirit (Eph. vi. 17), sharp two-edged  
(Heb. iv. 12),  
Quick to pierce the guilty soul.  
Yet when sovereign grace doth wield it,  
God's own power to make us whole.
- TESTIMONIES** (Ps. xix. 7) great and wondrous,  
In them may my soul delight (Ps. cxix. 24),  
Lord, incline my heart to keep them,  
May they guide my feet aright.
- WORD** of Jesus (Col. iii. 16), word of mercy,  
Healing balm for every wound,  
Truly blessed are the people,  
Who do know the joyful sound.
- In my heart of hearts, dear Saviour,  
May I hide thy blessed word (Ps. cxix. 11),  
And enriched with its vast treasures,  
Grow in knowledge of my Lord.
- Paddington.*

## GATHERED TO HIS FATHERS.\*

Near fourscore of years to God's servant were given, [home;  
He was tired and the angels have taken him  
He passed up the long lighted ladder of Heaven,  
At the top of which Christ spoke the welcoming  
"Come,"

How long has his dear face, all pleasant and kindly,  
Looked in love as he told us of Heaven and  
God;  
He led us, he taught us, not harshly or blindly,  
And we tread in the path which his faithful feet  
trod.

\* Suggested by hearing of the death of Mr. John Whitehead, late of Swauley, Kent, for fifty years a labourer in Sunday schools, and the oldest member of the West Kent Sunday-school Union, for 34 years a deacon of the Baptist church, Eynsford.

Aye, weep for him little ones; ye who are older  
With grief in your spirits may weep for him  
too,  
He lived as ye live, only holier, bolder,  
Keeping ever the end of the journey in view.

He was weary of earth, but the work is all ended,  
A long day of work all successfully wrought;  
And he wears the gold crown by the Master be-  
friended,  
The earnest in labour, the kindly in thought.

We follow with feet that far sooner are weary,  
We work not as he did, but following him;  
The angels will call us from scenes that are dreary  
To days that shall never with evening grow dim.

MARIANNE FARNINGHAM.

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## Denominational Intelligence.

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### MINISTERIAL CHANGES.

Rev. J. Baugh, of Shrewsbury, has accepted the oversight of the Baptist church at Islington Green.

The Rev. W. Hawkins, of Norwich, has accepted the pastorate of Rehoboth chapel, Tunbridge Wells.

The Rev. W. Leach, of Plumstead, has accepted the pastorate of the church at New Road, Woolwich.

Mr. H. Beddow, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Baptist church at Middleton Cheney, near Banbury, to become their pastor.

Mr. J. T. Smith, of Broughton, Hampshire, has become the pastor of the church, George-street, Hull.

Mr. Edward Blewett, of the Metropolitan Tabernacle College, has accepted the unanimous call of the church at Westbury Leigh, Wilts (not South Shields, as mentioned in our last).

The Rev. Joseph Perkins, after twelve years' pastorate of the Independent church at Duxford, Cambridgeshire, having resigned in consequence of his change of views on the subject of baptism, has accepted an invitation to the pastorate of the Baptist church meeting in St. Mary's Chapel, Bridgewater, Somerset. The ancient church at Olney presented strong claims, but the wider probabilities of usefulness inclined the balance in favour of Bridgewater. The following resolution was passed

by the Olney church, and forwarded by the senior deacon: "That we, having heard with much interest, and we trust, profit, the Rev. Joseph Perkins, desire to express our deep regret that the claims of another church prevent his labouring amongst us."

### RECOGNITION SERVICES.

On Wednesday, Jan. 31, the Rev. R. Speed (late a student at the Metropolitan Tabernacle College) was publicly acknowledged as pastor over the Baptist church meeting for Divine worship at Mill-street, Bedford. The Rev. W. Alliott read the Scriptures and offered prayer. Rev. G. Rogers gave an affectionate charge to the pastor. The Rev. John Jukes commended both minister and people to the care of the great Shepherd. The Rev. H. J. Betts, Mr. Speed's former pastor, afterwards preached an excellent sermon to the church from 1 Cor. xv. 58. At five o'clock upwards of five hundred persons assembled at the Bedford Rooms, where tea was provided by the ladies of the congregation. In the evening a public meeting was held in the same place, when Rev. R. Speed gave a brief and interesting sketch of his religious history. Congratulatory addresses were given by Revs. J. Wooster, J. Brown, B. A. (co-pastor with Rev. J. Jukes), G. Rogers, H. J. Betts, and other ministers.

COLNEY HATCH.—The usual quarterly social meeting of the church and congregation, held on Thursday 19th. inst., was made special for the pur-



pose of giving a welcome to the newly-elected pastor, the Rev. T. G. Atkinson, late of Harlington. After the usual devotional service, Mr. Terry, the senior member of the committee of management, addressed the meeting, congratulating it upon the presence in the chair of the gentleman whom they were now to regard as their stated minister. Mr. Terry then, in the name of the church and congregation, gave to the pastor "the right hand of fellowship," welcoming him to his new sphere of labour. To this Mr. Atkinson made a suitable reply, expressing his fervent desire that he might be sustained by the prayers as well as the sympathy and co-operation of his people. Addresses were also delivered by Messrs. Craswell and Shrimpton.

**KILMARNOCK.**—Interesting services were held in this ancient town on Thursday, Jan. 18. At half-past five o'clock twenty-four baptized believers were formed into a Baptist church by the Rev. Dr. Paterson of Glasgow, assisted by Messrs. T. W. Macalpine and A. Gibb, of Paisley. After the church had been formed, the friends present celebrated the ordinance of the Lord's Supper. After an interval the second portion of the proceedings commenced, when Mr. Edward Stobo was solemnly ordained as pastor over the newly-formed church. In this part of the service, Messrs. Dr. Paterson, Oliver Fleet, T. W. Macalpine, and Adam Horne, took part. Tea was next served, after which Mr. T. W. Medhurst, of Glasgow, gave an address to the pastor from the words "Take heed unto thyself and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself and them that hear thee;" after which Rev. Oliver Fleet, of Paisley, suitably addressed the church, and the meeting was concluded in the usual way. Mr. Stobo was a member of the Baptist church at North Frederick-street, Glasgow, and received his theological training under the auspices of the Baptist Association of Scotland. His prospects of ultimate success at Kilmarnock are singularly encouraging.

**GERMAN CHURCH IN SPITALFIELDS.**—A meeting of an interesting character was held on Wednesday evening, Jan. 3, in the Baptist chapel, Commercial-street, London, for the ordination of the Rev. F. Heisigg, from Prussia, as pastor of the newly-formed German church of baptized believers meeting in Princes-street, Spitalfields. A letter was read from the Rev. W. Brock, expressive of his earnest sympathy with Mr. Heisigg, of regret that he was unable to attend the meeting, and of his willingness to render all the help in his power to this mission. The Rev. C. Kirtland, Secretary of the British and Irish Baptist Home Mission, delivered a short discourse explanatory of the object of this German mission in London. The Rev. F. Heisigg gave a statement of his conversion, his call to the ministry, and the circumstances which led him to undertake his present work. The Rev. Charles Stovel offered the ordination prayer with

imposition of hands. The Rev. F. Tucker, B.A., of Camden-road chapel, delivered the discourse to the church, which was peculiarly appropriate. The Rev. B. Davies, LL.D., of Regent's-park College, delivered, in German, a brief address to the church. The other parts of the service were taken by the Revs. B. Preece, of Poplar; Philip Gast, of Spencer-place; M. H. Wilkin, Esq., of Hampstead. There was a touching effect given to the service by the Germans singing at one part of the meeting in German one of their own hymns.

On Tuesday evening, Jan. 30th, Mr. Charles Hill, from the Metropolitan Tabernacle College, London, was publicly recognized as pastor of the Baptist church, Maygate, Dunfermline. Mr. Robert Robertson presided, and gave an interesting statement on behalf of the church, which was formed in 1821, and has now 125 members. Mr. Hill declared his call by grace, and the leadings of providence in bringing him to Scotland. Mr. Francis Johnston, of Edinburgh, gave the charge to the pastor. Mr. T. W. Medhurst, of Glasgow, addressed the church. The Rev. James Young, Presbyterian, gave a suitable address.

A series of interesting services were held at Talybont, Cardiganshire, on Tuesday and Wednesday, Jan. 30 and 31, in connection with the installation of Mr. John Evans, of Pontypool College, as pastor of the church. An address on the nature of the Christian Church having been delivered by the Rev. Isaac Jones, Penrhyncoch, the Rev. E. Williams, Aberystwith, proceeded to propose the usual questions to the young pastor, and offered the ordination prayer, which was followed by a discourse on the duty of the pastor, by the Rev. D. Jenkins, Goginand, and the Rev. T. E. James, Glyn Neath, preached on the duty of the church. Sermons were also preached on the occasion by the Revs. E. Roberts, Newtown; P. E. James, Glyn Neath; F. Evans, Llangynidr; D. B. Jones, Canton, Cardiff (English); and John Jones, Mold. The devotional parts were conducted by the Revs. E. Williams, Aberystwith; Rees (Congregational), Talybont; F. Evans, Llangynidr; and D. B. Jones, Canton, Cardiff. Mr. Evans commences his ministry under very favourable circumstances and encouraging prospects.

**LYMINGTON, HANTS.**—On the 13th February a meeting was held in the schoolroom adjoining the chapel, New Lane, in connection with the recognition of the Rev. W. Jones. Upwards of 200 persons sat down to tea, after which a public meeting was held, under the presidency of Rev. J. Birt. Addressees of an earnest practical character were delivered by Rev. J. H. Cooke, R. Cavan, C. Williams, and T. C. Monck, of Milford.

**TRINITY CHAPEL, BOBROUGH.**—On Tuesday evening, February 13th, services were held in this chapel, in connection with the recognition of the Rev. E. J. Silverton as pastor of the church.

About 250 friends sat down to tea, after which a public meeting was held under the presidency of T. Pooock, Esq. Mr. Pearce, the deacon, made a statement as to God's dealings with the church, and Mr. Silvertown spoke of his experience and call to the ministry. Addresses were delivered by Messrs. J. Foreman, T. Wall, G. Moyle, J. Blake of Artillery Street.

#### PRESENTATION SERVICES.

**GLASGOW, NORTH FREDERICK-STREET.**—At a special prayer-meeting, held in the vestry of the chapel on Wednesday evening, Jan. 24th, the teachers of the Sabbath school presented their former fellow-labourer and church member, the Rev. E. J. Stobo with nine volumes of Matthew Henry's "Commentary," as a mark of their affection to him on his leaving for Kilmarnock, to take the pastoral oversight of the Baptist church just formed there, and also as a marriage gift. Very earnest prayers were put up to the throne of grace that the blessing of the Triune Jehovah might go with our young brother to his new sphere of labour.

**BOW BAPTIST CHAPEL, Feb. 15th.**—At the sixtieth anniversary of Bow Chapel Sabbath school, Mr. Joseph Sorrell, the superintendent, was presented by the Rev. J. H. Blake, on behalf of the teachers, with Kitto's Pictorial Bible in four vols., as an expression of their high esteem, and value of his long-continued and unwearied services in the school.

#### MISCELLANEOUS.

The Rev. John Keed, minister of the Zion congregation at Cambridge, has, at the close of eight years' faithful service, resigned his pastorate for that of the newly-formed church at Acton, near London. On Sunday, February 11th, Mr. Keed preached two sermons, morning and evening, as the final discourses of his ministry. On the following Monday afternoon, a tea-meeting was held in Zion Chapel, which was crowded, the vestry underneath the chapel being also filled to overflowing. A public meeting followed, presided over by Dr. Green. The meeting was addressed by Messrs. Howell, Hinton, Blinkhorn, Perkins, Ball, and others. Mr. Johnson, in an appropriate speech, presented Mr. Keed with a purse containing £80, on behalf of the congregation. Mr. Keed, in reply, took a review of the church's history, and asked for the prayers of the meeting, that God might bless him in his new sphere of labour. On Sunday next Mr. Campbell, of Sheffield, is invited to preach at Zion, Cambridge, and Mr. Keed's ministerial duties at Acton date from the same day.

A tea-meeting was held at Lodge-road Chapel, Birmingham, on Monday, Feb. 5, to give an opportunity of reporting the progress which has been made during the past year in collecting funds for a new chapel. The tea was given entirely by the ladies of the congregation, and realized a profit of upwards of £11. Both at the meeting and

afterwards the present chapel was crowded. At a meeting held in February, last year, a member of the church promised a donation of £100, if the congregation, during the year, would raise £400 more. A statement of accounts, read at an early part of the meeting, showed that £269 13s. had been already collected, and that there were unpaid promises to the amount of £82 8s. 5d., making a total of £359 1s. 5d., and leaving upwards of £40 wanting, to meet the offer which had been made. The Rev. F. G. Marchant (the pastor of the church) announced that donations, etc., amounting to £19 12s., had been sent in just previous to the commencement of the meeting. This, with the profit of the tea, left a deficiency of about £10, which was at once contributed by those present. The donation of £100 was paid on the following morning, on the understanding that the sum in promises should be in the bank before the expiration of three months. During the evening, addresses were delivered by the Revs. C. Vince, H. F. Callaway, W. L. Giles, and Mr. B. Bradley. About £2500 will be wanted for the new chapel. The Rev. C. H. Spurgeon has kindly promised £100. A bazaar is to be held in the Town-hall, during the last week in April, contributions to which will be thankfully received.

**SWAFFHAM, NORFOLK.**—A very interesting meeting was held in the Baptist chapel here on Friday, January 19, to celebrate the extinction of the debt on the above place. £1500 has been paid off since the chapel was built in 1859. Addresses were delivered by the Rev. G. Gould, of Norwich, Rev. T. A. Williams, pastor; also by Messrs. B. Vynne, H. Vince, and T. Lindsey. For the accomplishment of the above object we, with other churches in Norfolk, are greatly indebted to Mr. Gould.

**LONDON ASSOCIATION.**—The first meeting of the London Association of Baptist churches was held on Tuesday, Feb. 6th, at Bloomsbury Chapel. The ministers met at 11 a. m. for prayer and conference, and the ministers and delegates at 4 p. m. for business. It was announced that sixty-four churches and sixty-six ministers had formally entered the Association. This number is less than that of those who had assembled at the Metropolitan Tabernacle in November last, to consider the question of the union in the shape of the Association. The High Calvinist section of the body (some of whom had expressed their willingness to unite on the basis agreed to at the last meeting), have on more mature deliberation decided not to do so. The Rev. W. Brock was chosen President, Sir Morton Peto, Treasurer, and the Rev. W. G. Lewis, Secretary, for the ensuing year; and the Committee, amongst others, comprised the following names—Revs. W. Howieson, D. Jones, W. Landels, D. Katterns, C. H. Spurgeon, F. Tucker, Messrs. Benham, Easty, Olney, Templeton, etc. A large prayer-meeting concluded the services of

the day, all of which were characterized by the hearty unanimity and desire for closer union which nigrurs well for the prospects of the London Baptist Association. The following gentlemen took part in the various services—Revs. W. Brook, C. H. Spurgeon, W. Landels, Baptist Noel, J. A. Spurgeon, E. Dennett, F. White, Stott, Sawday, W. Woods, W. Brock, jun., G. M'Cree, J. Clifford, C. Stovel, etc. etc.

The meeting of the Banbury section of the Oxfordshire Association was held at Chipping Norton, on the 30th of January. A fair number of ministers and delegates were present, and several papers were read and discussions engaged in. The Rev. J. Allen's paper on "The Position of Dissenting Churches as seen from the World," was deemed so good that he was earnestly requested to offer it for publication in one of our denominational magazines. Rev. T. G. Hughes introduced the subject of home mission work, and Mr. Belcher that of Congregational church statistics. Several practical suggestions were made, and recommendations adopted to be offered to the general meeting in May. A public tea-meeting was held, the friends being addressed by Rev. W. Irvine, of Ascot; Messrs. Cubitt and Brooks, of Banbury; and Mr. Belcher, of Blockley. The evening was profitably spent in the celebration of the Lord's Supper (the table being open to all denominations), preceded by appropriate addresses from Revs. J. Allen, S. Hodges, G. M'Michael, and G. St. Clair. Rev. R. Brown, pastor of the place, presided.

On January 30, a public tea-meeting was held in the Baptist school-rooms, at Twerton, Bath, and afterwards a public meeting in the chapel, for the purpose of bidding farewell to the pastor, Rev. E. Clarke, who is leaving for Italy. There was a large attendance, and E. G. Smith, Esq., presided. Mr. J. Butterworth, the senior deacon of the chapel, presented a testimonial to Mr. Clarke, consisting of a handsome purse containing £36 4s., together with the following address:—"The accompanying purse was presented to the Rev. E. Clarke, for twelve years pastor of the Baptist church, Twerton, near Bath, on his departure to Italy, as a token of appreciation of his varied Christian and philanthropic efforts for the benefit of the working classes, with earnest prayers for a blessing upon his future labours in a country so identified with the life and labours of the great Apostle of the Gentiles." The testimonial was subscribed to by members of nearly every Christian denomination in the neighbourhood. Mr. Clarke was presented at the same time by a little girl with a handsome copy of Bunyan's "Pilgrim's Progress." Mr. Clarke acknowledged the gifts in a brief but suitable address. During the evening excellent and telling addresses were delivered by Revs. C. Chapman, M.A., and D. Wassell, of

Bath; T. Pratt, of Keynsham; and W. Newell, of Bradford.

On Tuesday evening, Feb. 6, a tea and public meeting was held, in Salem chapel, Soho, to commemorate the fourteenth anniversary of the pastorate of the Rev. John Bloomfield. About 500 persons partook of tea, after which some excellent speeches were made by the Revs. Geo. Wyard, on the love of God; John Foreman, on the mercy of God; W. Palmer, on the grace of God; G. Dickerson, on the truth of God; G. Milner, on the peace of God. G. Hazelton took a brief survey of the attributes of God working in harmony in the scheme of man's redemption. Nearly twenty ministers had assembled to show their good feeling and sympathy with the pastor, who gave a cheering account of the peaceful and prosperous state of the church, after fourteen years' ministry. Mr. Smith, one of the deacons, spoke in very eulogistic terms of the pastor, and stated while he held the principles of the denomination, he was ready to extend the right hand of fellowship to every true lover of the Lord Jesus.

**FRIAR-LANE, LEICESTER.**—The ceremony of laying the memorial-stone of a new chapel, now in course of erection on the site of the Old Friar-lane chapel, Leicester, was performed in the presence of a large assembly, on Jan. 23rd, by Robert Wherry, Esq., of Wisbech. The company met about half-past two in the school-room: amongst them were the Revs. J. C. Pike (the pastor), T. Stevenson, J. Barker, J. J. Goadby, T. Lomas, H. W. Williams, W. Woods, French, Wilkinson, Charles Clarke, (of Ashby), Robert Wherry, Esq., and others. The proceedings were commenced by a short devotional service, at the conclusion of which those more immediately concerned in the laying of the stone retired to the south-east angle of the building, where Mr. R. Wherry received a handsome silver trowel, inscribed—"Presented to Robert Wherry, Esq., on laying the memorial-stone of the Baptist Chapel, Friar-lane, Leicester, January 23, 1866." A mahogany mallet accompanied the trowel, and having with these properly adjusted the stone, he pronounced it to be well and truly laid. The party then retired to the school-room, when Mr. Wherry addressed the meeting in very appropriate terms, and then called upon the Rev. J. C. Pike, who made the following statement:—"The tradition is that a Baptist church has existed on this site for more than 200 years—and the celebrated John Bunyan is reported to have once preached in the obscure little sanctuary, then hidden from the street by two cottages. I have not been able to ascertain the evidence on which these traditions rest. The oldest document I have seen upon the matter, and which I have in my possession, is the trust-deed of the chapel, dated August, 1718, and so not quite 150 years old. That deed conveys a newly-erected building in the yard to trustees for the use of the society, assembly, or congregation

of Protestant Dissenters, commonly called Baptists.' It is not at all improbable that a similar building had existed on the same site for many years previously—but I have not the evidence of it at hand. About eighty years ago, the number of members was much reduced, and the church was apparently in danger of extinction. A revived state of religion in the hearts of the few friends that were left, was followed by the renewed life of this ancient church. Subsequently, the ministry of the late Rev. John Deacon was blessed to its further enlargement and prosperity. The old meeting-house became too small, and the historian of that time states that the friends 'exerted themselves zealously in erecting a new and spacious building, which they completed in 1785.' Thirty-three years later the chapel had again become too small. Inquiries were made respecting the Queen's Head property on the east side, but the efforts made to secure this property were unsuccessful. An enlargement was effected by bringing the front of the chapel twenty-eight feet nearer to the street. At the re-opening services, October 14, 1818, the late Rev. J. A. James, of Birmingham, preached in the morning from John xvii. 17; and the Rev. Isaiah Birt, of Birmingham, in the evening, from Ephesians ii. 22. On March 10, 1821, Mr. Deacon died, and was succeeded by the Rev. Samuel Wigg, who for more than forty years sustained the pastorate in the most useful and acceptable manner. Upon his decease, in July, 1861, the Rev. J. C. Pike, the present pastor, who had been assisting Mr. Wigg for some time, was invited to take the sole oversight of the church." Mr. Pike then stated the reasons that had led to the present effort, and mentioned the donations which had been placed on the stone, amounting to about \$180. Excellent addresses were afterwards delivered by the Revs. J. Barker, H. W. Williams, T. Stevenson, T. Lomas, W. Woods, J. J. Goadby, Mr. R. Harris, Mr. G. Baines, and others. In the evening, the Rev. J. P. Mursell preached an appropriate and eloquent sermon in the Oxford-street Chapel, kindly lent for the occasion, from 2 Timothy ii. 19. The proceeds of the day, from offerings on the stone and collections, were close upon £200.

**CHALFONT, ST. PETER, BUCKS.**—FORMATION OF A BAPTIST CHURCH.—For two or three years past a mission work has been carried on in this village with a large amount of success, and a capacious room having been opened, the gospel has been preached on Sabbath evenings to a crowded audience. On the removal of the missionary to another sphere of labour, in December last, it was thought desirable to form a church, according to Scripture rule, of those persons who were converts and members of other churches who were in the habit of attending the place. This work was undertaken by Mr. George Hudgell, late pastor of the Baptist church meeting at Loosley-row, near Princes Risborough, Bucks,

and, after about two months' labour, during which a morning service and a Sabbath school have been successfully inaugurated, a meeting of the friends was held on Friday evening, the 26th ult., when eighteen persons were joined in Christian fellowship, and a church thus formally established. Mr. Hudgell was unanimously elected pastor. There is every prospect of further additions to the above number, and the heart of the pastor has been much cheered by the warm-hearted support of his people, and by many other encouragements, in a somewhat difficult enterprise. There is much need for the faithful preaching of the gospel in this village, and we can only pray that this people, individually and collectively, may be a light in the midst of the darkness around.

**CRANFORD.**—A meeting of an interesting nature was held in the Mission-room on Tuesday, the 13th inst. For about three years this room has been opened for the preaching of the gospel in this hitherto destitute neighbourhood, and which has been followed with much blessing. In Dec. last a Baptist church was formed here of a few who had previously been connected with the church at Harlington. Since then, services have been held in the room, both morning and evening, on the Lord's-day, and a week-night prayer-meeting. The attendance has been so encouraging, that the friends have resolved to set to work to build a chapel, and thus continue the blessings of a gospel ministry. The meeting held on the 13th inst. was to inaugurate this movement. The Rev. T. G. Atkinson, of Colney Hatch, formerly pastor at Harlington, presided on the occasion. Mr. Booker, of London, laid before the meeting the plans and specifications of the new building, which met with general approval. Mr. Verney, of Cranford Hall, Mr. Curtis, of Slough, and other friends, took part in the meeting. A collection was made at the close, and the friends resolved at once to "arise and build." A piece of ground has already been secured in a commanding situation, and now we look to all who desire to promote the spread of the gospel in our destitute villages to render us pecuniary help in the work. The chapel will cost about £360, and will seat about 150 persons.

#### BAPTISMS.

- ABERDARE, Carmel.**—Jan 21, Three, by T. A. Pryce.  
**BOSTON, Salem Chapel.**—Feb. 4, Two, by J. K. Chappelle.  
**COLERBAINE.**—Feb. 4, One, by A. Tessier.  
**CORSHAM, Wilts.**—Jan. 28, Three, by T. M. Ind.  
**CRADLEY.**—Feb. 7, Two, by F. W. C. Bruce, for the Church at Reddall Hill.  
**DUDLIN, Bolton Street.**—Feb. 11, Two, by C. Morgan.  
**EWIAS HAROLD, Herefordshire.**—Jan. 7, One, by D. Davis, of Pontypool College.

**GLASGOW**, North Frederick Street.—Feb. 4, Four, by T. W. Medhurst.  
**GOLD HILL**, Bucks.—Dec. 31, Two, by H. Dunn.  
**GREAT TORRINGTON**.—Dec. 31, Two, by J. W. Spear.  
**KILMARKNOCK**.—Jan. 14, Six, by C. J. Stobo.  
**LONDON**, Borough, Trinity Street.—Jan. 28, Two, by E. J. Silverton.  
 —, Metropolitan Tabernacle.—Jan. 22, Sixteen, by F. H. White; 25, Twenty-one, by C. H. Spurgeon; 29, Eleven, by B. Davies.  
 —, Shouddham Street.—Jan. 28, Three, by J. O. Fellows.  
 —, Stepney Green Tabernacle.—Feb. 1, Twelve, by T. Ness.  
 —, Upton Chapel, Lambeth Road.—Jan. 28, Nine, by G. D. Evans. The number reported in our last should have been Five, instead of Two.  
 —, Vernon Chapel.—Feb. 4, Fifteen, by C. B. Sawday.  
**MARKET DRAYTON**.—Jan. 28, Two, by T. Clark.  
**MORIAH**, Radnorshire.—Feb. 11, Five, by T. T. Phillips.  
**NATLAND**, Pembroke.—Jan 21, Three, by D. Lewis.  
**NEW MILFORD**.—Jan. 21, Three, by D. Lewis.

**PILLOWRILLY**, Monmouthshire.—Jan. 31, Five, by Evan Thomas.  
**PONTPOOL**, Zion Chapel.—Feb. 15, Six, by J. Forth.  
**SWAFFHAM**, Norfolk.—Sept. 24, One; Nov. 19, Three; Jan. 28, Five; by T. A. Williams.  
**SPURN**, Bucks.—Jan. 30, Four, for the Church at Loosley Row, by G. Monk.  
**SHALDON**, Devon.—Feb. 2, Two, by W. B. Hobling.  
**SOUTHAMPTON**.—Feb. 7, at the Carlton Rooms, Two, by J. Collins. (We are glad to hear that the new chapel is to be opened during the present month.)  
**TORQUAY**.—Jan. 7, Seven, by J. Kings.  
**WINSLOW**, Bucks.—Jan. 24, Four, by Robt. Sole.

DEATH.

On the 31st of January, 1866, in the 77th year of his age, Mr. John Whitehead, who for fifty years was an earnest Sunday-school teacher (the eldest in the Western Kent Sunday-school Union), and for more than thirty years sustained the office of deacon. His earthly tabernacle was dissolved, and he was removed to the heavenly mansion which Jesus had long since prepared for him. His remains are interred at Eynsford Chapel, the scene of his long and useful life.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—REV. C. H. SPURGEON.

Statement of Receipts from January 20th to February 16th, 1866.

	£	s.	d.		£	s.	d.
Mr. Russell .....	0	10	0	Mrs. Bousfield.....	2	2	0
Mrs. Tyson .....	12	10	0	Mr. Gold .....	1	0	0
Mr. Phillips .....	10	0	0	Mr. G. Brown, Junior .....	1	0	0
Colonel Morrison .....	5	0	0	A Mother's Thankoffering .....	5	0	0
Mr. J. W. Brown .....	10	0	0	Collection at Baptist chapel, Stanton-			
A reader of Mr. Spurgeon's sermons ..	1	0	0	bury, by Mr. Minett.....	1	5	0
A Birthday Offering .....	5	0	0	Mr. W. Pollock .....	0	5	0
The Elders' Bible Class .....	5	0	0	Mrs. Scott .....	1	0	0
Collection at Montacute, after Sermon				X. X. X.....	0	10	0
by Mr. Ness.....	6	12	6	W. E., Port Glasgow.....	1	0	0
Collected by Mrs. Mower (Second Con-				Mr. B. Cotton.....	5	0	0
tribution) .....	0	11	8	The Misses Dransfield .....	2	2	0
Mr. Diack and Friends.....	1	4	1	Elizabeth Stacey.....	0	5	0
Mr. Everett .....	0	2	6	Elizabeth Tiffin .....	0	2	8
B.....	0	3	0	A Thankoffering .....	2	2	0
Collection at Glasgow, after Sermon by				L. B. A., Edinburgh.....	0	10	0
C. H. Spurgeon .....	38	1	10	Mrs. L. Dundee.....	0	5	0
Collection at Paisley, after Sermon by				Mr. J. Melens .....	1	0	0
C. H. Spurgeon .....	39	13	0	Mr. S. Allport, Padstow .....	2	0	0
Proceeds of Lecture at Perth by C. H.				Mrs. Almond .....	5	0	0
Spurgeon .....	34	3	0	Mr. Reginald Radcliffe .....	5	0	0
Proceeds of Lecture at Dundee by C.				Mr. Cannon, Canterbury.....	5	0	0
H. Spurgeon .....	34	14	1	Mr. Andrew.....	10	10	0
Mr. E. Fuller, Perth.....	2	0	0	Amy .....	0	5	0
Mr. Baxter, Dundee.....	1	0	0	Collection at Stepney Green Taberna-			
A Lacy, Dundee.....	2	0	0	cle, by Mr. Ness .....	8	0	0
A Lady, Dundee.....	1	0	0	Collection at Baptist chapel, Rond, Isle			
Mr. J. Hosie .....	1	0	0	of Wight, by Mr. Cooke.....	1	17	0
Mr. McArthur.....	5	0	0	Mr. E. Stevens .....	0	3	0
S. W.....	0	5	0	Redruth.....	0	2	6
Horry Hand.....	0	5	0	Mr. Fowler .....	10	0	0
A Friend at Lantwit Major .....	0	3	0	Weekly Offerings at Tabernacle, Jan. 22	28	7	8
Collected by Mr. A. Stewart .....	0	5	6	"   "   "   "   "   "   "   "   "   "   "	29	30	9
Mr. S. Mobbs .....	0	5	0	"   "   "   "   "   "   "   "   "   "   "	28	7	8
Mrs. Fielding .....	0	5	0	"   "   "   "   "   "   "   "   "   "   "	12	36	9
Mr. G. S. Miller.....	1	0	0				
Mrs. Gwillim .....	1	0	0				
Mr. Olney.....	10	0	0				

£425 14 4

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

## PREPARING TO DEPART.\*

A SERMON PREACHED AT THE METROPOLITAN TABERNACLE, BY C. H. SPURGEON,  
SUNDAY EVENING, OCT. 8TH.

"And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."—2 KINGS ii. 11.

It seems to me that the departure of Elijah from the world, though of course he did not "die" at all, may furnish us with a very good type of the decease of those saints who, although taken away on a sudden, are not without some previous intimation that in such a manner they will be removed. There may be some such here. They may know that they have about them a disease which, in all probability, will terminate fatally and suddenly. Others of us may have no idea at present that there is prepared for us sudden death and sudden glory. We would not shrink from such a death if it were the Lord's will that it should be ours. Nay, some of us would gladly reach out our hands and grasp so happy a mode of departure. It has always seemed to us to be the preferable way of leaving this world—not to lie long, sick and disabled, a weariness to those who nurse us, and a torment to ourselves, but on a sudden to shut our eyes on earth, and open them on the splendours of heaven. So to die were, we think, a blessed mode of resting from our labours and entering into the presence of our Lord.

Taking Elijah's case as a guide, we propose to-night to say a few words—and may God make them to edification—about PREPARING FOR OUR DEPARTURE, which really is so near that it is time we began to talk about it.

It is much nearer to us than we think. To those of you who have passed fifty, sixty, or seventy years of age, it must, of necessity, be very near. To others of us who are in the prime of life, it is not far off, for I suppose we are all conscious that time flies more swiftly with us now than ever it did. The years of our youth seem to have been twice as long as the years are now that we are men. It was but yesterday that the buds began to swell and burst, and now the leaves are beginning to fall, and soon we shall be expecting to see old winter taking up his accustomed place. The years whirl along so fast that we cannot see the months which, as it were, make the spokes of the wheel. The whole thing travels so swiftly that the axle thereof grows hot with speed. We are flying, as on some mighty eagle's wing, swiftly on towards eternity. Let us, then, talk about preparing to die. It is the greatest thing we have to do, and we have soon to do it, so let us talk and think something about it.

And what should we do when we are preparing to die? Well, *we may spend some little time in leave-taking*. We have some friends who have been very dear to us, and we may almost begin to bid them "good-bye." When we feel that death is really coming we may spare a little season to say to a friend, "I beseech thee now to leave me." There will be some who, like Elisha with Elijah, have been with us during life, and who will not leave us till the very last moment of death. Yet, in the prospect of our departure, we must learn to hold all things with a loose hand. Why should I grip so fast that which death must and will tear from me? Why should I set my affections so ardently upon a dying thing that will melt before my eyes? I cannot carry it with me when I am called to go. There are, it is true, dear ones who will not leave us, but who will live in our hearts and permit us to live in their hearts till the last hour shall come, and longer still. But we must begin even now to prepare for our departure by reminding them, and reminding ourselves likewise, that these friendships must

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be broken, that these unions must be snapped, at least for a season, hopeful though we be that we shall enjoy them again on the other side the Jordan.

The next thing we ought to do, and as it seems to me even more important, is to go and see about our work. If we have a feeling at all that we are going home let us set our house in order. What did Elijah do? He went to the two colleges he had founded at Bethel and at Jericho, and of which he was the principal instructor, and he addressed the young men once more before he was taken from them. I should like to have been a student there to have listened to the professor's last lecture. I warrant you that it was not an ordinary one. There was nothing in it dry, dusty, dead, and dreary. Oh friends, I think I hear the prophet charging them as before God, and before his holy angels, to rebuke the sin of the age in which they lived. "I went to the top of Carmel," saith he, "and the priests of Baal were gathered about me, and I laughed them to scorn; I poured sarcasms upon their heads; I said to them concerning Baal, 'Cry aloud, for he is a god,' and while they cut themselves with lances I hailed them with, 'Peradventure he sleepeth, or he hunteth, or he needeth to be bestirred by fresh cries;' I laughed to scorn their leapings upon the altar, and when I bowed my knee and cried for fire to come from heaven, those same skies which my faith had shut up so that no rain fell upon the sinful Israelite's land, now cast forth fire at my word; and then I took the prophets of Baal; I let not one of them escape; I slew them by the brook, and made the brook run blood-red with their gore, because they had led astray the people of God, and had defied the name of the Most High. Now, young men," saith he, "be ye faithful even unto death; go ye and teach the people, whether they will hear or whether they will forbear; pull down their idols, and lift up Jehovah, and speak ye as men that are sent of him." Now you are not called to teach students as I am, so I speak with earnest sympathy. Next to dying in the pulpit, the best thing I would choose would be to die amongst those brethren whom I often seek to stir up to fidelity in the Master's cause. But you may well desire that before you depart all your sundry works should come under review. Sunday-school teachers, call your children together; let your addresses to them be those of dying men and women. Oh, you who can and do conduct our classes, dear and honoured brothers and sisters, there are many souls committed constantly to your care; clear yourselves of their blood so that you may go to your beds to-night, and every night, as though you were going to your tomb, and feel that you fell asleep on that bed as you would wish to fall asleep when your last sleeping hour must come. Let us each see to the various works we have in hand, so that we leave nothing out of place. Is there one soul we ought to have spoken to that we have not? let us do it now. Is there any field of usefulness which we ought to have ploughed, and does the ploughshare lie rusting in the furrow? let us go and begin to plough even this very night, or, at least, when to-morrow's sun has risen. We have so little time to live, let us live like dying men. A certain lady staying in the parish of that devoted minister, Mr. Cecil, was asked by him to undertake some particular work. She answered him, "My dear sir, I should be very glad to do it, but I am not certain of being in the parish more than three months." "Ah," said he, "I am not certain of being in the parish three hours, and yet I go on with my duty, and I pray you, madam, go on with yours." Let us look at our time, not as having a great deal of it, but as having so little. That was a good and noble death to die when Beza said to his scribe as he was translating the Gospel of John, "Write fast; write fast, for I am dying." Then when he had got to the last verse he said, "Now shut up the book and now leave me alone a minute," and he fell back and entered into glory. Work hard; the candle is nearly burned out, and you have not finished that garment yet! Work hard, for you have not another candle to light

when that is all gone! Work for Jesus in a way which perfect saints above and holy angels cannot do; and, as your prepare to die, set your works in order before you depart.

When Elijah had thus taken leave of Elisha, and had addressed the students, the next thing was to cross the Jordan. With his mantle he smote the waters, and passed through them, and then, as it were, they shut him out from all the world. I think I would like, if I might have notice of dying, to get away from the world alone. What does a dying man want with business? A man who has to die had need shut up the ledger, and keep open that blessed book which shall now be as God's rod and staff to comfort him in the valley. It is a happy circumstance for some of my friends, whom I look upon almost with envy, that they have ended the activities of life before death, and have now a little season in which, as it were, they have got on the side of Jordan, and are resting, except that they are doing the Lord's work diligently—resting from the world, and preparing to enter into glory. John Bunyan describes this state very graphically, when he tells us of what he calls "the land Beulah." "It lay," he says, "upon the banks of Jordan; the atmosphere was warm, and the air was clear; the birds sang all day long in it, and sweetly too; and when the winds blew from the other side, they wafted across the stream the perfumes of the spice-beds and the groves on the Hills Celestial; and sometimes, it is said, that as the inhabitants rested in their gardens, waiting for the time when they should have to cross the river, they heard stray notes from the harps of the angels, and some of the shriller voices among the cherubim awakened their ears." They heard the melody of the upper spheres while they were still here below. Oh! this is a blessed terminus of earthly life. Did not the prophet indicate it when he said, "AT EVENING TIME IT SHALL BE LIGHT?" When you have got home from business lately, how you have enjoyed these splendid evenings that we have been having, so fair, so calm, so bright! You-knew that the day must die, and that the dew would weep its fall; but, oh! its dying hours were so pleasant! There was no sun-heat to broil you, no dust, no whirl of care to vex you, but the evening seemed such a beautiful preparation for your going to your beds. Well, if one might choose, one would like to have just such a season as that; and though there are but few grey hairs on the heads of some of us, I am not quite sure but what we might begin with this happy time sooner than most people do. I do not mean by laying aside work, but by laying aside unbelief; not by giving up toil, but by giving up carking care. Why should I fret and worry myself when I am young any more than when I am old? My father's God is my God, and He who will make the land as Beulah to me when I come to die, can make it so even now if I have but that childlike confidence which can sing—

"All my times are in thy hand,  
All events at thy command."

Imitate Luther's little bird, that used to sit on the tree and sing to Luther. Nobody else could interpret its notes or tell what it said, but Luther—

"Mortal, cease from care and sorrow,  
God provideth for the morrow."

This is blessed preparation for dying, to cast all your care on Him who careth for you, and then to live having nothing to care for, but enjoying the "rest which remaineth for the people of God."

Elijah teaches us another thing by which we may prepare for our departure. He said to his friend Elisha, "*Ask what I shall do for thee.*" Quick, then, brother, quick; if you have anything you can do for your friends, do it *now*. "Whatever thy hand findeth to do, do it with thy might." If you do not ask your friends what you *shall* do, think what you *can* do for them. Mother, you would like to pray with that dear child: do it soon, for the hour of your



departure is at hand. Friend, you would like to do that kind action to that struggling brother, do it soon, for you may be gone to-morrow. You have thought of something that you would like to do for Christ's cause. Perhaps there is a destitute village where you would like to have the gospel preached; do it soon, do it soon, or the resolve may never ripen into action. How many infants that might have grown up to be spiritual giants have been strangled ere they were born by our procrastination! You nurse the little child of resolve, but seldom does it grow into the man of practical action. Get about it, get about it *now!* You cannot help your friend when you have once gone up in your chariot of fire. Help him now, and let him tell you what you shall do for him.

Then notice that Elijah and Elisha were *talking as they went on, and holding communion with each other*. Old Bishop Hall says they must have been talking of some very solemn and heavenly subjects, or else one would have thought that they would have been on their knees praying instead of talking; but he very properly adds, that "sometimes meditation is best, and sometimes conversation." So was it in this case. Elijah had a good deal to say to Elisha; he was about to leave the State and the Church in very perilous times, and so he talked fast and quick to the man who was to take the burden and heat of the day, and poured the whole case into his ear; and no doubt Elisha asked him many questions, and was informed by him upon many knotty points, and so "they went on and talked." Well, let our talk always be like their talk, and then it will be well to die talking. "They that feared the Lord spake often one to another, and the Lord hearkened and heard." Brethren, I say, and I am afraid I may well say it with tears, that much of our conversation would not do for God to hear; and though He does hear it, yet it would not do for Him to write a book of remembrance concerning it, but it were better far that it should be blotted out. Oh! when the last solemn hour shall come, may we be found

"Wrapt in meditation high,  
Hymning our great Creator,"

or else conversing with our brethren here below, so that we may go from the communion of the Church militant to that of the Church triumphant, and take away our lip from the human ear to begin to speak to ears immortal before the starry throne.

Such the different methods by which we may prepare to die. Some people, when they fancy they are going to die, think the only thing they can do to prepare for it is to send for the parson, take the sacrament, get upstairs, not see anybody, and draw the curtain. The best way for a Christian to die is in harness. If I were a soldier, methinks I would sooner die in battle in the hour of victory, than I would die in the trenches doing nothing, rotting in idleness for want of work to do. Let us just push on, and may it be said of us when we are gone, he did

"His body with his charge lay down,  
And ceased at once to work and live."

So was it with Elijah; so be it with us!

II. THIS DEPARTURE OF ELIJAH ITSELF appears to me in some measure SYMBOLIC OF THE DEATHS OF BELIEVERS.

It was sudden, though expected. They were talking, and just in the middle of a sentence, perhaps, they parted. There was no noise, for the wheels of that chariot moved not on earth, but its brightness shone around them. They looked back, and they saw strange steeds, whose eye-balls flashed with flame, and whose necks were clothed with thunder; and behind them was a chariot, brighter than the golden car in which the Casars rode, for it was a car of fire, and Elijah knew it was one of the chariots of God, which are twenty thousand, that He had sent to take his favoured servant up to the ivory palaces, where the King Himself

dwells. It was sudden, and came on in a moment; and I suppose death is usually sudden. Even though persons may be long, as we say, dying, yet the actual moment of departure comes suddenly. The bowl is broken with a crash, and the silver cord is loosed; the chain is snapped, and the eagle mounts to dwell in the sun.

How *terrible!*—a chariot of *fire*, and horses of *fire*. Even to a Christian, death is not a soft, dainty thing. To die is no child's-play. We speak of it as a sleep; but it is no such sleep as you youngster's, when he lies down upon the sunny bank to wake again. There are solemnities about it. There are horses and there are chariots, and so far there is comfort; but they are all of fire, and he that sees them need have Elijah's eyes, or perhaps his own will blink. Elijah had seen fire before; he had called it from heaven upon his enemies; he had brought it down from heaven upon sacrifice; he had seen fire flashing on him at Horeb, till the whole sky was bright with sheets of forked flame, and the Lord was not in that fire as He was in this. He who had looked at that former fire, and feared not, for he was of unblushing eye and of uncoloured cheek, could bear to look upon the horses and chariots of fire which God had sent.

Though terrible, how triumphant! Oh, what splendour, to ride to heaven in a chariot! No foot-passenger wading through Jordan's stream, and going up dripping on the other bank to be met by the shining ones. *That* is bright and glorious. The good dreamer of Bedford Gaol dreamed well when he dreamed that. But this is more triumphant still—to mount the car, and stand erect, and ride up to the throne of God, drawn thither by horses of fire! It is given to but few to have this; and yet, what say I? Have we not all the like? Shall we not all have it when, in the image of Christ Jesus, we shall mount with Him to our eternal rest? Yes, He will come; and when He comes, He will return again, and all his people with Him; and if Jesus shall ride on the white horse of victory, his saints shall ride on white horses too, and shall enter through the gates into the city amidst everlasting acclamations. Yes, to die is triumph to the Christian. It seems to me that it was an act of faith on the part of Elijah to mount that fiery chariot; and we may say of him as it was said of Enoch, "By faith he was translated, that he should not see death; and he was not, because God took him."

Where did the chariot go to? Old Crasham says—

"But where they stopped no mortal knows;  
Nor shall earth know till she shall, Phoenix-like,  
Out of her ashes rise to splendour yet unknown."

We know enough, however, to understand that the horses stopped at heaven's gates. There was no need for Elijah to use the reins; they knew their sacred stable well, and there they stopped, where stand the twenty thousand steeds of God, the cherubs swift to do his will; and up the mighty prophet ascended to the bosom of his Father and his God. And when we die, though we talk of committing ourselves to the black waves of Jordan's chilly stream, we shall not be wafted to an unknown sea, to be stranded, like waifs and strays, upon the shore of desolation; but the waves shall speed us on to the Rock of Ages, where we shall stand on an eternal foundation, and live in the palace which Jehovah hath built for our perpetual habitation.

Yes, horses of fire and chariots of fire are no bad image of the departure of the blessed when they are called to enter into the joy of their Lord.

III. As for us, we have not got to heaven yet; our turn has not come, though we are ready to say—

"Oh Lord of hosts, the waves divide,  
And land us all in heaven;"

but while we remain behind, let us ask—WHAT OUGHT WE TO DO WHO HAVE SEEN ANY DIE LIKE THIS?

If we have lost wife, or husband, or child, or friend, in this sudden way, what ought we to do? You see what Elisha did. First of all, he *rent his mantle*, which was the Eastern mode of showing his grief. Well, you may weep. "Jesus wept." Do not think there is any sin in sorrowing over departed friends, for the Lord never denies to us those human feelings which are rather kindly than vicious. Had there been death before the fall, I could imagine even perfect Adam weeping at the loss of Eve; nay, he were no perfect man if he could have lost his spouse and not have wept. "Jesus wept;" we think Him all the more Jesus because He wept; and you would not be like Jesus unless you wept too. The gospel does not make us Stoics; it makes us Christians. Still, you must remember that there is a moderation in grief. The Quaker was right who, when he saw a lady fretting on the sofa some year or so after her husband was dead, still harbouring grief without a token of resignation, said to her, "Madam, I see you have not forgiven God yet." Sometimes grief is not a sacred feeling, but only a murmur of rebellion against the Most High.

Yes, you may rend your garments; and if you like, you may do a little more. After Elisha had rent his garments, he cried, "My father, my father! The chariot of Israel and the horses thereof." And in doing this *he eulogized his departed friend*. He seemed to say, "He has been a father to me; I have lost one who was very tender to me—who trained me, and watched over me, and fostered me as a father." Oh, speak well of the departed! You need not bate your kind words about your dead friends. We speak little enough that is good of one another while we are living; I wish we sometimes said a little more, not by way of flattery, but by way of commendation, which might cheer depressed and burdened spirits. But you need not be afraid of speaking flatteringly, so as to hurt the dead who have gone to glory, for they will not be injured by what you say. If those who have departed were of value to the Church of God, you may say of them, "The chariot of Israel and the horsemen thereof!" You may wonder who will manage the Church now: you may question how things will go on; who will be the horses to drag the car, or where will now be the chariot in which weary spirits may be made to ride.

Yes, you may both grieve and eulogize. Weep well and speak well, but then—what next? Why, do not stand there and waste your time; do not stop there, and let your eyes see nothing. See, there is something falling. What is it? It is dropping from the sky. It is no meteor. Elisha's eyes are fixed on it. He finds it is the old leathern mantle that the prophet used to throw about his shoulders, and he picks it up joyfully. And so our friends who have gone have left their mantles too. What are these mantles? Sometimes good men leave their books and sermons behind them, but all Christian people leave their good examples. Now, do not stand and weep till you forget the goodness of the departed, but go and take their mantles up. Were they earnest? be you earnest. Were they humble? be you humble. Were they prayerful? be you prayerful; and so, in each case, shall you wear their mantle. They have left their example for you to follow; they are not gone that you may superstitiously reverence them, but they have departed that you may earnestly imitate them. As far as they followed Christ do you follow them, and wear their mantle.

And when you have got their mantle do not waste precious time in lamentations about them any more; *go to your business*. There is a river in your way. What then? Well, go to the Jordan as the prophet did, and try to pass it. Say not "Where is Elijah?" but "Where is the Lord God of Elijah?" Elijah is gone, but his God is not; Elijah has gone away, but Jehovah is present still. Now then, Christians, you have to take up the work of the departed; take it up in the

strength of the same God who made them mighty, and strive to do the same works that they did. If they divided Jordan, do you divide Jordan. You have their example to show you how to do it, and their God is "the same yesterday, to-day, and for ever."

Ask ye now, where did Elisha go after he had divided Jordan? Did he go to seek out Elijah

"In some dark wilderness,  
Some boundless contiguity of shade,  
Where rumour of"

bereavements and of death might never reach him more? Not he! He went straight away to the place where Elijah used to be the head of the college, and there took up Elijah's work. Were I a soldier, with courage for the armour of my mind, and valour for the enterprise of my life, a soldier of that class which Baxter describes as carrying their lives in their hands, and the grace of God in their hearts; then surely when I saw a man just in front of me fall, I should step up and take his place. That is what you should do. If there is a good man dead, fill up the gap. If there is a saint departed, be you, as it were, "baptized for the dead." Seek to have the blessing of God upon you, so that you may have a double portion of the spirit, and may be able to take the place in the ranks, or the council, which he that is gone hath vacated. Your business is not in the closet of mourning, but in the field of service. There is work to be done yet! There is work to be done yet! Up, and do it! That was a brave thing in Richard Cobden's life, at a time when his whole soul was taken up with the subject of free trade, and the breaking of the chains of commerce, the young wife of his friend, John Bright, died, and Cobden went to him, and said, "Now Bright, you have lost your wife, and we will heal your sorrow by fighting the nation's battle;" and the thing was indeed well and bravely done. So, if you have lost a dear friend, heal your sorrow by giving yourself more earnestly than ever to God's cause, and to the propagation of "the truth as it is in Jesus." There is nothing like activity, nothing like having the hands full to keep the heart bright and to keep the soul happy. You are dillards, you who have nought to do; you fret, and fume, and rebel instead of fighting for the Lord; but if you only "went up to the help of the Lord against the mighty," and would bear his burdens, he would help you to bear yours, and the sorrow that now seems as a knife in your bones would be as a spur to your activity. "I vowed," said one, "that I would be avenged of death, for all the damage that he had done to me, and so I smote him right and left with the fiery sword of the Spirit, which is the Word of God: I preached the immortality that there is in Christ Jesus, and so I was avenged of death, and felt that I had conquered him." So do you. Go and serve your Master still, and though Elijah may depart, yet you shall fill up his place, and God's horsemen and chariots shall not be wanting.

And now, dear friends, it is meet for us in parting for the night to say, "Farewell for this night, till we meet again in the morning." But sometimes this parting may be very significant, and therefore let us say "Farewell," with the thought that some of us may never look each other in the face again. I hope we can truly say "Farewell!" and then we shall meet in the morning, when the night is over, and the death-dews drop no more, when the chill frost of midnight shall all have been melted away by the rising sun of immortality. Yes, we will meet; we shall meet to part no more. We will make an appointment *now*, to meet each other *then*, where our hearts, in faith, have often met before, at the throne of Him who has washed us in his blood, and made us white, and so—**FAREWELL TILL THE MORNING!**

But what of some of you? You can make no such appointment to meet us *there*, for your way is not thitherward—not with horses of fire to heaven, but

with chariots of flame down to hell—down, down, down for ever into the depths of grief! We dare not say we will meet you *there*. If you must go, you must go alone; if you must perish, you must perish by yourself. If you must live and die without a Saviour, you cannot expect your friends to accompany you to that dreary world of woe. But why goest thou, why goest thou, O solitary traveller, where thou wouldest not have thy fellow go? Thou wouldest not see thy child damned—let me say the word with solemn awe—for the love of God thou wouldest not see thy child damned, wouldest thou? Then why shouldest thou be damned thyself? “But, must I be?” say you. No, sinner, there is no must for that. There hangs my Master, the crucified Redeemer, and if thou lookest to Him there will be another “must” for thee, namely, that thou must be saved. The road to heaven is by the cross. Christ Jesus marks the way to glory by the crimson blood drops which flowed from his pierced hands and feet. Trust Jesus; trust Him wholly; trust Him now; trust Him for ever; and then we will meet, we will meet again in the morning, and so—GOOD NIGHT!

## Essays and Papers on Religious Subjects.

### OUTLINES OF SERMONS ON THE BEATITUDES.

BY THE REV. W. BARKER, WELLINGTON SQUARE CHAPEL, HASTINGS.

#### No. II.

“Blessed are they that mourn, for they shall be comforted.”—Matt. v. 4.

THIS is a most singular statement to worldlings and professors of imperfect experience. The world considers gaiety and pleasure as the secret of happiness, and thousands of professors are the dupes of this fallacy. Many interesting persons stand aloof from religion and from the Church, because they imagine a religious life to be dull and melancholy. But true religion is not a sad and sorrowful thing. Sadness may be a means to an end, but the end is true peace and pleasure. There is a peace of mind pertaining to the life of a Christian which nothing can equal, nothing surpass.

The connection between the mourning and the comfort promised in the text, gives us the true idea of blessedness. Notice, then—

#### I. *The mourning intended.*

(a) This mourning is not murmuring. The one is sometimes mistaken for the other, but they have nothing in common. The murmuring is as pernicious as the mourning is blessed.

Those who are addicted to complaining are never happy. They take a harsh view of providence, and an uncharitable view of the world; they believe themselves to be the victims of all manner of oppression and injustice. Every man's lot is better than theirs, and all God's ways towards them are mysterious and painful.

This unhappy state of mind may spring either from a constitutional sadness, or from unworthy thoughts of God and an overweening estimate of self. Every Christian should guard against what must either be a sad physical calamity, or a grievous sin against God.

(b) It is not natural sorrow or grief.

We find on all hands that trouble is the lot of man; and nothing is more natural, and in some respects more touching, than the flow of the tears of affection and grief. But such tears flow without any essential connection with godly exercises of mind, and without giving any evidence of submission to the Divine will. Such mourning is far inferior to that named in the text.

(c) The sorrow connected with sin is one form of this mourning.

This is a state of mind more blessed in its results than in its process. Sin can never be really known or hated without it; and until repented of cannot be removed.

This “sorrow after a godly sort” is the

chief element in that repentance which leads the soul to appreciate Christ. Fear and torment may be experienced where there is no real aversion to sin. Even in perdition there is "*weeping, wailing, and gnashing of teeth.*"

This blessed mourning is the effect of a divine awakening; just as Jesus looked on Peter and melted him into grief, and caused him to long for deliverance from the guilt and shame of his sin. It is opposed to man's natural carelessness; it is the reverse of his pride and self-righteousness. It is followed by a gracious revelation of Christ to the soul in all his power to save; it is followed with pardon from the guilt and reigning power of sin. Blessed grief! May our hearts not be strangers to its humbling quickening powers.

(d) The mourning in the house of affliction may be blessed.

Scenes of ease and comfort are not always most conducive to our mental and spiritual improvement. How many of the deeper and more mysterious aspects of life can only be learned in scenes of affliction. "*Before I was afflicted I went astray,*" said one of the most eminent and intelligent of the saints in olden times. "*I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee,*" said Job to God, as he came up out of the furnace of severe affliction. In such seasons we learn submission to the Divine will, and come to reflect more of God's gracious image, unless we be "*reprobate silver.*" Trials are amongst the chief means of testing our acquiescence in the Divine will, and of conforming us thereto. If we were never thwarted we could hardly know whether we were really conformed or not.

By these sorrows we are taught the emptiness of earth, and learn that it is not our rest; we also learn to long for something higher and better. Is it not good for us, then, to be afflicted? Proud man may answer, No. Vain flippant philosophy may laugh at the idea. But the filial spirit of the Christian answers, Yes.

In these seasons of sorrow we learn the divine art of sympathizing with the tried. So our character becomes invested with a divine, a childlike excellency. Sorrow, then, helps to enlarge the sphere of our usefulness, and to prevent us from becoming selfish and vain.

(e) Mourning in Zion may be good.

Those who sigh over the abominations

of the people—over their own failings and backslidings—and over the comparative withdrawal of God's face from his Zion. Has Zion a place in your heart? have you ever wept for her low estate, and on account of her dishonour. Such mourning would be a safeguard to your own soul, and it would be succeeded by the "*oil of joy.*" and the "*garment of praise for the spirit of heaviness.*"

## II. *The blessing promised.*

We have shown that the mourning is itself a state of blessing; that it is connected with true self-knowledge, and the highest forms of piety and likeness to Christ. But we have to notice a specific promise of blessing to be conferred—"they shall be comforted."

(a) The sorrow, then, whatever its nature, shall not overwhelm them.

If it be a sorrow for sin, it shall not continue. It is blessed to feel sin to be an evil; but more blessed to feel it removed, and removed it shall be. The fulness of the redemption shall be applied to the soul; Jesu's righteousness shall justify and beautify the believer; and following the stings of an awakened conscience shall be the joyous state, "*no more conscious of sin.*" God does not intend his children to be always weeping penitents; but pardoned, grateful, confident sons. In heaven they shall remember their sins only to intensify their love and praise to the great Pardoner and Redeemer. Rev. v. 9; vii. 10; with xiv. 5; vii. 17; xiv. 13.

If it be sorrow connected with dark providences, it shall be assuaged. God does not willingly afflict. "Comfort ye, comfort ye my people," is his gracious injunction. Paul, with his "*thorn in the flesh,*" can rejoice in the sufficiency of the grace of Christ: "*My grace is sufficient for thee.*"

(b) The comfort is a promised blessing. It is more certain than the sorrow. The sorrow may or may not be severe; but the comfort is sure, for God hath declared and purposed it. The faithfulness, the love, the power of God are all on the side of the tried saint. These attributes are pledged to remove the pain, or to sustain under it and make it a means of grace.

(c) The comfort comes from God. He is the God of comfort and consolation. The Spirit pours it into the soul sweetly and silently, but most effectually. No hand so potent, no eye so loving, no heart so

large and able to make its influence felt. as the hand, the eye, and the heart of God.

Christian, seeing these things are so, cheer up, your sorrow shall pass away and be "turned into joy."

Sinner, we wish you sorrow; we long to see your tears flow. No real peace for you till you have felt the burden of sin, and a true grief for it. Open your ear to the voice of the Son of God and the Spirit of God. Until you have thus mourned you will never love and praise. And if you mourn not now, you will find no tears avail you in the day of judgment.

"Blessed are they that mourn, for they shall be comforted."

## THE MOUNTAINS OF SCRIPTURE AND THEIR MEMORIES.

BY REV. T. G. ATKINSON.

### ARARAT, THE MOUNT OF DELIVERANCE.

DISMAL and desolate must have been the scene—a scene such as would strike terror to the stoutest heart—presented to the gaze of any who could have found a place from whence to look upon a flooded world. A wild waste of raging waters, whose gurgling eddies were as the death-knell of those who had perished beneath them, would alone meet the eye, save and except that solitary vessel of marvellous structure that floated over the surface of those same waters as majestically as though they were not the expression of Divine indignation, and the swift messengers of destruction to those who had despised Divine mercy. Of all the beauties with which God's creating hand had adorned the world, not one was visible. The towering palm-tree, the fruitful olive upon the sides of lofty hills, yea, the very summits of the loftiest hills, were all alike engulfed in the destroying wave. "Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth—fowl, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark." So surely and com-

pletely was the awful sentence carried out, so thorough was the desolation that overtook the dwelling-place of those impious scoffers at the offended Majesty of heaven.

"There was a lonely ark  
Sailing o'er waters dark;  
And wide around  
Not one tall tree was seen,  
Nor shrub, nor leaf of green—  
All, all were drowned."

And would it not deepen in the heart of the supposed beholder the sense of horror he would feel, to reflect upon the circumstances which brought about so dire a calamity? To think that all this fearful ruin and grievous desolation was occasioned by *sin*, "the transgression of the law"—*sin*, the refusal of a rebel race to submit to the wise and gracious government of their Supreme Ruler, whose authority and power they sternly defied—*sin*, the wilful and determined opposition of a band of wayward children to the loving and patient rule of their heavenly Father, whose love they despised, and whose kindness they mistrusted. Sin so great, iniquity so vile, that, like a mass of corruption, its pestiferous odours went up to heaven, and called down the vengeance of Almighty God.

Yet so it was. "The earth was filled with violence." The beautiful earth, fair and fruitful, teeming with the provisions a bounteous Creator had designed for his needy creature, was peopled with men whose thoughts and imaginations, desires and purposes, were "only evil continually." Though God had "made man upright," he had "sought out many inventions." "All flesh had corrupted his way on the earth," and to such an extent had evil progressed, that, in the strange and apparently paradoxical language of Scripture—accountable only by its adaptation to human thoughts—"it repented the Lord that He had made man on the earth, and it grieved Him at his heart." And hence the terrible purpose to destroy the earth with a vast flood, which for forty days and forty nights spread its devastating influence far and near in the manner already referred to—an awful proof of God's fidelity in the punishment of guilty impotence.

But grace was to have its triumphs, even while sin called aloud for judgment. In the midst of his righteous displeasure, God is willing to glorify his grace, in wrath to remember mercy. His design to save

Noah and his family in the ark is a signal instance of Divine grace, and the warning given by the gradual preparation of that wonderful *life-boat* was an equally remarkable manifestation of Divine mercy. "The long-suffering of God," says the sacred writer of the gospel dispensation, "waited in the days of Noah while the ark was preparing"—a period representing one hundred and twenty years; and during that long interval, the same authority informs us, Noah was a preacher of righteousness to the ungodly world. Whether he formally proclaimed with his lips the message of mercy we cannot tell; but the very act of obedience to God in preparing the ark was a solemn declaration of faith in the certain fulfilment of the Divine plans. Every nail that was driven, every plank that was hewn, every stage of progress in the construction of the mighty fabric, were so many parts of a "powerful sermon," such as few preachers are privileged to preach.

At length the day of grace passes. "The windows of heaven are opened, and the fountains of the great deep broken up." The storm of God's wrath bursts upon an affrighted world. How vain the attempt to picture that scene of terror and desolation! What hopeless agony would seize the breast as, one after another, each succeeding place of refuge became covered with the surging waters! How fearful the dismay, as the strongest arm and the stoutest heart were found unavailing for protection or succour! But amidst this appalling wreck, this indescribable scene of dismal horror, Noah and his family are *safe*. "The Lord shut him in." The simple obedience of faith is honoured, and while ruin and death overtake the unbelieving scoffer, the patriarch and his household are delivered. And now, when the fearful judgment is over, and the work of the destroying angel is done, the ark, which has floated securely over the surface of the flood, each increasing wave but bearing it up nearer heaven—as the waters subside, calmly rests upon the mountain-top, and Ararat stands upon the record of time, a memorial for future ages, as the Mount of Deliverance.

Among the memories of Ararat, discovered, as they must be, by the light of the gospel, we have—

I. *The universality of the curse from which deliverance is given.*

Considerable difference of opinion exists as to whether the deluge was, in the strictest sense, *universal*. It seems to the writer that the language of Scripture is very emphatic as to its universal effect upon "the world that then was" (2 Peter iii. 6), by which we understand the entire number of created beings then existing in the world; but the very phraseology employed avoids the necessity of supposing that "the great globe itself" was completely submerged, inasmuch as "the world that then was," in all probability, was comprehended in a comparatively small space, intended of being scattered, as it now is, over all the face of the earth. But it is sufficient for us to learn, and this we receive unhesitatingly, that "every man" but those in the ark *died*, "all flesh" having corrupted his way, and exposed themselves to the righteous anger of the Lord.

Thus it is with the curse of sin to-day. The dreadful plague introduced by the fall of Adam has spread itself among the hearts of all men; and though God's forbearance has been exercised more abundantly than in the days of Noah, men are all found more or less delighting in that which is hateful and grievous in the sight of God. None are exempt. "The Scripture hath concluded all under sin." Old and New Testaments alike agree in this sentence of universal condemnation. "All have sinned," says the apostle, writing to the Romans, both Jews and Gentiles. "All we like sheep have gone astray," said the prophet, near eight hundred years before; and the sad truth remains to-day. Broken hearts and weeping eyes attest it. It is written on the life-roll of every man, in letters of more or less intensity of blackness, and sometimes in letters of blood. Prisons and penitentiaries, hospitals and asylums, are monuments of its existence. Every aching heart, every crippled limb, every open grave, every sable garment, combine to tell the sad, sad story that "sin hath reigned unto death," and that every member of the human family has, in some way or other, been brought under its dominion, and the curse that is inseparable from it. "There is none righteous, no, not one;" "The whole head is sick, and the whole heart faint" (Rom. iii. 10; Isa. i. 5, 6). Thus, every mouth is stopped, and the whole world declared guilty before God.

II. *The terms upon which deliverance is offered.* "Come thou into the ark."



When the Lord revealed his awful purpose to visit a guilty world with destruction. He made known his pleasure to honour the faith of his servant Noah, and instructed him in the plan whereby deliverance would be secured. If we are to understand that Noah was "a preacher of righteousness" in the sense of *proclaiming* the long-suffering of God "while the ark was preparing," then we may infer that, had there been found during the term of probation any among that guilty crowd who received the message in penitence and faith, the door of the ark would have been open to *them*. But it is a lesson of the deepest importance, among the solemn memories of Ararat, to remark concerning Noah and his family, special objects though they were of the favour of God, that *the ark*, and that alone, was to be to them the instrument of safety. "Come thou and thy house *into the ark*." God could undoubtedly have saved them by some other display of his sovereign power, but it was his will to save them thus; and had they demurred to it, they must certainly have perished. And thus it is now with regard to that more fearful "judgment to come" arising out of the sin and rebellion of mankind. Exposed as we all are to the wrath of God, there is yet a way of escape. An ARK is prepared, on the door of which is inscribed, in letters shining with love, "Whosoever will, let him come." There is room enough in *this* ark for all who will accept that invitation, and there is safety nowhere else. CHRIST is the ark of salvation. In Him we are secure from every peril and woe that may threaten; out of Him we *must* perish. "For there is salvation in none other, neither is there any other name under heaven given among men whereby we must be saved."

The mountain-top of Ararat records—  
III. *The triumphs of saving grace.*

Noah and his family were safe within the ark. They had ridden out the storm. The angry waves had beaten against the sides of the great ship, but they had failed to effect its destruction, or even to injure it. Day and night, through the long, weary period during which the raging elements were heard around, the eye of God was upon the vessel of refuge to which He had directed his servants. A little company they were, but they were conscious of the presence of the Lord, no less than of his love and watchful care; and trusting therein

with unwavering confidence, they were preserved through the dangers of storm and flood; and when these were passed, were landed safely in a quiet haven, beneath the span of the radiant bow, speaking peace and love from the throne of God.

And thus with those who are in Christ. Gathered together in little companies as his believing people, they realize the peace and security of union with Him. Enjoying daily a sense of his overshadowing presence, they possess in their minds a tranquillity unknown to those that are without. While in the world there is tribulation, in *Him* they have peace. The waves of trouble beat against them, but do not harm them. Storm and tempest burst around them, but the ark in which they abide bids defiance alike to winds and waves. Calmly outriding the wildest hurricane, it bears them at last to the summit of the mount of God, and there they rest for ever beneath the shining glory of the rainbow round the eternal throne, yea, in the very presence of Him from whom is "fulness of joy," and at his right hand who giveth "pleasure for evermore."

*Colney Hatch.*

## BIOGRAPHICAL SKETCH OF MR. JOHN DOWNIE.

BY T. W. MEDHURST, GLASGOW, AUTHOR OF "STREAMS FROM LEBANON," "RAYS OF LIGHT IN THE DARK VALLEY," ETC., ETC.

"OUR friend sleepeth." *Sleep*, in the language of Holy Writ, is the expressive and affecting metaphor employed by the Holy Spirit to set forth the state of the believer after death, and before the resurrection. The *body* sleeps in the grave; the *soul* rests in the conscious enjoyment of the presence of Jesus. The subject of the following brief sketch, Mr. John Downie, was the *oldest member* and the *senior deacon* of the Baptized Church of Christ meeting at North Frederick-street Baptist chapel, Glasgow. He was born in the immediate neighbourhood of St. Nimian's, near to Stirling, in the year 1801. Very little is known of his early life, owing to the fact that he was always peculiarly reticent with regard to the days of his youth.

Our dear departed brother had not the unspeakable advantage of early religious

culture. His parents were moral in their external deportment, but, it is feared, were strangers to the direct work of the Holy Spirit on their hearts. Notwithstanding this serious and lamentable disadvantage, our friend from early life seems to have been religiously inclined. While a young man, he was regular in his attendance at the house of God, and in the observance of family worship. Thus it would appear that, while young, his mind was deeply impressed with the importance and solemnity of religion; but it was not till his removal to Glasgow, about the year 1836, that he was savingly brought to a knowledge of the truth as it is in Jesus.

During the time of his residence at St. Ninian's our brother attended what was then called the "*Relief Church*," but on his removal to Glasgow, he connected himself with the *United Presbyterian* denomination, and sat for some time under the pulpit ministrations of the Rev. Dr. Beattie, whose chapel then stood in London-street.

By the overruling providence of an all-wise God, our friend was led to attend occasionally at a room in Nelson-street, where a small body of believers, chiefly Baptists, met for worship. There he was led to see that the *immersion of believers* is the only baptism known to the New Testament Scriptures. He at once discarded infant sprinkling; and on the 23rd of October, 1844, he, in company with the beloved partner of his life, and two other believers, was buried with Christ by baptism into death, by Mr. William Muir. After his baptism he joined the *Scotch Baptists*, among whom he soon became a prominent member. From this time he took a very active part in promoting the advancement of Christ's kingdom, by expounding the Scriptures at the meetings of the church, and conducting prayer-meetings.

After a continuance of some years with the Scotch Baptists, Mr. Downie became convinced that their mode of conducting public worship was irregular, and not according to New Testament order; he, in consequence, resigned his connection with that body, and soon afterwards united himself with the *English Baptist* church, Blackfriars-street, under the pastoral care of Mr. Taylor, whose ministry he highly appreciated. On Mr. Taylor's removal to Birmingham, our brother, with forty-eight

of his fellow-members, left Blackfriars-street church, owing to some unpleasantness which had arisen, and commenced a fresh cause at a hall in Stockwell-street, which was the origin of the church now meeting at North Frederick-street.

During the period of Mr. Downie's connection with the Blackfriars-street church he was never idle, but was constantly and actively employed in efforts to do good. Along with his fellow-Christians he held a number of district-meetings, one of which was held in his own house, and often engaged in the useful work of tract-distribution. He knew that a tract handed to a neighbour or friend might be, through God's sovereign grace, instrumental in conferring a richer gift to him than all the wealth of the vast universe; he therefore worked wherever and whenever he could, praying for the Divine blessing on every messenger of the glad tidings he scattered.

Our brother was very highly esteemed by his fellow-members, and on the formation of the new church he was unanimously chosen president of the meetings, which office he held until Mr. John Williams was elected pastor. While filling this office, Mr. Downie was unremitting in his labours, preaching almost every Lord's day, constantly attending all the meetings of the church, and otherwise endeavouring to strengthen the new and struggling cause. Under the blessing of God, to his indefatigable labours at that time, must be attributed the ultimate success of the church. When the few first met together, their difficulties were so many and so great, that on several occasions the church was called together to consider the advisableness of giving up and separating. To this step our dear brother was always firmly opposed, and earnestly advised the members to struggle on, trusting in the name of the Lord. They listened to his wise counsel, wrestled in prayer, and pressed on, till at last, by the favour of their God, they had the satisfaction of seeing the church brought through her difficulties, and presided over by the pastor of their own choice, under whose labours many sinners were converted, and added to the fellowship of the saints. It was a matter of great joy and deep thankfulness to Mr. Downie when he attended the first service held in North Frederick-street Baptist chapel. Often did he admire and wonder at the goodness of God in watching

over and guiding the church through the weakness of its infancy, and after a few years enabling it to erect the present commodious chapel, in which its members could worship God comfortably.

While the church met for worship at the Trades' Hall, Glassford-street, a prayer-meeting was regularly held every Monday evening at our departed brother's house, which was largely attended, and at which he often spoke. The subject which most largely occupied his attention, and upon which he delighted most to speak, was the love of God, as displayed in the gift and substitutionary sufferings of his Son Christ Jesus.

Mr. Downie continued a regular attendant upon the services of the sanctuary, being seldom absent from any of the meetings of the church, till his health began to decline. Year by year his strength continued to fail, especially after the death of his beloved wife in the month of March, 1864, until at length arrangements had been made for his giving up the active struggle of daily business; but before those arrangements had been perfected God called him, and he gladly went home to rest with Jesus. His departure was sudden, and, to his friends, unexpected; for though he had been ailing and was very weak, still none thought his end was so nigh. On Monday, Feb. 19th, he was at his usual business, but while there he became unwell, and had to be assisted home. At seven o'clock in the evening he became seriously ill; his medical attendant was summoned, but before he arrived our brother was almost unable to speak. About four o'clock on the following morning he breathed his last on earth, and departed without a struggle to join the ransomed spirits in the paradise of his God.

Of Mr. Downie's private life but little need be said. He loved his God and Saviour with a deep and earnest affection, and often enjoyed communion with Him by means of private and solemn prayer. He was a lover of the sacred Scriptures. The Bible was his only companion, and in his leisure moments it was his constant study. The Lord's day before he died, being unable to go up to the house of God,

he spent the entire day in perusing "the Scripture of Truth." He spoke but seldom of his feelings, of his hopes and fears; but when he did speak, what he said clearly indicated that he was firmly built upon the Rock of Ages. In his family he ever proved himself a kind and loving father, always willing to deny himself that the comfort and happiness of those around him might be advanced. It was his immeasurable joy to see *all his children* brought to Jesus and saved by grace. A few months before he departed this life his heart was greatly cheered by the settlement of one of his sons as pastor over the Baptist Church of Christ at Eyemouth.

As a *deacon*, our beloved brother was faithful. He was "grave, not double-tongued, not given to much wine, not greedy of filthy lucre." He ever held "the mystery of the faith in a pure conscience." He "used the office of a deacon well, being found blameless;" and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus (1 Tim. iii. 8—13). More we *need* not say, less we *dare* not say, John Downie was "A GOOD MAN." He has gone home, and we are not aware that he has left a single enemy behind. He has left many weeping friends; for those who knew him best loved him most. We rejoice that our brother has passed the sultry plain, the swelling flood, that we shall meet him again on the other and the sunny side, and shall never be separated from him more.

"O think that, while you're weeping here,  
His hand a golden harp is stringing;  
And with a voice serene and clear,  
His ransomed soul, without a tear,  
His Saviour's praise is singing!

"And think that all his pains are fled,  
His toils and sorrows closed for ever;  
While He whose blood for man was shed  
Has placed upon his servant's head  
A crown that fadeth never!

"Then weep no more for him who's gone  
Where sin and suffering ne'er shall enter,  
But on the great High Priest alone,  
Who can for guilt like ours atone,  
Your own affections centre!"

On Lord's day, March 4th, T. W. Medhurst preached a funeral sermon for Mr. Downie, from John xi. 11—14.

## Life's Teachings.

By W. POOLE BALFEEN.

### CONSCIENCE MONEY.

["YESTERDAY, in the report of the Inland Revenue Commissioners, they state that while writing their report, 1000 guineas were paid by one individual as conscience money for unpaid income-tax, and in a former year they received £11,000 on the same account from one individual."—*Daily Paper*.]

Eleven thousand guineas from one individual!—what a slumbering lion is conscience! what a testimony we have to its power here; surely conscience is a prince sometimes and not a slave, and when he speaks he means to be obeyed at once. Like the ominous calm which precedes the storm, this imperious master seems for a time to sleep, but only to make the crash of his thunders the more alarming and terrible when he awakes. It is possible that he was tolerably quiet during all the time that these eleven thousand guineas were being kept back and accumulating, but the moment came when at his bidding the hard hand must be unlocked, and the glittering hoard must find its way to its lawful owners. Gold is heavy, but conscience can give it wings to fly away; conscience pays no court to wealth; "Up! slave," he says, "and away to thy right place!" A man's heart may be like an iron safe, but conscience has a key to fit its wards, and take away all its ill-gotten spoil. A man's fingers may be strong and grasp his pelf, and hold it like a vice, but conscience can touch them, and make them like thread when scorched in the flame. Eleven thousand guineas! eleven thousand shining witnesses to the strength of right; eleven thousand burning, living coals within, lighted up and blown upon, and made to flare and flame and scorch by the breath of conscience. "Come forth, ye cursed!" said conscience; and sneaking, pale-faced, ill-gotten gain, came skulking forth unwilling, but obliged to come;—"Come forth!" said conscience; and the man himself, esteemed respectable, but like a trembling culprit, placed his bags upon the counter, too glad to leave them there.

Why, we have a *master* then! Gold is not yet quite a god; his throne is but a *sham* surely; his crown usurped; wealth, honour, titles, station, learning, philosophy, fame—are strong; *but* conscience *stronger*. A master! yes, of kings, princes—all; perhaps he's quiet with thee now, reader. Seldom or never speaks; you've had a few tussles with him, and thought you gained the victory. He once sought to lay violent hands upon your traditional creed, your religious hope; you struggled hard, and seemed to gain the day; perhaps he'll come again, stronger next time; what then? If this imperious monitor now declares that your religion is vain, had you not better give it up, and begin afresh? it is not too late. Do you not see how terrible is his slumbering power? Sometimes he comes forth like a child to play, at other times like a giant to destroy. See how strong men faint at his very sight, and die with terror in his iron grasp; see how they bend before his breath like willow wands before the stormy blast, and how his voice starts the cold sweat of death upon their brows. O reader, what if at last *thou* shouldst wake up to find this giant at thy side with uplifted hand ready to strike! remember, it is thy *sin* which gives him strength. Get rid of *this*, and however weak, this giant drops like an infant at thy side. Do not say that there is nothing wrong; this giant's eyes are like a fire, to spy out every evil deed, and thought, and swift to dart the horrors of despair into thy soul. Eleven thousand guineas! do not forget this; how quickly the work was done! perhaps thou hast kept back something from thy God; wilt thou let conscience come and tell thee so some day, when 'tis too late? Alas, how terrible! Make Him now thy friend; there is but one way; confess thy guilt, and plead the blood of Christ; through Him by faith, thou canst have pardon and acceptance with God, and even thy conscience can be made to bring thee peace.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

Author of "Poems," "Echoes from the Valley," "Lays and Lyrics of the Blessed Life," etc.

HETTIE HARRIS.

It was no more than has happened to hundreds of families besides, but it plunged them in very great distress. Mr. Harris had been a successful, because an attentive and a shrewd, man of business. His wife and daughters had all the ease and pleasure of affluent circumstances, without the care and responsibilities of great wealth. But a long illness, during which he was obliged to leave his affairs in the hands of incapable subordinates, a decline commenced, and henceforward his career seemed to have only a downward tendency.

As is also frequently the case, all this was most carefully and tenderly hidden from his nearest and dearest, lest it should grieve or worry them. So that, when a sudden and unfavourable turn of the disease carried off the loving husband and father, the sharp edge of their grief for his loss had scarcely worn off before they were astounded by the sad intelligence that their property had passed away, and they, who had been so carefully nurtured, who had had no need even of a thought as to their future provision, were now entirely thrown upon their own resources, having to think for themselves, to speak for themselves, and what was still worse, to work for themselves.

This trouble came just as Hettie, the oldest daughter, had joined the Christian Church, and had entered with spirit into all the plans of usefulness which the society had formed. She became a Sunday-school teacher, a visitor of the sick, a contributor to all the benevolent institutions. Her money and her help had been freely promised, and both were given so long as she had them to give. But when the time of trouble came, and their circumstances were changed, a change also came over Hettie.

She was sitting in the twilight with her mother—that best friend for all of our young readers who want a confidante and an adviser—looking sad and dispirited.

"It has altered the whole course of my life. I had so looked forward to a useful career, had so resolved to leave the

world 'better than I had found it,' and to lay myself out for a good cause; but all that is altered now."

"Why, my child?"

There was a tremulousness in the mother's voice; hers was the greater sorrow, although she said nothing about it.

"Why? Oh, mamma, that is easy to see. All my care and anxiety now must be how to earn the bread which will keep us from starving. There will be no room, no time for any refinement, or devotion, or any other of the good qualities I have so striven to acquire."

"Do you mean that there will be no scope for the exercise of them? Because I think that can scarcely be under any circumstances."

"But poverty so sours the heart and absorbs all strength and energy, making not only the heart sad, but even weakening the frame. Besides, I shall not have the courage to speak to persons *superior* to myself."

It must be confessed there was a tone of bitterness in her voice as she spoke, and a most unpleasant stress was laid upon the word "*superior*." Tears filled the eyes of Mrs. Harris as she heard—tears of sorrow, not for herself, but for her children, that they were obliged so early to learn to bear the burden. Still she spoke encouragingly to Hettie, laying her hand upon the fair head and looking into the clear eyes tenderly as she spoke.

"Hettie, there is a verse in the Book which says, 'It is good for a man to wear the yoke in his youth.' You will be no less strong, my child, in adversity than you were in prosperity. Neither will your opportunities of doing good be fewer. Those whose hearts are in the work God has given them to do will find that opportunity and strength are never wanting. But I think that your new occupation, so far from making you less able to do good and speak a word for the Master, will give you many new opportunities of doing so. You will probably be thrown into a more enlarged society, will meet with a larger

number of strangers. You may be helped to say something to the young people, and any way, you may live your religion by showing to the world that you can take with humble and quiet resignation even the reverses that come. It is not worse for you, my darling, than for me, though I would gladly make it easier for my children if I could."

Hettie looked into her mother's face, and a feeling of contrition came over her. She saw how selfish had been her own sorrow, and an inward prayer arose to the All-merciful, that this might be the last time in which she should grieve her whose load was already as heavy as she could carry.

"Dear mamma, I will try for your sake as well as because it is right."

\* \* \* \* \*

"How do you like your new music-teacher?" inquired one of a lady's morning callers.

"I like her exceedingly. She more than satisfies me. Her duties are most ably and conscientiously performed. I can trust her implicitly. It seems almost impossible that she can be new at her work."

"She must grieve over the reduced circumstances of her family, I should think."

"But she never complains. She is always pleasant and cheerful, never harsh with the children, never proud, but always just what you would expect a Christian to be."

"She is a Dissenter, is she not?"

"She is, but I consider her an honour to her profession."

This conversation took place between persons altogether opposed to her principles, but one of whom, at least, had been forced to admire her. She had proved that she was not merely a professor, but was also a possessor of religion.

Meanwhile, Hettie pursued her avocation diligently and faithfully, with her love for her mother always welling up in her heart, and her great responsibility as a servant of God always present to her mind.

Two girls with whom she spent an hour daily were talking of her.

"I would rather be like Miss Harris than any one I know."

"Ah! she is a Christian: she has found out and knows by experience what is so mysterious to us."

"It was knowing her that made me first want to be a disciple, it seems to make

her so happy, so content; what would I not give to be like her?"

"And yet she says very little about her religion."

"No; but somehow one feels it about her. She only drops a hint or two, but then she *lives* it every hour. What a difference there is between her and the other young ladies who have given us lessons."

"I wonder what made her believe. I wonder if she searched about in the dark as long as we did. Perhaps she had some one to teach her—perhaps, she could help us."

That day, after the lesson was completed, Hettie was electrified by a request from these pupils of hers. Would she talk to them? Would she pray for them? She was almost as young as they were, and yet in that better life she had left them so far behind.

With a great gush of thankfulness at her heart, Hettie did as they desired. The generally so reserved girl was a good pleader. She spoke of the Friend who was so dear to her—dearer now that many others had forsaken her—until they cried with one accord, "We would see Jesus." And the girl's tongue being unloosed, she explained to them the way of salvation, and they too believed.

They were Hettie's firstfruits. God had enabled her to teach them, not only music, but some notes of the new song sung by the redeemed in the home where the weary rest.

But her work was not always so easy. At one of the houses of her patrons, a young man calling himself a gentleman annoyed her with his unwelcome attentions. Not long, however. The true Christian is always dignified. And while he had thought to carry on a harmless flirtation for fun with the pretty girl who gave his sisters lessons, he was forced to acknowledge that a music-teacher may be a lady as well.

Her influence was *felt*. It was a silent power, accomplishing good wherever she went. Giddy, thoughtless girls were imperceptibly won over to see that life was meant for other purposes than to fritter away in frivolous talks about sweethearts and dress. Coarse, haughty, purse-proud girls were shamed into modesty and refinement by her gentle suavity and honour. Indolent, pleasure-seeking girls were aroused to at least a show of energy by her activity. Wherever she went, children

loved her, and parents honoured her. Every one felt that "she had been with Jesus, and had learnt of Him."

There was an old lady who, hearing her sing, remarked, "I should like to hear you read, Miss Harris; your voice is so clear, that I am sure I could hear and understand what you read."

Hettie took the offered book, and read, throwing into the words of the author his own spirit, and bringing the scene quite before the eyes of the neglected old lady.

"Shall I read a chapter from the Bible before I leave?"

The old lady started.

"Ah, I haven't seen a Bible for years. I used to be very fond of it, but when I came to live here, my daughter objected to my reading it, and the desire has long ago passed away from me. Indeed, Miss Harris, I fear you could not find such a thing in this house."

Hettie took one from her pocket.

"You see I have one with me. Let me read you a few verses; it will be like the voice of an old, forgotten friend, and cheer you."

What visions of misty years came up before the old lady's tearful eyes as the eloquent voice read from the holy book—of a happy past, with little children at her knee, and a dear face bending near her as she read; farther back, of her own form in its youth and beauty, as she stood among her companions, chanting the blessed words of some good psalm; farther off still—so dim, with the long vista of years that had followed—of a child listening with eager eyes and a light and happy heart to a mother telling her little ones the wonderful stories and showing them the pictures in the old family Bible. She asked for another, and yet another chapter, until the day faded into the evening, and Hettie, thinking of her mother's anxiety, was obliged to leave.

"You seemed to feel what you read, Miss Harris. Will you favour me again sometimes?"

Often afterwards she stayed an hour, lending her voice to the pathetic words of the blessed volume. And her listener, who had once been an inquirer, but had long ago forsaken her early Friend, came back even as a little child to the foot of the cross, imploring for the pardon of the Saviour.

"I shall see Him soon," she would

sometimes say to Hettie, "and I shall never cease to thank Him for sending you to me."

Ah! Hettie remembered then that talk with her dear mother in the day of her impatience, remembered and was humbled by the recollection of her rebellion and want of faith. In so many ways she had been able to serve the cause she loved, to so many ears she had been able to whisper something of "the good tidings of great joy" which made her own life so happy; that now she was almost thankful for the need which had come to bring her more strength, and to teach her how possible it is to serve the Master and bring honour to his name, even when surrounded by circumstances by no means affluent.

There came a time when Hettie again knelt by her mother's side. She had finished her music lessons now, and was about to become a pastor's wife. There were many who wished her well, and prayed for a blessing on her head. "If she performs her new duties as well as she did her old, she will be a blessing wherever she goes," said those who knew her. And something of this was in Mrs. Harris's mind as she sat looking at the sweet, earnest face of her daughter.

"But for our losses, I should never have known Charlie; should I, mamma? Neither should I have known a great many other things, which have been plain to me since. After all, what a blessing it was to me that great sorrow, which I thought could be nothing but a curse."

"You will have still higher and more duties now, Hettie. I only ask that the same power and love may sustain you, my child; for you are my child still, and I feel as if I am giving to Charles the very light and joy of my home."

How happy was Hettie in the double love of her mother and her husband! How doubly happy in the blessings of those whom she had helped, and whose prayers followed her continually! How unutterably happy will she be soon when the King shall say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

If any young reader would like to live Hettie's life, let them be assured that they may do so, no matter what their worldly circumstances may be. It was not always rich people who even in this human life were the dearest friends of Jesus.

## Reviews.

*The Lighted Way; or, Loving Words about Jesus.*

By **COUSIN BESSIE**. London: Elliot Stock.  
A CHARMING little book, written in a style to instruct and please, and full of simple illustrations of divine truth that must do good. It has our most hearty commendation, and we are sure it has only to be known to become extensively popular.

*What Makes a Good Son and a Glad Father.* Three Prize Essays from *Old Jonathan*. London: W. H. Collingridge.

EXCELLENT, and worthy of the prizes which were awarded to the writers, and on subjects most important.

*Recollections of a Paris Evangelist.* Part VIII. London: S. W. Partridge.

THIS narrative of a Paris evangelist on the spread of divine truth in France must interest and cheer all who are concerned for the advancement of the kingdom of Christ in that nation. We are glad to see there are a number of friends who cheerfully aid the work by their pecuniary means. France evangelized, and all Christendom would rejoice.

*Anecdotes and Stories of Dr. Guthrie.* London: Houlston and Wright.

DR. GUTHRIE is one of the very few who have attained great eminence in all he has undertaken. Great as a writer, great as a platform orator, and equally great as a preacher of the gospel. His pictorial mind, singular brilliancy of expression, and extraordinary wit, give to him a popularity which perhaps no other living public man possesses. These anecdotes, stories, and fragments will, therefore, be most welcome, as they really are most instructive and interesting. We are not surprised to hear that a great demand has already been made for this cheap and attractive volume.

*Capital Punishment is Murder Legalized.* By **JAMES C. L. CARSON**, M.D. London: Houlston and Wright.

A REASONABLE and thoroughly excellent pamphlet, by one whose views deserve grave and general attention. It ought to be read by all the friends of humanity, order, and religion.

*Missionaries and Anthropologists; or, Christian Facts, Verses, Asopho-philosophical Day Dreams.* By the Rev. **CHARLES BULLOCK**, Rector of St. Nicholas, Worcester. London: Wm. Macintosh.

THE impudence and folly of the self-inflated anthropologists are here met by the palpable facts as exhibited in the labours of Rev. Richard Davis,

whose testimony is a practical one, and associated with his great work among the MAORI of New Zealand. All true Christians and philanthropists will thank Mr. Bullock for his timely pamphlet.

*The Happy Man; or, the Essential Principles of Happiness Described.* By Rev. **JNO. PUGH**, B.A. London: Elliot Stock.

MR. PUGH's subject is one of confessedly great importance, and it is executed in both a philosophical and evangelical spirit. Not only does he show the only remedy for a diseased conscience, but how to use divine truths so as to secure inward peace and real joy. The volume is not too large for general reading; and in style and matter is admirably adapted to the end proposed. We trust it will do much to mitigate sorrow, and produce the solid happiness he describes, which, true religion alone can secure.

*Poems.* By **MARIANNE FARNINGHAM**. London: J. Clarke and Co., 81, Fleet-street.

THE talented and esteemed authoress of these poems has already attained a world-wide celebrity by the exquisite lyrics which have appeared in various religious periodicals, and which have delighted and instructed thousands of Christian hearths in our highly-favoured land. The present volume, therefore, cannot fail to meet with a hearty welcome from all the lovers of poesy when bathed in the true spirit of evangelical Christianity. It has our most cordial recommendation, and in regard to type, paper, and binding, it is all that can be desired. The poem on page 193, "I can do all Things through Christ," will be found in the present number of the BAPTIST MESSENGER.

*Old Truths*, Quarterly No. and Vol. for 1864 and 1865. Edited by **JOHN COX**, Ipswich.

STUDENTS of prophecy will find here very much valuable information upon that important subject. We commend the work to the attention of our readers.

### PERIODICALS, TRACTS, ETC.

THE *Baptist* for March is a solid, good number, and contains a faithful and discriminating review of the life and theological opinions of the late talented F. W. Robertson, of Brighton. *Merry and Wise*. A real boon to our young folks. The *London City Mission Magazine* gives full details of the good work doing. The *Church and the Appeal*, as usually, good. The *Sword and Trowel*, most effective and good. The *Quarterly German Baptist Reporter*, a most interesting number. *Onward*, a first-rate monthly, at a penny, for our Band of



Hope children. We renew our hearty commendations of the *Sower*, the *Little Gleaner*, Mr. Sears' *Clifton Sermons*, Nos. 15, 16, and Mr. Hibberd's *Gardener's Magazine*, etc., which at this season is pre-eminently valuable. The *Quiver* in its new form, and with Mrs. C. L. Balfour's graphic story week by week, must be a universal favourite. We add, also, our high approval of Rev. D. A. Douder's good sermon on the *Power of the Gospel*, as

exhibited beside the *Dying Beds of Christians*, etc. We have received a tract on the *Cattle Plague*, by Gershon (London: J. Paul), where the writer explains his views of its origin and only cure. The *Anti-Tobacco Journal*, monthly, one penny (Elliot Stock), well adapted to put out the pipes of those who will read, think, and have any power left to act. A good tract, by Mr. Medhurst, No. 920, of weekly tracts, *A Railway Journey*.

## Poetry.

### LEANING ON THE BELOVED.

(SONG OF SOLOMON viii. 5.)

THOU weary pilgrim, heavenward bound, gird up thy loins anew,  
Sorrow may bow thy spirit down, and thorns thy path bestrew;  
But with a privilege so great thou need'st not yield to fear,  
The promise of thy Saviour's arm thy fainting heart should cheer.

Though cherished friends have gone before whose memories are dear,  
And thou, a little longer spared, art still conflicting here;  
Through all thy wilderness career his love shall guide thy way,  
Until at length you reach the land of everlasting day.

The fulness of this precious love will every need supply;  
Cast on Him all your care, and lean on his sufficiency;  
When fears rise high, look thou to Him who as thy surety stood.  
And with unwavering faith confide in his stoning blood.

When Satan's fiery darts assail, and fill you with dismay,  
Then seek for persevering grace to keep the narrow way;  
Though storms arise and tempests beat, He'll bring thee home at length—  
Lean thou, with all thy sins and woes, on his Almighty strength.

Life, with its chequered scenes and griefs, will soon be overpast,  
And at his feet who died to save, your blood-bought crown you'll cast;  
The dwellers in that happy home are free from anxious care,  
And thou for evermore wilt lean on thy Beloved there.

F. W.

### I CAN DO ALL THINGS THROUGH CHRIST, WHO STRENGTHENETH ME.\*

ALL things! The duties gather still where'er my footsteps stray,  
And difficult and rough are some that press around each day;  
Work, needing strength, and skill, and light, falls often to my lot—  
How shall I e'er accomplish all, and fail or falter not?

All things! But there are sorrows that it needs much strength to bear,  
And sufferings for the heart and head perchance may be my share;  
The hopes that lighted once my path may be extinguished now,  
And, 'neath the heavy strokes of care, the shrinking spirit bow.

All things! But for the work of life my hands are all unskilled,  
And with the weakness of the faint my heart is often filled;  
And fearfully my aching eyes will turn from future pain,  
And long to live the easy past yet over once again!

"All things through Christ!" Ah, strength and vigour ever wait us there!  
The needed blessing comes at once, borne on the wings of prayer;  
In Him the strengthless still may trust, and never be dismayed,  
And the eager spirit journey on, nor doubt or be afraid.

\* From a new volume of poems by Marianne Farningham, published by J. Clarke, 81, Fleet-street.

"All things through Christ which strengtheneth me!" O Saviour, may I know  
More of thy great and mighty power while  
lingering below!  
And prosecute my daily work, whatever it may  
be,  
Looking, amid the arduous toil, up steadfastly to  
Thee!

## LEAVEN AND HONEY.

LEV. II. 11.

(Founded on a passage in a Tract.)

Two things we find excluded  
By God's commanding Word,  
From offerings that shadowed  
The death of Christ the Lord;  
No luscious honey gathered  
With much of toil and care,  
Nor yet offensive leaven  
Might ever mingle there.  
Both were alike forbidden;  
And did not this make known,  
That man for his salvation  
Must trust in Christ alone?

Nor sin nor creature service,  
The sour nor the sweet,  
Can be allowed to mingle  
With Jesus' work complete.

Christ is the Lord's anointed,  
The bread by God supplied;  
A sacrifice most fragrant  
To those for whom He died:  
For by *Himself* once offered  
He took away their sin,  
And righteousness eternal  
For all his Church brought in.

The saints, God's royal priesthood,  
Upon this offering feed;  
Oh may we be partakers,  
And find it meat indeed!  
Lord, from all self-dependence  
In mercy set us free,  
And help us, weak and sinful,  
To rest alone in Thee.

THEODORA.

## Our Denominational Meetings.

At the time of going to press we obtained the following information regarding our Denominational Meetings:—

**FOREIGN MISSION.**—On Thursday, April 19th, prayer-meeting, at John-street Chapel (Hon. and Rev. Baptist Noel's), at eleven o'clock; Rev. Joshua Russell will preside; on Friday evening, the 20th, the Rev. J. G. Owen, of Rhyl, will preach in Welsh, at Jewin-crescent Chapel; on Lord's-day, April 22nd, sermons will be preached at the various chapels in London; on Tuesday morning, the 24th, the subscribers' meeting will be held at John-street Chapel, at ten o'clock; the annual sermons will be preached on Wednesday, the 25th, in the morning, at Walworth-road Chapel, by R. W. Dale, of Birmingham; in the evening, at Bloomsbury Chapel, by the Rev. R. Glover, of Glasgow; on Thursday morning, April 26th, the annual public meeting will be held at Exeter Hall; chair to be taken at eleven o'clock, by W. E. Baxter, Esq., M.P.

**BIBLE TRANSLATION SOCIETY.**—The annual meeting will be held at Kingsgate-street Chapel,

Holborn, on Thursday, April 19th; chair to be taken at seven o'clock.

**IRISH AND HOME MISSIONS.**—The annual sermon will be preached at Walworth-road Chapel, on Friday evening, April 20th, by the Rev. J. P. Chown, of Bradford; the annual meeting will be held at Bloomsbury Chapel, on Tuesday evening, the 24th, at seven o'clock; Sir S. M. Peto, Bart., to preside.

**BAPTIST UNION.**—Annual meeting at the Metropolitan Tabernacle, on Monday, April the 23rd; the Rev. J. Aldis, of Reading, to preside.

**BAPTIST BUILDING FUND.**—The annual meeting will be held on Wednesday evening, April 18th, at Walworth-road Chapel, at half-past six; chairman, Sir S. Morton Peto, Bart.

**BAPTIST TRACT SOCIETY.**—On Thursday evening, April 26th, the annual meeting will be held in the Lower Room, Exeter Hall; Lieut.-Colonel J. Campbell to preside; chair to be taken at half-past six.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Mr. R. Warner, late of Bristol Baptist College, has accepted the unanimous invitation of the church meeting at Bethany Chapel, Mumbles, near Swansea.

The Rev. J. Parkinson, pastor of the Guilborough Church, intimated his intention to resign his office at the close of March, having received and accepted an invitation from the church at Brightside, near Sheffield, Yorkshire.

The Rev. Richard Morris having resigned his charge of the church at Westmancote, has accepted the cordial invitation of the Baptist church at Garway, Ross, and entered upon his duties as pastor.

The Rev. W. F. Gough, of Foulsham, Norfolk, has accepted a unanimous call to the pastorate of the church at Diss.

The Rev. James Davis has resigned the pastorate of the church in the Pithay, Bristol, and has accepted the unanimous invitation of the newly-formed church now meeting in the Athenæum, Teignmouth, South Devon. The chapel where at one time the Rev. Geo. Müller, now of Bristol, preached, has been for many years in the possession of the Brethren. In May next, however, it will again revert to the Baptist denomination, and will be occupied by the congregation now worshipping in the Athenæum.

Mr. D. Mace, student of the Metropolitan Tabernacle College, has accepted the unanimous invitation to become the pastor of the old Baptist church, Stotfold, Beds.

The Rev. Thomas Pottenger, of Rawdon, has accepted the unanimous invitation of the Baptist church at York, to the pastorate, and commenced his ministry on Sunday, 4th March. An eligible site has been secured for the erection of a chapel, which will be proceeded with in due course.

The church meeting at Milton-road Chapel, Wokingham, Berks, has invited the Rev. C. O. Munns, of Regent's Park College, and late of Bridgewater, to the pastorate. Mr. Munns has accepted the invitation, and entered on his work the first Sunday in March.

The Rev. B. Watkins, of Maesyberyllan, has accepted the pastorate of the church meeting at the Tabernacle Chapel, Pontypool.

**SOUTE SHIELDS.**—A cordial and unanimous invitation has been given by the Baptist church meeting in Ebenezer Chapel, Cambridge-street, to Mr. William Hilber, of the Metropolitan Tabernacle College, to become their pastor.

The Rev. Mr. Lane, lately minister of the Independent Church, Donaghmore, Dungannon, having been recently baptized by Mr. Taylor, at Portadown, is desirous of supplying some vacant Baptist church in England, with a view to settlement.

### RECOGNITION SERVICES.

**ASSTON-UNDER-LYNN.**—Special services were held during the week ending Feb. 17th, in connection with the ordination of the Rev. James Hughes, student of the Baptist College, Pontypool. On Sunday morning the Rev. R. Jones Durell, of Manchester, opened the service by reading and prayer; the Rev. Dr. T. Price, of Aberdare, preached. In the afternoon Mr. William Evans and Dr. Price addressed the school, who numbered about 250 scholars and teachers. In the evening Dr. Price again preached to a large and respectable congregation. On Monday a tea and public meeting took place in the capacious school-room. The Rev. Thomas Green, M.A., read and prayed; the Rev. Dr. Price put the usual questions to Mr. Hughes, who answered them in a satisfactory manner. The Rev. A. Pitt, of Rochdale, offered the ordination prayer, and the Rev. A. McLaren, B.A., of Manchester, delivered a most impressive charge. Dr. Price exhorted the church. The Rev. P. P. Rowe, M.A., of Oldham, delivered a discourse to the congregation.

**SANDHURST, KENT.**—On Tuesday, March 6th, the recognition services in connection with the settlement of the Rev. R. Andrew Griffin, of the Metropolitan Tabernacle College, as pastor of the church, were held. The Rev. J. Drew, of Margate, preached in the afternoon. About 150 persons sat down to tea in the British School-room. In the evening a public meeting was held in the chapel. The Rev. John Spurgeon, of Cranbrook, occupied the chair. Mr. T. E. Slaughter, one of the deacons, gave a brief account of the past history and present prospects of the church. Mr. Griffin gave a touching narration of his conversion and call to the ministry. The charge to the pastor was delivered by the Rev. John Aldis, M.A., of Reading, chairman of the Baptist Union. This address was marked by its rich experience and eloquence, having for its motto, "A good minister of Jesus Christ." Very suitable addresses were then delivered by the Revs. W. A. Blake, of Brentford; W. O. Bunning, of the Tabernacle College; H. W. Stenbridge, of Ten-Terden; — Kendon, of Goudhurst; — Gill, of Rye; — Jackson, of Sevenoaks; and J. Drew, of Margate. The statement made by the pastor informed us that sixteen persons had been recently added to the church, and that there were numerous inquirers.

**ROTHEMAY.**—Services were held in Ardberg Chapel, on Tuesday, for the purpose of publicly designating Mr. Alexander M'Dougall, of the Metropolitan Tabernacle, London, as pastor of the Baptist church. In the unavoidable absence of the Rev. A. Macleod, of Glasgow, the Rev. R.

Thomson, of Millport, presided. Mr. Thomson read two portions of Scripture bearing on the necessary qualifications of a pastor, and offered the ordination prayer. The Rev. J. Culross, of Stirling, afterwards addressed the pastor in a pointed and practical manner, and was followed by the Rev. W. Grant, of Grantown, who gave a spirited address to the church, when the proceedings terminated. A *soirée* was held in the same place in the evening, when about 350 persons sat down to tea. Colonel Scott presided. Addresses were delivered by Mr. M'Dougall, Messrs. W. Grant, of Grantown; J. Culross, of Stirling; T. W. Medhurst and H. H. Bonn, of Glasgow; R. Thomson, of Millport, and J. Crouch, student of Mr. Spurgeon's College.

#### NEW CHURCHES.

**HYDE.**—On Tuesday evening, March 6th, the friends who have worshipped since December last in the Assembly Room, High-street, were publicly formed into and recognized as a Church of Christ of the Baptist denomination. Rev. J. Hunt Cooke, of Southsea, had purposed taking part in the proceedings, but was prevented by illness. Rev. H. Kitching, of Landport, read the Scriptures, offered prayer, and delivered the introductory address. One of the friends having stated the grounds upon which they were acting, the church covenant was read and assented to. Prayer was offered by Rev. H. Hardin, of Towcester, for blessing upon the newly-formed church. Rev. E. G. Gange, of Landport, then administered the Lord's Supper with appropriate prayers and addresses. Rev. H. Hardin then addressed the spectators, and the meeting closed with the benediction.

**CAMBERWELL.**—On Sunday, March 4th, a new church, originating with the Metropolitan Tabernacle home mission work, was formed at the chapel, Wyndham-road. It begins with twenty-seven members, and seems likely to grow rapidly, and be the means of much good in a very destitute locality. The Baptists of the neighbourhood will surely do well to give the infant cause their sympathy and help. Mr. Spanwick is the pastor.

**WINTERSLOW, SALISBURY.**—A new church was formed here on Friday, the 16th of February last, by the Rev. Clarence Chambers, of Romsey, Hants, who was invited by the friends to attend for that purpose. The history of the chapel having been fully discussed since its commencement thirty-eight years since, and other important matters respecting the inadequacy of the present supplies, its unsettled condition, and the very unanimous opinion expressed as to the desirableness of the course in contemplation being pursued by all present, the Rev. Mr. Chambers, after reading and prayer, formed the nucleus of the church, by those who had previously joined other churches. Five others having been communicants, were then proposed for baptism. Mr. Thomas Hobbs (whose

services in the pulpit have been very acceptable and much valued) and Mr. Josiah Collins were requested to accept the office of deacons. An interesting event then took place, viz., the presentation of some valuable books to Mr. Dean, of Broughton, Hants, who has helped to supply the pulpit for the last eighteen years, and whose loving ministry and Christian courtesy has endeared him to all. At seven o'clock an evening service was held at the chapel; the service was performed by the Rev. C. Chambers, who preached an excellent discourse, which was much enjoyed and appreciated by those present.

**ASTON, BIRMINGHAM.**—On Tuesday evening, the 6th March, a service was held at the new place of worship, Christ Church, at which one hundred and eleven persons were formally united together in Christian fellowship. There was a numerous attendance. The Rev. C. Vince presided. The Rev. S. T. Allen read a selection of suitable Scripture passages, and offered prayer. Mr. Vince then observed that they were not met together either to expound or to enforce their views, as Nonconformists, respecting the nature and functions of a Christian church, but to act in accordance with them. They held that any number of Christian people, whether fewer or more numerous, had the right, if they chose, to form themselves into a Christian church; and that, when so formed, they were a part of the body of Christ, whether recognized as such by other churches or not. Those before him had gravely and deliberately resolved to avail themselves of that right. The reading of their names was followed by the "declaration," to which they signified their solemn assent by standing whilst it was read. The Rev. S. Chapman then offered prayer for the blessing of God upon the church thus formed; after which the chairman briefly adverted to the circumstances which led to the erection of Christ Church, and to the appointment, by the committee, of the Rev. Isaac Lord to occupy the pulpit until a church could be duly constituted; and observed that the responsibility of the committee terminated with the solemnities of that evening, and that the duty of electing a pastor now devolved upon the church. The following resolution, moved by Mr. A. J. Allbutt, and seconded by Mr. W. Cooper, was unanimously adopted:—  
"That the Rev. Isaac Lord, who has ministered to us since the erection of this place of worship, be earnestly requested to undertake the pastoral office among us." Mr. Lord briefly intimated his acceptance of the invitation, when prayer for his health, comfort, and success was offered by the Rev. G. B. Johnson. After the singing of a hymn, brotherly counsels and encouragements were addressed to the pastor by the Rev. R. W. Dale, M.A., and to the church by the Rev. J. J. Brown. The celebration of the Lord's Supper brought the proceedings to a close. This new suburban cause

commences with the best prospects of permanent prosperity.

#### NEW CHAPEL.

**CHALK-FARM-ROAD, CAMDEN TOWN.**—During the first week in February a spacious and elegant chapel, named Peniel Tabernacle, was opened in the above place, the result of the preaching and active efforts of Mr. R. Swann, student of the Metropolitan Tabernacle College. On the Monday a special prayer-meeting was held, and the ordinance of the Lord's Supper administered, at which Rev. J. A. Spurgeon presided, assisted by Rev. W. Brock, jun. In the evening a public meeting was held, H. Tritton, jun., Esq., presiding, when addresses were delivered by Mr. Swann, Rev. W. Stott, W. Brock, jun., and other friends. On Thursday a public meeting was held, J. Harvey, Esq., presiding, when addresses were delivered by Messrs. Varley, Rogers, Stott, Dr. Angus, Olney, and Cook. On the following Lord's-day Rev. Mr. Spurgeon, of Cranbrook, preached morning and evening, and Rev. W. Landels in the afternoon. The amount collected and promised on these occasions amounted to about £100.

#### ANNIVERSARY SERVICES.

**LEICESTER.**—The anniversary services in connection with Charles-street Chapel were held on Sunday, Feb. 17, when sermons were preached by the Rev. N. Haycroft, M.A., of Bristol; and on Monday evening a public tea-meeting was held in the School-room, to celebrate the extinction of the debt, and for the purpose of presenting the Rev. T. Lomas, the minister, with a very flattering testimonial of the esteem and regard in which he is held by his flock. The Rev. T. Lomas occupied the chair, and there were present on the platform E. Harris, Esq., Revs. T. C. Smith, N. Haycroft (Bristol), T. Stevenson, Pike, Wilkinson, Holyoak, Myers, and Messrs. G. Viccars, Harrap, Mather, Jos. Yates, Plant, and Colton. The chairman congratulated the meeting on the numerous assembly, and called upon the treasurer to read the statement of accounts for the past year. Mr. R. Harris then proceeded to give a detailed statement of the financial position of the chapel, showing that the old debt upon it had now been completely extinguished; but that during the past year a harmonium had been purchased for the week-day services, and some external repairs had been effected, at a cost altogether of about £57. Some new hymn-books had also been introduced during the past year, for which there was a balance still to be paid; but the receipts for the tea and the collections the previous day would reduce their actual debt to something under £30. The chairman then read over a list of subscriptions to the fund for the liquidation of the debt, and informed the meeting that during the past eighteen years the sum of £2515 had been spent upon the building for alterations, including the sum paid for the new

schools, which were the munificent gift of the late Mr. R. Harris, sen. After addresses from Revs. T. Stevenson, J. C. Pike, and Wilkinson, Mr. R. Harris presented to Mr. Lomas a testimonial consisting of a silver inkstand, bearing this inscription—"Presented, with a purse containing sixty-five guineas, to the Rev. Thomas Lomas, by the church and congregation, Charles-street, Leicester, in the 19th year of his pastorate, in affectionate acknowledgment of his successful labours, Feb. 12, 1866." He might say, since that inscription was engraved, sums of money had been received, making the total amount in the purse £70 2s. 3d., the last sovereign of which had been presented that evening by an unknown friend, through Mrs. Raworth. He begged to express to Mr. Lomas the sincere desire of his people that he would be permitted, under the Divine blessing, to labour in their midst for many years to come, with the same success as that with which his efforts had been rewarded in the past. Mr. Lomas briefly but touchingly replied, and the meeting was afterwards addressed by Messrs. Haycroft, Smith, Holyoak, and other friends.

#### SERVICES TO BE HOLDEN.

**BRENTFORD—PARK CHAPEL.**—Sermons for Baptist Mission on Lord's-day, April 22. Morning by Rev. E. W. Carr, of Newcastle, afternoon (to the young) by W. A. Blake, evening by E. Bayly, of Scarborough.

**WOODFORD, NORTHAMPTON.**—April 18; Recognition Services will be held in connection with the settlement of Rev. T. J. Bristow. Service commencing at Two o'clock.

**PROTESTANT BLIND SOCIETY.**—A Sermon will be preached on behalf of the above Society by the Rev. D. A. Doudney (Editor of "The Gospel Magazine," "Old Jonathan," etc.) in St. George's Church, Southwark, on Wednesday evening, April 25. Service to commence at Seven o'clock.

**FARNBOROUGH, KENT.**—April 3; Services will be held in connection with the ordination of Mr. Isaac Ballard. Service to commence at Three o'clock.

#### MISCELLANEOUS.

**LUTON.**—On Tuesday, Feb. 20th, the annual tea-meeting of the church and congregation worshipping in Union Chapel was held. Five hundred persons sat down to tea in the recently-altered school-room, which was tastefully decorated. At seven o'clock a public meeting was held. The chair was taken by W. Willis, Esq., LL.D., barrister-at-law, and addresses were delivered by the Revs. W. Cuthbertson, B.A., of Bishop's Stortford; W. T. Henderson, of Devonshire-square Chapel, London; G. H. Davis, of Houghton Regis; C. H. Emerson, of Brackwood-green; T. Hands and H. Ashbury, of Luton; and T. R. Stevenson, pastor of the church. The profits of the meeting amounted to £32 15s.

**BRIGHTON.**—On Thursday, March 8th, a social tea-meeting of the church and congregation of the Rev. G. Isaac, worshipping at the Town Hall, was held at the new Mission Hall. The object of the meeting was to present Mr. Isaac a purse containing £18, this being the fifth which has been given him in this way in about three years. The meeting was well attended by ministers and other gentlemen, amongst whom were the Rev. Mr. Landels and the Rev. J. Sharp, who expressed their warm sympathy with Mr. Isaac, and their readiness to assist him in building the new chapel when it shall have been begun. During the past year the church and congregation have commenced subscriptions towards building a place of worship in a locality where there is not a Dissenting chapel.

**LITTLE ALIX-STREET, LONDON.**—On Tuesday, Feb. 27, a tea-meeting was held to celebrate the completion, by Mr. P. Dickerson, of fifty years in the ministry. During the evening the senior deacon, Mr. S. Ince, in the name of the church and congregation, presented Mr. Dickerson with a purse containing fifty sovereigns, and a silver cream-jug bearing a suitable inscription. Congratulatory addresses were delivered by Messrs. Foreman, Milner, Bloomfield, Box, Whorlow, etc.

**BRISTOL.**—The Rev. James Davis being about to leave Bristol for Teignmouth, a farewell service was held in the Pithay Chapel on Wednesday evening, Feb. 28th. After the meeting had united in devotional exercises, Mr. C. F. Swiss, on behalf of the Pithay Young Men's Mutual Improvement Society, presented to Mr. Davis a copy of Dr. Smith's concise Bible Dictionary, handsomely bound. Mr. Enes Mines, one of the deacons of the church, also presented to Mr. Davis a purse of gold, subscribed by the church and congregation. In acknowledging these gifts, Mr. Davis referred gratefully to the sympathy and love shown him by his late congregation during a pastorate of nearly nine years, and gave some account of his future field of labour. In the course of the evening, interesting addresses were given by Messrs. C. Baldwin, M. Levi, H. Webb, and Walter Ring.

**ANDOVER.**—On Wednesday evening, February 28th, an interesting valedictory service was held in the Baptist chapel, by way of taking a farewell of the old building, which is now to be removed for the erection of a larger and more convenient place of worship, with school-rooms, vestries, and other accommodations. More than 200 sat down to tea. A public meeting was held; Joseph Parsons, Esq., of Manor Farm, Abbott's Ann, presided. After singing, and prayer offered by the Rev. J. T. Duncan (Wesleyan), the chairman called the attention of the meeting to the past history of the church. He referred, in affectionate terms, to their late esteemed brother, James Baker, Esq.,

through whose labours and generous contributions the present chapel had been built, and to whose desires his esteemed daughters had most cheerfully responded in giving the freehold house adjoining the chapel for the purpose of the present new building. He then spoke of the prosperous state of the church, and the increasing congregation, under the ministry of the present pastor. He then called upon the pastor, the Rev. Francis Wills, to present a statement, which embraced the whole of the operations in relation to the progress of the work. He stated that Mr. Spackman, a builder in the town, takes the contract for £1400, allowing £300 out of this sum for the old materials. The list of contributions read by the pastor contained upwards of 160 contributions, ranging in their amounts from £70 to 2s. 6d., including £25 from the Right Hon. the Earl of Portsmouth. The Rev. W. M'Own (Independent) gave a very lucid, affectionate, and warm-hearted address. The Rev. J. T. Duncan (Wesleyan) likewise, in his address, alluded to the good feeling and hearty co-operation he felt with the pastor, and encouraged them to persevere until the last stone of the new building should be raised. Mr. Young, the senior deacon, gave a touching address upon the past history of the church, he having been one of nine who formed the church in Andover before the present building was erected in the year 1823. Mr. Millard, another deacon, gave an address, ranging over thirty-six years, during which he has been connected with the church as teacher and superintendent of Sunday schools.

**DUBLIN.**—In consequence of the removal to England of the late pastor, Mr. Charles Morgan, the church meeting in Bolton-street has resolved, on his recommendation, to unite with the church meeting in Lower Abbey-street. The closing services in connection with Bolton-street were conducted on the 4th of last month by Mr. Morgan. There was a large attendance at each service, and the deepest sorrow was expressed by all on account of his removal from their midst. At the conclusion of the morning service, a set of Carson's Works, handsomely bound, was presented from the members of the church, as an expression of their esteem and affection for Mr. Morgan as friend and pastor. In the afternoon the large and prosperous school in connection with Bolton-street chapel was addressed in earnest and affectionate terms by the late pastor, and also by Mr. Malins, who gave teachers and scholars a cordial invitation to remove with the church to Lower Abbey-street.

**NEW BEXLEY.**—On Wednesday, February 23th, the members of the church, Sunday-school teachers and friends, held a social tea-meeting, kindly provided for them by J. M. Whittaker, Esq., of East Lodge, New Bexley. After tea the interests of the church were considered and advocated, by several friends, as also the necessity for enlarging and improving the chapel.

**MR. SPURGEON'S COLLEGE.**—The annual tea and supper given by Mr. T. K. Phillips in aid of the funds of the Metropolitan Tabernacle College, took place Tuesday evening, March 13. Sir S. M. Peto, Bart., M.P., was to have presided, but he found it impossible to be present, and the chair was therefore taken by the Rev. W. Brock part of the evening, and by Mr. Wogly during an interval that Mr. Brock was obliged to be at the Young Men's Christian Association at Exeter Hall. Prayer having been offered by Mr. Varley, of Notting-hill, Mr. Brock opened the meeting with an interesting address. Mr. Spurgeon then related a number of remarkable facts in connection with the operations of the College. With respect to the past twelvemonth, they began with a balance of £2 15s. 5d., and finished the period with a balance of £6 9s. 9d., after receiving and expending rather more than £4400. The weekly offerings at the Tabernacle, amounted to £1597 9s. 7d.; proceedings of tea-meetings, £306 6s. 3d.; donations, £2135; collected by himself, £351 10s. 10d.; and collections sent in by former students, £74 11s., after successive speeches from Rev. G. Rogers, and J. A. Spurgeon, the meeting was addressed by Mr. Sawday, of Pentonville Chapel; Mr. Gange, of Portsmouth; Mr. Medhurst, of Glasgow; Mr. White, of Chelsea; Mr. Brown, of Bromley; Mr. Ness, of Stepney; Mr. Furguson, of Ealing; Mr. J. A. Brown, of Bermondsey; and Mr. Burton, of Vauxhall. At nine o'clock some five hundred ladies and gentlemen sat down to a sumptuous and elegant supper, and after the repast very hearty thanks were given to Mr. and Mrs. Phillips for their generous and valuable yearly benefaction. In the course of the supper a gentleman offered to give £100 to the funds of the College on condition that £1000 were subscribed during the evening. Lists were sent round, and by half-past ten o'clock it was announced that £750 had been contributed, without reckoning the conditional £100. Numerous further sums were speedily promised, and no less than £907 were obtained before the proceedings closed at eleven o'clock.

**NEWCASTLE-ON-TYNE, RYE-HILL CHAPEL.**—On Wednesday evening, March 14th, the members of the church and congregation worshipping in Rye-hill Chapel, assembled in the school-room and partook of tea. At the meeting held afterwards, the pastor, the Rev. T. Harwood Pattison, presided, and in the course of a few introductory remarks said, that they as a church had much reason to rejoice at their growing prosperity. Mr. Sharp (one of the deacons), on being called upon to speak, also congratulated the church on the addition of members, and the improved financial condition of the church since the settlement of Mr. Pattison as pastor. The chairman stated that the building committee had just terminated its labours. The secretary (Mr. J. Kedshaw, jun.) gave a brief

sketch of the work of the committee since its formation, and also read a full statement of the building fund account, including a list of all subscriptions received. The total cost of the site, building, furnishing, architect's commission, and all other expenses incurred up to the present date, is about £5800. Towards that amount about £3100 had been obtained from the sale of the old "New Court Chapel," and from other sources, leaving £2500 on mortgage. Since the beginning of this year, the debt has been reduced about £400. Mr. G. C. Hutchinson brought before the meeting a scheme for the systematic and gradual reduction of the debt. Messrs. Wm. Easton and E. T. Brown also addressed the meeting, cordially supporting the proposal, and a resolution was passed appointing a committee to carry it out.

### BAPTISMS.

- ALDERSHOT**, at Blackwater Chapel, kindly lent for the occasion.—March 15, Two, by G. Moss.
- BURY ST. EDMUNDS.**—Jan. 7, Twenty-four; Feb. 1, Four; Feb. 4, Twelve; March 1, Four; March 4, Twelve; by J. Barrett, for C. Elvens.
- CARLETON, ROBE.**—Feb. 25, Three, by Mark Noble.
- CUPAR FIFE.**—November, Seven; December, Seven; Jan. 14, Eleven; March 11, Four; by G. D. McCallum.
- DUNDEE**, Constitution Road Chapel.—March 4, Four, by E. Morley.
- EAST DEBBHAM.**—Jan. 28, Two; Feb. 25, Four; by B. Hawkes.
- GLASGOW**, North Frederick Street.—March 4, Six, by T. W. Medhurst.
- GRANTHAM.**—Feb. 14, Ten, by G. B. Bowler.
- HADDENHAM**, Isle of Ely.—March 4, Six, by H. B. Robinson.
- HASLINGDEN**, Lancashire.—March 4, Eighteen, by P. Prout.
- HATCH BEAUCHAMP**, Taunton.—March 4, Two, by E. Curtis.
- KINGSTON**, Providence Chapel.—March 1, One, by J. Pearce, for the church at Malden.
- LANDPORT**, Portsmouth.—Feb. 7, Thirteen, by E. G. Gange.
- LEIGHTON BUZZARD.**—Jan. 29, One; Feb. 25, Two; by J. Mountford.
- LONDON, BEW.**—March 11, Seven, by J. H. Blake.
- , Metropolitan Tabernacle.—Feb. 22, Sixteen; Feb. 20, Eight; March 1, Eight; March 15, Eight; by Mr. Spurgeon.
- , Kingsgate Street, Holborn.—Feb. 28, Eight, by W. H. Barton.

LONDON, Romney Street.—Feb. 28, Eight, by H. Morris.  
 —, Shouldham Street.—Feb. 25, Four, by J. O. Fellows.  
 —, Vernon Chapel, Kings' Cross Road.—Feb. 22, Fifteen; March 1, Nine; by C. B. Sawday; same date, at Vernon Chapel, lent for the occasion, Three, by G. Stevens, of Hoxton.  
 LYDBROOK, Ross.—March 6, Five, by J. H. Jones.  
 MINCHINGHAMPTON.—Feb. 24, Fourteen, by H. A. James.  
 MYRTLETWY.—Feb. 11, Three; March 7, Three; by J. Harris.  
 NEW BEXLEY, Kent.—Feb. 25, Four, by W. Frith. With four baptized in previous month, and sixteen from other churches, makes twenty-four added during the past six months.  
 NEWBRIDGE, Monmouth.—Oct. 1, Two; Nov. 26, One; Jan. 21, Two; Feb. 13, Two; by W. Prosser.  
 NEWTOWN, Montgomeryshire.—March 4, Seven, by E. Roberts.  
 PONTYPOOL TABERNACLE.—Feb. 11, Two, by B. Watkins.  
 PORTADOWN, Ireland.—Jan. 30, Two; Feb. 22, One; by — Taylor, for Mr. Douglas.  
 RAGLAN, Monmouth.—Feb. 25, Four, by B. Johnson.  
 RIDGMOUNT, Beds.—Jan. 7, Ten; March 1, Ten; by W. Cuff.  
 SHARNBROOK, Old Baptist Chapel, Beds.—Jan. 23, Two; Feb. 25, Two; by A. Peet.  
 SOUTH SHIELDS, Cambridge Street.—March 8, Nine, by Mr. Hillier.  
 SPREN, Bucks.—Feb. 21, for the Church at Loosley Row, Three, by Mr. Rose.  
 TORQUAY.—March 4, Seven, by J. Kings.

TENNY, South Parade.—March 4, Two, by J. Burditt.  
 WINDSOR, Victoria Street.—Feb. 21, Four, by Stewart Gray.  
 WINSLOW, Bucks.—Feb. 13, Five, by Robt. Sole.  
 WOOTTON, Beds.—March 1, Seven, by W. J. Inglis.

RECENT DEATHS.

At Irthingborough, Northamptonshire, on Sunday, Nov. 26, 1865, Helen, the only and beloved child of Sarah, widow of the late Mr. W. Ashby, of Stanwick Mills, in the nineteenth year of her age. She was baptized at Stanwick, and joined the Baptist church in that village in her sixteenth year. Though so early called to her reward, she had gained the love and esteem of all who knew her, and the grief of those who bemoan her departure is not on her behalf, but on account of their own loss, the sorrow of the bereaved mother and weeping relatives, and the loss to the church of Christ of her example, influence, and aid.

February 24th, at The Thrupp, near Stroud, Gloucestershire, John H. Reeves, aged twenty-two. The deceased was born at Westbury Leigh, Wilts, and attended the Baptist chapel and Sabbath school in that village, with his parents, from his earliest childhood. In his twentieth year he was baptized by the Rev. J. Sprigg, and united with that church, but in providence he removed to Stroud, where he remained. On the 5th of Feb. he was seized with serious illness, which terminated in death, leaving a widow (with whom he had been united only fourteen weeks) to mourn her loss. He was buried March 1st, at Westbury Leigh, Wilts, when a solemn address was given by the Rev. E. Bluet, who has lately taken the pastoral charge at Leigh.

PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—REV. C. H. SPURGEON.

Statement of Receipts from February 17th to March 19th, 1866.

	£	s.	d.		£	s.	d.
Moiety of collection at Exeter after sermons by C. H. Spurgeon (omitted from last account).....	16	10	0	Mr. R. Sturton .....	1	0	0
Additional from Stepney Green Tabernacle .....	0	6	0	Mr. N. Blair.....	1	0	0
Returned Money Box .....	1	12	6	Collection at Buxton, per Mr. May.....	4	8	6
Mr. Westrop.....	2	0	0	I. S. M.....	0	5	0
Mr. W. Fuller, Norfolk Tract Society ..	1	12	0	Collection at Brabourne, per Mrs. Wright .....	2	5	0
Mr. G. H. Mason .....	21	1	0	Mr. E. Bacon .....	2	2	0
S. B. P.....	1	0	0	A Thankoffering, Mrs. Keys .....	0	10	0
Mr. E. Burnett .....	1	10	0	Mr. W. Edwards .....	5	0	0
Collection at Sevenoaks, per Mr. Jackson	5	10	0	Miss Penston .....	2	2	0
Mr. H. Amos .....	0	5	0	Mr. W. Beckett .....	5	0	0
Mr. Balls .....	3	0	0	J. F. Rothsey .....	1	0	0
2 Thes. iii. 1, Bloxham .....	0	7	6	Collected by Miss Jephs .....	1	3	0
Mr. D. Parritt.....	0	8	0	Mr. J. Easty .....	1	0	0
				Mr. J. C. Grimes .....	7	0	0
				Mrs. Ward .....	5	0	0



	£	s.	d.		£	s.	d.		
Mr. J. Neal	2	2	0	Mr. T. Curme	1	0	0		
Mr. Edwards	10	0	0	Mr. Amsden	5	0	0		
Mr. J. Grant	5	5	0	Mr. R. Miller	3	0	0		
Mr. J. Russell	3	0	0	Mr. Pope	2	2	0		
Mrs. Sterenson	1	0	0	Mr. C. Davies	5	0	0		
Mr. W. Harrison	2	2	0	Mr. J. G. Hall	1	1	0		
Mr. Olney	20	0	0	Mr. Owen Hall	1	1	0		
Mr. J. Olney	10	0	0	Mr. and Mrs. Whitehead	2	0	0		
Mr. W. Olney	10	0	0	Mr. and Mrs. J. Beuham	4	0	0		
Mr. H. Olney	10	0	0	Mr. and Mrs. Haddock	2	2	0		
Mr. T. Olney	10	0	0	Mr. J. Haddock	1	1	0		
Mr. W. Olney, Jun.	1	1	0	Mr. Branscombe	1	1	0		
Mr. R. Harris	5	0	0	Mr. G. Cox	1	1	0		
Sir S. M. Peto, M. P.	40	0	0	Mr. T. Cox	1	1	0		
Mr. Fisher	5	0	0	M.	1	1	0		
Mr. Watkins	1	0	0	W. B.	1	1	0		
Mr. Abrahams	5	0	0	H. F. W.	0	10	0		
Mr. East	5	0	0	Per Editor "Christian World"	2	13	6		
J. W. K.	1	0	0	Mr. and Mrs. Walker	6	0	0		
Mr. J. Wilson	1	0	0	Mr. Sawday	2	0	0		
Mr. A. Wilson	1	0	0	Mr. Burton	1	0	0		
Mr. Chillingworth	1	0	0	Mr. Grose	5	0	0		
A Friend	0	5	0	Mary and	2	0	0		
Mr. Pillow	1	1	0	Mr. L.	5	5	0		
Mr. Gough	5	0	0	I. B. C.	0	5	0		
Mr. Saunders	0	10	0	A Friend,	10	0	0		
Faith	1	0	0	Phillips	1	1	0		
Mr. Chilvers	2	0	0	Mr. J. Bowles	5	0	0		
Mr. Goodman	0	10	0	Mr. J. Alexander	5	0	0		
Mr. Vickery	5	0	0	Mr. J. Redgate	5	0	0		
Mr. C. Neville	1	1	0	Mr. E. Redman	3	3	0		
Mr. Siggers	0	10	0	Mr. Haycroft	5	0	0		
Mr. and Mrs. Temple	1	11	6	Mr. R. Evans	10	0	0		
Mr. D. Voelker	5	0	0	Mr. and Mrs. Carpenter	1	1	0		
G. W. B.	0	5	0	Mr. F. Cox	0	10	0		
Mr. Taylor	3	3	0	Mr. Hackett	2	2	0		
Mr. T. P. Fisher	5	0	0	Friends at Limpasfield, per Mr. Cockerton	1	0	0		
Mr. W. B. Fisher	5	5	0	Mr. Boot	5	0	0		
Mr. and Mrs. Mills	10	0	0	Mr. Croker	1	0	0		
Mr. Mills, Jun.	1	0	0	J. S.	100	0	0		
Mr. Rowton	5	0	0	Mr. Tatnell	5	0	0		
Mr. C. Bennett	1	1	0	Mr. Wrigley	5	5	0		
Mr. Luff	1	1	0	Mr. Dransfield	9	8	0		
Mr. Jones	1	1	0	The Misses Dransfield	5	5	0		
Mr. and Mrs. Scott	1	11	6	A Friend, per Miss Dransfield	1	1	0		
Mr. Jenkins	5	0	0	Elizabeth Stacey	0	5	0		
Mr. Cox	0	10	0	Elizabeth Tiffin	0	2	6		
Mr. Zimmerman	0	10	0	A Working Man	0	6	0		
Mr. Pickworth	2	2	0	Mr. W. Rice	0	10	0		
Mr. T. Bousfield	10	0	0	Mr. G. H. Frean	2	0	0		
Mr. Cox	1	0	0	Mr. Mead	2	0	0		
Mr. Black	0	10	0	Sale of articles, per Mrs. Spurgeon	9	10	0		
C. W. F.	10	0	0	Sale of jewellery, per Mrs. Spurgeon	1	8	0		
Mr. Stringer	1	1	0	Mr. C. E. Wabb	10	10	0		
Mrs. Potter	2	0	0	Mr. and Mrs. Russell	1	1	0		
Miss Penny	0	10	0	Mr. A. Aabworth	0	10	0		
Mrs. Partridge	0	10	0	Mr. A. B. Cowdell	1	1	0		
C. W.	1	1	0	Mr. W. Murrell	1	1	0		
Mrs. Balchin	0	12	6	Mr. C. Murrell	1	1	0		
W. N.	1	1	0	Miss Murrell	1	1	0		
Mr. and Mrs. Cook	5	0	0	Mr. Hunt	2	0	0		
Mr. T. H. Cook	0	10	6	Mr. Mathews	1	1	0		
Mr. and Mrs. Thorne	2	2	0	Mr. Luff	2	2	0		
Mr. Canston	1	1	0	Mr. and Mrs. Downing	10	10	0		
Anonymous	0	5	0	Mr. A. Downing	1	1	0		
Mrs. Elwood	2	2	0	Weekly Offerings at Tabernacle, Feb. 19	24	8	6		
Mr. Linnell	1	1	0	"	"	28	35	4	
Mr. T. Cox	2	2	0	"	"	Mar. 5	29	13	
Mr. Page	2	2	0	"	"	"	12	28	7
Mr. Marsh	5	0	0	"	"	"	19	14	8
A Friend	0	10	0						
Mr. Chew	10	0	0						

£772 11 2

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



### PARK CHAPEL, BRENTFORD.

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The Church and Congregation worshipping in the above Chapel, under the pastoral charge of the Rev. W. A. BLAKE, desire to enlist the aid and sympathy of their friends to assist them in removing a debt of £350 which remains of the original cost of the Chapel. Several friends have very kindly promised to help in raising the required amount (£500 having been raised by the friends since the opening of the Chapel), and this appeal is made with confidence to those who have at heart the Lord's cause, that this hindrance to the work may be at once removed.

The friends at Park Chapel are the more earnest in their endeavours to remove this debt, in order that they may avail themselves of the piece of ground at the back of the Chapel, to erect School-rooms for the accommodation of their large and increasing Sunday school.

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Contributions will be thankfully received by Rev. W. A. BLAKE, The Butts, Brentford, or 4, Trafalgar Square, Charing Cross.

No. 90, NEW SERIES.

## CRAVING THE BEST THINGS.\*

A SERMON PREACHED AT UPTON CHAPEL, LAMBETH ROAD, BY C. H. SPURGEON,  
MARCH 20TH.

"And David said, There is none like that; give it me."—1 SAMUEL xxi. 9.

PERHAPS you remember the circumstance. David had been warned by Jonathan that Saul sought his life, and therefore he left the court in a hurry, and fled. He appears to have gone in such haste that he did not take proper provision with him. He did not even take his sword. Coming to Nob, where the priest dwelt, he received the sacred bread which had been offered to God as the shewbread, and he, and the men with him, ate thereof. And when he asked them if they could furnish him with a weapon, they said there was no sword there save one which had been laid up before the Lord as a memorial—"The sword of Goliath, the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it me."

I am not going to spiritualise my text. I want to do nothing unfair. Let me use it as a motto. You will all allow that apt words may be employed at sundry times, and in divers manners. I will simply say that, as a general principle, THE CONVICTION OF EXCELLENCY LEADS US TO DESIRE POSSESSION. "There is none like that," is the conviction of excellency; "give it me," there is THE DESIRE TO POSSESS.\* I shall illustrate this truth in spiritual things upon some six or seven matters.

Speak ye of the "sword of the Spirit, which is THE WORD OF GOD." "There is none like that." It is incomparable in its authorship. We are persuaded that He who inspired the Scriptures is none other than He who made the heavens and the earth, the God that cannot lie. All other books are but human at the best; let the authors be never so refined, they cannot pretend to write as God writeth. There is none like that for authorship.

Nor is there any like it for style. You may read the Word of God through a hundred times, but you will like it the better the hundredth time, for its stores are inexhaustible, and its variety is charming. The style of any one man wearies you with its monotony till you want a change; but the spiritual mind never was, and never could be, wearied with the style of the Scriptures. It is sometimes simple, at other times majestic; here you have mystery profound, and there the homeliest proverbs. It is all through, however, so full of holiness and of divinity, that there is none like it for style.

And certainly there is none like it *for matter*. What other book contains such a revelation as this concerning Christ, concerning God, time, life, death, eternity, heaven, hell? There is more matter often in a single page of Scripture than there is in a whole volume of human writing. And that *matter* is so true, so necessary for us to know, and withal so comfortable, so rich, so blessed, that, when we have searched the Word, and gained a knowledge of God's testimonies, we can say with regard to the matter of it, "There is none like that."

As for the effect of God's Word in quickening the soul, in fetching back the wanderer, in giving peace to the troubled conscience, in cheering the Christian, in anchoring his spirit in time of storm, "there is none like that." Whether you consider the Author, the style, the matter, or the effect, in all points the Word of God stands first and foremost.

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The conclusion, therefore, that I draw is, "*Give it me.*" Oh give it me that I may read it constantly night and day! Give it me, that I may understand it, prying into its secrets! Give it me! O Holy Spirit, re-write thy book upon the fleshy tablets of my heart! Give it me, that I may call it mine, grasping it with the hand of faith! Give it me, that I may feed upon it with the lips of love, that I may receive it into my experience! Give it me, that I may carry it out with faith in the actions of my life! There are some who are for taking away the Word of God. Well, if *they* discard it, "*Give it to me.*" There are some who are for having it upon the shelf, as a thing that has seen its best days. *They* suppose the old sword to be rusty and worn out, but *we* can say, "There is none like that; oh give it me!"

I shall have no time to enlarge upon this subject, and so must give you much in little. Therefore I pass on to another instance of the conviction of excellency, *with regard to the salvation which is provided in Christ Jesus.* All of you who are acquainted with the salvation that is in Christ will confess that "there is none like that"—beginning with the gift, which always must lie at the root of all gospel, the blood, the precious blood of Jesus. Where can there be found anything like that? The blood of the Son of God, shed in so remarkable a manner, with sufferings so extraordinary, having about it a voice so loud, which "speaks things so much better than the blood of Abel"—the blood which, when sprinkled upon us, enables us to enter into that which is within the veil most boldly; the blood which, when sprinkled upon our door-posts, preserves us from the destroying angel; the blood in which, if we be washed, it leaves us whiter than snow, so that "neither spot nor wrinkle" can remain on those who have received the atonement of our Lord;—there is no blood like it. Search the world round there is no truth so consolatory as the truth of the substitution of Christ, and his "suffering the just for the unjust, to bring us to God."

Then, *as for his righteousness*, which is as much concerned in our salvation as his blood, "there is none like *that.*" The righteousness of *Adam* in the garden, with all its perfection, was still liable to come to an end, but the righteousness of *Christ* is finished, and can never be altered. The former was only human righteousness at the best, but ours is "the Lord our righteousness;" Jehovah-Tsidkenu, —divine righteousness. Oh, the beauties of *that!* Saints in heaven sparkle like the sun when they put on this glorious array. Not Christ Himself on Tabor's mountain shone more lustroously than will poor sinners shine when they are covered with the righteousness of Jesus Christ. "There is none like that."

And then, when the blood has washed, and where the righteousness is imputed, there comes as a matter of necessity, "*The peace of God which passeth all understanding.*" Those who are in the enjoyment of this peace, will tell you that "there is none like that." The peace which comes from carelessness is without foundation; the peace that comes from ceremonies soon departs in the day of trouble; the peace that rests upon self-righteousness is based upon the sand; but the peace that rests upon the blood and righteousness of Jesus Christ will outlast all time, endure the shock of trouble, and land us in heaven to enjoy peace for ever.

"Munitions of stupendous rock,  
Thy dwelling-place shall be,  
There shall thy soul, without a shock,  
The wreck of nature see."

There is no peace "like that." Sometimes this peace breaks forth into joy; and I may say of the joy of new converts especially, "there is none like that." If you ever walk down the streets of Man-soul, on the day when the King Emmanuel is coming out, you will see the banners waving from every window, and the bells in every steeple making the spires to rock; you will see the people with such

gladness in their faces, wearing "beauty for ashes, and the oil of joy for mourning," and then will you say, as you hear them clap their hands and shout together, "The King is coming!" there is no joy like that.

"The happiness of that first day,  
My soul would wish it long to stay."

But in "the love of our espousals" always, we thank God that we do find it often. There is no joy out of heaven that is like the joy of pardoned sin, the joy of seeking Christ, the joy of having our feet upon a rock. Then, do you not say directly, "Give it me?" Some of you have got it, and I know your prayer is still, "Give it me; give it me to know more of it; give it me to enjoy it more; give it me every day; let me have it like the manna from heaven every morning; give it me in all its fulness. Lord, there is none like it, give it me!" And, are there not some of you who have never had it? Do you not agree with me that to be covered with perfect righteousness, to have peace with God, and to rejoice in our Lord Jesus Christ, is a most precious thing? Do you not say, "Now, give it me?" Well, then, whisper it in the Master's ear; say to Him, "Lord, give it me; here is an empty hand for it, fill it. Here am I, Lord, sinful and black; but Thou hast precious blood; give it me, and make me white. I am naked, I have nothing to cover myself with; but Thou hast a perfect robe, give it me. Cover me with it. Here I am, Lord, heavy-laden, bowed down with grief; Thou hast peace to give; Lord, give it me. Here is my heavy heart, like a broken lily, withered and dying; Lord, Thou canst freshen it up, and give me joy instead of sorrow; Lord, give it me?" You see this is not a prayer for a number of people. It is a personal prayer for each one to pray, and I hope you will pray it now.

But we must pass on to a third illustration of the principle of the conviction of excellency, which leads us to desire to possess. The third illustration shall be found in *unstaggering faith*. Those of you who have ever enjoyed this will know that there is nothing like it in all the world. For, first, *unstaggering faith grasps the promises*. Ah! how often have I wished I could do so. I have seen some Christians taking hold of God's Word just as they found it, being, as the saying is, "as happy as the birds of the air," and never troubled about its providential arrangements. Now, *unstaggering faith*, when it gets a promise, treats it as a wine-presser does the grape, when he treads upon it till the sweet juice comes forth.

"Faith, mighty faith the promise sees,  
And looks to that alone,  
Laughs at impossibilities,  
And cries, 'It shall be done.'"

Now, this mighty faith, when it comes to prayer, takes a promise with it, and makes a step in advance; it gets the petition which it desires. *Unstaggering faith* comes down from the closet crying, like Luther, "*Vici, vici*; I have overcome, I have conquered!" God grants the desire of *unstaggering faith*. It delights itself in the Lord. The Lord grants it the desire of its heart. There is nothing like faith to pray with. It handles the promise masterly, and gets its desire. The consequence is, that *unstaggering faith*, in daily life, practically removes every difficulty. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." Where *Little-faith* is stumbling over every straw, *Great-faith* is not afraid to go through the rivers, since Christ is with it, nor afraid to climb the mountain, since God beats the mountain as small as chaff when faith uses the flail. And certainly as difficulties are removed, this *unstaggering faith* preserves a perpetual serenity. Let—

"Earth be all in arms abroad,  
Faith dwells in perfect peace."

It leans upon its God, with a sense of his unfailling goodness when the desert

around is dry, while the parched souls that lean upon an arm of flesh become like the heath of the wilderness.

I think if I had mentioned only these four things, you would say, "There is none like that." It grasps promises, wins petitions, overcomes difficulties, and lives in perpetual peace. What then? Why, "give it me." Oh, Little-faith, do you not say, "Give it me?" Perhaps you have been in Giant Slaybone's cave, and you have thought surely he would devour you; but if you could get hold of this Goliath's sword, you might soon have the giant's head.

There is another reason why you should crave this faith. If you keep better company; if your lungs, your spiritual lungs, take in more of the air of heaven, there is no reason why that little trembling faith of yours should not grow into strong faith; for the promise is as true to you as to another. You are as much a child of God as any other. God is as willing to answer your prayer as the prayer of any of his people. He is as true to you as He is to others. He "waiteth to be gracious." I hope, before you go home, you will say of this strong faith, "There is none like that; give it me."

The fourth thing is one which I think equally as precious as any I have spoken of, and that is a *life of near and dear communion with Christ*. There may not be many here who have enjoyed it, for it is not given to all God's people to live in this centre of true religion. The higher life is neither known nor possessed by all the saints, but those who do know and possess it will tell you that "there is none like that." A man who gets into communion with Christ has a soul sure of being saved. He does not sing—

"'Tis a point I long to know."

He used to sing that once, but now he knows better. He knows he is beyond it, and now he can sing—

"Now rest, my long divided heart,  
Fix'd on this stable centre, rest."

He no longer has to question whether he has repented or whether he has believed. He has brought forth "fruit meet for repentance," and his belief is proved by his works. He has attained to the full assurance—not of hope, though that is a good thing; nor of belief, though that is also a good thing—but the full assurance of understanding, and there he stands, enjoying the confidence of his union with Christ.

Next to this assurance of his soul's safety, there comes *the enjoyment of Christ's love*. He not only *knows* that Christ loves him, but he *feels* it. The love of God is not now like "precious ointment" within the case, but it is "shed abroad in his heart by the Holy Ghost." It is like the ointment from Mary's alabaster-box when it was broken. He can feel the love of God in his heart. He no more doubts of the love of God now than of his own love for his child. At times it seems to weave itself into his very consciousness, and he can say, "I sat down under his shadow with great delight, and his fruit was sweet unto my taste. He brought me to the banqueting-house, and his banner over me was love." He has tasted, and known, and felt the dearest communion of the Saviour's love, and he can truly say, "There is none like that." When the disciples went down to Gethsemane, the holy eleven, the degrees of communion they had with the Lord fitly represent the experience of the Church of Christ. Eight of them were left behind in the garden, and those eight were the type of the mass of professors who never get beyond the garden wall. But there were three who went with Christ, and those three who saw Him in his agony were typical of those who come nearest to the Saviour.

If I may venture to go a little further, I may say that there was one of them named John who had the privilege which neither Peter nor James had ever had, of being the disciple whom Jesus specially loved, and he seemed to be the

index of certain loving spirits who are courtiers in the king's palace, and who, like Nehemiah, are the king's cupbearers. The Spirit of the Lord is especially revealed to such, and they have a very blessed unction resting upon them. You do not see anything about them, but you may tell it as soon as you begin to talk with them. Their words are words of grace and truth. Their paths, like their Master's, drop fatness, their garments "smell of myrrh, and aloes, and cassia," for they have been in the ivory palace, where Jesus dwells. They can talk of Him with admiration, because He has talked to them to their soul's wonder. Those who live in nearest communion to Christ have love, and joy, and unction bestowed incomparably sweet. You have, perhaps, read the life of Madame Guyon, and have said, "Ah, there is none like that." You may have read the spiritual letters of Rutherford, and said, "There is no life like that;" or the works of George Herbert, and felt inclined to say, "There is no spirit like that; give it me." Your spirit has often said, "Give it me." Oh that I might get it. Would, then, that I could lie sick upon a bed of pain from now till my Master's appearance rather than be employed in the preaching of God's Word if I cannot have my Master's presence with me.

"'Tis heaven on earth, 'tis heaven above,  
To know his grace, and taste his love."

I can hardly look upon some hours I have spent upon earth, as being a part of my mortal life at all. They seem to have been fragments of my immortal existence, croppings up of the new life; little pieces of heaven; stray notes from angelic harps, suffered to wander here below as earnest of the "rest which remaineth for the people of God." Oh! let us unitedly pray, "Saviour, give it me." "Let Him kiss me with the kisses of his mouth, for thy love is better than wine." "There is none like that; give it me."

But I must pass on. The bee is in a field that has many flowers in bloom, and must fly from one to another. THE POSSESSION OF SPIRITUAL POWER—THE POWER AND INDWELLING OF THE HOLY GHOST—is another most precious thing, concerning which, I trust, we have a conviction of excellency which will lead us to desire its possession. Do you know persons who possess this spiritual power? If you do not, I will tell you where you will observe it. There is a secret, mysterious power about their private lives, not that they expose their private lives to observation, for they have a hidden life which they know cannot be seen, and which they desire to be hid with their Master. Still in their families, in their most private actions, there is a shadow which you see. Though you may not see it, yet if that shadow, like the shadow of Peter, has healing influence about it—when it falls upon you, you must observe it, and wish your influence were at all like to it. You perceive by it that they have "been with Jesus and have learnt of Him."

This power shows itself in their *public work*. They may be preachers, and if God has given them spiritual power, their ministry is very fruitful in conversions, and generally blessed in edification. When you listen to them as they handle a point of doctrine, you feel that they are dealing with a thing they have handled, and tasted, and felt. They have seen the evidence of these things in the Holy Word, and they speak what they do know, and testify what they have seen. Do they happen to be Sunday-school teachers; do they happen to be missionaries, or whatever is their occupation, you see that whilst others are using little hammers, tapping the nail on the head and failing to drive it home, these have energy and might, and drive the nail home almost with a single stroke, and clench it at the second. While others are talking of what they would like to do, these men do the thing. God is with them. They are "workers together with God," and you can see the result of their work, because there is power—such power as God gave to the apostles at Jerusalem—resting upon them.

This power often shows itself in a church. I want to get you to pray for a public blessing, for a whole church may get this spiritual power. Look at the prayer-meetings, how well they are attended; look at the various societies, how earnestly they are conducted; how the young men and women are seeking to bring in others; how the matrons are mothers in Israel; how the old men are fathers in Christ. Oh! it is a blessed thing when a whole church gets alive. One may blow the coals so well that they may touch a prophet's lips, but a whole mass of coals together, what a conflagration of divine grace may this cause throughout the world! Oh, that all our churches had "power from on high!" Then would come revival seasons—true revivals, when everything would be full of holy joy and vigour, and the kingdom of Christ would grow, and his arm be revealed. You are sure to see the effect of this power in the Church in the blessing of the world, for the church that is revived soon tells upon the neighbourhood. If there is a great fire, you may see the blaze of it a long way off; and so if there be a fire in the Church of God, the blaze of it must be seen by the world. You bless the neighbourhood where you are blessed in yourselves. With regard to the spiritual power, "there is none like that." We may preach new doctrines, or use fine music, or try to build our edifices so as to make them attractive, but, oh, when we come to spiritual power, "there is none like that." I think I can hear all the members of this church, and other churches who are here, say, "Give it us. Ah! Lord, do give it us now." I am persuaded that we might exercise this power more, but we sometimes think that this sword of Goliath is laid up before the Lord and is never to be used; that this shaking of the dry bones, this fire from heaven running along upon the ground, is a thing to be read about and dreamt of, but not to be possessed and seen. O God, show that Thou hast not changed Thine ancient prowess! Oh, arm of the Lord, bethou made bare again! Let this be our constant prayer, "There is none like that; give it me."

I want to speak so as to touch some who are not yet converted; and I think I must use another illustration of the principle which leads wise men to desire possession, namely, *the privilege of the Christian*. Every Christian who possesses this privilege will tell you that there is nothing like it in all the world. What is a Christian? Well, first, *he is a son of God*, an heir of heaven, a prince of the blood imperial, one of God's aristocrats, soaring right above the common level. He is as much above other men as other men are above brutes. He is a man of a new race; he does not belong to this world; he is an alien, a stranger here; his citizenship is in heaven; he can look up to God and say, "My Father." The spirit of adoption is in his heart. The Christian knows that he is accepted in the beloved; he knows that whatever he does God accepts through Jesus Christ; that his prayers are accepted, that his vows are accepted, that his good works are accepted, that his very sighs, and groans, and tears, and wishes, and heart-broken desires, are all accepted. God accepts them all as men accept love tokens from dear friends. He takes our poor withered forget-me-nots and treasures them up. We are accepted, altogether accepted, in the Beloved. The Christian is a man who is quite secure. There is no fear of his ever sinking into hell. A jewel of the Redeemer's crown shall never be cast unto the swine, that they may tread it under foot. Christ's blood-bought ones are safe.

"More happy, but not more secure,  
The glorified spirits in heaven."

They have the privilege of being one with Christ—

"One when He died, one when He rose;  
One when He triumphed o'er his foes;  
One when in heaven He took his seat,  
And angels sung of hell's defeat."

Therefore he is not afraid. He believes that he has entered into the heavenly.



and taken his seat at the right hand of Christ, his covenant Head, with whom he is in personal union. There is no life in the world like a Christian's; there is no standing like his; there is no position like his. There is no person in the world that you can imagine who has such a life as his—

" Princes and kings in vain may strive  
To reach such state as this ;"

watched by angels, provided for by the bounty, and guarded by the omnipotence of heaven, what more can he want? "There is none like that."

And now, sinner, does not thy heart say, "Give it me? Let me be treated as Thou treatest the rest of the family. Do unto me as Thou usest to do unto them that fear thy name?" There is a gate to God's heart, and that gate is not shut; and by the way *we* came into that heart, dear sinner, *thou* mayest also come in. "I am the way," saith Christ. If thou lookest to Him bleeding, suffering, bearing the guilt of man, thou art accepted; for looking to Jesus is a token of thy being accepted in the Beloved. But never be satisfied with knowing the privilege of a Christian, try to get it. "There is none like that; give it me."

Only once more on this point. Mark *the Christian's hope*, and may we not justly say, "There is none like that." What is the Christian hoping for? He is hoping for the Lord's coming. He is hoping that the Master will reign upon the earth right gloriously. And sometimes he thinks that perhaps he may never see death, for he knows that there are those who will remain and be left at the coming of the Lord, and who shall not fall asleep. But if he anticipates death, yet he has a good hope; and he believes that they also who sleep in Jesus will the Lord bring with Him. His hope is that his disembodied spirit will see the Saviour before his bones shall rise from the dead, and that in the intermediate state between now and the resurrection his soul will be in paradise. As to the body, he has a hope that the Judge will come and the trumpet sound, and he even says within himself, "Though after my skin worms destroy this body, yet in my flesh shall I see God; for I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." He sings sometimes to himself the prelude to that song—

" These eyes shall see Him in that day,  
The God that died for me;  
And all my rising bones shall say,  
Lord, who is like to Thee?"

He has a hope of rest for his soul, and of resurrection for his body; and after death and after resurrection comes the judgment. But he has a good hope even of that. He hopes to hear the Master say, "Come, ye blessed!" He hopes to stand at the right hand of the Judge, and to sit with Christ upon his throne, to dwell for ever with the Lord; and his soul often sings—

" Amen, so let it be,  
Life from the dead is in that word—  
'Tis immortality."

And I know that every one, saint or sinner, even though he be as base as the wicked prophet Balaam, will say, "There is none like that; give it me." But you cannot die the death of the righteous unless you live the life of the righteous. Nor must you expect your last end to be like his, unless you begin where he began—with Christ. I would to God we had half as much desire for this best of all things as we have for the things of this world. If there was an advertisement in the newspapers, saying that there were guineas to be given away at a certain chapel to-morrow morning, what a crowd we should have; but now, when information has been spread abroad that salvation is to be had, though it is admitted on all hands "that there is none like that," yet how few say, "Give it me; give it me!" But oh! if you do say so from the heart, you shall hear the answer, "I have given it; take it, and go thy way!"

And now, dear friends, will you follow me a little further while I point out that as the conviction of excellency leads us to desire possession, so SPECIAL SEASONS INTENSIFY THIS DESIRE.

David particularly wished for Goliath's sword on this occasion, because he had not got any other. He was quite willing to take this, because the priest very significantly said, "There is none other save that here." Therefore David was the more ready to appreciate the excellency of the sword because it was the only one there was, and to say at once, since he needed it so greatly, "Give it me."

*In times of conviction of sin*, in times, too, of a sense of ignorance, a man says of God's Word, "Give it me." As long as you think you are very wise, you will do without this book. When you begin to be wise, and find out you are a fool, then you will say, "There is none like that; give it me." You will be satisfied with other men's books till you find out that they are false; and when you have found that out, you will turn with love towards this volume, and say of this gospel truth, "There is none like that; give it me." In times of conviction of sin, you will feel some regard for the revelation of Jesus Christ. That man who does not value Christ can never know his own condition. I say, sirs, if God would strip you; if He would lay the terror of the law over you; if He would tie you up to the halberts, and beat you with the ten-tongued whip of the law, and then scrub you with the brine of conviction of sin, and make your flesh tingle with anguish; cast you into prison, and break your back with Giant Despair's crab-tree cudgel—it would bring you to know your own condition, and you would say, "There is none like that." A naked man prizes a good suit of clothes, and a hungry man hath a keen appetite for a good feast; and so, when a soul gets into a sense of sin, oh, how he prizes the Saviour! He then says, "Christ for me;" "There is none like that; O God, give it me."

In times of *trial*, too, the Christian knows the value of the faith of which I spoke to you. A man without trials can live without faith. With a good fixed income coming in, a prosperous business, the children all healthy, and everything going on as you could wish it, you can put faith by in its scabbard, and let it rust a bit. But when business declines, a child dies, you yourself are sickly, troubles fly over your head, and you know not whither you yourself may soon fly, you say, "Ah, now I must seize faith." You are glad of your umbrella when it rains. Times of trial make us cling to our faith. We can then say, as I remember a dear saint saying when he lay dying—

"The gospel bears my spirit up;  
A faithful and unchanging God  
Lays the foundation for my hope,  
In oaths, and promises, and blood."

There is nothing like walking by faith when you come into trials. "Give it me."

*If ever you get into spiritual darkness*, dear friends, it is then you begin to prize communion with Christ. When the Lord hides his face from you, then, like the spouse, you begin to seek Him through the streets, and say, "My Beloved, where is He?" While in the enjoyment of Christ's presence, you grow secure, and when He comes knocking at the door, you say, "I have put off my clothes," and you let Him stand outside till his locks are wet with dew; but when your Beloved withdraws Himself and goes, then you seek Him, beating your bosom, and crying, "Oh that I knew where I might find Him!" Ah! saints, if we once get into the darkness, then we know the value of the Sun of Righteousness; and when the night is all so grim, it is then the Star of Bethlehem becomes "our life, our light, our all," and "conducts us to the port of peace."

I think it is also *in the times of labour* that the Christian knows the value of spiritual power. If he has much to do, and but little strength to do it with—if he does not see success attending his efforts, then he begins to cry out for the

power he sees in others. "O Master," he says, "I have been sowing seed, but it never comes up;" and then it is he cries for spiritual power. He then seems to have Baxter's disease, and would like to have Baxter's power; and he would take Calvin's seventy sicknesses at once, if he might have Calvin's seventy times powerful heart. He feels that he would give up all pleasures if he might be endowed with spiritual energy. "There is nothing like it now," says he.

And this is also so in times *when the soul is impressed as to the vanity of mortal things*. And those times are growing with some of us. I am young compared with many of you, but I feel old to what I was a little while ago. I have a sense of death about me every day. I do not think there have been five minutes at one time during the past year that I have been without a sense of mortality, till I have begun to look at everybody who goes by as a wonder that he is alive, and to look upon all the world as not being worth anybody's caring for. I would not live here always. I have a strong appetite for heaven, and I think many of God's saints, as they grow in age, will find it so. They care less and less for this world, because they can recognize there is nothing here worth caring for. At such a time, I am sure you can say of Christian privilege, adoption, acceptance, and union with Christ—"There are none like these; give them to me." There, dogs, you may have the world if you like, and snarl over that marrowless bone; but as for me, give me Christ; give me to know this union with the Lord Jesus Christ. "There is none like that; give it me." I rejoice more in the Lord my God than over all the corn, and wine, and oil, which make the rich so glad, and the proud so happy. There is nothing like spiritual privilege; give it me.

It is in the *time of death, or sickness supposed to be fatal*, that we begin to see the value of the Christian's hope, and to say—

"When the death-dew lies cold on my brow,  
If ever I loved Thee, my Jesus, 'tis now!"

You cannot look forward to dying in itself without a shiver. Death is not, and never can be, congenial to our nature. We are

"Fond of our prison and our clay."

I have heard of one of whom a minister said, "She died full of life." And that is the way to die—full of life and immortality; so much of it, that it swallows death up. "Death is swallowed up in victory." One of our grand old Puritan divines, when he was close upon dying, was busy working at his book, and his friends said, "You are dying," and advised him to rest; but he said, "No, I will not slip to bed to die; I will die in my chair;" and he sat up and sung to the last. Haliburton seemed to be anticipating the time of his death when he exclaimed, "Have at thee, death; have at thee! I have no fear of thee!" And Watts painted it sweetly when he sung—

"Then when ye hear my eye-strings break,  
How sweet my minutes roll;  
A mortal paleness on my cheek,  
But glory in my soul."

It is then, when concerning this hope we shall feel, "There is none like that; give it me."

Well, dear friends, you, many of you, endorse the prayer, "Give it me;" but some of you start the question, "Shall I get it?" let me, therefore, put before you a few of the many encouragements that SUPPORT US IN THE BELIEF THAT THE DESIRE WILL BE GRANTED. "There is none like that; give it me," said David, and it was given to him, so that he took away the sword of Goliath with him.

Why is it we believe our desire will be granted? Let every Christian and unconverted person who is seeking the Lord listen to these few remarks. *Other saints have received that which you are desiring*. They have received salvation, strong faith, communion with Christ, and spiritual power. When another receives, that should be an argument and encouragement for you to press your

suit. A man who never gives anything is the worst person in the world to beg of. He who gave will give. There is no heart like the heart that has given; it will still give. God has blessed millions of others—hosts beyond all counting, and why not you? Why not me? Lord, if Thou gavest to others, give to me.

Evidently the gifts we are seeking are *supplied in the covenant of grace*. There is provision made of all the matters I have been talking about. It pleased the Father that in Christ should all fulness dwell; so that there is in Christ, not only the common gifts, but the special gifts of which I spoke just now. They are all in Him in a full measure.

Since they are all provided, doubtless *they are not provided in vain*. It is just what common sense would teach us, if a man provided a large quantity of soup in his kitchen, anybody would imagine he intended to give it away, and if a lady like Dorcas was busy making a large number of garments, you would at once infer that she did not want them for herself, but intended to give them away. Now, since there is a provision made of all these good and precious things of which I have spoken, it is to be concluded that they were made to be used. Surely, when I pray, "Give it me," He will give it me, for He has provided it. That is more than half the battle. He has provided in order to give it. He has a fountain, and water is the fountain, why what is it for? The light that is in the sun is not there for the sun's sake, but for somebody's use. And so the treasures hid in Christ must be there for those that want them. They must be there for you and me. There is provision made for as many as will receive it.

Then *it is for God's glory to give me what I ask*. If I am a sinner, it is God's glory to forgive my sins.

"This is his great prerogative."

Little faith does not glorify God. If He gives us great faith, therefore, He will get the glory of it. It is God's glory to make us live near to Christ. "Herein is my Father glorified, that ye bear much fruit." Do you not think He will give? His actions ever since He first revealed Himself to man have always been for his own glory, and surely you have a mighty argument to encourage your confidence in this, that to bless you with this wondrous blessing will be to his glory.

Then, again, *He has promised*, and that is best of all. "Whatsoever ye shall ask in prayer, believing, ye shall receive." "Seek and ye shall find, knock and it shall be opened unto you." "The desire of the righteous shall be granted." "Delight thyself in the law of the Lord, and He shall give thee the desire of thine heart."

And as for you, sinner, *He has told you to come to Him*. I spoke of rest just now as being enjoyed by those who find Him. He says, "Come unto me, and I will give you rest." Whatever it is your soul desireth, is there not a promise for it? And if there be, there is a faithful God at the back of every promise who will make that promise good.

But we have got something more than that. *We have got a living Saviour to plead the promise on our behalf*. "He is able to save them to the uttermost that come unto God through Him, seeing He ever liveth to make intercession for them." We have the promise of God, and then we have the plea of Christ to make that promise effective. You believers who are asking for more grace, you sinners who are asking for pardon, God has made a great supply, that supply must be intended to be used; it is to God's glory it should be used. He gives a promise that He will hear your prayer; Jesus Christ stands to plead that promise; "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." "There is none like that; give it me." Give it me now! give it me now, for Jesus Christ's sake. Amen.

## Essays and Papers on Religious Subjects.

### THE LORD : THE PORTION OF HIS PEOPLE.

Psa. xvi. 5; Psa. lxxiii. 26; Lam. iii. 24.

It is the blessed privilege of every member of God's family, every disciple of Jesus Christ, every sheep and lamb of Christ's flock, to say, "The Lord is my portion." Thus, the poorest of the Lord's people are in a spiritual sense unspeakably rich, and they are constrained to exclaim, "The lines are fallen to us in pleasant places, we have a goodly heritage."

1. But let us notice the limit here fixed, viz., *that the Lord is the portion only of his people*. Now, who are entitled to this designation? Not all that call Him Lord, Lord! not all those who take his name, and are called by it; not all who have the form of godliness, who are baptized and partake of the Lord's Supper, who eat and drink in his presence, but those who are saved by his mercy, by the washing of regeneration, and the renewing of the Holy Ghost; who believe in the Lord Jesus Christ, and whose faith works by love, and brings forth its fruit unto holiness, for such, and such only, have any interest in and title to the inestimable privileges of the children of God. A man may come into the possession of wealth and honour without any change of moral character for the better, or, indeed, without the existence of any moral excellences at all; but a man must be actually a new creature in Christ Jesus, and thus have passed from darkness to light, and from death to life, before he can say in truth and reality "The Lord is my portion."

2. But when by the grace of God any have come out from the world, and separated themselves from it, and have presented themselves to God as living sacrifices, holy and acceptable in his sight, then the Lord fulfils his gracious promise to them, "And I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." Then the language of the Psalmist becomes theirs, and they can say, "The Lord is my portion, saith my soul, therefore, will I hope in Him." Then He becomes to them "the

chiefest among ten thousand, and the altogether lovely." "Whom have I in heaven but Thee? and there is none upon earth I desire in comparison with Thee." Formerly, the things of this life constituted their chief good, but now the light of his countenance puts more joy and gladness into their hearts than the increase of corn or wine can afford to an unrenewed heart. Formerly, this life presented the greatest attraction to them, but now his loving-kindness is better than life. And although for them to live is Christ, yet to die is gain; for to depart and be with Christ is far, very far better, for then shall they see Him as He is, and be like Him, and so be for ever with the Lord.

3. *How great is the privilege which the Lord's people thus enjoy!* How dignified, how truly ennobled are they! Their chief treasures are not in this world, but in heaven, where also their hearts are. Their highest happiness consists not in the enjoyment of the gifts of his hand, they look beyond all created good, even to the perfect enjoyment of God Himself, whose likeness alone can fully satisfy them. *That glorious dignity shall ultimately be theirs, they shall awake with his likeness, and be satisfied, and everlasting joy shall be upon their heads.*

4. The Lord is our portion! *Then He also stands to us in various other gracious relations which his Word represents Him as sustaining to his people.* Yes, brethren in Christ, He is your *friend*, and you are the friends of God. You are admitted to intercourse and communion with Him, and He is ever ready to afford you counsel and assistance. As a friend He is faithful and unchanging, "the same yesterday, to-day, and for ever." He will not forsake you because you are in adversity or trouble, yea, He hath said, "I will never leave thee nor forsake thee." He is your *shepherd*, and you shall not want. He will lead you into green pastures, and beside still waters. He will restore your soul, and lead you in paths of righteousness for his name's sake, and ultimately bring you to his heavenly fold to be for ever in his presence. He is your *Father*, and having believed in his Son Jesus, and having come out from the

world, He graciously gives to you the title of his sons and his daughters. And as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame, and remembereth that we are dust. As our Father, He supplies our wants, suits his blessings to our various cases and circumstances, and invites us to cast all our care upon Him in the assurance that He knows all that we have need of, and will care for us.

5. The Lord is our portion! *Then his attributes are engaged in our behalf.* His power will protect us. Is anything too hard for the Lord? He is the Almighty. We may then well say, The Lord is my helper, I will not fear, what man can do unto me. His goodness will supply us. He openeth his hand, and satisfieth the wants of every living thing. How much more will He feed and clothe his own people who trust in Him! His wisdom will guide us. He is the only wise God, his understanding is infinite, and He giveth liberally to those who ask Him and upbraideth not. His grace will strengthen and sustain us to the end, and He Himself says, "My grace is sufficient for thee." His mercy will save us. We look to it through Christ Jesus for eternal life, and it is from everlasting to everlasting upon them that fear Him. It cannot fail, for his nature is love. There can arise, therefore, no extremity which cannot be God's opportunity, no circumstance or complication of events in which He cannot or will not aid us, and grant us his salvation.

6. But, further, *if the Lord is our portion, He is so for ever*, and thus is verified the truth of the passage that godliness has the promise not only of the life that now is, but also of that which is to come. All things of an earthly nature are subject to the changing and destroying influence of time. Riches may make to themselves wings and fly away; earthly friendships may be dissolved by differences or by death; and what is prized by the world as greatness may be cast down and crumble into dust. But here are unfailing riches, an enduring friendship, lasting and satisfying good. Our souls, notwithstanding that they are so often drawn aside by the trifles of the world, desire something worthy of confidence, and that will not disappoint our affections, or our hopes. Here, and here only, we find it, the highest object that can possibly engage our affections, the Lord our

God. He is, and beside Him there is none else, a just God and a Saviour! Having Him for our portion, we can say, This is our God for ever and ever. He will be our guide even until death. He will guide us by his counsel, and afterwards receive us to glory. Thus, though all things here fail, and pass away, yea, though the heavens and the earth pass away, this our portion ever remaineth, and through eternity shall be ours.

7. The privileges of the Christian are at all times precious, but *there are some seasons in which we realize their preciousness more than at others.* Many of the promises have reference to special circumstances; and there are peculiar "times of need," in which many of our privileges are peculiarly delightful, and in which we specially realize the blessedness of those who have the Lord for their God and portion. As children of Him, who is infinitely wise, and who consults the highest happiness and well-being of his family, we must expect to be subject to those chastenings which He sees to be needful in the case of every son and daughter whom He receives.

8. *Changes may occur in our outward circumstances.* Losses and failures may occur in business, notwithstanding our care and diligence; we may (through the extravagance, misfortunes, or dishonesty of others) be reduced from ease and comfort, to poverty and distress. But, O my soul, how unspeakably comforting to thee is the knowledge, that though God see fit to try thee thus, yet that thou hast a treasure in heaven, where moth nor rust doth corrupt, and where thieves do not break through nor steal; that thy best portion, the favour and loving-kindness of the Lord, are not taken away from thee; and that the very losses and reverses which thou dost experience are intended to lead thee to the still sweeter enjoyment of the light of his countenance, which will yield to thee more joy and gladness than any increase of worldly good.

9. *God may see fit to afflict us in our own persons*, and lay us low upon the bed of pain and languishing; and then we are led to feel, as perhaps we do not in circumstances of health and strength, the vanity and emptiness of the world. Then, indeed, we cannot well avoid the conviction that it is not to the world, but to the Lord alone, that we must look for all that

is needful to sustain and comfort us. But in such seasons, He is graciously pleased to endear to his people their privileges, and to make them more closely realize their preciousness. While others may be complaining of the pains they endure, and of the severity of their sufferings, the Christian is enabled to cherish gratitude for his light affliction, which is but for a moment, and which worketh out for him an exceeding and eternal weight of glory. While others are lamenting over the presence of affliction, as it interferes with their accustomed pleasures and enjoyments of the world, or as it frustrates their various plans and devices, the Christian is led to cherish a resigned and contented spirit, under what he feels as both a wise and kind arrangement of his heavenly Father's providence. While others, devoid of spiritual comfort, are chiefly concerned for the removal of affliction, the Christian is chiefly anxious that his affliction may be sanctified to him; and is even led to bless God for it, saying, It is good for me to be afflicted, for it has led me nearer to God; it has given me an enlarged knowledge of his love and salvation, and has enabled me to rejoice more abundantly in Him as the portion of my soul.

10. *It may be that God has tried us in our friends and families.* We may have seen one with whom we took sweet counsel sicken and die. We may have witnessed the declining health, and the sleep in death of a parent or child, a husband or wife, a brother or sister. The place that knew them, now knows them no more. Our eyes have shed burning tears over their cold and lifeless bodies, and our hearts have been filled with sorrow and sadness as we have deposited them in the cold and cheerless grave, and, as far as earthly relatives and friends are concerned, they have left an aching void in our hearts. But oh how precious to feel, that although God's decision could not be reversed, though they could not return to us, yet that the Lord our portion still lives; that although he tear every idol from our hearts, or take from us every one that might have become such, and for the time grievously afflicts us in so doing, yet He will not take from us his Holy Spirit, nor withhold from us the joy of his salvation; that although by even these painful means, when necessary, He will take our chief and best affections from all other objects, yet it is only that they

may be placed supremely on Himself; that although He will suffer no creature to occupy the throne of our hearts, because He is a jealous God, and will not give his glory to another, yet it is only that He may in his condescension and mercy more fully take up his abode there. O my soul, what manner of love is this, that thy God is withdrawing thee from all creature sources of good, that thou mayest seek all thy supplies from his own fulness? Thou, O God, hast taken away those who were dear to me as my own life, but Thou remainest! They have faded as a leaf, but Thou art the same. Thy power still upholds me; thy counsel still guides me; thy love is still shed abroad in my heart, and in the multitude of my thoughts within me, thy comforts delight my soul. And Thou wilt still be with me, Thou wilt not leave me nor forsake me; yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou wilt be with me even there; thy rod and thy staff, they shall comfort me. Then blessed be my rock, the God of my salvation, let Him do as seemeth unto Him good. The Lord is the portion of my inheritance and of my cup. Truly the lines are fallen to me in pleasant places; I have a goodly heritage.

11. *How desirable it is for our comfort and wellbeing, under all circumstances, that we endeavour to preserve a sense of our interest in God as our portion.* It is by the influence of the Holy Spirit that the preciousness of divine privileges is realized. God gives to us the spirit of adoption, whereby we cry Abba, Father! and the Spirit bears witness with our spirits that we are the children of God. It is also by his continued taking of the things of Christ, and showing them to us, that our spiritual enjoyment is to be increased and perpetuated. By Him also we are sealed unto the day of redemption. How careful, then, should we be, lest we quench, or even grieve Him, by our sins, or inconsistencies, or neglect, and thereby induce Him to withdraw his gracious and comforting influences from us.

12. *It may be that some of my readers once enjoyed but have now lost a sense of their interest in God as their portion,* because "they have left their first love," and have forsaken the fountain of living waters, and have hewn out to themselves cisterns, broken cisterns, which can hold no water. This, perhaps, may have been only in

secret, while you have preserved external consistency, or perhaps you have openly dishonoured your profession, and gone back again into the world. It is not now with you as in days and months that are past when the candle of the Lord shone upon you. You have not now those bright and happy days which you once knew when the light of his countenance was lifted up upon you, filling your hearts with joy and gladness, and if you still engage in the outward duties of religion you do not realize the pleasantness of wisdom's ways, nor the peace of her paths. Yet while you are thus perishing with hunger, there is bread enough in your Father's house and to spare. While you, perhaps, are entertaining unworthy thoughts of God, He is inviting you to return to Himself. And the voice of invitation is addressed to you in all the compassion of a father's love, "Return unto Me, ye backsliding children;" in all the fulness of a husband's affection, "For I am married unto you;" and with all the inducement which the assurance of your forgiveness can supply, "And I will heal your backslidings." Why, then, do you not return to Him? Resolve with the prodigal son, I pray you, and at once carry out your resolution, "I will arise, and go to my father, and will say unto him, Father, I have sinned against thee, and am no more worthy to be called thy son," yet, for Christ's sake, receive me graciously, and love me freely. Take with you words, and turn to the Lord. Plead with Him, wrestle with Him, take no denial. Say unto Him, Restore unto me the joy of thy salvation, and uphold me with thy free spirit. He waits for your return, and waits to be gracious unto you, and will doubtless say to you as you come back to Him, Thy sins, which are many, are all forgiven thee. Thus, you will have again the assurance that He is your God, and that you are his child; that He is the portion of your inheritance, and of your cup; and your mouth will again be opened to show forth his praise.

13. In concluding my remarks on this subject, I may observe that this inestimable privilege of having God for our portion ought to exercise a very powerful influence over us with reference both to our devotedness and our hopes.

(1.) *In reference to our devotedness.* There is a mutual relation implied in these words, The Lord is my portion; for not

only is He ours, but "the Lord's people are his inheritance." Christ is, indeed, our life, but we must live unto Him. We are redeemed not with such corruptible things as silver and gold, but with the precious blood of Christ. We are, therefore, not our own, but his, and are bound to glorify Him, both with our bodies and our spirits. We have also publicly professed ourselves on the Lord's side, and the vows of God are upon us. Continually, also, are we receiving not only from the bounties of his providence, but also the blessings of his grace. By all these mercies, therefore, bestowed freely and continually, we are besought to present our bodies a living sacrifice to God, holy and acceptable, which is our reasonable service.

(2.) This privilege should also powerfully influence us *in reference to our hopes.* Here, we have but as it were the earnest, and the foretaste of the blessings of true piety. We are not yet come to the rest and inheritance which the Lord our God giveth us. There remaineth a rest for the people of God. We are, however, journeying to the city of habitation, of which God is the sun and the glory. Here have we no continuing city, but are looking for a better country, even a heavenly, and are followers of them who through faith and patience inherit the promises. We should look, therefore, not at the things which are seen, for they are temporal, but at the things which are unseen, for they are eternal. We know, indeed, that this tabernacle must be dissolved, but we have a building of God, a house not made with hands, eternal in the heavens. Our bodies must, indeed return to the dust, but at the glorious appearing of our Lord and Saviour Jesus Christ, He shall change our vile bodies, and fashion them like unto his glorious body, and then all the hopes which are built upon his Word shall be to the fullest extent realized. We shall see Him as He is, and shall be like Him. We shall be for ever with the Lord. We shall drink of the river of pleasures which flow from his throne, and eternally partake of the joys which are at his right hand. Rest in the Lord, then, ye children of hope, and wait patiently for Him. Be of good courage, for He shall strengthen your hearts. Wait, I say, on the Lord, for THE LORD IS YOUR PORTION. W.



## WONDERFUL CONDESCENSION!

BY T. W. MEDHURST.

“Behold, I stand at the door and knock!”—  
REV. III. 20.

In this paper we shall use these words, not as they appear in their connection with the Laodicean church, but as the words of Jesus addressed to unconverted sinners. May sovereign love graciously own them as an instrument to the conversion of our readers! The word “*behold*” is here used to arrest attention, and arouse astonishment. It bids us expect something worthy of admiration and full of wonder. It is surpassingly wonderful that Jesus, the Son of God, should offer Himself in a way of mercy to us who are sinners!

BEHOLD, THE WONDROUS PERSON KNOCKING! It is the mighty God, the Wonderful, the Counsellor, the everlasting Father, the Prince of Peace. It is the Lord of lords, the King of kings. It is Jesus who has the keys of death and hell; who shutteth and no man openeth, who openeth and no man shutteth. It is Jesus Christ who is eternal, unchangeable, and omnipotent.

This wonderful Saviour is *all-sufficient* in Himself. He needs nothing either to add to his happiness or to increase his glory. He would have been infinitely glorious if no creature had ever been created, and would continue to be so though all creatures were annihilated.

“The tide of creatures ebbs and flows,  
Measuring their changes by the moon;  
No ebb his sea of glory knows!  
His age is one eternal noon.”

This gracious suppliant is *independent* of all beside Himself. To Him nothing can be a necessity but what He is pleased to make so; upon Him no engagement can be laid save as He is pleased to lay it upon Himself. Not only did sinners not necessitate God to help them, but they did not request Him to do so; yea, more, notwithstanding they deserved death, yet they spurned mercy. Here, then, is wonderful condescension; for Jesus says, “*Behold, I stand at the door and knock!*”

“Just like his nature is his grace,  
All sovereign and all free;  
Great God, how searchless are thy ways,  
How vast thy mercies be!”

This marvellous visitor is the *sovereign* God. He might, had it so pleased Him,

have annihilated man even before man had sinned, and none could have replied against Him, or said unto Him, “What doest thou?” After we had transgressed and rebelled against his authority, He might have magnified his justice by casting all mankind into hell-fire. But oh! wondrous, marvellous, astonishing grace! The Lord interposes his sovereignty, not for our destruction, but for the salvation of all who believe in his name.

“Shall Jesus descend from the skies  
To atone for our sins by his blood,  
And shall we such goodness despise,  
And rebels still be to our God?”

BEHOLD, TO WHOM JESUS OFFERS HIMSELF! Jesus offers Himself to *men*, not to angels. My soul, here is wonderful condescension, that Christ should wait on dust and ashes! But, behold! the wonder increases: Jesus waits on *sinful* men! He offers Himself to those who are “wretched, and miserable, and poor, and blind, and naked,” Rev. iii. 17. A sinner is the most odious thing in God’s sight; yet it is to sinners that Jesus offers Himself! Sinners are such because they have wilfully and voluntarily chosen to transgress God’s laws, yet Jesus voluntarily undertakes to pardon all such who rest on his atoning blood. But, behold! yet once again: for now the wonder reaches its climax, Jesus offers Himself to his *enemies*! Not only were we, as sinners, hateful to Christ, but Christ was hateful to us. Sinners are haters of Jesus. They hate Him without a cause. They hate Him implacably. Yet while we were enemies, Christ died for us, that He might reconcile us to God, and make us friends.

“Let us love the Lord who bought us,  
Pitied us when enemies,  
Call’d by his grace, and taught us,  
Gave us ears and gave us eyes:  
He has washed us with his blood,  
He presents our souls to God.”

BEHOLD, THE MANNER OF JESUS! He comes *first* to us. If one has injured us, we, poor worms of the earth, stand on our dignity, and wait till He comes to us suing for forgiveness. We, creatures of corruption, act thus; but so did not Jesus. He came to *seek us out*, and to *save us* when we were lost. Men will not come to Christ; yea, more, rather than do so, they choose to be damned (and this shows how much sinners hate Christ). Yet Jesus

comes to sinners in order that He might bestow unto them a free and full pardon. It had been matter for astonishment that Jesus should suffer us to approach his person, but how much more so that He should come after us.

"Jesus sought me when a stranger,  
Wandering from the fold of God ;  
He to save my soul from danger,  
Interposed his precious blood."

Jesus *knocks* at the door of our hearts. This shows that we are not willing to admit Him as our guest, and have fast barred our hearts against Him. Yet He *knocks* ! Here are two great wonders. Jesus waits at the door to make us happy, but we refuse to admit Him. He is willing to save sinners, but sinners are not willing to be saved.

Jesus *stands* at the "door" of our closed hearts, and waits in the attitude of persistent love. He *stands* at our door while we *sit* in the seat of the scorner ! He stands *outside* our door, while we freely *admit* his foes, but refuse to admit Him. He *stands* at our door while we *wallow* in lust, or *sleep* in sin. He stands still, though his locks are wet with the dew, and his head with the drops of the night.

Jesus *entreats*, saying, "Open unto me." He who commands winds, and seas, and angels, and they obey Him, humbles Himself to beseech his enemies. For what does Jesus beseech ? That we should do Him a favour ? Nay, but that we should receive forgiveness at his hands. He laments the unkindness of sinners to Himself and to their own souls. He weeps over the impenitent. He weeps for those who never wept for themselves, as He wept over doomed Jerusalem, where his murderers dwelt. He comes again, and yet again. At the door of some hearts He has stood ten, yea, seventy years. Oh, that they would now throw open the door and admit Him.

"Admit Him, for the human breast  
Ne'er entertained so kind a guest :  
No mortal tongue their joys can tell,  
With whom He condescends to dwell."

BEHOLD, WHAT JESUS GIVES TO THOSE WHO BY FAITH RECEIVE HIM INTO THEIR HEARTS. He gives his *love*. Many waters could not quench it, neither could the floods drown it—the waters of man's reproach, refusals, and unkindnesses, broke his heart,

but could not quench the ardour of his love—the billows of humiliation and suffering that rolled over his soul—the floods of Divine wrath which overwhelmed Him, when He stood as his people's substitute, could not drown his love. His love was transcendent, free, and boundless—there is no love like to the love of Jesus. As great as is the Father's love to his son Jesus, so great is Jesus' love to us. The love of Jesus is everlasting and sovereign. There is nothing in us to merit his love ; but everything in us to deserve loathing.

Jesus gives HIMSELF to those who admit Him. He does not present to us some lesser proof of his love, but the highest expression of it, that even He can offer. He gives Himself to enrich us because we are poor, to honour us because we are vile, to beautify us because we are deformed, to relieve us because we are distressed, to strengthen us because we are weak, to console us because we are dejected, to be our bright and morning star because we are in darkness, to be our fountain of pleasure because we are wretched, to be our clothing because we are naked, and to be unto us Jesus our Saviour because we are sinful. He gives unto sinners who trust in Him his own most "*precious blood*," to cleanse them from all sins. He gives them his *life*, He dies for them. This is more than silver, gold, and honours. This "*precious blood*" satisfies Divine justice, appeases Divine indignation, opens the gates of heaven, bars the gates of hell, speaks peace to the troubled conscience, secures us against all danger, cures us of all diseases, and procures for us all good. This Jesus offers to perishing sinners, if they will but open unto Him. He offers them his own *comforts*, even everlasting joys, his own *glory*, and his own *kingdom*. He *stands* at the doors of closed hearts, beseeching rebels to open unto Him, that they may *sit* with Him on his throne, even as He is now seated on the throne of his Father. Behold this strangely wondrous sight. Jesus stands knocking at the door of unwilling hearts. Oh, admit Him, and thou shalt be filled with joy ; but refuse to admit Him, "then the Lord God will make thy plagues wonderful," because thou didst dare despise such wonderful condescension.

Glasgow.

## URIM AND THUMMIM.

BY RICHARD JOHN SKIDWAY.

LIKE many other subjects, the Urim and Thummim has been keenly disputed by the learned of every age. All, however, agree that God held intercourse with man during Israel's theocracy by means of the Urim and Thummim.

Many inquiries present themselves to us at the outstart—viz., What was the Urim? Was it used for ascertaining the will of God on momentous questions? If so, how was it used, and in what way were the answers given? etc. These questions, though comprehensive, embrace all the particulars referring to the Urim and Thummim.

I propose asking three questions concerning them. First—What do these words mean? They are Hebrew plural nouns. Urim comes from  $\text{אור}$  (Aor), light; Thummim from  $\text{תום}$  (Thaum), perfection. Thus, according to the Hebrew idiom, they signify "perfect light." The LXX translates the original by  $\text{δολοσις και αληθεια}$ . ( $\text{Dolosis kai Alēthēia}$ )—"The manifestation of the truth." The Vulgate, by *Doctrina et veritas*—"doctrine and truth." In the second place, in what form did they appear? Diodorus Siculus, in his *Bib. His. lib. 1, chap. lxxv. p. 225*, says (in referring to the breastplate, and we know it was a thing in connection with it), "He bore about his neck a golden chain, at which hung an image, set about or composed of precious stones, which are called truth." Ælian says that their chief priest, who was also their supreme judge in civil matters, wore about his neck, by a golden chain, an ornament of precious stone, called truth, and that a cause was not opened till the supreme judge had put on this ornament. (*His. Var. lib. xix. cap. 34.*) Josephus says the Urim and Thummim were the twelve precious stones in the high priest's breastplate. I find Parkhurst indulges the same opinion. Goddess, images of justice and truth. Again, others tell us it was the name of Jehovah put in the doubling of the breastplate. Some suppose it consisted in the brightness of the letters in the gems on the breastplate, where the names of the tribes were engraved, with the patriarchs, upon theouches of the breastplate and thus the whole alphabet was completed. And the

shining out of any of these letters when combined, was the answer by Urim and Thummim.

From the testimony of the ancient Rabbis and the Scriptures, we believe it was no other than the precious stones inserted in the high priest's breastplate. In Exodus xxviii. 30, we read, "And thou shalt put in the breastplate of judgment, Urim and Thummim." Again, in Leviticus viii. 8, "Also he put in the breastplate the Urim and Thummim!"

In the third place, let me ask, in what manner God communicated to man by them?

Some say it was by an audible voice. The Jews supposed that the Holy Ghost came upon the priest, and he, beholding the breastplate, saw thereon, by vision of prophecy, the answer in the letters, which showed forth themselves on the breastplate before his face. But according to the testimony of many writers, the method was somewhat like the following:—

"The subject for inquiry was laid before the high priest. If it was one of moment (arrayed in his full pontificals, having the engraved stones in his breastplate), he enters the *sanctum sanctorum*, where the light from the shechinah, falling on the glittering and lettered gems in the breastplate, caused some of the letters to be reflected with almost supernatural brightness on the comparatively dark ground of the veil. These letters put together by the high priest, gave the answer, which he uttered aloud before the whole congregation."

In some measure we endorse this opinion. For instance, in 2 Sam. ii. 1, David was in doubt what he ought to do. He resolves to consult Jehovah. He wants to know if he shall go up to any of the cities of Judah? if so, to which?

It is said, "The high priest entrusted with this matter went into the *sanctum sanctorum*, having on the breastplate, and the stones engraved with the names of the tribes in it; and that the  $\text{ז}$  in Simeon, the  $\text{ל}$  in Levi, and the  $\text{ד}$  in Judah, are the letters which shone forth before the eyes of the high priest, and thus furnished him with an answer to the waiting David,  $\text{הלא}$  (h lai), "Go up." To the second part of the inquiry it is said "That  $\text{ד}$  in Judah,  $\text{ז}$  in Zebulon,  $\text{י}$  in Issachar, and  $\text{ד}$  in Dan, formed

the answer, and the high priest audibly announced חֶבְרוֹן (Hebron) "

The reader will find other examples of consulting by Urim and Thummim in 1 Sam. xxx. 7, 8, xxiii. 6, 9. This, we think, seems to be a correct answer to our third question, and which is confirmed by ancient and modern authorities.

It seems difficult to determine the precise period when this oracle was *finally* withdrawn. I find writers vary, but it is highly probable that they were lost in the captivity.

In conclusion, this method of Divine communication was of great advantage to the ancient people of God, but has long since had its accomplishment to the full in Jesus Christ, of whom Aaron was a type. The Christian has the Holy Spirit; of Him Christ says, "He shall guide you into all truth."

I conclude by quoting the well-known lines of Horace:—

"Vive, vale! si quid novisti rectius istis,  
Caudius imperti; si non, his utere."

*Wickwar.*

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

Author of "Poems," "Echoes from the Valley," "Lays and Lyrics of the Blessed Life," etc.

### A PLEASANT MEETING.

VERY merrily sang the birds, and the flowers popped up their bright little heads and put on their very gayest apparel. Everything was glad that the spring had come. The April showers had been unusually pelting, it is true, but the calm, sunny May was coming, and hedgerow and meadow rejoiced in its gladness.

London even caught a glimpse of the coming summer. Its houses and streets looked a little less dingy and dirty, and the sun penetrated even the courts, bringing light and beauty to the squalid little children that never knew what it was to feel perfectly well—and as to happiness that was out of the question altogether.

London had a little influx of visitors of the right kind. From the Highlands of Scotland, from Ireland, from the Land's End, from Yarmouth, and from the gardens of Devon and Kent, and the Isle of Wight, from every corner of our home lands, came God's people to attend the Missionary Meetings. Not of course all the people, but the ministers and other deputations, who were wished God speed by many of their people, in whose hearts there lingered a desire to accompany these more highly favoured persons, and who fully expected their friends to come laden with news for their especial delectation. These deputations made themselves happy enough in London. They met old friends whose faces they only saw

once a year or so. They visited at their relations, they attended public breakfasts, public dinners, public teas, and public suppers, and altogether combined instruction and amusement in a very agreeable mixture. When the time came of course they would be glad to go back and see the friends they had left behind them; but until then they enjoyed themselves as they intended to do, and new acquaintances were formed, and old friends were joined together in new bonds of strong love.

Alone in the very midst of this happy crowd was a solitary and lonely man. He had come up to London from the far west, in a search after happiness. For years he had been looking forward to these meetings. Long ago in his very early manhood he had sought and won—no very great distinction in the world's opinion—no wealth in the estimation of the sane world, but what was to him wealth, and honour, and joy, and hope—a maiden's promise.

And he had come up to London to get it fulfilled. When he stood beside her under the old elms that grew upon the village green, and told her of his love, and saw her answer in her clear blue eyes, she had told him that she had vowed to give at least five of the best years of her life wholly to the Lord, and had promised to go out to India with a missionary and his wife in the capacity of a teacher. All he could urge would not make her forget her vow. She sailed away from his dimmed

eyes on her errand of love, and left him admiring, though sorrowing for her, to the weary waiting and watchings of five long years.

It had seemed to him as if these would never pass away. To him the weeks were months, and the months years. But although his impatience could not hasten a single hour, the long time of probation had passed at last, and he had received the glad news that she was homeward bound, and might be expected in the end of April or the beginning of May. He had come up in his eager longing to catch the first glimpse of her, but was told that the vessel had not arrived. So he haunted the docks and inquiry offices, and paced the streets, seeing not the crowds, having no interest in the gatherings of Exeter Hall, caring only for one thing—searching only for one face—longing only for one recognition.

Sad news came soon. The vessel had been wrecked, and few were saved.

Harris grew sadder than ever, and his whole life seemed to have taken a dark tinge, to be overshadowed with grief. He could but see that the probabilities were that she for whom he had waited had been called home, "where the wicked cease from troubling, and the weary are at rest."

Sick at heart he one day strolled into Exeter Hall. As he looked upon that sea of faces, seeing none that he knew, meeting no kindly familiar smile, a strange thing happened to him.

For weeks that darker shadow—the shadow of unbelief—had fallen upon him. He had not been able to find his Lord. Even a few days before, with the hope of an earthly love settling in his heart, and a joy in prospect, his heart had cried out, "Oh that I knew where I might find *Him!*" But now, when no friend smiled back his glance of eager inquiry, when all were strange to him, he saw Jesus. There came to him one of those revelations that now and then surprise the spirit, and force from it the admission, "Lord, it is good to be here." It was such a complete realization of the divine presence, such a peaceful, soothing influence came over him, that his heart was moved within him, and he bowed his head in thankfulness. Then he felt the Master near, and the vision of his faith was so clear that it was as if his bodily eye beheld Him.

In that moment he said what he had not been able to say for five years before, "Thy will, not mine, be done."

That was a good meeting for him. Towards the close he became conscious of a scrutinizing gaze from a pair of eyes on the other side of the large hall. And the next glance convinced him that it was indeed his long wished-for friend, given back to him as it were from the dead. He could scarce repress a cry of joy at the sight; and the meeting he had at the door was the best of the day, even though their full hearts were repressed by the circumstances in which they were placed.

There were some thankful songs that night ascending with those of the angels. He who had thought himself so wretched, who had imagined himself forsaken by God and man, had suddenly become the possessor of so great a joy that he could scarcely contain it.

And she who had left houses and lands and dearest friends for the sake of Him who was above all, what glad tidings had she to tell. Many little lambs had been led to the green pastures by her hand, and wooed to the pleasant waters by her voice. They had sat at her feet and drank in her words until they almost loved the King about whom she talked. The Saviour who laid his hands of blessing on the little children's heads, who had said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," was enshrined in their hearts also as the Chiefest among ten thousand, and the altogether lovely.

Their reunion was indeed joyful; but one thing they could but notice. The busy, restless, yet ever occupied crowds of London went their way with the same unconcern which which they had used in their sadness.

So did the people even at this Missionary Meeting; so do they at this very day. They pass in and out glad indeed to know of the success that attends the missionaries' labours, praying for the spread of the gospel, but caring little comparatively for the lesser instruments that devote themselves to accomplish this good.

Is it not so, dear friends? Can we, sitting at home in our ease, form any adequate conception of the sacrifices that have to be made, and not only by those who themselves go forth, but for the friends who remain at home and have to give up

to the good work perhaps their nearest and dearest.

It is true we give them a prayer or two now and then, but can we say that we never forget them at the throne of grace? Do we make any special errands there on their behalf? Do we remember them in our joy and wish to alleviate their sadness?

It is true we give a little of our money and think wonderfully well of ourselves for so doing. But when we hear of what the Lord is doing by his servants, will it

not be well to ask ourselves whether we too owe nothing to his name? Nor let us think that a sixpence dropped into the box will be a discharge of our claims. Those who sing sweetly enough—

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

should not begrudge the very little they can do, even when they do what is so seldom their best.

## Poetry.

### THE LEAVES OF THE TREE WERE FOR THE HEALING OF THE NATIONS.

REV. xxii. 2.

HOLY, blessed evergreen, beneath thy branches  
folden,  
All the sick and sorrowful press with loads of  
care;  
Looking through thy healing leaves to the heavens  
golden,  
Whispering, with whitened lips, tender words  
of prayer.;

Gathered wide from east and west—limping,  
sighing, weeping—  
Bands of suffering ones draw near, hope in each  
bright face;  
While among the sheltering leaves heavenly winds  
are sweeping,  
And the running waters sing of the Master's  
grace.

Far away from home and friends, gather there the  
lonely  
Breaking hearts, and aching heads, oversad with  
woe;  
'Mong the gardens of the world, this, and this one  
only.  
May the healing power and strength of the holy  
know.

Sitting 'neath these shading leaves, overcome with  
sadness,  
All the weary weep no more for the world's  
rough strife;  
There the hearts are ever filled with a peaceful  
gladness—  
All are happy and content near the tree of  
life.

Fell disease of sin and death, there shall no more  
borrow  
Clouds of darkness for the hearts of the sick and  
lame;  
Tears are wiped from off their eyes, there is no  
more sorrow,  
All are strong in love and trust, calling on God's  
name.

May we all, though tossed about on the restless  
ocean,  
Where the spirit sorrowful o'er its sadness  
grieves,  
Sit beneath the waving boughs, far from all com-  
motion,  
Drinking in the soothing breath of the healing  
leaves.

MARLANNE FAENINGHAM.

### SPRING FLOWERS.

ONCE again the spring is here—  
Lovely season of the year!  
Waking out of winter sleep.  
From the ground the flow'rets peep;  
Every one, so frail and fair,  
Telling of Jehovah's care;  
May the blossoms spring-time brings,  
Lead our thoughts to higher things.

Some are growing, wild and free,  
In the woods, on hill and lea;  
These recall what Jesus taught,  
Touching over-anxious thought.\*  
Poor believer, wherefore fear?  
Think upon his words of cheer—  
God, who clothes the flow'rets wild,  
Will provide for you, his child.

On the graves we now may find  
Blossoms bright, that bring to mind  
How the same Almighty power  
That awakes each slumbering flower,  
Will one day, with trumpet sound,  
Call the dead from 'neath the ground;  
May we then, through grace divine,  
In the Saviour's likeness shine!

To the dust our spirits cleave—  
Lord, from Thee we would receive  
Sovereign grace, to make us rise,  
Like the flow'rets, towards the skies.  
Earthly things engross the mind—  
Lord, our fettered souls unbind;  
Raise them from this heavy clod,  
To communion with our God!

THEODORA.

\* Matt. vi. 24—31.

## TITLES AND REPRESENTATIONS OF GOD THE FATHER AND THE HOLY SPIRIT,

WITH SCRIPTURE REFERENCES.

BY JABEZ BURNS, D.D.

God the good (Ps. c. 5), the ever-blessed (Neh. iv. 5)

Father of eternity (Isa. lvii. 15),  
Source of life and all existence (Rev. iv. 11),  
Clothed with light and majesty (Ps. civ. 1).

Holy, holy, pure, and spotless (Rev. iv. 8),  
Holy, holy, blessed Lord,  
Holy through thy vast dominion (Ps. cxlv. 17),  
Holy in thy works and word.

Jehovah (Exod. vi. 3), self-eternal, changeless (Mal. iii. 6).

High, exalted, and supreme (Ps. lvii. 5),  
Ever worshipped and exalted (Isa. xiii. 4),  
By thy seraphim (Isa. vi. 2, 3).

Jehovah-Jireh, seeing all things (Gen. xxii. 14),  
And providing good for all,  
Satisfying all thy creatures (Ps. cxlv. 16),  
Nor neglecting great or small.

Jehovah-Nissi, glorious banner (Exod. xvii. 15),  
Under which thy people fight,  
Unto whom Thou givest victory,  
By thy presence, power, and might.

Jehovah-Rophi, Thou who healest (Exod. xv. 26),  
All our maladies and sin,  
To the wretched mourner bringing  
Health, and life, and comfort, in.

Jehovah-Shalom, God of peace (Judges vi. 24),  
Source of solace in distress,  
Comfort of thy chosen people,  
In this dreary wilderness.

Jehovah-Shammah, ever present (Ezek. xlviii. 35)  
In the time of need and fear,  
Guarding by thy mighty power,  
Ever to thy people near.

Jehovah-Teidkenu, our righteousness (Jer. xxiii. 6)  
Robe of all thy saints on earth,  
Saving from the curse's bondage,  
And eternal woe and death.

King of kings and Lord of angels (Rev. xvii. 4),  
Mighty God of earth and heaven (Neh. ix. 32),  
Unto whom all praise and glory,  
Honour, power, by right are given.

Light of lights (John i. 9) and light unchanging (Jas. i. 17),  
Light of heaven and earth below,  
From whose beams of glorious splendour,  
Light to all doth ever flow.

Lord of lords and Lord Almighty (Deut. iii. 24),  
Filling all the earth and heaven (Jer. xxiii. 24),  
From whose hands all living creatures  
Have all needful good things given (Ps. civ. 14-27).

Maker of all worlds, whose power (Ps. lxxxix. 11)  
Governs and sustains the whole (Neh. ix. 2),  
Who controls the ranks of angels (Dan. iv. 35),  
Watching too the sparrow's fall (Matt. x. 29).

Portion (Ps. lxxxii.), Keeper (Ps. cxxi. 5), Refuge (Ps. lxxii. 8), Shield (Ps. lxxxiv. 11),  
River (Isa. xxxiii. 2), Rock (Deut. xxxii. 15), and  
Glorious Sun (Ps. lxxxiv. 11),  
Strength (Exod. xv. 2), Salvation (Isa. xxxiii. 16),  
and Rewarder (Heb. xi. 6),  
May thy will by us be done.

## THE HOLY SPIRIT.

BREATH divine and all-inspiring (Job xxxiii. 4),  
Moving holy men of old (2 Pet. 1-21),  
To reveal Jehovah's purpose,  
And redemption's scheme unfold.

COMFORTER by Jesus promised (John xiv. 16)  
Sent to guide to worlds on high,  
Leading safely midst life's perils,  
To the mansions in the sky (John xvi. 13).

Good (Ps. cxliii. 10), and gracious (Heb. x. 29),  
powerful spirit (Isa. xi. 2), and  
Holy Spirit of the Lord (Rom. i. 4),  
Spirit of the Son, our Saviour (Gal. iv. 6),  
Spirit of the living Word (Eph. i. 17).

Spirit of Judgment and of burning (Isa. iv. 4),  
Holy fire of sacred love (Acts ii. 3),  
Sent to sanctify our spirits (Rom. xv. 16),  
And make meet for realms above.

Spirit of life (Rom. viii. 2) and of adoption (Rom. viii. 15),  
Of wisdom (Eph. i. 14) council (Isa. iv. 2), and  
of might,  
Spirit of truth (John xiv. 17) and revelation (Eph. i. 17),  
Dwelling in the sons of light.

Spirit of knowledge (Isa. xi. 2) and of glory (1 Peter iv. 14),  
Omnipresent (Ps. cxxxix. 7), good (Neh. ix. 20),  
and free (Ps. li. 12),  
Sealing all the heirs of glory,  
Giving joy and liberty (2 Cor. iii. 17).

Descend as in the ancient ages (Acts. ii. 17),  
Descend upon us as the Dove (Matt. iii. 16),  
Fill our hearts with hope and gladness,  
Holy Spirit from above.

As the rain from heaven descendeth (Ps. lxxii. 6),  
Now in copious showers come down,  
All thy other gifts imparted,  
With thy blessed Spirit given.

As the morning dew is given (Hosea xiv. 5),  
Fertilizing all around,  
By thy Holy Spirit may we  
In all holy fruits abound.

As the air, or wind that bloweth (John iii. 8),  
Now my heart and soul renew (Ezek. xxxvii. 9),  
May old things at once be banished (2 Cor. v. 17),  
Now, O Lord, make all things new.

Witness, Lord, with my own spirit (Rom. viii. 16)  
That I am a child of Thine,  
May I realize the promise,  
Christ and all things now are mine.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

The Rev. T. Dyll has resigned the pastorate of Millwood, and has accepted the very cordial and unanimous invitation of the church at Ledbury, Herefordshire.

Mr. W. Osborn, of the Metropolitan Tabernacle College, has received and accepted a unanimous invitation to the pastorate of the Baptist church at Gamlingay, Cambridgeshire.

The Rev. S. Hawkes has accepted the cordial invitation to the pastorate of the church, East Dereham, Norfolk, to which church he has ministered with manifest tokens of success for the past nine months.

Mr. R. Bar, late of Tunbridge Wells, having supplied the pulpit for six months with a view to the pastorate of the church at Meopham, has received and accepted a unanimous invitation, and commenced his labours on the first Lord's-day in April.

Mr. Thomas Leggett, from Bury St. Edmunds, has accepted the unanimous call to the pastorate of the church, Charsfield, Suffolk.

The Rev. Thomas Evans, late of Waterford, has accepted the unanimous invitation of the church, Pontesbury, Salop, to become their pastor.

Mr. E. Compton, of the Metropolitan Tabernacle College, has accepted the unanimous and earnest invitation of the Baptist church, Broughton, Hants, to become their pastor.

Mr. D. Howells, of Pontypool College, has accepted a cordial invitation to become the pastor of the church at Mount Vernon-street, Liverpool. Mr. W. Davies, of the same college, has accepted a unanimous invitation to the pastorate of the churches at Llangyndeyrn and Meinciat, Carmarthenshire. Mr. D. Davies, of the same college, has received and accepted a cordial invitation from the churches at Llanvihangel, Cruorney, and Ewias Harold, to become their pastor.

GREENOCK, SCOTLAND.—Mr. Ebenezer M'Lean, from the Glasgow University, has received and accepted the unanimous invitation of the church, Burn-street, Greenock, to the pastorate.

ACTON, MIDDLESEX.—The Rev. E. Taylor, having terminated his engagement with the above cause, will be happy to supply any destitute church. Address, Acton, Middlesex. [From our knowledge of Mr. Taylor, we can cordially recommend him to any church seeking a pastor.—ED. B. M.]

The Rev. Mr. Lane, late of Donaghmore, Ireland, is desirous of supplying vacant Baptist churches. His address during the month of May will be—3, Union-terrace, Merton, Surrey.

LANGIBBY.—In consequence of age and physical infirmities, the Rev. M. Davies has resigned his charge of the church at Langibby, Monmouthshire, after a pastorate of fifteen years, during which time an oppressive debt of nine-and-twenty years' standing has been paid.

### RECOGNITION SERVICES.

On Tuesday, April 3, interesting services were held at Bethany Chapel, Mumbles, near Swansea, in connection with the ordination of Rev. R. Warner, late of Bristol College. In the afternoon Rev. S. Nash (Wesleyan) opened the service with reading and prayer. The usual questions were asked by the Rev. C. Short, A.M., to which Mr. Warner replied in a satisfactory manner. An interesting statement was then made by Mr. John Morgan relative to the origin and progress of the church, after which Rev. S. Davies offered the ordination prayer. The Rev. R. P. Macmaster, of Conteralip Chapel, Bristol, gave the pastoral charge. In the evening Rev. J. M. Evans (Independent) read and prayed, after which a sermon was preached to the church by Rev. G. P. Evans, of York-place Chapel, Swansea. In addition to the ministers taking part in the services, Rev. Professor Roberts, of Brecon College, Rev. T. Jones, of Bedford Chapel, London, and Rev. Mr. Reynolds, of Knelson, were present. On Wednesday evening Rev. R. P. Macmaster preached a sermon on behalf of the school-room building fund.

On Good Friday and following Sunday very interesting services were held in connection with the ordination and settlement of the Rev. J. Wolfenden as pastor of the Baptist church, Lineholme. The Rev. D. Blagbrongh, of Sowerby Bridge, gave out the opening hymn, read Scripture, and offered prayer. The Rev. J. Alcorn, of Burnley, delivered a discourse on the nature and constitution of a Christian church. The questions to the church and pastor, were proposed by the Rev. C. Springthorpe, of Heptonstall Slack, to which very appropriate and satisfactory replies were given. Mr. W. Greenwood, in responding on behalf of the church, took occasion to refer to the success which had attended the efforts of the young minister, during the sixteen months he had presided over them as a church, and the zeal, earnestness, and untiring energy he had brought to bear upon the great work of extending the Redeemer's kingdom. The Rev. W. Gray, of Birchcliff, offered the ordination prayer. In the afternoon the Rev. T. Gill, of Shore, conducted the preliminary services. The Rev. R. Ingham, of Vale, delivered a solemn and impressive charge to the newly-ordained pastor. The Rev. T. Gill concluded the service. In the evening the service was



opened by the Rev. J. Wolfenden, after which the Rev. R. Hardy, of Queensbury, delivered an address on the duty of church members to each other, and to the world. On the Sunday evening following, the Rev. B. Wood, of Bradford, delivered the charge to the church, and, in the course of his address, he referred to his strong attachment to the young pastor, as his previous minister and friend, and the interest he and his people felt in his welfare, and the success of the church at Lineholme.

On April 3, the recognition services in connection with the settlement of the Rev. J. Roberts, late of Pontypool College, as pastor of the church, York-road, Leeds, were held. In the afternoon, the Rev. Dr. Thomas, President of Pontypool College, preached, after which about 800 persons sat down to tea. In the evening a public meeting was held, the Rev. W. Best, B.A., in the chair, when interesting addresses were delivered by the Rev. Dr. Thomas, Rev. J. Roberts, Rev. S. G. Green, B.A., President of Rawden College, Rev. T. Pottenger, Rev. G. B. Thomas, Dr. Brewer, Mr. Wilson. Mr. Puchon read an interesting report of the history of the cause from its commencement, twenty-four years ago, by himself and Mr. Wilson, deacons, who have been actively engaged in the work to the present time.

On Tuesday, April 3, services were held in connection with the ordination of the Rev. W. Cope, of Regent's-park College, as pastor of the church, High-street, Oakham, Rutland. The Rev. B. O. Bendall, of Stamford, began the service by offering prayer. The Rev. E. Ault, minister of the Independent church, Oakham, read a portion of Scripture and offered prayer, after which an able and instructive discourse on "The Constitution of a Christian Church," was delivered by Mr. Cope's late pastor, the Rev. Jesse Hobson, of Salter's-hall, London. The usual questions were asked by the Rev. T. Gough, of Clipstone, secretary to the Northamptonshire Association, to which the pastor replied in a clear and satisfactory manner, and Mr. Gough then offered the recognition prayer. In the evening the introductory part of the service was conducted by the Rev. J. Twidale, of Melton. The Rev. Dr. Angus, President of Regent's-park College, delivered the charge to the minister, and the Rev. J. T. Brown, of Northampton, who was formerly pastor of the church, preached an impressive sermon from the words, "Brethren, suffer the word of exhortation." In the interval between the services, a public tea was provided. All the meetings were well attended.

**COLNEY HATCH.**—The public recognition of Rev. T. G. Atkinson as pastor of this church, took place on Thursday, 12th ult. The Rev. H. Wallace, of Tottenham, presided, and Revs. W. Miall, of London, W. L. Brown, M.A., of Totteridge, T. Hill, and S. W. McCall, M.A., of Finchley, took part in the proceedings.

#### PRESENTATION SERVICES.

The Rev. M. Morgan, of Newwells Chapel, Montgomeryshire, has been presented with a purse of twenty-five sovereigns by his church and congregation as a testimonial of respect and love. The meeting at which the presentation took place was a very interesting one. Mr. J. Owen presided.

**Bow.**—At a teachers'-meeting held April 6th, the Rev. J. H. Blake was presented by Mr. Joseph Sorrell, in the name of the Sunday-school teachers, with a purse containing ten guineas, as an expression of their Christian love, and appreciation of their pastor's constant efforts in all that concerns the young in schools and congregation.

**Diss.**—On the evening of the 30th ult., a public meeting was held in the Baptist chapel, to present a testimonial to J. P. Lewis, the late beloved pastor of the church, who has been necessitated by personal affliction to resign his pastoral and ministerial office, to the sincere regret of his people. The spacious chapel was filled, and among the large assembly were individuals connected with the Established Church, and every evangelical denomination in the town and neighbourhood. The Rev. C. Elven, of Bury St. Edmunds, was called to preside, and in the course of his introductory remarks, stated that his esteemed brother Lewis's ministry commenced at Diss on the last Sunday in May, 1837, and terminated on the last Sunday in May, 1865, exactly completing twenty-eight years of faithful and successful labour, during which he has baptized and received into the church 245, besides many others who have been added to distant churches. For many years he had to labour under the great disadvantage of an old chapel, situated in a very ineligible locality, but through the divine blessing on his indefatigable efforts, a commodious and elegant chapel is now erected in the centre of the town, free of debt, at a cost of £2100, £500 of which has been contributed by the families of Mr. and Mrs. Lewis. Another monument to his honour is the establishment of a British school, now in a flourishing condition, while the contributions to foreign and home missions, tract societies, etc., etc., have been quadrupled, as compared with those at the commencement of his ministry. The meeting was commenced with prayer by the Rev. W. F. Gooch, late of Foulsham, who is now the elected successor of Mr. Lewis as pastor of the church. Appropriate addresses were delivered, expressive of the high esteem and sympathy cherished towards the retiring pastor, whose indisposition prevented his personal presence, by the Revs. T. W. Morris and J. Webb, of Ipswich, Fred. Basden, of Denton (Independent), H. Platten, of Stradbroke, W. Warren, Watterfield (Independent), and S. B. Gooch. During the engagements of the evening, the testimonial was presented through the Rev. J. Webb, who, in the

name of his afflicted friend and relative, acknowledged in very feeling and suitable terms, the testimonial, which consisted of a most elegant and costly tea and coffee-service, with basin, cream-jug, and massive salver, all of solid silver, with a purse of gold.

**BOSTON.**—At a meeting held in the school-room of Salem Chapel, on Thursday evening, April the 12th, Samuel Veall, Esq. (senior deacon of the church), in the name of the subscribers, presented to the pastor a valuable Greek Testament, bearing the following inscription:—"Presented to the Rev. J. K. Chappelle, by the members of the Bible-class, as a testimonial of their esteem." Mr. Hill then came forward, and in behalf of the Sabbath-school teachers, presented to Mr. Veall a handsome pencil-case, as an acknowledgment of his services as superintendent of the school.

**SHEFFIELD.**—A large meeting was held in the Temperance Hall in this town on Wednesday, 7th March, for the purpose of presenting a testimonial to the Rev. Charles Larom, on his resignation of the pastorate of the first Baptist church, Townhead-street, Sheffield, which he had held through a period of forty-five years. Between four and five hundred persons sat down to tea, after which the Rev. David Loxton was requested to take the chair. He having introduced the business of the meeting, Mr. Atkinson, one of the senior deacons of the church, then presented the testimonial. This consisted of a kind and affectionate address of the church to their retiring pastor, a beautiful tea-service of silver plate, and a purse containing a cheque for seven hundred and sixty pounds. Of this sum four hundred and fifty pounds were given by Mr. Larom's own congregation; two hundred and thirty-eight by friends of other denominations in the town, who wished to unite in this expression of regard for Mr. Larom; and the remainder through the intervention of Dr. Evans, of Scarborough, by friends of our own denomination in other parts of the country. The meeting was addressed by the deacons of the church; by the Rev. B. Evans, D.D.; J. Stacey, D.D.; F. J. Falding, D.D.; Brewin Grant, B.A.; H. Quick; H. Tarrant; J. P. Campbell; Giles Hester; and other ministers and gentlemen of the town. Mr. Larom, after referring to the points of the address presented to him, in suitable terms acknowledged the munificent gift.

**NEWWELLS BAPTIST CHAPEL, MONTGOMERY-SHIRE.**—A public meeting was held at this place of worship on Thursday evening, the 22nd ult., in order to present the Rev. M. Morgan, the minister of the place, with a testimonial from his church and congregation. The Rev. E. Roberts, of Newtown, commenced the service. The chairman, John Owen, Esq., of Dolrovern Castle, then explained the object of the meeting. At the close

of his address he presented to the minister an elegant purse (the gift of Mrs. Owen), containing twenty-five sovereigns, in the name of his congregation, as a small token of their appreciation of him. Mr. Morgan then responded in a very affectionate manner. Mr. John Howells, of Llangollen College; the Rev. E. Roberts, of Newtown; and other friends, addressed the meeting.

**PORTLAND TOWN, ST. JOHN'S WOOD, LONDON.**—At a meeting of the Committee of the Ragged-school, held on Wednesday, April 11th, the whole of the published works of Lord Macaulay (11 vols.), very handsomely bound, were presented to the Rev. W. A. Blake, on the occasion of his removal to Brentford, as a mark of respect for his services as Hon. Secretary during a period of seventeen years.

#### NEW CHURCHES.

**PAISLEY, SCOTLAND.**—On Wednesday evening, April 4th, a Baptist church was formed at Georgetree Chapel, Paisley, which was kindly lent for the occasion. Mr. John Crouch, student of the Metropolitan Tabernacle College, who has been supplying for the Friends, with much acceptance, during the past two months, read Eph. iv., and prayed. Rev. F. Johnstone, of Edinburgh, gave an address on "The Nature and Constitution of a New Testament Church." Mr. Allan Coats read a statement of the doctrinal belief held by the Friends, and their names, to which they testified their assent by all standing up. Rev. F. Johnstone then offered the recognition prayer. Rev. T. W. Medhurst, of Glasgow, gave an address on "The Duties of Church Members." The Lord's Supper was then administered by Rev. F. Johnstone, and the concluding prayer offered by Rev. Alexander M'Dougall, of Rothesay. The new church numbers eighty-two baptized believers, who have separated themselves from Storie-street Baptist church, with a view to the extension of the Redeemer's kingdom. They will meet for worship on the Lord's-day at the Grammar School. There is every prospect that this new cause will prove abundantly successful. Most heartily do we pray that it may be so, and wish our friends God speed.

#### NEW CHAPELS.

Carlton Chapel, Southampton, was opened on Tuesday, March 20th, by the Rev. J. A. Spurgeon, who preached in the afternoon and evening to crowded congregations. The preacher, at the close of each service, earnestly pleaded the cause of the church from the building had been reared. Daily worshipping in the Carlton Rooms. On Thursday, March 22nd, a crowded public meeting was held in the new chapel, the chair

being taken by the pastor, Rev. J. Collins. Rev. T. Skinner implored the divine blessing. The chairman then made some remarks, welcoming the assembled friends to their new abode, after having been so long a time in lodgings at the Carlton Rooms. Uppermost in his heart at that moment were joy, gratitude, hope, and anxiety. Joy at beholding in that erection the fruit of their labours, the answer to their prayers, and the realization of their expectations; gratitude to God, who had enabled them to do this work; hope for the future, which they trusted would be prosperous; anxiety lest by their infirmities and failings they should mar the bright prospects they then possessed. But trust in God would certainly disappoint their fears and fulfil their hopes. Rev. T. Adkins then addressed the meeting, expressing the heartiest goodwill and wishes for the church and its pastor, followed by the Rev. C. Williams, who delivered a very earnest and practical address. The Rev. S. March then made some appropriate remarks on "Home." The Rev. T. Sissons spoke on the close relation between pastor and people. The Revs. R. Craven, G. Gregg, and T. Skinner also spoke briefly in kind and earnest terms. The meeting was enlivened by suitable anthems by the choir. The chapel is in an excellent situation, and seats nearly 700. The present outlay is about £2200; liabilities about £1000.

The foundation-stone of a new chapel at Bromsgrove was laid on Monday, April 16th, by Mr. H. Willmott, of Birmingham, in the presence of a large number of people. The cost of the building will be about £2000. Towards this sum £1100 have been received by the treasurer.

#### SERVICES TO BE HOLDEN.

**LESSNESS HEATH, KENT.**—Anniversary services, Tuesday, May 29th, afternoon and evening. Preachers, Messrs. Frith, Bexley Heath; and Teall, Woolwich.

**BEER GREEN, BUCKS.**—Tuesday, June 5th. Preacher, Mr. Teall, Woolwich.

**NEW MILL BAPTIST CHAPEL, TRING, HERTS.**—Services in connection with the re-opening of this ancient sanctuary, after extensive repairs and improvements, will be held on Lord's-day and Tuesday, May 20th and 22nd. On Lord's-day, May 20th, sermons will be preached by the Rev. W. Poole Balfern, of Hammersmith, and the Rev. E. Snindler, pastor of the church. On Tuesday (Whit-Tuesday), May 22nd, the Rev. D. Katterns, of Hackney, will preach in the afternoon, at half-past two, and the Rev. W. G. Lewis, of Bayswater, in the evening, at six o'clock. Tea will be provided in Mr. S. Liddington's spacious malting-house.

**TO THE CHURCHES BELONGING TO THE OLD WELSH ASSOCIATION.**—The next quarterly meeting will be held at Dolan, Radnorshire, on Monday and Tuesday, May 28th and 29th, 1866. Conference to commence on Monday, at three o'clock.—The next annual meetings of the above association will be held at Caersws, Montgomeryshire, on Wednesday and Thursday, the 6th and 7th of June next. Conference to commence at eleven o'clock on the first day. The ministers and messengers of the churches are requested to attend.—Dn. DAVIES.

#### MISCELLANEOUS.

**BRENTFORD, PARK CHAPEL.**—On Good Friday a social gathering of the friends connected with the above chapel was held. After the tea, at which a large number were present, a meeting was held in the chapel, presided over by H. Tarrant, Esq. After prayer had been offered by Mr. Fountain, of Ealing, and the chairman's introductory address, the Rev. W. A. Blake, minister of the chapel, stated that one of the objects of their present meeting was to adopt measures to remove the remaining portion of the debt on the chapel, £350. This they were most anxious to do, in order that they might build school-rooms on the vacant space behind the chapel. One friend connected with the chapel had promised £50, on condition of the whole amount being raised. Mr. Blake promised £5 himself, and undertook to collect £20; six other friends promised £5 each. Before the close of the meeting several sums were paid, and others promised. Addresses of a practical character were delivered by Revs. J. Atkins, of Blackheath; J. H. Blake, of Bow; J. Batey, of London; E. Beazley, of Crocken Hill; W. C. Bunnick, of the Metropolitan Tabernacle College; J. Redford, of Epsom, and Mr. Collier. The meeting kept up its interest throughout, and was closed shortly after nine o'clock.

Westbourne-grove Chapel, Bayswater, of which the Rev. W. G. Lewis is the minister, was reopened Wednesday, April 4th, after very considerable enlargement and manifold improvements, including the addition of commodious class-rooms and vestries. The sum spent upon the work amounted to £5000. A large company dined together on the re-opening day, and a still larger number were entertained at tea. In the afternoon a public meeting was held, J. C. Marshman, Esq., presiding, and speeches were made by the chairman, Mr. Lewis, Dr. Fry, Dr. King, Rev. J. S. Russell, Rev. S. Green, Rev. J. Clifford, and the Rev. J. Keed; the Rev. R. Roberts and Mr. Varley offering prayer. The sermons of the day were preached by Mr. Brock and Mr. Baptist Noel.

**CHISWICK CHAPEL.**—On Thursday, April 12th, this place of worship was opened in connection

with the Baptist denomination. A sermon was preached in the afternoon by Rev. O. H. Spurgeon. The devotional exercises were conducted by P. Baillioche, of Hammersmith, and W. A. Blake, of Brentford. After tea a public meeting was held under the presidency of T. Cook, Esq., of the Metropolitan Tabernacle, when addresses were delivered by several friends.

LYNN.—Interesting services have recently been held in connection with the resignation of the Rev. J. P. Wigner, who for twenty-six years has been the pastor of the Baptist church at Lynn. In consequence of ill health, to the regret of his church and congregation and several ministerial and other friends, Mr. Wigner has been compelled to vacate a field of labour that was dear to him on many grounds. On Sunday, March 25, he preached two appropriate sermons to a crowded and attentive congregation, and at the close of the evening service the Lord's Supper was celebrated, at which a large number of individuals, representing the various denominations of the town, both Episcopal and Dissenting, were present. On Monday evening a farewell tea-meeting was held in the Music Hall, Athenaeum. Between 400 and 500 persons partook of tea. After tea a public meeting was held, when W. Blyth, Esq., of Norwich, presided, being supported by the Rev. John Raven, J. Hayman (Wesleyan), Jas. Smith, J. T. Smythe, R. G. Moses, B.A., J. Williams, Messrs. Alderman Wherry, W. Armes, Jewson, Vyne, etc. The chairman expressed the deep regret which he felt in being compelled to take leave of Mr. Wigner, and earnestly hoped that the divine blessing would accompany him wherever his future lot might be cast. Mr. Alderman Wherry, the Rev. J. Hayman, and Mr. W. Armes then addressed the meeting. The Rev. James Smith read an address from the Nonconformist ministers of the town, which showed the brotherly place Mr. Wigner held in their regard. Interesting addresses were also delivered by the Rev. J. T. Smythe and R. G. Moses. Mr. J. C. Kerkham, on behalf of the church, presented a watch and purse, expressive of the regard and sympathy which were felt towards the pastor, by the flock over whose interests he had so long and affectionately watched. Mr. Wigner, in replying, which he did with great emotion, thanked all present, for their expressions of sympathy and tokens of regard. He trusted again to visit them when health and strength were once more returned to him. After some very cordial expressions of esteem and good-will from the Rev. John Raven, of Ipswich, and other friends, the meeting was closed with prayer.

MORIAN, RADNORSHIRE.—On the evening of 30th March, an interesting lecture was delivered in the Baptist chapel, by Rev. T. Jones, of Rock, on "The Bible and its Translations." On Monday, April 2nd, a tea-meeting was held in the chapel.

About 120 teachers and scholars of the Sabbath school were present. In the evening, a public meeting was held under the presidency of the Rev. J. T. Phillips. Addresses were delivered by several of the Sunday-school teachers.

BAPTISMS.

- ABERDARE, Carmel.—Feb. 18, Five, by T. A. Pryce.
- ABERTILLEBY.—March 18, Two, by J. Roberts.
- BRENTFORD, Park Chapel.—April 8, Two, by W. A. Blake.
- BRIHAM, Devon.—March 25, Four; April 8, Two; by W. J. Whitmarsh.
- BURY ST. EDMUNDS.—Feb. 24, March 16 (numbers not given); by C. Elven.
- CARDIFF, Bethel Chapel.—March 21, One; April 11, Seven; by C. Stirling.
- DUBLIN, Lower Abbey-street.—March 25, Three; April 1, Two; by Mr. Malins.
- EVENJOBB, Radnor.—Feb. 4, Two; April 7, One; by J. Phillips.
- GLASGOW, North Frederick-street.—April 8, Three, by T. W. Medhurst.
- GREAT ELLINGHAM, Norfolk.—April 1, Three, by J. Kiddle.
- HARROW-ON-THE-HILL.—April 9, Seven, by W. Julian, for the church at Pinner.
- LAXFIELD, Suffolk.—April 8, Four, by R. E. Sears.
- LINCOLN, Mint-lane.—March 25, Seven, by W. K. Armstrong.
- LONDON, Abbey-road.—March 30, Twenty-four, by W. Stott.
- , Borough, Trinity Chapel.—March 25, Five, by E. J. Silvertown.
- , East-street, Walworth.—March 25, Three, by W. Alderson.
- , Holborn, Kingsgate-street.—March 28, Seven, by W. H. Burton.
- , Kilburn, Canterbury-road.—April 11, Four, by T. Hall.
- , Metropolitan Tabernacle.—March 22, Nine; March 26, Fifteen; March 29, Ten; April 12, Thirteen; by C. H. Spurgeon.
- , New Cross, Zion Chapel.—March 25, Six, by J. A. Anderson.
- , Shouldham-street.—March 25, Four, by J. O. Fellows.

LONDON, Upton Chapel, Lambeth.—March 28, Four, by G. D. Evans.	REDDALL HILL, Cradley Heath.—April 11, Five, by F. W. C. Bruce.
———, Vernon Chapel, King's-cross-road.—April 5, Five, by C. B. Sawday.	SARN, Montgomeryshire.—March 25, Eight, by J. Harrison.
MIDDLETON.—April 8, Five, by J. Harris.	USK.—April 8, Two, by David Morgan.
NORTHAMPTON, College-street.—March 1, Five, by the pastor, J. T. Brown.	WAKEFIELD.—March 4, Five; April 1, Nine; by Mr. Catherall.
PONTRPOOL, Zion Chapel.—March 15, Six, by Joseph Forth.	WESTON-BY-WERDON.—April 1, Five, by J. Lea.
RAGLAN, Monmouth.—March 25, Eight, by B. Johnson.	WOOLWICH, Queen-street.—March 25, Four, by J. Teall.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—REV. C. H. SPURGEON.

*Statement of Receipts from March 20th to April 19th, 1886.*

	£	s.	d.		£	s.	d.
Mr. H. Fuller .....	1	0	0	Mr. Flood.....	1	0	0
Maria Bolton .....	0	3	6	2 Cor. xiii. 14 .....	0	5	0
Mr. H. Pledge .....	0	2	6	A Friend, per Mrs. Ward .....	0	10	0
Mr. J. Lawrence.....	0	10	0	A Friend at Hadley Green.....	0	5	0
Master J. Lawrence Pledge.....	0	2	6	Part proceeds of Lecture at Baxter-road Chapel, by Mr. Spurgeon .....	11	9	3
Mr. Selway .....	2	2	0	A Friend .....	0	5	0
F. H. ....	0	10	0	Legacy of the late Mr. J. Breed (less duty) .....	45	0	0
The Misses Johnson .....	3	0	0	A Friend, Nova Scotia.....	0	18	0
Collected by Miss Banting .....	1	4	0	The Misses Dransfield .....	2	2	0
Continue in Well-Doing .....	52	0	0	Mrs. Stacey .....	0	5	0
Mr. and Mrs. Varley.....	7	7	0	Mrs. Tiffin .....	0	2	6
Mr. R. Law .....	0	4	0	Mr. Payne .....	5	5	0
A Friend, Abergavenny .....	2	0	0	Faith .....	1	0	0
Mr. P. Lamont .....	0	4	0	E. A., Dundee .....	0	5	0
Mr. S. Hayman .....	0	2	6	J. S. M., Suffolk.....	0	5	0
A Constant Reader.....	0	5	0	Mr. and Mrs. Tresidder .....	2	2	0
A Friend, Annan.....	20	0	0	Amy .....	0	5	0
Miss Spurgeon.....	1	1	0	Mr. G. Wilson.....	1	0	0
A Baptismal Offering, Mr. and Mrs. Krell .....	10	0	0	Miss Parker.....	1	0	0
Mr. T. Marshall .....	5	0	0	Mr. A. Carpenter .....	0	2	0
Collection at Landport, per Mr. Gange .....	21	0	0	A Widow .....	0	10	0
Mr. Nisbet .....	5	0	0	A Widow's Son .....	0	10	0
Mr. T. Dare.....	1	1	0	Mrs. Anderson .....	2	0	0
Mr. T. Marshall .....	1	1	0	Mr. R. Beck, Chester .....	5	0	0
Mr. Surr .....	1	0	0	A. P. ....	5	0	0
Mr. Worcester .....	5	0	0	Mr. C. Brown .....	2	2	0
Mr. Tapscott .....	2	2	0	Mr. Murrell.....	10	10	0
Mrs. Tyson .....	12	10	0	Mr. Hunley.....	10	10	0
Mr. J. Brookie .....	1	0	0	Mr. Ricketts .....	2	2	0
Mr. J. W. Brown .....	20	0	0	Mr. G. Smith .....	40	0	0
L. G. M. ....	0	10	0	Mr. and Mrs. Spurgeon .....	20	0	0
Mrs. W. Penalns .....	1	0	0	Messrs. Passmore and Alabaster .....	20	0	0
Per Editor "Christian World".....	2	10	0	Mr. Croker's Class.....	25	0	0
Mr. H. Spicer .....	5	5	0	Mr. Bartlett's Class .....	100	0	0
Mr. J. Spicer .....	10	10	0	Weekly Offerings at Tabernacle, Mar. 26 .....	28	7	8
Proceeds of Tea-Meeting at Chelsea .....	9	5	10	" " " " April 2 .....	28	4	1
Mr. and Mrs. Congreve .....	4	4	0	" " " " " 9 .....	37	11	3
Mrs. Sherrin.....	5	0	0	" " " " " 18 .....	30	9	10
Mr. Woolley .....	5	0	0				
Mr. Balfern .....	2	2	0				
Rev. W. Brock .....	2	2	0				
					£683	3	5

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

CHAS. BLACKSHAW.

## CHEERING WORDS.\*

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

"As the Father hath loved Me, so have I loved you: continue ye in my love."—JOHN XV. 9.

THE Saviour was about to leave his disciples, and this was the hardest trial which they had ever experienced. As there could be no trial to them like the loss of the Saviour's presence, it was at this time Jesus brought forth his richest consolations. He seems to have kept the best wine and the most potent cordial till the time when their spirits most required to be comforted. He said to them, more fully than He had ever said it before, "Take this for your comfort; live upon it while I am absent from you; live upon it always—that, as the Father hath loved me, so have I loved you."

But what is this richest of all cordials? What is this marrow and fatness? It is the assurance of his love to us; and surely there cannot be a more delightful thought that can fill the soul of a mortal than this—"The Son of God loves me." Did you never sit down for half an hour, and try to masticate and digest this thought? That God should pity me I can understand, being so far inferior to Himself, and so full of misery. That He should be generous to me I can comprehend, from the liberality and bounty of his nature, and from my great necessities. But that He should love me is wonderful. I cannot see anything lovely in myself, and there are many who see that there is much unloveliness about me, and I do not doubt that there is; but yet He who knows me better than I know myself, and is not unmindful of my infirmities and weaknesses, says He loves me. He does not put me at arm's-length, and then feed me from his bounty—that would be gracious; but He opens wide his bosom, and takes me into his heart. He shuts the golden doors, and takes me in to dwell for ever, that in the ivory palaces I may be made glad with the cassia and the aloes of his delightful presence. Man, didst thou ever get this into thy soul? Then though thou mayest be clothed in rags, thou wilt feel as though thou wert wrapped about with imperial purple. Although thou mayest dwell in a very poor and lonely cottage, when this thought shines upon thee, thou wouldst not change thy cottage for a palace. Unto which of the angels did He ever say this? I believe angels are the subjects of divine love in a certain sense, but I have never read of Christ saying to them: "As the Father hath loved Me, so have I loved you." This is the special privilege of the sons of Adam, who have fallen, which angels never have. How marvellous! And is it not more than marvellous, that God should have selected me out of the sons of Adam? Perhaps there is nothing in any of you which you can look upon as a reason why God should love you. Did I say "perhaps"? Why, there are ten thousand things about every one of us that might have won for us the Almighty's hatred. Instead of this, He says He loves us, his people. Surely, if I were to say no more, but sit down and leave you to think over the fact that God loves you, and that your name is dear to Jehovah, your souls might be satisfied with marrow and fatness.

The text itself clearly contains two things—A DECLARATION, and AN EXHORTATION.

THE DECLARATION is like a door on two hinges, and on these the text swings. The hinges are "as" and "so"—"As the Father hath loved Me, so have I loved you." What if I call them two diamond pivots, upon which the pearly gate of love turns to shut in God's people!

These words may be viewed in four lights. The word "as" is used here for the sake of *affirmation*. The Saviour does as much as say, in the most solemn manner possible, to his believing people, "I love you, and I love you as

surely as my Father loves Me." There are a great many new doctrines starting up now-a-days, and perhaps to-morrow morning there will be another. New opinions are constantly coming up, but I do not recollect ever hearing anybody say that the Father does not love the Son. Whatever new heresies there may be—and there will be plenty of them—I do not suppose that this will ever be the subject of heresy. It is so firmly believed, that I never heard a sermon preached to prove it; it is a doctrine taken for granted, and laid hold of as being an elementary truth of the Christian system. Jesus Christ, then, says, "You do not doubt that the Father loves Me; now, just as surely as the Father loves Me, I say, solemnly and truly, that I love you." He says this to every one of us who trusts in Him—to all of you, poor, troubled Christians, who have so many cares that you would not like to count them; you to whom it was whispered the other day—

"The Lord hath forsaken thee quite;  
Thy God will be gracious no more."

"No," says Jesus, "you do not think that the Father has cast Me off, or ceased to love Me? Then do not think that I have cast you off, or ceased to love you; you are the purchase of my blood, and surely as the Father loves Me, so do I still love you."

This "as" may not only be regarded as an affirmation, but also as what is "very near akin to it, a *confirmation*." In order to strengthen their faith, God has been pleased to give his people not merely his Word, but tokens and signs to confirm his Word. When Noah had been delivered from the flood by means of an ark, he might still have been very timid at the first shower of rain, and have been afraid that the world was going to be drowned again, but to remove any fears he might have had, lo, there appears in the heavens God's bow, a bow of many colours, illustrating the joy which there should be in the hearts of those with whom God had made a covenant; not a black bow as though it were bent on destruction, nor a crimson bow, as though it were dipped in blood, but a bow of many colours, a bow turned upwards, not shooting the arrows of vengeance upon mankind, but hinting to us that we may shoot our prayers up to heaven—a bow unstrung, and a bow without an arrow, to show that God had ceased from warring with his creatures, and had made peace with man. As soon as Noah saw that bow, he said, "I shall not be drowned, the world will not be destroyed by a flood." God also gave his servant David a sign when he told him that as long as the sun and moon should shine in their places, He would not break his covenant with David. The rainbow is a very sweet sign, but we cannot always see it, and the sun and moon are not always visible, so the Lord has been pleased to give to his people a sign which is always visible, a symbol which is good by day as by night, and which is not dependent upon rain-drops and sunbeams. The Christian, by the eye of faith, can always look up to heaven and see Christ in the bosom of his Father. You have no doubt, I am sure, that Christ is the object of divine affection. You can see it clearly, and there is no doctrinal error at all clouds your view of the love of the Father for his Son. Now this is to be to me the token that Jesus Christ loves me. I look up and see Jesus resting in his Father's heart; and I, a poor sinner, resting upon Jesus, and finding all my help in Him, know that I am in Christ's heart, and that nothing shall ever pluck me thence. I know this because I have the sign that "as" the Father loves the Son "so" Christ loves me. May God give us grace to see and rejoice in this "as" a confirmation.

But perhaps the fulness of this meaning lies in the fact that this is an "as" and a "so" of *comparison*. I think the text means that in the same way as the Father loves the Son just in the same way Jesus loves his people. And how does the Father love the Son? He loved Him *without beginning*.

You do meet with strange people sometimes, but I do not recollect ever meeting with any one who thought that God the Father did not at some time or other love the Son. It is commonly and currently believed amongst all who accept the Bible as true, that from everlasting to everlasting the love of God is set upon his Son. We believe that long "ere worlds were made or time began" the Lord Jesus Christ was dear to his eternal Father. Now, as the Father loves Christ, so Christ loves us, and therefore He loves us without beginning. Long before the lamps of heaven were kindled or the stars began to twinkle in the sky, when as yet all this world slept in the mind of God as unborn forests sleep within the acorn-cup, we were in the heart of Christ.

When we rest upon Christ, we may be infallibly certain that his foreseeing eye beheld us, and that his foreloving heart loved us when as yet we had no being. In the book wherein all his members were written, which in continuance were fashioned when as yet there were none of them, there He read our names, our forms, our lineaments. He saw our characters and knew our sins.

"He saw us ruined in the fall,  
Yet loved us notwithstanding all."

You can go back to the beginning of human affection; you can easily go back to the beginning of your love to God, but God's love to us is a deep which has no bottom.

"The streams of love I trace  
Up to their fountain—God;  
And in his mighty breast I see  
Eternal thoughts of love to me."

And I suppose we all believe that *the Father loves his Son without any end*. You have no idea, I suppose, that at any time the Father will cease to love his own dear Son. You cannot suppose such a thing; your mind can hardly conjure up such a blasphemous thought as that there should ever be a division amongst the persons of the Trinity, and that Jesus Christ should be driven from his Father's heart. Now, "as the Father hath loved Me, so have I loved you" that is without end—

"Once in Christ, in Christ for ever;  
Nothing from his love can sever."

This is a great and precious truth, but I know some people who use it very badly, for they say, "I was in Christ once, and therefore I must be in Christ now." But that is not the question. If you were once in Christ, you are in Christ now; but can you really and truly say that you are in Christ now? Are you now resting upon Him? Are you now walking in his ways? Are you now reflecting his image? Are you now trusting that his Spirit dwells in you? If not, I do not care what you say about having been once in Christ, for I do not believe that, unless you are in Christ now. This truth which you use as a buttress for your presumption, should rather be used as a stimulus to self-examination. Remember, it is written, "But if any man draw back, my soul shall have no pleasure in him;" and if you be drawn back, you have given clear proof that his soul has no pleasure in you, for they who are in Christ Jesus are kept by the power of God through faith unto salvation. They are preserved by Christ Jesus; they are sanctified by his indwelling Spirit, and their path, according to Solomon, is as the shining light, which shineth "more and more unto the perfect day." God grant that we may prove our calling by our perseverance.

Let us just for a moment suck in the truth of this very precious doctrine, that as surely as the Father will always continue to love Jesus Christ, so Jesus Christ will always continue to love us. Some of us, perhaps, look forward to old age without expecting any very great delight in it. There are times when the grinders fail, because they are few, and they that look out of the windows are



darkened. But, saint, thou needest not fear the loosing of the silver cord, for thy God shall never change; his eye shall not wax dim; his natural force shall never abate. If thou shouldst be bowed double with infirmity, yet remember that the everlasting God fainteth not, neither is weary, and his love for thee will never cease. Perhaps at times we look forward to death with a sort of shiver. I trow that there are seasons when even the very best of God's servants do not find death the sweetest possible subject for contemplation, but I do not think that any of us who believe in Jesus have the slightest reason to be afraid to die. On the contrary, we may rejoice in it; for our Saviour will not leave us in the hour of death. Still is He in the Father's bosom, and still shall we be there even when the chill floods are about us, and the boomings of the eternal waves shall be in our ears. Rest confident, Christian, that even down to the grave Christ will go with you, and that up again from it He will be your guide and your companion to the celestial hills.

I am sure you are all perfectly agreed, too, that God the Father loves Jesus Christ *without any change*. You do not believe, as instructed disciples, that the Father loved Jesus Christ more at one time than at another. It is our belief that when Christ said, "My God, my God, why hast Thou forsaken me?" He was still as dear to his Father's heart as He ever had been. There was a hiding of his face from his Son, but not a turning away of his heart. Can you suppose that his Father loved Him least when He was most obedient? When He was obedient unto death, and fulfilled his Father's will at all hazards in the awful darkness, do you think that then the Father's heart was cold and stony towards Him? Oh, no, it was but a change of manifestation, but his inward love was still the same. Now, Christian, do take this for your own comfort, that there is never any change in Jesus Christ's love to those who rest in Him. Yesterday you were on Tabor's top, and you said, "He loves me." To-day you are now in the valley of humiliation; but He loves you just the same. On the hill Mizar, and far away among the Hermons, you heard his voice which spoke so sweetly with the turtle-notes of love; and now on the sea, or even in the sea, when all his waves and billows go over you, and deep calleth unto deep at the noise of his water-spouts; He is just as loving to you as ever He was. He does not change one whit. If you lived in certain lands, you might look up and see on the mountain some glorious old peak lifting its snow-white head into the clouds. When you look up the next morning, can you see the mountain? No, you see nothing but fog. Is there no mountain? Oh yes—

"The moutains when in darkness hidden,  
Are real as in the day."

So is it with you. You look up to-day and see your Father's love, and rejoice in it; to-morrow you may not see it so clearly; but it has not gone, for it abides fixed and stable, and never changes. Gourds may grow and wither, but God's love neither grows nor withers; it knows not the shadow of a change. As the Father loves Christ without change, so doth Christ love us without change.

Once more, and then we shall entrench upon another interpretation of the word "as." I think it also means that the Father loves the Son *without any measure*. I was going to say that this is an "as" of degree; but it is a degree without any degree, or rather, it is a degree which cannot be measured. You cannot say of the Father's love to the Son that He loves Him up to such a point and there stops; and you cannot say of Jesus Christ's love to his people that He loves them so much, but does not love them any farther.

"Oh, no; Christ loves His Church,  
His glory 'tis to bless;  
He cannot love her more,  
He will not love her less."

The whole heart of Christ was emptied into his peoples' hearts. You say his peoples' hearts could not hold all. Very likely; but that is no reason why Christ did not give us all. If I cannot hold all the sea, yet God may give me all the sea. The Christian is filled with all the fulness of God. He has as much of Christ in him as he can hold. He is in Christ, and Christ is in him; he dwells in God, and God dwells in him. Both these are Scriptural expressions. There is no conceivable limit to the love of God to us in Jesus Christ; and if you want a proof of it go to Calvary, and see there how He gave Himself for us; how He was stripped naked to his shame, that He might clothe us; how He spared neither hands, nor feet, nor head, nor back; nay, how He spared, not even his own heart, but poured out from it water and blood. "Greater love hath no man than this, that he lay down his life for" those whom He loves. There cannot be greater love than this, that He went as far as infinity could go in love; and do you know how far that is? No,

"Imagination's utmost stretch  
In wonder dies away"

at the thought of infinite love stretching its wings and putting itself forth to its highest pitch. Such is Jesus Christ's love to you. What was that you said the other night? That you were afraid you would exhaust the patience of God? A little sprat said once he was afraid he should drink the sea dry, but there was never any the less water in the sea for all that he drank, for he was in the sea, and all he drank was in the sea still. So all that we get from God is still in God, for in Him "we live, and move, and have our being." If you could give to a poor man in the street any quantity of money, and still have just as much in your own pockets, nay, if you could still have the same money in your own pockets that you had given to him, the man would say, "Well, giving does not impoverish you, and restraining doth not increase, therefore you may well give freely." Oh, there are some of us who have such large appetites for divine love. I have sometimes felt such hungering after my God that I thought my soul could never be satisfied. I have thirsted after Him till I have felt like Behemoth, who could drink up Jordan at a draught. But there is enough in God to satisfy all our soul's needs. We sometimes sing what is strictly true—

"All my capacious powers can wish,  
In Thee doth richly meet."

Come, then, beloved, you have a full Saviour, a precious Saviour, one who loves you without any measure, without any degree, even as the Father loves Him! There is much food here for those who know how to feed upon it. May the Holy Ghost help us to do so!

Let me now ask your patient attention while I speak upon THE EXHORTATION OF THE TEXT—"Continue ye in my love."

"What, what," says one, "does He love us with an everlasting love, and yet admonish us to 'Continue ye in my love'?" Yes, yes; the certainty of the thing does not at all weaken the force of the precept. This is God's plan, to work out his own purpose by an exhortation. Diligent students of Scripture must have noticed that the very things which in one part of Scripture are spoken of as unconditional gifts, are in other parts spoken of as blessings to be anxiously desired and eagerly sought after. The two things are correct and consistent, one with the Author, only some people get one of their eyes bound up, so that they are not able to see two truths at a time. I am thankful if you can see one, but I should be still more glad if you could see two, because I think that then you would be more like the perfect man in Christ Jesus, who enters into life with both eyes. You find in one place that God is exhorting his people to good works

as if their good works were all their own, and yet in another place He tells them that their good works are the gifts of his Spirit. In one place He tells the saints that they should hold on their way, and in another place He exhorts them to hold on their way. This is not at all inconsistent, because the exhortation, by God's grace applied to the heart, ministers to the fulfilment of the decree. My good old grandfather I think was quite right, when he said, "I rest my salvation upon the finished work of Jesus Christ, as if I had never performed a good work in all my life, and then I endeavour to do good works as if everything depended upon them." This is what the Saviour seems to say to his disciple—"Continue ye in my love, continue in the path of obedience, in the path of faith, and by your keeping of this exhortation shall my purpose be fulfilled, and you shall be preserved in my love."

Not that this is exactly the meaning of the text. Although this may lay on the surface, it seems to me rather to suggest such counsel as this—"Continue ye to exhibit to others the love which I have exhibited to you." Some professed Christians never get into Christ's love at all in this sense of it. It strikes me that one of the truest signs of grace in the young Christian is his love to others. As soon as ever he is saved himself, he wants to have other people saved. I do not believe that heaven is a place into which, if I get, I shall be eternally happy at the thought of other people being shut out. On the contrary, I look forward to it as the place where Christ shall see of the travail of his soul, and shall be satisfied, and it is not a little that will satisfy Him! If you ever get any comfort from the thought of others being shut out, you may keep your comfort to yourselves. My comfort is, and I hope it always will be, to labour to be the means of bringing others in. Oh, to bring sinners to Christ! Oh, to feel the same love beating in our hearts which Christ has beating in his; not to the same degree, of course, but the same kind of love. Oh, to be baptized into that same river of love in which Christ was baptized, and to come up out of it to continue in the same sort of love, so as to have the same love to others which Jesus Christ had to us! Do not be afraid of having too much love for precious souls. Do not think that you will ever go beyond the love of Jesus Christ in that matter. Poor cold hearts as we are, how shall we warm into anything like his affection!

"Did Christ o'er sinners weep,  
And shall our cheeks be dry!"

Ah! there are some cheeks that were never wet with the tear for others yet; and there are some hearts that never were ready to break for the conversion of others! "Well," says one, "every tub must stand on its own bottom." Yes, sir, and if you stand on yours, it will be your everlasting ruin. If you have found honey, your first desire is that another should taste of its sweetness, and, having found Christ yourself, your first instinct will be to turn round and say to others, "Behold the Lamb of God, that taketh away the sin of the world." I find that when I preach the gospel without tenderness, I do not get such a blessing as I do when it melts my own soul. It is a good thing when the preacher finds his own heart breaking. Heart-broken ministers are very soon made heart-breaking ministers. Love to others has a kind of sympathetic influence; and under the blessing of God the Holy Spirit, when men see that we care about them, they are often led to care about themselves. May all Christians here get fully into Christ's love, and learn to look at sinners as Christ looked at them in all their awful danger, and weep over them even as Christ wept over Jerusalem.

I think, however, that the Saviour meant even a little more than this. Sometimes we get into Christ's love, and enjoy it in our own hearts. It is the sweetest thing this side heaven to know and enjoy the love of Jesus Christ, to have our

head lying on his bosom, so that we can feel his heart beat, and then to hear Him say, "I have loved thee, and given myself for thee." You know this, do you? Then I know your prayer will be, "Let Him kiss me with the kisses of his mouth; for thy love is better than wine." Do not talk about the joy of the wicked when their corn and their wine increase: our pleasure is greater and deeper far—

"When Jesus whispers, 'I am his,'  
And my Beloved's mine."

I do not know how it is with you, but I find it is rather more easy to get into this state, than to keep there. I can get up the mountain, by God's grace, but the difficulty is to stop there. Peter said, "It is good for us to be here; let us build three tabernacles." Yes, but it is not so easy to build one tabernacle upon the mountain. His love-visits are so often like those of angels—few and far between! But yet we cannot blame our Beloved! Forbid it, my tongue, that thou shouldst ever say a word against Him. No, He would never turn me out of doors. The fault is my own, it is I who leave the table, and refuse to stop with Him any longer. Oh, may his love so bind us fast to the altar, that we may never stray from it, but may continue in his love! "Well," says one, "I do not think that any man could keep long in communion with Christ if he had as many troubles as I have." Did you ever read about Enoch? We are told that he lived four hundred years, and walked with God; and if Enoch walked with God for four hundred years, do you think that you cannot walk with Him for the few years of your short life? "Oh," you say, "but Enoch was differently situated from what I am." And yet it is written, that "Enoch walked with God, and begat sons and daughters," which seems to say that the common engagements of life, and the ordinary cares of a family, need not break off our walking with God. But you say, "He did not live in such times as these." No, he did not live in such good ones, for he lived before the rising of the sun; he lived in the twilight, in the dim, dark ages, before the great Sun of Righteousness had arisen with healing beneath his wings. Enoch walked with God four hundred years; but there are some of us now who cannot walk with Him for four hundred hours! Oh, may the Lord grant us more grace! for that is where the mischief lies. The most of God's people I am afraid are in the condition of being just alive. Sometimes a man is washed up on a rock, and you put your hand to his bosom to see if there is any heat left in him, and hold a looking-glass to see if he has any breath; you look for signs and evidences, and at last you say, "Yes, he is alive." And this is just like a great many of you. You have to look for signs and evidences to know if you are alive; you are just washed up on the rock, and that is all. But look at many of us here: we do not want signs and evidences; we are alive, and we know that we are; we can talk and laugh, and eat and drink, and engage in business; we are perfectly sure that we are alive, because we are in good health. And so it is with Christians when they get to be in good sound spiritual health, and are enabled by divine grace to do much for their Master. I should not be satisfied with being merely alive; if I were laying stretched upon the bed, and some one should say to me, "Well, you know you are alive," I should tell him that I was not satisfied merely with that, I wanted to be healthy and well. God grant that we may not only know Christ's love, but that we may get into the soul of it, into the marrow and fatness of it, till we live in it; and then may God's grace help us to continue in it!

But there are some poor souls here who have never got into this love at all, nor do they know anything about it. Perhaps, dear friends, you desire to know it. Well, there is only one place where you can see it. The window through which you can look into God's heart is the cross of Christ. If you want

to read the love of God, go and look through the wounds of the Saviour, and as you stand looking through those wounds, you will, if you listen, hear a voice saying—

“Love’s redeeming work is done;  
Come, and welcome, sinner, come.”

I have never heard of Jesus Christ shutting the door against a sinner. There is a notice that is put in some gentlemen’s parks, stating that they do not allow beggars nor dogs there; but Jesus Christ puts up a notice that He does allow beggars; in fact, there are none but beggars who ever go to Him; and even those who are such beggars that you would not pick their clothes from a dunghill, Jesus Christ receives into his house, into his heart, into the bath of his blood, and wraps them in the robe of his perfect righteousness. Oh, poor sinner, do come and try Him, and He will not cast you out!

## Essays and Papers on Religious Subjects.

### THE SAD DEFICIENCY.

BY THE REV. J. TRALL.

“One thing thou lackest.”—Mark, x. 21.

THERE are but very few portions of Holy Writ, if any, that are more important or deserving of closer attention than is the brief quotation just placed at the head of this page. Interesting, deeply interesting, nay, unusually so, was the occasion upon which the words were first uttered. Instructive to an extraordinary extent were the lips whence they proceeded, while the truth that they embody is, *of all truths*, THE TRUTH, the most important to every member of the human family. Let the readers of the BAPTIST MESSENGER glance with me at the picture which, by the pen of inspiration, is here drawn. We see Jesus, He whose feet were ever treading the path of duty and philanthropy—He whose hands constantly dispensed blessings temporal and blessings spiritual wherever He moved—He whose tongue instructed men upon the greatest of all subjects, and so instructed them too as to extort from unwilling lips the acknowledgment, “Never man spake like this man”—and He whose entire energies both of body and mind were so devoted to the best interests of immortal men as fully to verify his own assertion, “I must work the works of Him that sent Me while it is day: the night cometh when no man can work.” Thus we see Jesus “in the coasts of Judea by the farther side of Jordan.” He is surrounded

now, the same as He generally was, by a multitude of people, some unquestionably attracted by curiosity, others by motives sordid and selfish, “loaves and fishes” having something to do with their calculations, conceited and carping Pharisees “tempting Him,” and let us hope that in this motley group there were many who regarded Him as “the teacher sent from God,” and as such, able to instruct them in matters spiritual and eternal. Now, among the multitude there stands *one* individual of a most interesting and engaging description. You see him there, as, with anxious look and trembling tread, he makes his way through the crowd, gets as near as possible to the speaker, listens with intense emotion to what He has to say, and at length addresses Him in the language of inquiry. Well! and upon whom do we thus fix our gaze? What *one* is it that amid so many arrests our attention? We answer, *It is a young man*. Yes! a young man! And about such a one there must be always something to interest and excite emotion. Is he wild, and thoughtless, and dissipated, he interests us still. Perhaps he has a *mother* somewhere! He has, unless maternal throbbings have been stilled by death, and in the tomb a mother’s tears can well up no longer. I remember when quite a boy, and before railways were so common as they now are, when convicts sentenced at the Worcester assizes passed through my native town to London to undergo their term of imprisonment, or to be shipped off beyond seas, some little

excitement usually prevailed. Never can I forget on one of these occasions with, I dare say, boyish glee, running home and saying, "Mother, I have seen the transports pass through on the coach!" Ah! looking at me *as only a mother can look*, she answered, "Ah, my son, perhaps every one of those young men has a mother somewhere!" I answered, "But, mother, I heard some one say, 'they will be well provided for, and will come home again when their terms have expired.' My mother answered, "Perhaps so, but, my son, *they have lost their character, mark that, my boy!*" Yes, and through the riches of divine grace, I DID "*mark that.*" That mother's eye is now dim in death, and that tongue speaks to me no longer, but long as I live those words will be by me remembered, and I pray that every young man who reads this page may remember them also. But is a young man pious, devoted to the cause of religion and God, what a lovely character is that! "Kept by the power of God," he will be useful while here, and then afterward be made "a pillar in the temple of God to go no more out." Look again then, my reader, at this young man making one of the crowd surrounding the Saviour. From the hurry in which he comes to Jesus, we are led to the conclusion that he has felt somewhat of real religious spiritual concern. The question he puts to Jesus is this, "Good Master, what shall I do that I may inherit eternal life?"

Now, in reply to his inquiry, the Saviour urged upon his attention a diligent observance of all the commandments that were delivered to Moses. Various reasons have been assigned why Jesus thus acted, directing the inquirer to the law rather than the gospel, and the most plausible of these appears to be this, that He was anxious to test his principles, anxious to discover the fact as to whether or not he was prepared to give up those observances upon which the Jews as a people universally depended, and having seen *their* inability to supply full satisfaction, was desirous of finding a more certain way to present happiness and future felicity. Now, whether this was or was *not* the object of Christ, at any rate it drew forth the needed information, for the answers furnished by the inquirer convinced the Saviour that he had observed the law, but was ignorant of the gospel. He was a

moral man, but nothing more than that, and consequently to him were addressed these four solemn words, "One thing thou lackest."

Now, my reader and myself will try seriously to review *those traits of character by which the young man here alluded to was distinguished, but which at the same time were so deficient as to render that character incomplete.* And, first of all, we must observe, *That he evidently moved in a respectable, nay, more, a somewhat exalted sphere in society.* He was not mean nor low, neither was he belonging to the honest poor, to—

"A bold peasantry, their country's pride."

No, contrariwise, we are distinctly assured that he had "great possessions." That, therefore, which usually excites the ambition and commands the respect of man was certainly his. "The rich," says Solomon, "have many friends," and "he had great possessions." Now, in reviewing the character of this youth this is a consideration that is well worthy of notice. Had an individual of low and humble parentage, of limited resources, and of obscure standing, presented to the Son of God such an inquiry as that here met with, it would have been exactly what we should have expected had such an answer as that which the Saviour's words supply been given. Such, however, was not the case. No, "he had great possessions," yet with all, alas, there was a sad deficiency. To this wealthy young man omniscience speaks and says, "One thing thou lackest." Oh, my soul, try to learn from this fact that riches cannot save. True, their owner may command influence, he may be honoured and esteemed, and, perhaps, justly so, but his riches cannot save, the immortal mind requires more durable wealth than this. The landlord may count his broad acres by thousands, the miser may hoard up his gold till the amount becomes almost fabulous, yet with all there may be a sad deficiency, a terrible lack of "one thing." My reader, with what force and power are we here reminded of the awful words of Him who was not only truthful, but more, "the truth" itself. "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Need I remind my reader that the statement now advanced has been proved by many to be too true?

Jeremiah Burroughs, a pious minister, tells us of a rich man who, when he lay upon his sick-bed, called for his bags of money, and having laid a bag of gold to his heart, after a little he bade them take it away, saying, "It will not do! It will not do!" The celebrated Cæsar Borgia, in his last moments, exclaimed, "I have provided in the course of my life for everything except death, and now, alas! I am to die, although entirely unprepared." History, moreover, tells us that Queen Elizabeth, in her last illness, exclaimed, "Millions of money for an inch of time." Yes, and we know who it is that has told us of "a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day..... and in hell he lifts up his eyes, being in torments." Thus, with all his riches, there was a sad deficiency, a terrible lacking of "ONE THING." My reader will bear with me if in this connection I quote the solemn language of the immortal Paul, "Charge them that are rich in this world that they be not highminded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Oh, how true the lines—

"Think'st thou, vain man, and proud of heart,  
With God a favourite thou art,  
Because in wealth thou may'st abound?  
Not so, the saving grace is found  
More oft with they, the lowly poor,  
Who beg their bread from door to door.  
Remember Lazarus in heaven,  
The rich man while to torment given."

Now once more let us turn to this young man, and my reader will observe that he possessed something still better than his riches. Yes; although lacking "one thing," at the same time he was distinguished by much that was in itself valuable and praiseworthy. Hence see you, *He was extremely moral in his character and deportment.* We cannot read the narrative without coming to this conclusion. He appears to have been the friend of every man, and while obedience to the commandments was enforced upon his attention, conscious that even omniscience itself observed, he answered, "Master, all these have I observed from my youth." Can he thus reply, then we ask with interest and

wonder, what else can be necessary? Oh, I am not surprised that "Jesus, beholding him, loved him." Why here he stands apparently as near perfection as possible! Only one adornment more, and then all the riches of eternity will be added to the "great possessions" of time, but, alas! to even this inquirer Christ says, "One thing thou lackest." Morality, then, is of itself no passport to heaven. No—

"Talk we of morals? Oh, thou bleeding Lamb!  
Thou Maker of new morals to mankind!  
The grand morality is love of Thee."

Now, sad mistakes are made in this matter. Men are very loath to believe that good works as such are not saving; that all these must be regarded as the superstructure and not as the foundation; as the fruit and not as the tree; as the streams, but not as the fountain. No. Of the redeemed in heaven I read, "Their works do follow them." They go not before to procure their admittance to bliss, but they follow after as evidences of the implantation of another principle, and the possession of another title, which morality can never supply. Moreover, as such, these good works we delight to behold, while we maintain that the "one thing" referred to here by the Master cannot be possessed without them. Certainly not. Morality without religion there *may* be, but religion without morality cannot exist. And here in my assertion I deprive not the glorious doctrines of divine and sovereign grace of one particle of their richness and beauty, rather, I honour them all. I say, what is in the well will be sure to come up in the bucket, what is in the warehouse will certainly appear on the counter, from a pure fountain will assuredly issue pure streams, and "a good man out of the good treasure of the heart bringeth forth good things." This paper must not be prolonged, or we would try to show that just here was the "sad deficiency" of this young man. His foundation was sandy, and this he well knew, but his "great possessions" had supreme charms, thus, when Jesus said, "Go thy way, sell whatsoever thou hast . . . come, take up the cross, and follow Me, he was sad at that saying, and went away grieved."

"Ah, foolish choice of treasures here!  
Ah, fatal love of tempting gold!  
Must this base world be bought so dear,  
And life and heaven so cheaply sold?"

My reader and myself may be spared to meet again, if so, we will surrey this "one thing" which is evidently of supreme importance, and in the mean time,

"Reels there an eye upon this page that has not turned to heaven?"

Throbs there a heart that has not yet its all to Jesus, given?"

Go, con-secrate thyself to Him, and say, 'Lord, I am Thine;'

And o'er thy life, and at thy death, a fadeless sun shall shine."

*Woolwich.*

## A DAILY PRAYER.

BY THE REV. W. ABBOTT.

"Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation."—Psalm cvi. 4.

A CHRISTIAN friend once said to me, "That verse contains my daily prayer." It is truly suited to the scenes of the pilgrim's life. He that knows the brightness of the divine favour, and the sweetness of the visits of his salvation, will be solicitous for their daily enjoyment. True prayer is the life and breathing of the Spirit in the soul. The strength, as well as the joy, of this life arises from the divine favour and salvation. In its weakness and wants it comes to the throne of grace, and finds its strength renewed, and its joys restored.

Favour and salvation are essentially connected. God allows us favour by Jesus Christ, and saves us; and as saved, we seek the continued enjoyment of his favour. By his salvation we have safety, and by his favour we are made happy. Time was when we didn't prize either—when we were indifferent to both. God sent to us the message of his salvation, aroused our attention, convinced us of our danger, made us to feel our guilt and misery, directed us to Christ as the salvation of God for our souls. At his cross we wept over the badness of our hearts, sought his cleansing blood and saving power. There, too, we proved his love—relieving our hearts, and making us happy.

This salvation is continuous in its power and blessing. Therefore we pray to be remembered with his favour, and to be visited with his salvation. As thus indulged, we feel that prayer is not only a sacred obligation, but also a sweet privilege. This prayer is often answered in blessing while at the throne of grace, so

that we there feel that the Lord waits to be gracious unto us, is remembering us with his favour, and visiting us with his salvation. This removes us far from the formality of prayer into the element of communion and blessedness of fellowship with God. It gives new spirit to our prayer, intensity to our affections, power to our faith, vigour to our zeal, sweetness to our joys, and brightness to our hopes.

The influence of such seasons of intercourse with God abides with us, fitting us for our daily duties and trials. Thus, a morning's taste of the Lord's graciousness is sweet to us all the day. His favour shining upon us, and his salvation visiting us in our morning communion, will be continuous blessings to us the livelong day. Thus, hard duties will become easy, sorrows turned into comforts, dangers into deliverances, trials into mercies, fears into hopes, conflicts into victories, complainings into praises, and earth into heaven.

All this, too, will fit us for death and heaven. To be remembered with the divine favour and visited with his salvation, makes the happy life, and certainly the happy death; and happy dying leads to a happy eternity; and a happy eternity should be the chief aim of living and dying. Thus, life is sweet, death will be sweeter, and eternity the sweetest!

*Blunham, Beds.*

## NOTES FROM A COUNTRY PULPIT.

BY R. ANDREW GRIFFIN.

*God listening.* God is listening. What for? Is it the song of the happy, the shout of the victorious, or the chant of the ritualist, that attracts his ear? No! We are told He is listening "to hear the groaning of the prisoner." Tell God your sorrows, then. Let Him see your tears, and He will wipe them away.

*The Flat'erer* quicksivers your glass to see his own face in it.

*Pioneers.* There are men who seem only desirous of working in the crowd. They leave others to strike the first blow—they wait for the cry of victory, then unsheath their sword. They have no idea of casting out the net, but their delight is to haul it in. They totally disregard all new projects, but delight to recognize them when they are successful. The Church



needs a different class of men to do its work—men who will go forth to sow if no other be in the field; who will launch out, though a thousand timid tongues affirm their craft cannot live in such a sea; who will go forth to the attack, though every other soldier is afraid—men ready to go *first* and *alone*. Of course it is desirable to have co-workers, but we must not wait for them. Paul desired most earnestly the company of Titus, but when he failed to find him, he went alone on his journey to Macedonia. My brethren, what if the flowers were like those Christians I have referred to? Suppose the snowdrop said, "I shall wait for the crocus before I bloom;" and the crocus said, "I shall wait for the rose;" and the rose said, "I shall wait for the chrysanthemum;" would not the flowers fail to fulfil their mission, and man be deprived of much pleasure? Oh let us bloom when God bids us, waiting not for others. Bring out your precious ointment, like Mary; wait not for the rulers to anoint Him. Now is the best time to honour Jesus, though you honour Him alone!

*The closet.* Secret prayer is to the life what the light in the magic lantern is to the canvas. Let the light burn brightly in the one, and the effect will be vividly manifest on the other.

*Our love to Christ is an evidence of his love to us.* The believer says, "I know Jesus loves me, or I should not have this love for Him. I know the sun must be shining in the heavens, if I see it reflected in the pool."

*Sanahurst, Kent.*

## I WILL SEEK THY GOOD.

BY THE LATE J. SMITH, OF CHELTENHAM.

To get good for ourselves, and to seek the good of others, with a view to the glory of God, is the chief end of our existence; and just in proportion as man has drank into the mind of God has this end been sought. To act thus is to be happy, not only happy but holy, not only holy but honourable. Therefore we find the Psalmist, as a Jew, as a Jewish believer, looking on his beloved city, where his brethren dwelt, and his God was worshipped, and saying, "*I will seek thy good*" (Ps. cxii. 9). What the Jew purposed respecting Jerusalem, that should

the Christian do in reference to the Church of Christ.

**THE OBJECT OF AFFECTION.**—Jerusalem as typifying the Church of Christ, the dwelling place, or home of peace. Here peace is proclaimed through the blood of the Lamb; here peace is enjoyed by the family of God; and here peace is promoted in the heart, the household, and the world; here sinners come to find peace through believing in Jesus; here saints enjoy peace and feel at home in spiritual exercises; here the angels attend upon and minister unto the heirs of salvation; and here God visits, or rather dwells as a father with his beloved family.

**THE UTTERANCE OF INTENTION.**—"I will seek thy good." In what does the good of the Church consist? In its *unity*, the whole being in union with Christ, and each part with the other; in its *purity*, being sound in doctrine, spiritual in its service, and the lives of its members being holy; in its *peace*, enjoying peace with God, peace within itself, and peace with all around; in its *increase*, through the preaching of the word, the efforts of its members, and the blessing of God resting upon its services. How should the good of Jerusalem be sought? By earnest, fervent, effectual prayer; by preferring its prosperity above everything on earth; by devoted activity in its service; by setting wise and holy example; by kindness, love, and forbearance. Why should we seek the good of God's Church? Out of love to her, as our mother, for this spiritual Jerusalem is the mother of all believers; out of gratitude to God, who has done so much for us, and who asks it at our hands; out of pity for poor perishing sinners, who must come to her feast, partake of her provisions, or perish in their sins; out of zeal for Christ, who has loved us, lived for us, and died in our stead.

*All who love God love the Church, and our love to the Church is regulated by our love to God.* He that loves God much will love the Church much, and will love it for the Lord's sake. *All who love the Church seek its good.* They mourn for it when it is low, they are grieved for its affliction, they rejoice in its prosperity, they pray heartily for its prosperity, and do all they can to increase it. *All who seek its good please God.* The Church is the object of God's highest love. He rejoices over it to do it good Himself, and is un-

questionably pleased with all that sympathize with Him, and imitate Him. Next to the Lord Jesus, the Church should be the object of our love, and to seek its good both our business and delight. *All who please God are sure to prosper.* Not always in temporals, but invariably in spirituals. "They shall prosper that love Thee," is the testimony of God's own word, and will ever be found true. Let us, therefore, set our love upon God's Church, ever seek its good, and so shall we please God and secure our own prosperity.

Reader, do you belong to the Church? If you do not you belong to the world. In which are you most at home? for which do you feel most interested? for what do you live? for what do you labour? Is it for the good of the Church, for the good of the Church as one with Christ, and the glory of Christ? Remember, Christ and his Church are one; and whatever we do for the Church, Jesus takes as done to Himself, and He will reward it accordingly. O my Saviour, grant that I may be so identified with the Church, and be so deeply interested in the Church, that ever and everywhere I may so feel, so speak, and so act, that I may corroborate the language I have adopted as my own, "*I will seek thy good!*"

### THE LORD'S PRAYER.

BY THE REV. TIMOTHY HARLEY.

How frequently we hear and speak of the power of prayer! But though all acknowledge the reality of that power, none knows its extent; for if it be true that "prayer moves the arm that moves the world," who shall tell what it cannot achieve through that omnipotent hand which it has power to influence? And not only is its power acknowledged without being understood, but it is too often acknowledged without being tested. We believe the words of Jesus, "Whatsoever ye shall ask the Father in my name, He will give it you;" but in a great measure we fail to prove them. Of what benefit can the value of prayer be to us, if we do not profit from its exercise. In vain we shall proclaim to others the bare theory, if we cannot support it by evidence gathered from our own experience. We may affirm with David, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles;"

but this nail, pointed though it be, can only be driven home by adding, "I sought the Lord, and He heard me, and delivered me from all my fears." Oh that all the Lord's ministers were more prayerful, then would they be more successful, for a ministry of prayer is a ministry of power. Would that every believer possessed a spirit of fervent supplication, that the kingdom of heaven, which suffereth violence, might constantly be besieged by an army of pleaders, resolving to take it by force, and to secure for our ruined race the blessings of everlasting salvation. Both the Church and the world are great losers by a want of prayerfulness. The Word of God assures us that we have not, either because we ask not, or because we ask amiss. The Lord Jesus, knowing our proneness to restrain prayer, and our ignorance of the right way in which to exercise it, has graciously taught us to pray. He has not bound us to a verbatim use of the prayer. His command is not, "After these words," but "After this manner, therefore, pray ye." And if we shall catch some of the fire which glowed in his heart who spent whole nights in prayer—if we shall pray according to his dictation, with the aid and influence of his Spirit, we shall be prevailing Israel's as well as wrestling Jacob's, and shall be able to give weight to our assertions of the power of prayer by the conclusive evidence of the answers we have obtained. I have subjoined a quotation on the subject from the writings of an old divine, which may be a help to the private Christian and the public preacher in using the Lord's Prayer. The citation is from the works of Mr. Elnathan Parr, B.D., 1651.

"The Lord's Prayer was given for a pattern and special direction to the Church upon earth how to pray. He which hath given us to live hath taught us to pray; and as He hath given us breath, the instrument of natural life, so He hath given us prayer, the breath of spiritual life. God only could teach us how He would be prayed unto. The religion of prayer being by God Himself ordained, when it is offered with the own words of his Son, and quickened with the power of his own Spirit, by a kind of privilege ascendeth into heaven. It is comfortable to use the same words, and lawful to use other; but whensoever thou prayest in other words, remember this divine form. For by how

much thou swearest from these grounds, by so much thy prayers are distant from the ears of God. There can be no better direction; for if we require wisdom, wisdom itself indited it; if perfection, it comprehends all the kinds of all things to be prayed for; if order, the method is divine; if perspicuous brevity, so much would not by any only created understanding be compacted in so little; if force and power, there can be none more effectual than that which Jesus Christ, the Word of the Father, hath left and commended to his Church.

"After a description of God, keeping the petitions with their order in thy mind, thou mayest enlarge them thus:—

"The first petition, 'Hallowed be thy name.'

"I. Here thou mayest show how God hath commanded, and it is our duty to glorify his name, in regard of—1. Our creation; 2. Preservation; but specially in regard of, 3. Redemption.

"II. Then acknowledge—1. Thy negligence and carelessness this way; 2. Thy pride, in seeking thine own glory more than God's; 3. Thy want of zeal; 4. Such sins whereby thou hast dishonoured God most, causing his name thereby to be blasphemed.

"III. Desire grace, that thou mayest chiefly in all thoughts, words, and deeds propound to thyself to glorify God, and to respect his glory more than the salvation of thy soul.

"The second petition, 'Thy kingdom come.'

"I. Enlarge this by a mourning of thy soul unto God for thy bondage under sin and Satan, amplified from the consideration—1. Of our creation; 2. Of our present traitorous and rebellious disposition, by the power of original sin, which hath wholly possessed all parts of body and soul.

"II. Desire that God would—1. Rescue and redeem thee out of the power of Satan and sin; 2. That He would, by his Spirit, rule in thy heart, casting out the strong man, and dividing his spoils; 3. That He would make thy affections subject to the regiment (government) of his Spirit, and renew thee according to his image. Thou mayest make this the place of repentance.

"III. Here thou mayest remember the Church, the kingdom of Christ.

"The third petition, 'Thy will be done in earth, as it is in heaven.'

"I. Here confess and bewail—1. Thy readiness to do thine own will, yea, the will of Satan, making these the rule of thy life, and not the will of God; 2. Thy ignorance of God's Word, which is a copy of his will; 3. Thy negligence in hearing of it; 4. Thy contempt showed in continuance in known sins after admonition.

"II. Then desire grace—1. To deny thyself; 2. To understand the word; 3. To love and reverence it more; 4. To make it the rule of thy life, inasmuch as it is the sceptre of Christ's kingdom; 5. That thy conversation may be in heaven, after the example of the angels; 6. Whatsoever be the will of God for thee to do or suffer, that thou mayest always with patience and contentation say, 'Thy will be done.'

"The fourth petition, 'Give us this day our daily bread.'

"I. Here acknowledge that thy life, preservation, and all good things come from God.

"II. Confess and bewail—1. Thy covetousness; 2. Thy unjust dealing to enrich and maintain thyself; 3. Thy distrust in the good providence of God, who feedeth the fowls, and clotheth the lilies; 4. Thy earthly and worldly mind, that cannot savour aught but earth and earthly things.

"III. Then desire—1. The providence of God to watch over thee, for thy preservation and maintenance; 2. Faith to rest upon God in all estates, and not upon the means; 3. Not to use unlawful means; 4. That God would bless his gifts unto thee, and that thou mayest use them soberly and comfortably. Thou mayest here seek grace for thy special calling.

"The fifth petition, 'And forgive us our debts, as we forgive our debtors.'

"I. Here make use of confession of sin, and petition for pardon, for faith and repentance, according to the former direction.

"II. Here also desire a charitable heart towards thy neighbours; as thou desirest to be forgiven, so to forgive others, and to be ready to grant the pardon thou cravest.

"The sixth petition, 'And lead us not into temptation, but deliver us from evil.'

"Here desire strength against Satan's temptations, and against all things whereby thou mayest be drawn from faith in God and holy obedience.

"And for conclusion, as our Saviour

concludes with a kind of praise to God, so do thou.

"Thou mayest make the graces which God hath given thee according to every petition the heads of thankfulness—1. For making thee in any measure studious of his glory; 2. For giving thee his Spirit; 3. For his word; 4. For his creating and preserving providence over thee; 5. For pardon of sin, justification, sanctification, etc.; 6. For strength, in any exer-

tion. All these would, in our usual exercise of prayer, be remembered morning and evening."

May we all seek to become each one more proficient in the sacred art and exercise of prayer, remembering those truthful words—

"Prayer was appointed to convey  
The blessings God designed to give;  
Long as they live should Christians pray,  
For only while they pray they live."  
AYLSHAM.

## Life's Teachings; or, Illustrations of Moral and Religious Truth.

BY W. POOLE BALFERN.

### PLANTS.

Plants will not flourish in the dark, and those trees of righteousness which are of God's right hand planting, or true Christians, cannot spiritually grow and thrive while the darkness of ignorance, error, prejudice, and superstition influence their conduct and becloud their minds.

### FORGED MONOGRAMS.

Great difficulty is frequently experienced in verifying the most celebrated pictures, on account of dishonest painters forging their monograms. The true believer rejoices that God so writes his name upon the vessels of mercy that it can neither be altered nor forged.

### PRECIOUS STONES.

It is said that the most precious stones were formed in the bowels of the earth when it was in a state of chaos; and we know that the precious jewel of faith and other kindred graces are frequently produced in the heart by the Spirit of God when the mind is most confused, torn, and distracted by conviction of sin, and those various trials and afflictions through which all believers have to pass.

### REMBRANDT AND HIS APE.

Rembrandt while painting the picture of a beautiful family was told of the death of a favourite monkey; he immediately introduced right into the centre of his picture an exact portrait of his favourite ape. On sending this picture to those for whom it was painted, they refused to have

it. The painter, however, retained it, gladly refusing to paint out the ape. And how many public teachers are there who spoil the force and beauty of their work, and prevent the reception of the great truths they desire to communicate, by the introduction of some eccentric and apish peculiarity of their own.

### SURFACE WELLS AND NATURAL SPRINGS.

Surface wells are very useful, but their water is very uncertain; that which human ingenuity supplies by the same instrumentality may be taken away, or by changes on the surface be rendered unfit for use. Thus too is it with earthly consolation; that which the creature brings to us, by the creature also may be withheld, or be so influenced by the medium through which it passes as to fail us in our extremity, and even do us positive injury. But divine consolation, like a living spring, welling up from the secret depths of the earth, ever remains alike sweet and pure; uninfluenced by the little disturbances which men produce, it ever abides to minister freely to our wants and woes, and alike in summer and winter springs forth to refresh and bless us.

### THE ENGINEER AND HIS PIPES.

How puzzled and perplexed the poor fellow appears; he is trying to make up one continuous length from numerous short pieces, that through it he may conduct a current of pure water from yonder well into the neighbouring works; but so varied are their lengths, some too long,

and others too short, that neither himself nor helpers appear likely to succeed. And thus, too, it is with many Christians; some are so high and others so low in sentiment that they never come together for any useful purpose; and that time is often spent by them in the settling and fitting of their

respective differences, which might be employed in the pouring forth of the waters of truth to the salvation of myriads, and the starting and maintaining of numberless instrumentalities which would elevate and bless their fellows.

## Our Denominational Meetings.

The following account of the meetings of our various Denominational Associations will be read with interest. We are happy to say that most of them were well attended. A spirit of brotherly love pervaded the assemblies, and the present year bids fair to be one of increasing usefulness:—

### THE BAPTIST BUILDING FUND.

The annual meeting was held in the Walworth-road Chapel on Wednesday, April 18th. James Benham, Esq., occupied the chair, in the absence of Sir M. Peto, M.P. The report stated that the subscriptions and donations of the past year have amounted to £1520, which is in excess of any previous year. The number of churches assisted during the past year by grant and loan, is twenty-seven; and the total sum paid is £4300, consisting of ten loans of £100 each, two of £150 each, eight of £200 each, three of £300 each, and one of £400, besides five grants for £108, also three conditional votes for £500, £300, and £150. The number of new places completed and opened in the year 1865 was no less than forty-four, providing 18,272 sittings; fourteen others have been enlarged, providing 506 additional sittings, but as some of the new chapels have taken the place of old ones which provided 4840 sittings, the net increase has been a provision for 13,936. The cost of land for these chapels has been £7157, and the cost of building, £70,439; the cost of improvements and enlargements has been £7136, making together a total outlay of £84,732, of which £51,264 has been raised in addition to the small sum of £1330, the produce of old materials of former buildings. The rate of increase in chapel accommodation provided by Baptists is remarkable. The census returns show that the denomination then provided thirty-seven sittings for every 1000 of the population. The returns obtained by this Society for 1863 show an increased accommodation within the year equal to fifty in every 1000 of the year's increase in population. The year 1864 showed the larger increase of sixty-three and a half per 1000; and the year 1865, in the figures above given, shows an increase of sixty-nine per 1000 on the year's increase of population. There are some

noticeable features in the year's returns; the average capacity of the chapels built is only 432 sittings, or nearly 100 less than the average of the two previous years. This is no doubt accounted for by the fact that a considerable proportion are built in villages, where small places are all that the population requires. The chairman, as treasurer of the fund, read the financial statement. The Rev. Charles Clark, of Maze-pond Chapel, Dr. Underhill, Rev. T. J. Cole, Rev. Dr. Price, and others, addressed the meeting.

### THE BIBLE TRANSLATION SOCIETY.

The annual meeting of the Baptist Bible Translation Society was held at Kingsgate Chapel, on Thursday evening, April 19th. The body of the chapel was well filled with ministers and friends, and two or three of the speakers alluded to the attendance as being in advance of last year. The chair was taken by S. R. Pattison, Esq. The report stated the income of the Society for the year to have been £1863, and that there is £26 in hand. The Rev. C. B. Lewis, of Calcutta, said that knowing something of the importance of the object contemplated by the Society, it was matter of surprise to him that the meeting was not larger. The interest felt in the Society was not so great as it deserved. In India great progress had been made in publishing the Word of God. There had been two editions published, one large and another small, to suit the different buyers. There was a large edition of the New Testament in Bengali, and there were also editions of the Gospels, separately, which missionaries distributed among those to whom they preached. The New Testament in Hindustani was also complete. During the past year some progress had been made in the revised translation of the Old Testament in Sanscrit. In regard to the Bengali translation, it should be remembered that it was the first undertaken by the Translation Society, and that it was the first book of Bengali prose ever written. That translation continues to be the only one in the field. The Bible Society is not willing to put this translation into circulation. The Rev. B. Robinson justified the existence of the Society on many grounds. The Rev. W. Sampson, of Serampore, mentioned that

the Bishop of Calcutta had ordered that converts should be immersed, on account of the scruples which one man especially had felt in being sprinkled when he was taught that the word meant to immerse. The Rev. J. Gregson, of Agra, remarked that, after all, the Society was valuable, not simply because it taught the truth concerning baptism, but taught men how to be saved. A collection was made in the course of the meeting, and the assembly broke up shortly after nine o'clock.

#### THE BAPTIST UNION.

The Spring Session of this Association was held on Monday, April 23rd, at Upton Chapel, Lambeth. The chair was taken by the Rev. J. Aldis, of Reading, the president of the year. About 150 ministers and delegates were present, and among them were the Rev. Drs. Evans, Hoby, and Price, the Revs. C. H. Spurgeon, R. Landels, N. Haycroft, J. Todd, George Goud, and J. H. Millard. After singing and prayer, the chairman proceeded to deliver the address customary on these occasions. The subject he had selected might perhaps be named "The True Nature of Dissent and its Consequent Claims upon Members of the Baptist Denomination." Forceful and clear in style, rich in illustration, gleaming here and there with quiet humour, and speaking with great rapidity, Mr. Aldis was listened to for more than an hour with marked attention and frequent applause as he carefully and elaborately developed this subject. At the conclusion of the address, Dr. Angus moved that the thanks of the assembly were due to the chairman for its delivery. He thought that the address called for special acknowledgment. Dr. Burns seconded the resolution, and characterized the address as highly instructive and intensely stimulating. The Rev. J. H. Millard then presented the annual report of the Union, which was of a very encouraging description. The adoption of the report was moved by the Rev. J. Drew, of Margate, who expressed his conviction that the Baptist Union had now taken deep hold upon the affections of its members. The Rev. W. E. Stevenson then read a most valuable paper upon the subject of "Religious Benevolence among the Baptists." The Rev. N. Haycroft expressed his thanks to Mr. Stevenson for his admirable paper. Dr. Price, of Aberdare, made some remarks upon the subject of ministers' incomes. Dr. Angus suggested that the paper of Mr. Stevenson should be referred back to the committee, in the hope that some practical good might come of it. Dr. Hoby seconded this, and the thanks were accorded, and the paper referred to the committee. Mr. Landels expressed his conviction that while chapels were so inundated with applications from all quarters the moment they were declared vacant, he did not think that ministers were maintaining their self-respect. He thought there was

a danger of increasing ministers too fast. Mr. Spurgeon announced at this stage of the proceedings that dinner had been provided at the Metropolitan Tabernacle, and advised the adjournment of the meeting, a motion which was unanimously agreed to. The dinner was excellent, and upon the cloth being removed, some kindly speeches were delivered in reference to the denominational literature and Mr. Spurgeon's students. Upon the Session resuming its labours in the Metropolitan Tabernacle, a discussion took place upon the "Education of Ministers' Children." A petition to Parliament was also adopted in favour of the University Test Abolition Bill, and in favour of legalizing marriage with a deceased's wife's sister. In the evening a devotional meeting was held, when addresses were delivered by the Revs. J. P. Chown, Dr. Evans, and C. H. Spurgeon.

#### HOME AND IRISH MISSIONS.

A very interesting meeting was held in Bloomsbury Chapel on Tuesday April 24th, in connection with the British and Irish Baptist Home Mission. There was a large attendance, including many of the ministers who have been present at the different gatherings of the week. The chair was taken by Sir Merton Peto, and on the platform were the Hon. and Rev. B. W. Noel, Rev. C. H. Spurgeon, Evan Edwards, W. Walters, Dr. Price, C. Clark, C. Kirtland, secretary, and G. B. Woolley, Esq., treasurer. The meeting was opened with singing and prayer, after which Mr. Kirtland read the report. It appeared that twelve months ago the Baptist and Irish Missions, after maintaining a separate existence for more than half a century, entered on a course of united action. During the year which has passed since the union was formed, there has not been time for more than six months of earnest and systematic work; but, notwithstanding this disadvantage, the committee have had ample ground for encouragement. The union has taken a firm hold on the denomination. There is a widespread conviction that it was the right thing to do, and, if the numerous expressions of approval which have been elicited may be accepted as a pledge of hearty co-operation, the Mission has before it a future of great usefulness. The financial results of the year were stated to be satisfactory, the gross receipts being £1057 7s. 2d., and the total expenditure being £3283 1s. 7d. The report wished it to be distinctly understood that the Baptist mission was neither a minister's aid society, nor an institution for keeping in existence decaying churches. It was missionary in aim, and, by the Divine blessing, would be the same in action. The chairman congratulated the meeting upon the union which had been formed, as he thought that the two societies could be well worked under the same management. The report which had been presented, and the amount which had been

collected, were capable of improvement. The money was not adequate to the work that needed to be done. He was delighted the other day to hear of the large amount which the Congregationalists had subscribed at our meeting for Home Missionary work, and he trusted the Baptists would not be slow in following such an example. He referred to the assistance granted by Lady Hewley's charity, and said that the trustees had determined never to give to any church for more than three years, and the same plan might be adopted with reference to aid given to mission stations; grants should not be given so as virtually to become endowments. There was a large field for the operation of the mission in Ireland; the Protestant Church had been a failure there, but from what he had seen of Irish emigrants in America, he had the conviction that when removed from the influence of the priests, the Irish character was one that would richly reward the labours of the evangelist.

The meeting was afterwards addressed by Rev. W. Walters of Newcastle, Rev. Dr. Price of Aberdare, and Hon. and Rev. B. W. Noel.

#### THE BAPTIST MISSIONARY SOCIETY.

The annual meeting of this Society was held in Exeter Hall on Thursday morning, April 26th, under the presidency of W. E. Baxter, Esq., M.P. The abstract of the report, read by the Rev. F. Trestrail, presented the following among a multitude of other facts:—

"The treasurer began the year with a balance in hand of only £8 11s. 5d., which seemed to threaten a deficit at the end of the twelvemonth of at least £2000. To prevent this the most earnest efforts were made. The total receipts for the year amounted to £27,718 12s. 6d., and the expenditure to £30,133 12s. 8d., leaving a balance against the Society of £2408 6s. 7d. But, happily, this balance was more apparent than real, £3000 having been placed in the Bank of Bengal for the use of the mission press, so that the money was in Calcutta instead of the hands of the treasurer. It was further stated that the income derived from various sources had, in almost every instance, increased. The taking off for the past two years had been mainly in legacies. In the year 1850 the receipts from annual contributions amounted to £12,612, and for the following ten years they only once, in 1854, exceeded £13,000. In 1860 they were £13 836. From that time down to the present day they had gone on increasing at the rate of nearly £1000, except during the period of the prevailing distress in Lancashire. The financial position of the Society was therefore encouraging, and no solid ground for apprehension existed in regard to the future. As to the expenditure, no new fields have been entered, nor has there been any increase in the number of European missionaries. Death has thinned the ranks, but only

one candidate had been accepted for mission service. The present staff can scarcely be sustained by the present income. The missions carried on under the Society's auspices are found in India, China, Ceylon, the West Coast of Africa, the West Indies, Brittany, and Norway. The number of missionaries and assistant-missionaries employed is 62, of native converts as pastors and preachers, 213. The number of stations and sub-stations is 239, in which are erected 102 chapels and 51 school-houses. The number of members in full communion is 6334, and the candidates for fellowship are returned at 659. The number of persons connected with the various stations as nominal Christians, is estimated at 17,177; the day schools are 72 in number, with 109 teachers and 2734 scholars. There are 70 Sunday schools, 337 teachers, and 2706 scholars. These figures do not include Jamaica, nor do they take account of the multitudes that, as in India, hear the preaching of the gospel. Apart from these, it was estimated that there are from 23,000 to 26,000 persons who have been rescued from idolatry and ungodliness, and provided with the means of grace, by 384 brethren, European and native. In Jamaica there were from 50,000 to 60,000 persons looking to the missionaries of this Society for spiritual instruction. The portion of the report relating to Jamaica was heard with special interest. It stated that the appeal made to the churches of England for £7000 to alleviate the distress amongst the people had resulted in contributions of £2250; and going on to speak of the 'savage deeds' of the Governor and his subordinates in the putting down of the insurrection, the accusation that the disturbances were to be attributed to the teaching of the missionaries, was warmly repelled amidst the loud applause of the audience."

The speaking was, on the whole, unusually good. It was earnest, devout, and practical. The chairman's address was well received, and contained one or two passages of peculiar interest.

After an effective speech from the Rev. Mr. Robinson, of the London Missionary Society, the Rev. E. G. Gange, of Landport, addressed the meeting.

The Rev. R. Robinson, missionary, of Dacos, the Rev. J. P. Chown, and the Rev. J. Aldis, were the remaining speakers.

#### YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

On Thursday evening, April 26th, the annual public meeting of the above Association was held at Upton Chapel, Lambeth-road; Mr. W. H. Watson in the chair. The chairman said the regular income of the present year exceeded that of last year. Not saying anything about Jamaica, there had been 6334 members of Christian churches who had been turned by their means from heathenism

and idolatry. Mr. W. Tresidder read the report, which showed favourably that their Christian work was progressing in China, West Africa, and other places, and was improving the spiritual and social position of those in foreign lands through the preaching of the gospel of our Saviour. The Revs. W. Walters, — Gumble, missionary from Trinidad, — Roavear, of Abingdon, and other gentlemen, addressed the meeting.

#### BAPTIST TRACT SOCIETY.

The twenty-fifth annual meeting of this Society was held on Thursday, April 26th, in Exeter Hall; Lieutenant-Colonel J. Campbell presided. Mr. John S. Briscoe read the report, which began by congratulating the supporters of the Baptist Tract Society on the good which was now being effected by its works. Twenty-four new tracts had been published in the past year, making a total number of

277 separate tracts issued since the Society had been established. The total number of copies of tracts printed between October, 1841, and December 31, 1864, was 3,636,525, while the number issued between the 31st December, 1864, and December, 1865, was 359,325. The amount voted in free grants during the past year was £110 19s. 10d., consisting of nearly 200,000 tracts. This branch of the Society's operations had not been confined to England, but had been extended to more distant parts, at home and abroad. To Shetland the Committee had voted £2, to Canada £5, and to Ceylon, £7. The state of the accounts was satisfactory. The chairman expressed his strong interest in the success of the Baptist Tract Society. The Rev. J. Stock, the Rev. S. Lillycrop, the Rev. Mr. M'Rory, the Rev. J. G. Oncken, and the Rev. W. Walters, each delivered speeches in support of the principles of the Society, and expressive of their satisfaction of the flourishing state which it was in.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

Author of "Poems," "Echoes from the Valley," "Lays and Lyrics of the Blessed Life," etc.

### A TALE OF A FAILURE.

THESE are some people who seem to live entire lives of failure. They succeed in nothing. Everything they touch falls to pieces in their hands; no good comes—or rather, seems to come—of all their efforts; and the more they try, the more they seem to fail. They are directly opposed to those who, on the other hand, succeed in all their endeavours; garnering their treasures, and making all they touch by a miraculous power turn into pure gold. These are some of the mysteries that puzzle us in the life we are living now, making us at some times feel what a difficult thing it is to say quite heartily and sincerely, "Thy will be done."

James Jameson was the son of a woman who was a praying mother, who loved to gather her little ones together around the family altar at morning and eventide, and ask God to bless them; and even although, of course, she, mother-like, wished for every blessing upon her children, there was one wish that she often put in her prayer, "O Lord, if Thou deniest them every earthly good, sanctify them through thy truth, and help them to become followers of the Lord Jesus." The children heard

this so often that they learned it by heart, and could repeat it any day in their after lives, when it seemed, at least to some of them, as if God really were denying them every earthly good.

When James was seven years of age his father died, and his mother, a woman of strong will, was left to look after the interests of her family of boys unassisted by the strength of her husband. Very little time she gave to her grief, but staying her heart upon the promise of her God, she at once set to work to try and provide for her boys in the best way possible. James she thought she could get into the Blue-coat School, and he was promised the extreme pleasure of wearing orange stockings and a long blue coat, and walking about the streets minus a cap. And although he pouted a bit at the latter part of the contract, his mother painted the pleasures of learning in such glowing colours that he was fain to wish to go, even although his head might have no other covering than the exuberance of chesnut curls with which bountiful nature had provided him. Having so far made James as anxious as the good woman herself, she



proceeded to get the necessary votes; but alas for human hopes, they are futile, and James lost his chance, being second on the list.

This was his first disappointment; and he was obliged to put up with what education he could get at one of those blessings to youth—a cheap and good public school. As soon as he was thirteen, his indefatigable mother inquired what he meant to be. He replied that he should like to be a minister. But as his mother could not well apprentice him to that, and had, beside, no very high opinion of oratorical powers, she told him he must think of something else. He did think of it, and finally decided to be a bookseller. Accordingly, arrangements were made for him to go “a month on liking” at a good business in the town, where the master was both a Christian and a shrewd man. James went, and liked it very much, but fell ill of small-pox on the day on which he was to have been bound, and was so long ill that another lad was apprenticed at the bookseller’s, and he was disappointed again. Getting well, he was apprenticed to the drapery; a very uncongenial business, but, as his mother said, better than none at all. Having completed his apprenticeship he, as was natural, fell in love, and, equally of course, the lady wouldn’t have him. He tried again. No. 2 was as obdurate as No. 1 had been; but he ventured once more with a lady who had seemed to like him; she also thanked him, and declined the honour. He gave up in despair then, and resigned himself to what he called “his fate.” But after that he was permitted to have the dear light of home happiness in his heart, and the fond affections of a wife and family to cheer, or rather to remove, his loneliness. Loving his wife, having strong home ties, being in earnest about doing his duty as a husband and a father, he now hoped that relentless disappointment would cease to pursue him. In vain. It seemed as if, turn where he might, his troubles gave him no rest. Not that he saw all this at first.

“Nellie,” said he to his wife, in his fond faith in her, “your coming to me was a signal blessing; it has brought me temporal prosperity as well as domestic peace. I am saving—actually saving more than I ever did before, although our expenses are unavoidably large.”

“Invest it, James,” advised Nellie. “If we keep it in the house it will surely melt

away; put it out of our reach as you get it.”

“And where would you advise me to place it?”

His true wife named a well-tried savings bank near at hand, with convenient regulations. The Post-office Savings Bank was not then in operation, or she would surely have given the preference to that.

James promised to do as she wished. Going down the street with his good resolution and his money he met a friend, who (was it not a strange coincidence?) informed him that he had just been making a deposit in a new bank that had been recently opened in the town. Of course Jameson made some inquiries about it. His friend gave him the names of the local directors, praised the government of the bank, spoke of the interest as being higher than that of the other banks in the town, said he himself would warrant its safety, and altogether spoke of it as being so very praiseworthy that Jameson at once retraced his steps, and deposited his money in the new bank.

Returning, he told Mrs. Jameson, with great enjoyment and congratulation, of his meeting with his friend, and the good custody in which he had placed his money.

She, woman like, looked grave, and expressed her sorrow that he had not trusted to the old and well-worn depot, but hoped this was secure; and made very shrewd and sensible inquiries into the direction, etc., of the new bank. Anyone hearing her that evening would have said that, however many disappointments John met with out of doors, he was not disappointed in his wife. He had expected to find her good, and she was better than gold or rubies.

John, however, was able to satisfy his wife about the money, of which she very rightly thought a great deal. “You know we are custodians of it for our children. We have to think of them as well as of ourselves and our present advantage.”

“True, and I have thought of them. Dr. Humphries, Mr. Martin the minister, and many of the leading men of our town, have shares in the bank, which I am sure they would not have did they not know it to be perfectly trustworthy.”

Nellie was convinced, and they retired that night to pray for their children with a great thankfulness at their hearts that they were enabled to attend, not only to their spiritual, but to their temporal interests.

So week by week they added to the little store, increasing it by their loving care and industry, and thinking over it as fond mothers will with joy and pride and great hope, picturing the good it would do them in after life, when they had no longer parental hands to labour for them, but were dependant upon the pure love of their Father, and had only that present love of the best friend to help and direct them.

Then followed to poor Jameson the very happiest period of his life. We all know what a blessing is success—how it makes the head erect, and the eye bright, and the step elastic and free; and he was successful. He worked, and God seemed to prosper the work of his hands. His little ones were growing up around him. In his comfortable home he often heard little feet p patter to meet him, and shrill and pleasant voices call him by his sweetest name—that of father. Pleasantly passed the days over his head. He was no longer the weak, timorous man that he had been when things were always dark. He began to have confidence in himself, and deep and childlike confidence in his God.

Sometimes is it not so, O Christian! The more you trust the love and compassion of the Father, the more, at least for some time, all things seem to go wrong. And is it so? Ah! not because what seems wrong to our darkened minds is very often the more right, is the very best thing that could happen to us. We don't choose it. Nay, for we should make mistakes. We know not which is best. We *must* take it all on trust.

One morning James Jameson, walking down the street so happy that he was whistling a familiar tune to the words in his heart—

"Put thou thy trust in God;  
In duty's path go on"—

was suddenly smitten by a sight that met his eyes. On the outside of the bank, where was deposited the whole of his little savings, was a large placard—"This bank has temporarily suspended payment."

We cannot describe the feelings of James Jameson at that moment. Deep, dense darkness closed round him. He felt as if the ground were swimming before his eyes—as if the whole earth had changed, as indeed it had for him. He neither heard nor heeded the crowd of white faces which was momentarily in-

creasing, for the news of the stoppage of the bank brought desolation to other homes than his, and caused many a man to stagger, many a voice to faint from dread and grief. He only knew that his old enemy of disappointment and failure had found him again; he only knew that his children were penniless, that he himself must begin the weary world again, and go through the old thankless task of toiling and finding no good from it all. He felt as if he dare not face his wife. He remembered her advice to trust only to the good, tried bank. He knew he had only himself to reproach, but that was the bitterest feeling of it all. Gradually, however, a dim consciousness came over him that he had better let her know the worst; so with faltering steps, staggering like a man that was intoxicated (as, indeed, he was with grief), he at length found his door, and opened it.

Nellie's face grew as pale as his own as she gazed upon it. A dim foreshadowing of some great dread was upon her. She could only gasp out—

"James, was it——"

And he could only reply—

"We are ruined."

She got at the truth at last, and then, scarcely staying to put on the necessary dress, she accompanied him down the street. There were hundreds of angry clamorous voices railing at the managers, railing at the directors, railing at each other. But those closed doors were firm, and gave back no response. Women were wringing their hands, and even men were dropping some hot tears. Little children, alarmed at the unwonted grief of their parents, lifted up their voices among the deep, inharmonious din. But all their sorrow could avail nothing; and having battered at the iron doors until they were tired, they went sullenly away to their homes.

That night James Jameson was seized with illness. Heavily was laid upon him the unfinching hand of strong pain, and he lay tossing about in its merciless power, calling upon the shareholders, addressing them, and hurling words of revenge and anger in his delirium of pain.

A few days, and the fever left him, and in his weakness he knew that the doctor had told his wife that he would never recover.

"Nellie," he said, "all my life has been

a failure, and now I am dying just as I am the most wanted; and what will become of you?"

She was very bravely keeping back the tears. "God will provide; do not fear for me."

"If I could be sure of that," said he, "I should be glad to go, for I am over weary of the world and its cares, and the rest of heaven will be sweet. It has been hard to meet with disappointment, and it is hard to leave you now, just as our property has all been lost. But there will be no disappointment in heaven, and God will bring me safely there. His will be done!"

So passed away the man whose life throughout had been a failure; and we could but think how glad he must be to be safe away from the pain and sorrow, and in the fulness of joy and satisfaction.

There must be a deeper glory for those who have known no joy here—a greater bliss for those who have seen nothing but sorrow.

What a disappointing story! True ones often are. It is a life of disappointment many of us have to pass; but joy comes at the end. And does it matter so very much about a few years, when eternal joy lies beyond? We think not. God give every one of us this thought when our earthly treasures melt like the dust away.

Mrs. Jameson was helped as she had believed she would be. The bank, after all, paid her full account. God blessed the fatherless children and the widow; and though they sorrowed for the departed, they were grateful for the joy that came, and knew that they would meet him again in the blessed land of the hereafter.

## Reviews.

*Recollections and Remains of Rev. G. D. Doudney*, for Thirteen years Incumbent of Charles Chapel, Plymouih. Edited by his Brother-in-law. London: W. H. Colllingridge.

It seems truly mournful that so faithful and excellent a minister of Christ should end his labours at the age of fifty-four; but so it pleased the Master: and the loss of the Church was doubtless the unspeakable gain of the servant. This very handsome volume will no doubt meet with a hearty welcome from those who knew Mr. Doudney, and we think it will add to the amount of that kind of literature so admirably adapted to instruct and edify the Church of God in general. In his life were exhibited great efforts to attain qualifications for his onerous work, and an ardent and spiritual devotedness in it. His experience was one amply fraught with high enjoyments, and the grand aim of his life and labours was to exalt the Lord Jesus and be a savour of life to his people. There are various valuable remains connected with the life, both in prose and verse, containing rich and refreshing truths. While we heartily commend the volume to our readers, it is not necessary to indorse every sentiment that it contains.

*Lays of the Pious Minstrels*. A collection of English Sacred Poetry, including a few Translations from Foreign Writers. Edited and arranged by Henry Wright. Eleventh Thousand. London: Houston and Wright.

A VOLUME which has attained its eleventh thou-

sand needs no further recommendation, but the intrinsic excellency of this work is such that we wish our readers to have the advantages its rich pages present. Almost every precious theme of experimental piety is here given in sweet and refreshing poetry. "Precious Gems in Rich Variety" might be the true title of the work, and it is elegantly got up, as regards type, paper, and binding. Admirably adapted as a gift-book; and its price is within the range of all classes of our readers.

*The Sabbath a Type of Christ, etc.* By the late JOHN WALKER. With an introductory preface. London: Elliot Stock.

THE full title of this small book occupies an entire page, which we think to be a great mistake. The one which heads our brief notice should be sufficient of itself, that, simply exhibited, clearly proved, and plainly illustrated, would be edifying to thousands. But with this we have a laboured attempt at refuting the errors of the late Archbishop of Dublin. In every page the writer exhibits both tact and talent in the exposition of Scripture truth, and it will amply repay a careful perusal.

*The Crusher and the Cross: A Narrative of a Remarkable Conversion.* By A. FERGUSSON, Author of "Life's Byeways," etc. London: S. W. Partridge, 9, Paternoster Row. 1866.

WE are glad to meet with Mr. Fergusson again. His former work was so deeply interesting, that

we felt assured his pen would not be long idle. The "Crusher and the Cross" is a book which will sustain the author's well-earned fame. As attractive and exciting as a sensational novel, and yet the truthful exhibition of the grace of God, in the conversion of an extraordinary person. It cannot fail both to delight and instruct the Christian reader. It has our heartiest recommendation.

*Daily Reflections: Devout and Explanatory of important portions of God's Word.* By GEORGE WYARD. Part IV., from October to December. London: J. Briscoe, Banner Street, Finsbury. THIS above is a very much abridged title of Mr. Wyard's book. Having not seen the three previous parts, we are of necessity ignorant of their contents. But if we may presume to judge of the whole by the portion before us, we should deem the work admirably adapted to instruct and edify the Christian reader. The reflections are thoroughly imbued with a rich evangelical spirit, the topics are alike experimental, doctrinal, and practical; and the style is clear and well adapted to be useful as a work for daily Christian reading.

*Why Weepst Thou? or, Thoughts for the Tried and the Tempted.* By the Rev. DAVID A. DOUDNEY, Incumbent of St. Luke's, Westminster. London: W. MACINTOSH; the Book Society, etc., etc. 1868.

SHORT, telling, spiritual addresses to the various classes of mourners, a number of which had previously appeared as "Bristol Tracts." In this collected form we trust they will be extensively circulated, and be a permanent source of consolation to the sons and daughters of trouble and affliction.

*The Pastor's Work and the Church's Duty.* A Sermon. By the Rev. J. SALISBURY, Hugglescote. London: Elliot Stock.

THIS discourse was preached at the ordination of the Rev. W. Salter, on his settlement as pastor of the Baptist Church, Coalville, Leicestershire. The text is 1 Thess. v. 12, 13, the discussion and illustration of which do great credit to the talented author, and the discourse is worthy of general reading and circulation. Mr. Salisbury has presented important truths in a clear and forcible manner.

*The Cattle Plague, God's Uplifted Hand.* An Address. By SEPTIMUS SEARS. London: Houlston and Wright.

MR. SEARS reasons that the Popery and semi-Popery of the land may justly incur God's wrath, and that the cattle plague may be one of its manifestations. The address is worthy of an attentive reading.

*The Philosophy of the Unconditioned.* By ALAN ROBERTSON. London: Longman and Co. 1866. WE noticed an excellent work by the author of this volume in our February number. The present is one of equal interest, and one which will supply profound thinkers, with valuable material for their careful cogitations. Mr. Robertson presents his themes in the most condensed form imaginable, so that what might have occupied a large volume is compressed into ninety-three pages. The unconditioned is God; all other beings are subject to his laws, and amenable thereto.

*The Personal Reign of Jesus Christ on Earth Defended.* By a Millenarian. London: G. J. STEVENSON, 1868.

A POPULARLY written defence of that view of the Millennium question.

*The River of Life Pilgrims; or, Homeward Bound. Who's for the Voyage? A Sacred Allegory.* Part I. One Shilling. London: W. H. COLLINGRIDGE.

A GOOD subject, and a mode of treating it, that cannot fail to be interesting. But is not the price beyond the means of many readers? We regret when good books are out of the reach of the masses.

WE have received a thoroughly good sermon, preached by Mr. John Bloomfield—*Christ, the Alpha and Omega of the Apostles' Preaching.* It appears as No. 1. of the *London Pulpit*. Price One Penny. Nichols and Son, Chandos-street.

*Shipwrecks.* By J. M. WHITE, B.A. London: Jackson, Walford, and Co.

A GOOD and useful exhibition of the various kinds of shipwrecks that occur in the world.

*A Visit to Vichy, comprising a Sketch of its Mineral Springs, etc., etc.* By M. PROSSER JAMES, M.D. London: W. Williams and Co., 29, Moorgate Street.

VICHY and its waters are of world-wide celebrity. Dr. James has, therefore, done a good work by publishing the result of his visit, in which their medicinal uses, etc., etc., are most ably and clearly discussed. All persons who seek information on the subject will obtain all they can desire from this excellent pamphlet.

*Work and Reward.* A Sermon on the Death of the Rev. Alfred G. Thomas. By the Rev. W. T. ROSEVEAR. London: Elliot Stock.

AN admirable discourse on a most mournful subject. Mr. Thomas was no ordinary minister of

Christ, and his decease has caused a blank in the ranks of the pastors of the Church of Christ not easily to be filled up. Mr. Rosevear has done justice to his theme, and it must be especially acceptable to the personal friends of the late Mr. Thomas.

*The Rose of Sharon.* A Poem. By ELIZABETH A. DENT, Lowestoft. London: Houlston & Wright.

A VERY respectable blank verse poem on the life and work of the Lord Jesus. This attempt to exhibit the beauties of "Sharon's Rose" is worthy of Christian patronage.

PERIODICALS, ETC., FOR APRIL AND MAY. THE *Baptist Magazine* are substantial good numbers. The *Sword and Trowel*, of more than usual excellency. The *Missing Link Magazine*, refreshing as ever. The *Mothers' Treasury*, and the *Mothers' Friend*, invaluable for the homes and hearths of the nation. The *Sunday School Treasury*, worthy of its predecessors. *Merry and Wise*, in all respects good. We again give our hearty commendation to the *Church*, the *Appeal*, the *Little Gleaner*, the *Sower*, and *Father William's Excellent Stories*. The *Watchman of Ephraim* displays great vigilance and thorough industry. The *Gardener's Magazine*, etc., by Shirley Hibberd, Esq., F.R.S., is a prodigy of varied and useful material.

## Poetry.

"I WILL BE WITH HIM IN TROUBLE."

We bind the promise to our hearts, and march upon our way,  
We bear the Master's banner, we are pilgrims of the day;  
Nought fear we, nought shall harm us, we are safe, the way is clear,  
So gladly step we up the hills, the Captain King is near.

We pass along the broad highway, and danger lurketh there;  
The arrows glance about our path, we ward them off by prayer;  
We bring no shield of brass or gold, but the stronger of God's word,  
And sing the happy songs of love, we children of the Lord.

The tempest rises overhead, and ever at our feet  
With hollow sound of raging wrath the winds and waters meet;  
The road is full of thorns and snares, but He is with us still;  
And gladly pass we upward to the higher heavenly hill.

Fast falls the rain and snow and sleet, and the pilgrims weary grow,  
And the din and strife beat on our ears from the boisterous world below.

The way is strewn with many graves, for the heaving troublous tide  
Has smitten down our noble ones and borne them from our side.

But over all the grief and pain that throng around us here,

The Father's holy presence rests, and the promise shineth clear;

So pass we on the lighted way, until our glad feet stand

In the shadow of Jerusalem, in the fair and promised land.

MARIANNE FARNINGHAM.

SANCTIFIED AFFLICTION.

(Founded on a passage in "The Christian Sentinel").

ERN Sebastopol was taken  
A heavy Russian shell  
In a hill outside the city  
Was buried when it fell;  
And as it fell it opened  
A spring before unseen,  
And a fountain bubbled upward —  
A pleasing sight, I ween.

For while the siege continued,  
Its waters sweet and clear  
Supplied in rich abundance  
The allies stationed near.  
The missile that the foemen  
Had meant to strike them dead,  
Was made a welcome channel  
Of life and health instead.

God's providence o'er-ruling  
In this was clearly seen,  
And the exercised believer  
A lesson here may glean:  
His trials may be many  
While he is going home,  
And from a hostile quarter  
They may appear to come.

But in these things, O Christian,  
Thy Father's ends are wise;  
Each trial hath within it  
A blessing in disguise:  
And God can cause affliction,  
That seems with mischief rife,  
To yield thee springing waters  
Of comfort, health, and life.

Wellingboro'.

THEODORA.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Mr. John Chadwick, of the Baptist church, Barnes-street, Acrrington, has accepted the cordial and unanimous invitation of the Baptist church, Milnsbridge, near Huddersfield, to become its pastor.

The Rev. B. Jenkins, student of the Baptist College, Pontypool, South Wales, has received and accepted a unanimous call to become the pastor of the Welsh Baptist church, Granby-row, Manchester.

Mr. Ebenezer Maclean, late student of Glasgow University, and of the College connected with the Baptist Association of Scotland, has accepted a cordial and unanimous invitation to the pastorate of the church, West Burn-street, Greenock.

Mr. G. B. Bowler, of the Rev. C. H. Spurgeon's College, has accepted the unanimous invitation of the Baptist church, Grantham, Lincolnshire, to become their pastor.

Mr. J. Clark, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the united churches at Godmanchester and Offord, Hunts, to become their pastor.

Mr. James Williams, student of Haverfordwest Baptist College, has accepted a unanimous invitation to succeed the Rev. T. A. Arice, Carmel, Aberdare, in the pastorate of the Baptist churches at Manohill and Cold Iron, Pembrokeshire.

Mr. John Crouch, of the Metropolitan Tabernacle College, has received and accepted a unanimous invitation to the pastorate of the newly-formed Baptist church, meeting in Oakshaw-street, Paisley.

The Rev. N. Haycroft has definitely decided on accepting the pastorate offered him at Leicester. He announced his resignation of the pulpit of Broadmead Chapel at a church meeting held on Tuesday evening last.

Mr. A. H. Stote, of the Rev. C. H. Spurgeon's College, has accepted the cordial invitation of the Baptist church, Earl's Colne, Essex, to become their pastor.

The Rev. J. Clough has resigned his charge of the Baptist church, Malton, Yorkshire, having accepted the pastoral care of the Baptist church, Astley-bridge, Lancashire, in answer to an unanimous invitation.

We are requested to state that Mr. E. le Fevre, is open to supply destitute churches.—Address, Post Office, Woodstock, Oxon.

### RECOGNITION SERVICES.

WOODFORD, NORTHAMPTONSHIRE.—Recognition services were held here on Wednesday, April 18th, in connection with the settlement of Mr. T. J. Bristow as pastor of the Baptist church. In

the afternoon the services commenced. The Rev. W. Kitchen, of Ringstead, presided, and the Rev. S. H. Akehurst, of Oundle, read the Scriptures and sought the presence of the Lord. Mr. T. J. Bristow then made a brief personal statement. Mr. E. J. Silvertone, of London, delivered the address to the church and offered prayer. The Rev. B. Davies, of Greenwich, delivered the charge to the pastor. Tea was provided, of which about 250 friends partook. In the evening a public meeting was held, presided over by the pastor, when addresses were delivered by the following ministerial brethren:—W. Kitchen, of Ringstead; S. H. Akehurst, of Oundle; E. J. Silvertone, of London; B. Davies, of Greenwich; T. J. Ewings, of Bythorn; and W. H. King, of Thrapstone. The meetings were each crowded, and much sympathy was expressed by the people for the newly-elected pastor.

WORKINGHAM.—On May 2nd, services were held in the Baptist chapel, in connection with the settlement of the Rev. C. Oliver Munns as pastor of the church. In the afternoon a sermon was preached by the Rev. J. Aldis, of Reading. In the evening a public meeting was held, at which the Rev. J. Aldis presided; and addresses were delivered by the Rev. T. M. Roberts, B.A., of Newbury; the Rev. W. Legg (Independent), of Reading; the Rev. W. Bowen Davies, of Coventry; and the Rev. H. Von der Heyde Cowell, B.A., of Taunton.

### PRESENTATION SERVICES.

SHEFFIELD, Portmahon Chapel.—The church and congregation meeting at Portmahon Chapel met at a public *soirée*, for the purpose of taking leave of their late pastor, the Rev. J. P. Campbell. The reverend gentleman has accepted an invitation from a Baptist church at Cambridge, and his departure from Sheffield has given rise to a gratifying demonstration of the esteem and respect with which his late congregation regard him. He has been minister of Portmahon Chapel for nearly six years, and, in addition to his pastoral duties, he has taken an active part in many philanthropic and social movements. His services in many fields of usefulness were suitably acknowledged by gentlemen who have been associated with him in his labours. The public meeting was held in the chapel, the Rev. Charles Larom presiding. There was a numerous attendance. In the course of the proceedings, Mr. Campbell received addresses from the members of the church (together with a purse of £65), the Sheffield Auxiliary the United Kingdom Alliance, and the Sheffield Sunday school Band of Hope Union. A beautiful timepiece was presented to Mrs. Campbell by the Dorcas Society and the Young Ladies' Sewing Society.

**PORTSRA.**—On Tuesday evening last a public tea-meeting was held in the Beneficial Society's Hall, to present the Rev. Joseph Davis with a testimonial of respect on the occasion of his resigning the pastorate of Kent-street Chapel. The hall was crowded, and there was a large attendance of ministers and others who were desirous of giving expression to the feeling of respect generally entertained towards the reverend gentleman. The Rev. J. H. Cooke, of St. Paul's-square Chapel, Southsea, presided. The Rev. E. G. Gange, of Lake-road Chapel, the Rev. H. G. Hastings, of Buckland, and the Rev. A. Jones, also spoke, and expressed regret at parting with Mr. Davis. Mr. Tilly presented the rev. gentleman, in the name of the church and congregation, with a handsomely worked purse containing eighty sovereigns. Mr. Bigwood, in the name of the ladies, presented Mrs. Davis with a silver tea-service. Mr. Levett, the superintendent of the Sunday school, presented a gold pen and pencil-case in the name of the scholars, and Rev. H. Kitching, of Landport, presented a handsome carte de visite album with the likenesses of all the Nonconformist ministers of Portsmouth and their wives. Mr. Davis, who was warmly received, then returned thanks in an appropriate and characteristic manner. The Rev. J. Knapp and Rev. J. W. Banks, clergymen of the Established Church, gave utterance to their high respect for Mr. Davis. Rev. B. Burt, of Beaulieu, secretary to the County Home Mission, and Rev. B. Evans, D.D., of Scarborough, also addressed the meeting. Other ministers also occupied seats on the platform; among them the Ven. and Rev. G. Arnott, who spoke a few kindly words. Rev. Joseph Davis has been the pastor of Kent-street Chapel for twelve years, and leaves a large circle of friends. He is about to take charge of a church at Romford, in Essex.

**NEATISHEAD.**—On Tuesday, April 10, a tea-meeting was held in the school-room of the Baptist chapel, for the purpose of taking leave of the Rev. J. Hasler. After tea, the company assembled in the chapel, when R. Cooke, Esq., of Statham, was called upon to preside. As chairman, he requested Mr. Quincy Cubitt to present to Mr. Hasler a testimonial which his congregation desired him to accept as an expression of their esteem for him, and their regret at his removal. The testimonial consisted of a very elegant electroplated tea-service and a skeleton timepiece, the latter bearing a suitable inscription. Mr. Hasler, who was greatly surprised at the handsome and unexpected gift, with considerable difficulty acknowledged the kindness it embodied, and of which he had received so many proofs through his ministry of nearly nine years. The meeting was subsequently addressed by the Rev. J. Venimore, of Ingham, also Messrs. C. Darkens, and F. Wheeler, of Norwich.

**CRIDDLEBIGH, SOUTH DEVON.**—Commemorative services were held here on Thursday, the 10th inst., in connection with the completion of a pastorate of fourteen years by the Rev. W. Duke. In the afternoon an able sermon was preached by the Rev. T. C. Page, of Plymouth, after which a large company enjoyed an excellent tea served in the school-room. In the evening a public meeting was held, over which W. Rouse, Esq., presided. Instructive and congratulatory addresses were delivered by the Rev. T. C. Page, J. Kings, of Torquay, W. T. Whitmarsh, of Brixham, T. Cannon, of Newton, J. Field and S. Mann, of Exeter, and J. Davis, of Teignmouth. An interesting feature of the meeting was the presentation to Mr. Duke of a purse containing twenty guineas, by the Rev. E. Webb, of Tiverton, on behalf of the church and congregation. From the statements made by Mr. Duke, in acknowledging this gift, as to the harmony, happiness, and prosperity of the past fourteen years, it was manifest that he might, with great propriety, adopt as his motto, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

#### NEW CHURCHES.

**LOCHEE, SCOTLAND.**—A Baptist church is being formed in this important and populous part of Dundee, among a warm-hearted and earnest company of brethren. Several students from the Metropolitan Tabernacle College have proclaimed the Word here with much success. The ground for the erection of a chapel has been purchased, and it is expected that the foundation-stone will be laid in June. T. W. Medhurst, from Glasgow, preached here on the evenings of Monday, April 30th, and Tuesday, May 1st.

**VENTNOR, ISLE OF WIGHT.**—Many visitors to this famous and rapidly-increasing watering-place, will be glad to hear that a Baptist church has been formed there, under the pastorate of Mr. W. Cordon Jones, late of Rev. C. H. Spurgeon's College. Services are held in the large hall of the Literary Institution.

**RED HILL, KNIGHTS.**—The opening of the above chapel took place on Tuesday, April 3rd, 1866, when two sermons were delivered by Rev. C. H. Spurgeon. This chapel is built near the Exchange, on freehold land purchased for £380. The memorial-stone was laid in November last, and the works are nearly complete. The contract for the building was £1230; but with the land and extras the total cost will be nearly £1700. Towards this estimate £600 have been received from Mr. Spurgeon, and through Mr. J. T. Olney. The collection for the day amounted to £83, including tea profits. About £420 is required to complete payment. Two sermons were delivered also on the following Sunday, by Mr. Davis, of Greenwich; the attendance was large, and collections good. Scarcely two years ago the church was formed, consisting of seven persons, and now numbers

over fifty members, under the pastorate of Mr. J. Smith, of the Tabernacle College. There are at present nine or ten candidates for baptism and church fellowship.

#### NEW CHAPELS.

**ZION, DYLIFEK.**—Services in connection with the reopening of the above chapel were held on Thursday and Friday, April 26th and 27th. The following brethren officiated on the occasion:—Revs. A. J. Parry, of Cefnmaur; T. E. James, of Glynneth; F. Evans, of Leamgynidr; T. Evans, of New Chapel; I. Edwards, of Llanidloes; J. Nicholas, of Caeraws; H. Rees, of Talywerau; and J. Evans, of Talybont. The attendance throughout was very gratifying, and the sermons delivered with great effect. The church and congregation here have laboured hard to clear the debt incurred in the building of this chapel, so that there is only £40 remaining, which, we trust, one effort again will totally remove.

**DUNOON.**—The Baptist chapel recently built for the accommodation of visitors to the coast was opened for the summer season, on the 8th instant, by the Rev. W. Barnhill, who was formerly a minister of the Established Church, and has lately been baptized.

**BNDFRONT.**—The corner-stone of a new school-room has recently been laid by friends in connection with the Baptist church of which the Rev. C. T. Finch is the respected pastor. In his efforts to provide a suitable room for the instruction of the younger portion of his flock, Mr. Finch has received the sympathy and support of the Nonconformists of the town, and accordingly arrangements were made to erect a building at a cost of about £300. On the occasion of the stone-laying there was a goodly attendance of ministers and friends. The Rev. E. Merriman read the Scriptures and offered prayer. The Rev. J. Rogers (Independent) delivered an address upon Sunday schools, and then proceeded formally to lay the stone, on which children and others deposited their offerings. In the evening a public meeting was held, over which the Rev. J. Rogers presided. There was a numerous attendance, and interesting addresses were delivered by the Rev. T. C. Finch, E. Moulton, T. H. Leale, E. Merriman, and J. Stevens. It is interesting also to know that the collections during the day amounted to £20, and that half the amount required for the completion of the undertaking has been raised.

#### MISCELLANEOUS.

**STOCKWELL.**—This beautiful edifice, now rapidly approaching completion, is, we believe, to be opened on the 17th of June. The Rev. Arthur Mursell, of Manchester, has consented to become its first pastor. The sanctuary itself is erected at the sole expense of Mr. Stiff, the well-known potter of Lambeth, as a token of gratitude to God for many mercies received.

**WEST COWES, ISLE OF WIGHT.**—An effort is

being made to raise a Baptist cause here. The opening services were held on Lord's-day, Jan. 28th, when two sermons were preached by the Revs. C. Williams and R. Caven, B.A., both of Southampton. Since that time the services have been conducted by other ministers of the neighbourhood, whose labours have been greatly blessed. The congregations have increased to the number of 300, and this, together with other things, is a cause for great encouragement. On Monday, April 18th, a tea-meeting was held. After tea a public meeting took place, presided over by A. Pegler, Esq., of Southampton; and addresses were delivered by the Revs. C. Williams, G. Hylfield, C. Gray, and W. Hewton, Esq., of London. Contributions towards this infant cause would be gladly received by Mr. G. Sparks, High-street, West Cowes, Isle of Wight.

**ISLE ABBOTS, NEAR TAUNTON.**—On Tuesday, May 8th, the jubilee of the opening of the Baptist chapel in this village was held. In the afternoon, at a quarter before three, a sermon was preached by Mr. Doot, of Culmpton, Devon. At five o'clock 200 sat down to tea, presided by the ladies of the congregation. In the evening a public meeting was held, presided over by the pastor, J. Chappell. Addresses were given by W. Lang, E. Curtis, J. Young, and Mr. Doot. The chapel was crowded, and we trust good will result.

**GLASGOW.**—The Rev. T. W. Medhurst has just issued a circular, in which he says: "The Baptist Chapel at North Frederick-street, Glasgow, was opened for the public worship of God, April, 1859. The ground on which it stands cost £1225. The cost of building, etc., amounted to £2150 1s. 5½d., making a total of £3375 1s. 5½d. Of this sum we have been enabled to pay £1955 1s. 5½d., of which £295 has been cleared off since I began my pastorate in November, 1862, and for the further liquidation of the debt we are subscribing weekly. The actual debt now pressing upon us is £1520. We are anxious to reduce our debt to £1000, believing that we shall be able to struggle on ourselves in gradually making a further reduction, if we succeed in removing the £520. We make this appeal to our friends with confidence, trusting they will grant us a liberal response. God has been graciously pleased to own my ministry to the conversion of souls during the past three years; but I feel the pressure of so heavy a debt upon the church is hindering me greatly in my work. Mr. C. H. Spurgeon, of the Metropolitan Tabernacle, London, says of this appeal, 'I cannot too highly recommend Mr. Medhurst's case. I take a deep interest in him and his work. God has pro-priated him, and will continue to do so. I shall be under personal obligation to those who aid this good cause.'" We cordially commend Mr. Medhurst's statement to the favourable consideration of our readers.

**AGED PILGRIM'S FRIEND SOCIETY.**—We are requested by the secretary to state that an election for inmates will take place at the London Coffee-House, Ludgate-hill, on Tuesday, September 18th. Information may be obtained of the secretary, at the offices of the Society, 10, Poultry, E.C.

#### BAPTISMS.

- ASHTON-UNDER-LYNE.**—Feb. 25, One; April 29, Four; by Mr. Hughes.
- BRISTOL, Philip-street.**—April 29, Five, by W. W. Caskey.
- BARDWELL, Suffolk.**—April 1, One, by J. Barrett.
- BURY ST. EDMUNDS.**—April 26, Nine; May 6, Four; by J. Barrett, for C. Elveu.



BOSTON, Salem.—April 29, One, by J. K. Chapelle.

CARDIFF, Salem.—May 6, One, by D. B. Jones.

FRAMSDEN, Suffolk.—May 6, One, by G. Cobb.

FENNY STRATFORD.—May 6, Five, by G. Walker.

GRANTHAM.—May 2, Four, by G. B. Bowler.

GLASGOW, North Frederick-street.—April 29, Three, by T. W. Medhurst.

HEMTOCK, Devon.—April 22, Two, by G. Binnie, for J. Tucker.

HAYLITTLE.—April 29, Two, by H. C. Williams.

HOKNE, Suffolk.—April 1, Five; May 6, Six; by C. Masterson.

HASLINGDEN, Lancashire.—April 21, Three, by P. Froot.

KILMARNOCK, N.B.—Feb. 11, One; March 11, One; April 22, One; by E. J. Stobe.

LINCOLN, Mint-lane.—April 29, Five, by W. K. Armstrong.

LONDON, Kingsgate-street, Holborn.—May 2, Twelve, by W. H. Burton.

Metropolitan Tabernacle.—April 19, Fourteen; May 3, Eighteen; May 17, Eight; by Mr. Spurgeon; May 10, Sixteen, by Mr. B. Davies.

Shouldham-street.—April 29, Five, by J. O. Fellows.

Stepney-green Tabernacle.—March 25, Eight; May 6, Thirteen; May 17, Three; by T. Ness.

Upton Chapel, Lambeth.—April 29, Four, by G. D. Evans.

Vernon Chapel, Pentonville.—In our last we reported a baptism of five; it should have been thirteen.

LONDON, Wandsworth, East-hill.—April 29, Seven, by Mr. Genders.

MOUNTAIN ABE, Nazareth.—May 13, Seven, by J. W. Williams.

PRESTEIGN.—April 29, Six, by W. H. Payne.

PONTYPOOL, Zion.—May 10, Five, by J. Forth.

PENYBRYN, Brecon.—April 22, Three, by L. Jones.

PONTYPOOL, Tabernacle.—May 6, Three, by B. Watkins.

RIDMOUNT, Beds.—May 2, Ten, by W. Cuff.

SOHAM, Cambridgeshire.—May 6, Two, by G. Sear.

SANDBURST, Kent.—May 6, Two, by R. A. Griffin.

SUTTON-ON-TRENT, Newark.—May 10, Nine, by H. B. Bardwell.

SWANSEA, York-place.—Dec. 27, Four; Feb. 28, Six; May 2, Three; by G. P. Evans.

TORQUAY, Upton-vale Chapel.—May 6, Nine, by J. Kings.

VENTNOR, Isle of Wight.—April 19, Three, by W. Corden Jones.

WOODFORD, Northampton.—May 6, Two, by T. J. Bristow.

WESTBURY LEIGH, Wilts.—May 9, Thirteen, by E. Blewett.

#### DEATH.

On the 14th of March, 1866, at his residence, Rodd-court, Presteign, Mr. David Rogers, for more than sixteen years a member of the Baptist Church in that town, and the greater part of the time sustaining the office of deacon and treasurer. His liberality to the cause of God and mature judgment will make his removal a great loss to the church, and his integrity of character a moral loss to the neighbourhood. His death was improved by his pastor, the Rev. W. H. Payne, on the 8th ult., from Acts xi. 24—"He was a good man."

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—REV. C. H. SPURGEON.

Statement of Receipts from April 20th to May 19th, 1866.

	£	s.	d.		£	s.	d.
Mr. F. Pash	2	2	0	Mrs. Stacey	0	5	0
Mr. Whittaker	5	5	0	Mr. Ware	0	5	0
Two Friends at Wester Kirk	2	0	0	A Friend from the Country, per Mr. Phillips	3	5	0
T. B.	1	1	0	Mr. Wright	1	0	0
E. H.	1	0	0	Press	0	3	0
Mr. H. Dodson	5	0	0	Amy	0	10	0
Mr. Glover	0	5	0	Rev. J. Collie	0	7	6
Mr. Willson, per Mrs. Norman	1	1	0	Mrs. Sims	5	0	0
A Bucks Farmer	5	0	0	Mr. S. Goodhead	0	5	0
L. B. A. Mitchell	0	10	0	Mr. H. Amos	0	5	0
Mr. J. Mitchell	2	10	0	Mrs. Cross	0	10	0
Mr. Parton	2	2	0	Romans v. 7 and 8	1	0	0
Mr. J. Stubberfield	1	0	0	A Resisted Church-rate	0	11	3
The Church at Forres	1	0	0	A Messenger for Jesus	0	5	0
Lillob	1	0	0	A Friend in Kent	0	5	0
Mr. T. F. Briden	0	10	0	A Sacrifice of Thanksgiving, per Rev. J. H. Collie	5	0	0
R. and S.	0	2	0	Weekly Offerings at Tabernacle, April 23	20	3	11
A Friend at Crediton	0	5	0	"	30	28	4
Mr. S. Hayman	0	2	6	"	May 7	28	7
Mr. J. G. Anderson	0	10	0	"	14	29	10
A Presbyterian	0	10	0				
Collection at Rotherham, per Mr. Arnold	4	6	6				
Faith	0	10	0				
Mr. Dransfield	2	2	0				
							£162 17 0

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

CHAS. BLACKSHAW.

## THE FAINTING HERO.\*

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

"He was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?"--*JUDGES xv. 18.*

You will remember the occasion on which these words were spoken. Samson had been brought down from the top of the rock, bound with cords by his own brethren, and given up as a captive into the hands of the Philistines. But no sooner did he reach the Philistines than the supernatural force of God's Spirit came upon him, and he snapped the cords as though they had been but tow; and seeing the jaw-bone of a newly-slaughtered ass lying near to hand, he grasped that strange weapon, and fell with all his might upon the hosts of the Philistines, and though, no doubt, they took to speedy flight, yet the one man, smiting them hip and thigh, left no less than a thousand persons dead upon the ground; and as he piled up the heaps of the slain, he looked with grim satisfaction upon the slaughter which he had wrought, crying—"Heaps upon heaps; heaps upon heaps; with the jaw-bone of an ass have I slain a thousand men!" There was, perhaps, a little of vaunting and vain-glorying in his conduct; but in a moment a sudden faintness gathered over him. He had been exerting himself most marvellously, straining every nerve and muscle, and now, being sore athirst, he looked round him for a stream of water, but there was none; and he felt as if for lack of water he must die, and then the Philistines would rejoice over him. With that simple-minded faith which was so characteristic of Samson, who was nothing but a big child, he turned his eye to his heavenly Father, and cried—"O Jehovah, Thou hast given me this great deliverance, and now shall I die of thirst? After all that Thou hast done for me, shall the uncircumcised rejoice over me because I die for want of a drink of water?" Such confidence had he that God would interpose on his behalf.

Now, my drift this evening is the comforting of God's saints, especially in coming to the table of their Lord. I have thought there might be many of you who were feeling in an unhappy and a distressed frame of mind, and that by referring you to what God has already done for you I might lead you to set a lighter estimate upon your present trouble, and enable you to argue that He who has wrought great deliverances for you in the past will not suffer you to lack in the future.

I. YOU HAVE ALREADY, MY BROTHERS AND SISTERS, EXPERIENCED GREAT DELIVERANCES.

Happy is it for you that you have not had the slaying of a thousand men, but there are "heaps upon heaps" of another sort upon which you may look with quite as much satisfaction as Samson, and perhaps with less mingled emotions than his, when he looked upon the slaughtered Philistines. See there, beloved, the great heaps of *your sins*, all of them giants, and any one of them sufficient to drag you down to the lowest hell. But they are all slain; there is not a single sin that speaks a word against you. "Who shall lay anything to the charge of God's elect?" Another arm than yours has done it, but the victory is quite as complete. Christ returns with dyed garments from Bozrah; He has trodden the wine-press of God's wrath, and I may almost say that the blood which stains his apparel is the blood of your sins, which He has utterly destroyed for ever. Look at their number. Take so many years, and make each year a heap. Divide them, if you will, into groups and classes; put them under the heads of the ten commands, and there they lie, in ten great heaps, but every one of them destroyed.

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Think, too, of the *heaps of your doubts and fears*. Do you not remember when you thought God would never have mercy upon you? Let me remind you of the low dungeon where there was no water, when the iron entered into your soul. Some of us can never forget the time when we were under conviction. Moses tied us up to the halberts, and took the ten-thonged whip of the law, and laid it upon our backs most terribly, and then seemed to wash us with brine as conscience reminded us of all the aggravations which had attended our sins. But though we feared we should have been in hell, though we thought that surely the pit would shut its mouth upon us, yet here we are to-night, the living to praise God, as we do this day, and all our fears are gone. We rejoice in Christ Jesus. God "hath not dealt with us according to our sins, nor rewarded us after our iniquities." "Heaps upon heaps" of fears have we had; bigger heaps than our sins, but there they lie—troops of doubters. There are their bones and their skulls, as Bunyan pictured them outside the town of Mansoul; but they are all dead, God having wrought for us a deliverance from them.

Another set of foes that God has slain includes *our temptations*. Some of us have been tempted from every quarter of the world, from every corner of the compass. Sometimes it has been pride; at another time despair. Sometimes it has been too much of the world, and at others it has been too little. Sometimes we have been too strong and puffed up; at other times we have been too weak and cast down. There has sometimes been a lack of faith, and at others our fervency may have been inflamed by the flesh. The best of men are shot at with the devil's worst darts. You have been tempted by Satan; you have been tempted by the world; your nearest and dearest friends have, perhaps, been your worst tempters, for "a man's foes shall be they of his own household." There has not been a bush behind which an enemy has not lurked, no inch of the road to Canaan which has not been overgrown with thorns.

"Trials of every shape and name  
Await the followers of the Lamb,  
Who leave the world's deceitful shore,  
Who leave it to return no more."

But, look back upon them. Your temptations, where are they? Your soul has escaped like a bird out of the snare of the fowler, and this night you can say, "They compassed me about like bees; yea, like bees they compassed me about; but in the name of God have I destroyed them; I have passed safely where others have been ruined; I have walked along the walls of salvation when others have been lying at the foot thereof, dashed in pieces by their presumption and their self-confidence; 'heaps upon heaps' of my temptations have been slain, and Thou, O God, hast wrought me a great deliverance!"

So, let me say, in the next place, *has it been with most of your sorrows*. You sons and daughters of tribulation have sometimes sat down and said, "All these things are against me!" You have lost children, friends have died, business has departed, wealth has melted, almost every comfort has had a blight upon it. Like Job's messengers, evil tidings have followed one another, and you have been brought very low. But, beloved in Christ Jesus, you have been delivered. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." It has been so in your case. Whatever form the affliction has taken, mercy has taken a form to meet it. When the arrow flew, God was your shield; when the darkness gathered, He was your sun; when you had to fight, He was your sword; when you needed to be supported, He was your rod and your staff.

"Thus far we've proved that promise good  
Which Jesus ratified with blood;  
Still is He gracious, wise and just,  
And still in Him let Israel trust."

I will let no man in this congregation take a place before me in obligation to the Most High. Brethren, we are all debtors, and I count myself most of all a debtor. I boast that I have nothing to boast of. I would desire to lie the lowest, and to take the meanest place, for I owe most of all to the grace of God. When I look back to my parentage, when I see whence the Lord has brought me, and what He has done for me and by me, I can only say, "Thou hast given to thy servant this great deliverance!" And I suppose, if all the people of God could meet here one by one, they would each claim that there is something peculiar in their every case; each one would say, "There is something in the deliverance God has wrought for me that demands of me a special song; therefore, let the whole of us together, who have "known and tasted that the Lord is gracious," look back upon the past with thankfulness and praise to the Lord this night.

II. YET FRESH TROUBLES WILL ASSAIL YOU, AND EXCITE YOUR ALARM. Thus Samson was thirsty. This was a new kind of want to him. He was so thirsty that he was near to die. The difficulty was totally different from any that Samson had met before. Shake those Samsonian locks in which thy strength lieth, but they cannot distil a single drop of dew to moisten thy month! The strong man is as much amenable to thirst as the weak, and that arm which could slay a thousand Philistines, cannot open a fountain in the earth, draw down a shower from the skies, or yield to thirst a single draught of water. He is in a new plight. Of course it seems to you to be a far simpler matter than what he had known before, and so it was. Merely to get thirst assuaged is not anything like so great a thing as to be delivered from a thousand Philistines. But I dare say when the thirst was upon him, and oppressed him, Samson felt that little present difficulty more weighty and severe than the great past difficulty out of which he had so specially been delivered. Now I think, beloved, there may be some of you who have been forgiven, saved, delivered, and yet you do not feel happy to-night. "God has done great things for you, whereof you are glad," yet you cannot rejoice; the song of your thanksgiving is hushed. A little inconvenience in getting into your pews; a hasty word spoken by somebody outside the gate; the thought of a child at home, something which is very little and insignificant compared with all that God has wrought for you, will sometimes take away the present joy and comfort of the great, the unspeakably great, boons which you know you have received. You may know your standing in Christ, and yet some little trouble keeps buzzing about your ears, and may be distracting you even now. Let me say two or three words to you. It is very usual for God's people, when they have had some great deliverance, to have some little trouble that is too much for them. Samson slays a thousand Philistines, and piles them up in heaps, and then he must needs die for want of a little water! Look at Jacob; he wrestles with God at Peniel, and overcomes omnipotence itself, and yet he goes "halting on his thigh!" Strange, is it not, that there must be a touching of the sinew whenever you and I win the day? It seems as if God must teach us our littleness, our nothingness, in order to keep us within bounds. Samson seems to have crowed right loudly when he said, "Have I slain a thousand men?" Ah! Samson, it is time thy throat became hoarse when thou canst boast so loudly. The mighty man has to go down on his knees and cry, "O God, this thirst will overcome thy hero; send me, I pray thee, a draught of water." God has ways of touching his people, so that their energy soon vanishes. "I said my mountain standeth firm, I shall not be moved; thou didst hide thy face, and I was troubled." Now, dear child of God, if this is your case, I say it is not an unusual one. There is a reaction which generally follows any strong excitement. No doubt the excitement of having slain the Philistines would naturally be followed by depression of spirits in Samson. When David had mounted the throne of Israel there came the reaction, and he said, "I am this

day weak, though anointed king." You must expect to feel weakest just when you are enjoying your greatest triumph.

I have already said that the use of all this is to make a man feel his weakness. I hope it makes you feel yours. What fools we are, brethren, and yet if some one else were to call us fools we should not like it, though I do not doubt but that we are very well named, whoever may give us the title, for the whole of heaven cannot make us rejoice if we have one pain in our head; and all the harps of angels, and our knowledge of our interest in "the glory that is to be revealed," cannot make us happy if some little thing happens to go contrary to our minds. Somebody trod on the corns of your pride as you were coming in here, and if an angel had preached to you you would not have enjoyed it, because of your mind being discomposed. Oh! simpletons that we are! The table is daintily spread; the manna of heaven lies close to our hand, but because there is a little rent in the garment, or a small thorn in the finger, we sit down and cry as though the worst of ills had happened to us! Heaven is thine own, and yet thou criest because thy little room is scantily furnished! God is thy Father, and Christ thy brother, and yet thou weepst because a babe has been taken from thee to the skies! Thy sins are all forgiven, and yet thou mournest because thy clothes are mean. Thou art a child of God, an heir of heaven, and yet thou sorrowest as though thou wouldst break thy heart, because a fool hath called thee ill names! Strange is it; foolish is it, but such is man—strangely foolish, and only wise as God shall make him so.

III. If, my brethren, you are feeling to-night any present trouble pressing so sorely that it takes away from you all power to rejoice in your deliverance, I want you to remember that YOU ARE STILL SECURE. God will as certainly bring you out of this present little trouble as He has brought you out of all the great troubles in the past.

He will do this for two reasons, both of which are found in the text. The first is because *if He does not do it your enemy will rejoice over you.* "What," saith Samson, "shall I fall by the hand of the uncircumcised? Faint, weary, thirsty, shall I become their victim—I who was once their terror, and made the damsels of Gath and of Askelon to weep instead of to dance? Shall I be slain?" And what say you? But hush your gloomy forebodings. If you perish, the honour of Christ will be tarnished, and the laughter of hell will be excited. Bought with Jesus' blood, and yet in hell—what merriment there would be in the pit! Justified by the righteousness of Christ, and yet lost—what a theme of scorn for fiends! Sanctified by the Spirit of God, and yet damned—oh! what yells of triumph would go up from the abode of Apollyon and his angels! What! a child of God forsaken of his Father! A jewel plucked from Jesus' crown! A member rent from Jesus' body! Never, never, never! God will never permit the power of darkness to triumph over the power of light. His great name He ever hath in respect, and the ruin of the meanest believer would be the cause of dishonour and disrespect to God, and therefore are you safe. Oh! it is such a blessed thing when you can run behind your God for shelter. Some youngster out in the street has been offending his fellow, and is likely to receive a blow; but here comes his father, and he runs behind his father's skirt and feels that there is no fear for him now. So let us shelter ourselves behind our God. Better than brazen wall, or castle, or high tower, shall Jehovah be to us, and we may then look at all our enemies, and say, as Isaiah did to Sennacherib, "The virgin daughter of Zion hath despised thee, and shaken her head at thee!" The uncircumcised shall not rejoice; the daughters of Philistia shall not triumph. We are our God's, and He will keep his own until the day when He shall display them as his jewels.

That is one reason for confidence, but another reason is to be found in the fact

that *God has already delivered you*. I asked you just now to walk over the battlefield of your life, and observe the heaps upon heaps of slaughtered sins, and fears, and cares, and troubles. Do you think He would have done all that He has done for you if He had intended to leave you? The God who has so graciously delivered you hitherto has not changed; He is still the same as He ever was. I have no doubt about the sun rising to-morrow morning; he always has done so since I have been able to see him. Why should I doubt my God, for He is more certain than the sun? The Nile ceases not to make Egypt laugh with plenty; men trust it, and why should not I trust my God who is a river full of water, overflowing with lovingkindness. If we never doubt God till we have cause to do so, distrust will be banished from our hearts for ever. Of men we speak as we find; let us do the same with God. Was He ever a wilderness to you? When did He forsake you? When did your cries return without an answer? When has He said, "I have blotted you out of my book, and I will remember you no more?" You have doubted Him, wickedly and wantonly, but never have you had any cause for suspicion or mistrust. Now, since He is "the same yesterday, to day, and for ever," the God who delivered you out of the jaw of the lion and out of the paw of the bear, will yet deliver you out of your present difficulty.

Bethink you, dear friend, if He does not do so *He will lose all that He has done*. When I see a potter making a vessel, if he is using some delicate clay-upon which he has spent much preliminary labour to bring it to its proper fineness; and if I see him again, and again, and again moulding the vessel—if I see, moreover, that the pattern is coming out—if I know that he has put it in the oven, and that the colours are beginning to display themselves—I bethink me were it common ware I could understand his breaking up what he had done, because it would be but worth little; but since it is a piece of rich and rare porcelain upon which months of labour had been spared, I could not understand his saying, "I will not go on with it;" because he would lose so much that he has already spent. Look at some of those rich vessels by Bernard de Palissy, which are worth their weight in gold, and you can hardly imagine Bernard stopping when he had almost finished, and saying, "I have been six months over this, but I shall never take the pains to complete it."

Now, God has spent the blood of his own dear Son to save you; He has spent the power of the Holy Spirit to make you what He would have you be, and He will never stay his mighty hand till his work is done. "Hath He said, and shall He not do it? Hath He begun, and shall He not complete?" God will have no unfinished works. When Jehovah's banner is furled, and his sword is sheathed, then shall He cry—

" 'Tis done,  
For the kingdoms of this world  
Are the kingdoms of my Son."

In that day every vessel that He prepared for glory shall stand in that glory, having been made perfectly meet for it. Do not, then, despair, because of your present trouble.

Doubtless some of you are saying that I am speaking as one who does not know the occasion or the bitterness of your peculiar distress. My dear friends, I do not care to know it. Enough for me to know that if God has wrought for his servants so great a deliverance as He has done, the present difficulty is only like Samson's thirst, and I am sure He will not let you die of faintness, nor suffer the daughter of the uncircumcised to triumph over you. "Ah!" says one, "it is all very well talking, but mine is a very, very, very peculiar case." Well, then, dear brother, there is special reason why God should deliver you, because, if Satan could overcome in that peculiar case, he would then say that he could have overcome all the saints if he could have got them into the same corner.

and he would then boast just as though the whole had perished. But I do not think that your case is so very peculiar; it is only the way in which you look at it. The road of sorrow has been well trodden; it is the regular sheep-track to heaven, and all the flock of God have had to pass along it. So, I pray you, cheer up your heart with Samson's words, and rest assured that God will deliver you soon.

And now, while I have been preaching thus, the thought has sprung up in my breast that many people who have come here to-night are not Christians. My friends, my great wonder is, what some of you do without God. I can hardly understand how the rich man can have any comfort without God, for he must suffer from bereavement and bodily pain as well as the poor. Those silly butterflies of fashion, who spend all their time in flitting about from flower to flower, are so heartless and thoughtless that I cannot comprehend how they can do without God. With empty heads and silly hearts men and women can make gods of anything; their own pretty persons can be quite sufficient object for their idiotic worship. But a man that stands right straight up, a sensible, thinking man—a working man if you will—I do not mind whether he works with the dry heat of his brain or with the damp sweat of his face—I cannot understand how a man like this, with organs of thought and a reasoning soul, can go on without God. There must be pinches with some of you when you want a God. I had been in a madhouse a dozen times if it had not been for my God. My feet had altogether gone into the chambers of despair, and I had ended this life, if it had not been for the faithful promises of the God that keeps and preserves his people. My life has not been a miserable, but a happy one; and yet I tell you that there have been times in it when I could not have done without my God. I do not understand what some of you, who are always at the pinch, do without God. There are many such here. You are poor; you are not often without sickness; you were born inheritors of maladies that make your life wretched; your children are sickly about you; it is as much as you can do by Saturday night to make ends meet; you are frequently in debt, you are constantly in trouble. Oh! I cannot tell what you do without God. Why, you have nothing here, and no hope of anything hereafter! Poor souls, I could weep for you to think that you are without God!

I went after service this morning into the house of our brother Stephenson; a good soldier of the cross was he: he fell asleep this morning; and when I saw his weeping sons and daughters, I felt, "I have easy work here." I said to them, "Why, what a mercy it is that your father is gone, for he has lingered long in pain, and you know how ready he was to enter into rest." That was very different from what sometimes happens. Only a little while ago a sister came to me weeping, as if she would break her heart. "Ah, sir," said she, "my brother is dead, and he died without hope." It was a sad case, but then she had a God to go to even under that sharp trial. But when death comes into *your* house, you have no God! I knelt down and prayed with those poor weeping girls this morning, and, though their father was but just dead, I marked that the voice of prayer had evidently a soothing charm about it, and though they wept, yet it seemed to soothe and pacify them. But some of you do not pray, and, therefore, this comfort cannot be yours.

And you will come to die soon. When the death-thirst is in your throat, what do you think you will do without God? To die in God's presence, is simply to let life blossom into something better than life; but to die without God must be horrible! You will not want your boon companions then. The drink will not pacify you then. Music will have no charms for you then. The love of a tender and gentle wife can yield you but sorry comfort then. You may lay your money bags at your side, but they will not calm your palpitating heart then. You will hear the boomings of the waves of the great sea of eternity; you will feel

your feet slipping into the dreadful quicksand; you will clutch about you for help, but there will be none! Instead thereof invisible hands shall begin to pull you down, and down through the dark sea you must descend to those darker depths, where dread despair will be your everlasting heritage!

But there is hope yet. Whosoever believeth in the Lord Jesus Christ shall be saved. Turn thine eye to Christ, poor sinner, as He hangs there suffering in man's stead, taking human guilt upon Himself, and being punished for it as though it were his own. Trust Him, sinner, and, resting in Jesus, thou shalt be saved!

## Essays and Papers on Religious Subjects.

NO.

BY REV. T. B. STEVENSON.

"And the priests answered and said, No."—  
Haggai ii. 12.

No is the most important word in the moral dictionary—the most momentous word in the spiritual vocabulary. It is a little word; it consists only of a couple of letters: it is but a monosyllable. Yet it is a great word, truly; it is great in its consequences—so great is it in its results that they reach right through life, into death, and into the awful eternity. It is an easy word; it can soon be uttered; it is one of the first words the infant learns to lip; no physical effort is needed to speak it. Yet it is a hard word; only think of the amount of moral stammering and spiritual stuttering there often is before it can be pronounced. Yes, many find it extremely difficult to say, No—that is, they find it difficult to be firm: difficult to resist temptation: difficult to keep good resolves. Why is it? A little inquiry will soon show.

*Saying No often involves opposition to those whom we love; and that is hard.* It is a pleasure to meet the wishes of such as are dear to us; painful not to meet them. Imagine that you have a pair of scales. Into one put right and duty, let the other remain empty, and of course right and duty will prevail easily enough. But if, instead of this, you put right and duty into one scale, and in the other the wishes of a husband or wife, child or parent, or friend, and it is very likely that the latter will outweigh the former. It is a very difficult task to say No in antagonism to one of whom we are fond. "The painter Millais,"

says a certain author, "has embodied this fact in his 'Huguenot,' and as we see the engraving in the shop-windows, and on the walls of our friends' houses, we may learn that there may come a time in which honour, and conscience, and religion, demand that we say, 'No,' though our present comfort, and it may be the preservation of our very lives, presented to us as motives by the object of our warmest affections, may powerfully tempt us to say, 'Yes;' and that thus it is sometimes not a matter of policy, but a plain and sacred duty, to refuse compliance with the wishes of those whom we desire most to please—and this even when those wishes are expressed in words that burn, and are enforced by strong entreaties and by bitter tears."

*Saying No often involves the displeasure of others; and that is hard.* It is a good thing to have men's good opinion; it is better to be well thought of than ill. Although the approbation of our fellows is never to be worshipped, it is worthy of appreciation. "Rather to be chosen than great riches," is Solomon's verdict about it. When Job enumerated pensively the blessings which he had lost, he gave prominence to this. Hear his pathetic review of the past: "The young men saw me, and hid themselves: and the aged arose, and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."



What an autobiography! Happy is the man that can thus write his history. Albeit, if we say No—if we resist temptation—we shall live, ever and anon, to forfeit the good opinion of others. Not always will they think well of us. It was so with the patriarch to whom we have just alluded. "But now they that are younger than I have me in derision. . . . Now I am their song, yea, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face." This makes it no easy task to say No.

*Saying No sometimes involves loss of ease and money; and that is hard.* When the unjust judge was importuned daily by the widow who cried, "Avenge me of my adversary," for a time he resisted her; at length he yielded. Why? Because it broke in upon his luxurious quiet and indolent enjoyment to keep saying, No. So also with the friend who was besought at midnight for loaves. He refused at first, but afterwards consented, because he found it troublesome to reiterate, No. This is not seldom the case in respect of temptation. A friend uses all possible persuasion that you may be induced to do something that is wrong. Your reply, like that of the priests spoken of in the text, is, No. He returns to the charge, and you again answer, No. Again and again he assails you, until, tired of refusal, weary of giving the negative so often, you yield. Has this never been your experience? It is one thing to ship the oars, lie down in the little boat, gaze at the beautiful sky, and let the tide drift you any whither; it is quite another thing to pull, until the veins stand out like whiplash on your brow, against wind and wave. To say No continually is like rowing against wind and wave. Moreover, saying No involves pecuniary loss sometimes. To resist inducements to falsehood and other species of dishonesty amounts to forfeiture of hard cash, and none of us are fond of parting with pounds, shillings, and pence to our disadvantage. And yet, though hard to utter, we can say No, and we ought to say No.

#### I. *We can say No.*

One of the most wonderful forces given to man is the power of resistance. Body and mind alike have this power. See how the various senses and organs can say No. Think of the eye: if too much light bursts upon it, it contracts the pupil and draws down the curtain of the eyelids, that it

may not sustain injury or inconvenience. The light seeks admission, but the eye says, No. Think of the mouth. If you walk on the seashore when a strong land breeze is blowing the sand and dust about, the mouth closes against it. "I cannot do with you. Dust does no good to the lungs; sand is not suitable to the stomach. You must not come in. No." Thus the mouth speaks. Think of the organ of smell. If an unpleasant odour reaches it, it at once says No, and keeps it out. So with the beautiful and wonderful digestive apparatus. Send unuitable food into it, and it rejects it. It says, "No; this is not proper; it must not stay here." As with the physical, so with the spiritual and moral nature. When Satan comes to me as "an angel of light," asking me to serve him, I can, with divine help, reject his most tempting offers. We can close the eye of the mind and the ear of the mind against temptation.

Biography is eloquent in the evidence it gives hereupon. It proves, beyond all controversy, not only that men can say No to sin, but do this under the most unfavourable and trying circumstances. Look at Joseph. Placed in a position in which hundreds would have availed themselves of the sinful pleasure to which he was enticed, he answered promptly, "How can I do this great wickedness, and sin against God?" He said, No. Look at David. Cruelly persecuted by Saul, he at last finds his kingly enemy asleep in a cave. What an opportunity for vengeance! Why, even the royal spear lies close at hand, as if Providence had made all ready for the deed of revenge. The friends of David urge him to the act; but he refused. "God forbid that I should slay the Lord's anointed." He said, No. Think of Nehemiah. The people are at work on the walls of Jerusalem, so surrounded by danger as to have a weapon in one hand and a tool in the other. Specious and flattering messages are sent to him to desist from his work. Not he. "I am doing a great work; I cannot come down." He said, No. Look at the three Hebrew children. If they fall not down and worship the golden image, they are to be cast into the fiery furnace. Furnace! They are not to be intimidated even by that. "Be it known unto thee, O king, that we will not serve thy god, nor worship the golden image which thou hast set up." They said, No. Look at Daniel. Little

wonder that he should be "a man greatly beloved," when he denied the foolish and iniquitous demand of royalty, even at the risk of his life. He is ordered to desist from prayer; but he answered and said, No. Uninspired history is not without equally striking testimony. What mean the fires of martyrdom? What is the significance of every execution for conscience's sake? No, to sin and error. Call to mind that memorable scene which occurred at Worms during the Reformation. There is Luther, almost alone. Princes are against him, priests are against him, people are against him. His freedom is at stake, and his life is in jeopardy; notwithstanding, when asked to retract, he never hesitated, but "answered and said, No." "Here I stand," he exclaimed, "I can do no other. God help me."

With these facts before us, then, we need not be in doubt as to man's power, through the Divine blessing, of saying, No. We are never so situated as to be compelled to do wrong. No one is forced into evil. If men yield to evil, they themselves are to blame; they can resist if they will. Much inability is nothing more than indisposition. Not long ago a minister was at work in his garden; at a short distance from him was his child, a little girl between three and four years old. He called her to do something. "I can't," she replied. He repeated his wish. "I can't," she again answered. "Why can't you?" he rejoined. "*I can't, because I don't want,*" was her reply. That is just what many a man's moral inability amounts to. Were he as honest as the child, he would have to make exactly the same confession. Men can't say No to sin because they don't want.

Then how may we get the disposition? How may we come to "want"? By the gospel. It reveals God's love in giving his Son for our ransom; and thus revealing God's love "sheds abroad God's love in our hearts," love to God "by the Holy Spirit which is given unto us." The grand cause of moral indecision and weakness is cowardice. Generally speaking, people are kept from saying No by fear of the consequences. But "love casts out fear;" love makes the coward bold as a lion. This is true even in reference to that affection which has for its object a human being. There is a good illustration of this afforded in the popular fiction, "Uncle Tom's Cabin." When poor Eliza was fleeing with her child,

she came to the great river. It seemed an impassable barrier; huge blocks of ice were floated down its cold stream. How could she cross it? Under ordinary circumstances it would have been too much for any mortal to attempt; but her love for the child, which she wished to retain instead of yielding to the hands of the slave-dealer, made her fearless. She leaped on to the first icy mass that was near her, from thence to another, and so on from piece to piece, until she at last reached the blessed shores of freedom. Let us have real and strong love to Him "who hath first loved us," and we shall be willing to brave danger, to meet scorn, to encounter opposition, in saying to sin and temptation—saying with a firm and unflinching voice—No!

## II. *We ought to say No.*

Many arguments might be adduced here. Only some can now be noticed. Among the considerations which should lead us to conquer temptation, are the following:

1. *Jesus Christ our perfect pattern said No.* How often, how promptly, how emphatically He did this. He said No to Satan. Three times was He assailed by the awful enemy of souls, and three times did He resist him. The wilderness heard the echo of his uncompromising No. He said No to his brethren. "Show Thyself to the world," was their unbelieving demand. "My time is not yet come," is his calm and concise answer. He said No to his disciples. When Peter tried to dissuade Him from going up to Jerusalem, the scene of his coming trials and death, He said, "Get thee behind Me, Satan." He said No to the multitude. When they sought "to take Him by force and make Him a king, He departed into a mountain Himself alone." To their unreasoning and miserable invitations to royalty, He said, No. Would we be like our Example? then we must learn to say No.

2. *Important results follow our not saying No.* An American clergyman once preached from this text. After service three of his hearers compared each other's history, with an eye to the theme of the pulpit that morning. What they said in the course of conversation is well worthy of notice. Said one, "If I had said, No, instead of endorsing a note, I should have saved three thousand dollars." Said the second, "If, when I was asked to share in

a certain speculation, I had said No, not the least bitter lesson of experience would have been spared me." "If I had said No," added the third, "when asked to join the whist club, I should have saved both time and money." Go to the wretched drunkard, reeling under the influence of strong drink, a pest to his family and his neighbourhood. Ask him what was the beginning of his course of misery, and he will tell you that it was not saying No when asked by boon companions to frequent the tavern. Go to the fallen woman, lost to virtue and happiness alike, dragging others with her as she is swept down the rapids of ruin. Ask her the beginning of her course, and she will tell you that it was not saying No to the deceitful seducer and his hypocritical professions and promises. Go to the youthful thief, who, though the son of pious parents, and reared in comfort and respectability, has become the prisoner of justice. Ask him the beginning of his course of dishonesty, and he will tell you that it was not saying No when tempted to take money that belonged to his employer. Go even to the wretched murderer, who, with the halter around his neck, is about to die a death of ignominy in the presence of a coarse and brutal crowd. Ask him the beginning of his course of sin, and he will tell you that it was not saying No to the vehement love of gain or the more insatiable greed of revenge. But why enlarge by advertng to such cases as these? The first pages of our Bibles afford more melancholy proof of the fatal results of not saying No. Adam and Eve were excluded from Paradise because they did not say No. Had they resisted the devil, he would have fled from them, and they would not have had to flee first from God and then from Eden.

Even where such awful results as these do not follow, there is always more or less of discomfort for him who does not say No. Indecision is one of the most fruitful sources of wretchedness. Where there is want of firmness there will be lack of peace. The man of weak will is like a feather which is at the mercy of the wind; whereas he ought to be like the eagle, that, doing brave battle with the antagonistic elements, mounts upward even amid rolling thunder and flashing lightning. He is like the straggling ribbons of seaweed, tossed to and fro, up and down, wherever the tide may take it; whereas he might resemble

the dauntless dogged steamboat, that pushes on to its destined haven despite adverse tempests and storms. The learned and talented Erasmus never took a bold and decided stand during the Reformation. He did not, as others did, loudly and fearlessly cry out No to Papal error and tyranny. The consequence he shall tell in his own words. "Whose lot is so unfortunate as mine? The Lutherans persecute me as a Papist; the Catholics persecute me as a Lutheran." The lines of Alfred Tennyson are weighty and true:—

"But ill for him who, bettering not with time,  
Corrupts the strength of heaven-descended will,  
And ever weaker grows thro' acted crime,  
Or seeming-genial venial fault,  
Recurring and suggesting still.  
He seems as one whose footsteps halt,  
Toiling in immeasurable sand,  
And o'er a weary sultry land,  
Far beneath a blazing vault,  
Sown in a wrinkle of the monstrous hill,  
The city sparkles like a grain of salt."

Important results to others as well as to ourselves, follow not saying No. "In Adam all die." To-day we feel the effects of our first father's transgression; and how often have we seen poverty-stricken children, diseased children, and idiotic children, who are what they are because one or both of their parents did not to temptation say, No. An eminent physiologist mentions the case of a child who was idiotic through one, only one, fit of intemperance on the part of its father.

3. *If we do not say, No, God will.* If we do not meet temptation with No now, He will meet us with No in the world to come. If we say No to the offer of salvation, No to the calls to repentance, No to the strivings of the Holy Ghost, He will and must say, No. Yes; when, in eternity, we ask his mercy, beg Him to give us a place in heaven, and cry, "Lord, Lord, open unto us," He will say, No, "I know you not."

Let all—especially the young—learn to give utterance to the little yet great, easy yet hard, monosyllable in question. The best of friends waits to help us, and is ever ready to aid us in decision for whatsoever is holy, good, and true. Be it ours, then, when temptation assails us, to answer and say, No.

"Men with goodly spirits blest,  
Willing to do right;  
Ye who stand with wavering breast  
Beneath persuasion's might,

When companions seek to taunt  
 Judgment into sin,  
 When the loud laugh fain would daunt  
 Your better voice within :  
 Oh, be sure you'll never meet  
 More insidious foe,  
 But strike the coward to your feet  
 By boldly saying, No."

Luton.

OUTLINES OF SERMONS ON THE  
 BEATITUDES.

BY REV. W. BARKER.

No. III.

"Blessed are the meek, for they shall inherit the earth."—Matt. v. 5.

No direct distinct blessing is pronounced upon the humble. How is this? Because humility (*ταπεινότης*, a mean and low condition) is not so strong and forcible a word as the one which is translated meek in the text. *Τραφείς*, the meek, signifies that which is tractable, placid, lenient, candid, accessible, clement, humble. The one word may apply to condition or to character. The other can never refer to anything but character. Meekness is a state of mind having no necessary connection with a man's external circumstances. The poor, whose circumstances are very lowly or humble, may be very proud, and the rich man amidst abundance and honour may be truly humble-minded. But a truly meek man is so irrespective of circumstances or external influences. The wider and more expressive term is used as including the more limited one, and presents a lovely character before us for our imitation. One indeed which eminently distinguished our Lord, and must yield satisfaction to its possessor in every condition of life. May we be ambitious of the honour conferred on all who cherish a truly lowly view of themselves.

Notice then—

I. What constitutes a meek spirit?

(a) Not a natural quietness of character. This may spring either from a love of ease or a natural deficiency of energy and force; or from some moral defect. There is a natural softness and timidity in men of the world sometimes, which leads them to avoid strife and confusion, and to labour to promote good fellowship in society.

But the character here referred to is not this natural amiableness. It is the

effect of a gracious and chastened spirit. The meek man lives above the turmoil of life, not because he is incapable of being vexed and irritated, but because he has acquired, by the grace of God, such command over his own spirit that he is calm and unmoved where others would be impetuous and boisterous. Many a Christian, naturally irritable and irascible, becomes, under divine teaching, as meek as Moses, and as patient as Job—becomes, indeed, in no mean measure, like Christ. We must insist upon this point, because meekness is named by Paul among the fruits of the Holy Spirit (Gal. v. 23). It is therefore an essential feature of Christian character, and attainable in proportion as we imbibe the spirit of Christ.

(b) A meek spirit is a spirit of good will and clemency. This bearing of the word is taken note of in the French and German versions of this passage. How appropriate that in this sense Jesus should be spoken of as the meek and lowly one. He is the true friend and brother. His mission was "*good will toward men*." Man naturally is suspicious and selfish, full of enmity and ill-will; but the gospel is characterized by good will amongst men.

The meek-spirited man is the one who is an impersonation of this character. He takes a kind and generous view of all things to the utmost possible extent. He seeks to do good to all; he is unselfish, and free from the harshness and austerity which disfigure and mar so many. He is not easily offended, but, like his Lord, easily forgives; he is long-suffering, patient, and kind. Fair and lovely is such a nature as this. Let us all strive to exhibit it, and enjoy its unsurpassed happiness.

(c) A meek spirit is placid and calm amidst the vexations and cares of life. There are many things to annoy and to test a man's principles. Petty forms of persecution and injury. It is difficult at all times to preserve equanimity of mind. But a man imbued with the spirit of Christ will not "*revile again*," and when "*he suffers he threatens not*" (1 Peter iii. 4). Such self-possession and self-control is a noble feature of a Christian life. It gives a man an advantage over the most bitter enemy, and imparts a dignified bearing which nothing can surpass. When other men faint and fail, this man is calm and collected. Who does not desire this ballast

for his frail bark, as it encounters the rough sea of life?

(d) A meek spirit is tractable and submissive. It is ready to receive divine teaching, and to obey the will of God. "The meek will He guide in judgment" (Psa. xxv. 9). The natural man is proud and vain; but a man imbued with the meekness spoken of takes a fair view of his own case, and deeply feels his unworthiness before God. He feels his need of divine teaching, and sits with meekness to receive the engrafted word of truth (James i. 21). "He shows his works with meekness of wisdom" (James iii. 13). How needful this quality of character is, all must acknowledge who know their own heart, or have carefully observed the bearing of most professors of religion.

(e) It is a spirit of forbearance and forgiveness. Paul exhorts us to put on meekness and long-suffering (Col. iii. 12). A Christian will not take vengeance in defence of his own rights in ordinary cases of vexation and offence especially as between himself and other professors. He knows that God has said vengeance is mine, I will repay, saith the Lord! To the natural disposition, retaliation, punishment, is the first thought; but the discretion of the meek man is the better part of valour. Measured by this standard, how many of us come short. How little like our divine Master are we!

(f) A meek spirit bows to the rod of affliction. This is sometimes hard to the flesh. We often lift up our puny hand against God. We are not only disobedient but "stiff-necked" and stubborn. But this is not the filial spirit which our Lord manifested, and which, by his teaching and example, He has commended to us. We should kiss the rod and bless the hand that appoints it; for we know that for our profit, that we might be partakers of his holiness, He uses it. "Despise not, then, the chastening of the Lord nor faint when thou art rebuked of Him, for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

II. The blessedness of this spirit.

(a) It is an evidence of our union to Christ. Having his spirit we know we are his. In a well regulated mind this knowledge is free from pride and self-righteousness: but it clings to the fact that having the spirit of Christ we must have Himself. Oh that Christians would attach a

higher importance to this kind of evidence of their piety. No visionary, emotional condition of mind can give us assurance of heart, such as God's Spirit will sustain by his witness or testimony. How blessed then the man who can see in the divine experience of his heart a sign, a token of his likeness to Christ and his interest in his love.

(b) Such a man has a kindred spirit with the noble sufferers and martyrs of the past. He is of the family of those who patiently suffered for Christ instead of taking the sword to fight for their rights. He shall then be truly blessed amongst that noble army of martyrs which continually praise God, and who are destined to receive from Him peculiar honour. I fear, however, that few of us can lay claim to the character on which this distinguished honour shall be conferred. And yet if we suffer with Christ we shall be also glorified together.

(c) The meek are those who really enjoy the benefits of divine providence. They inherit the earth in a mystic sense far superior to worldly possession. They make the earth, so far as they have to do with it or possess it, subservient to their moral and spiritual elevation. It is not their God, their trust, as is the case with worldlings, men of boisterous, violent, unforgiving spirit. These cannot inherit or enjoy. Their passion and temper mar everything they hold, or call their own. Life with them is one scene of disappointment and vexation, often of bitter mortification of their pride, because they cannot control and possess all they desire. In this sense as well as others, the wicked are like the troubled sea which cannot rest, but casteth up mire and dirt. But the meek man is thankful, and takes all these things as benefits conferred by God. He extracts all the real good out of them, and has God besides. He knows more real enjoyment of earthly good than the proudest, or the most enthusiastic worldling.

(d) The meek are blessed because they enjoy a superior measure of the Spirit of God.

Christian professors of a turbulent spirit, influenced by vain and worldly feelings, have many bitter pangs for their folly, which the more quiet and unassuming disciple escapes. He lives in the green pastures, beside the still waters, while the other roams the barren wastes and finds

no supplies, and therefore becomes lean and weak. Serene and heavenly air is breathed by the meek soul, for he lives far above the rough blasts and storms of a terrestrial atmosphere. He inhales the air of that world where sighs, and tears, and sorrows are unknown.

(e) The meek shall in the end literally enjoy the earth.

The violence and selfishness of the present age shall give place to an age of golden virtues and blessings. In the last days when the "King shall reign in righteousness," and "his will shall be done on earth as it is done in heaven," the vile man shall no more be said to be liberal, nor the churl to be bountiful, the rod of the oppressor shall be broken; justice, love, peace, brotherhood, and piety shall fill the earth (see Psa. xxxvii. 10, 11; Isa. lxi. 2, 9, 11; xxxii. 5, 15, 18). Then indeed the earth shall yield her increase, God shall bless us, and all the ends of the earth shall fear Him. The lion shall eat straw like the ox; the leopard shall lie down with the kid . . . Nothing shall hurt or destroy in all God's holy mountain (Isa. ii. 1-9).

One word of appeal.

Where do you hope to learn this noble lesson, and catch this eminent spirit? Surely nowhere but in the school of Christ. You will need much intercourse with Him, much careful study of his example, and much of the unction of his spirit to enable you to manifest this noble quality of character amidst the trials of life.

But do not pronounce it unattainable. The grace of God can do anything for us, and in us, if we yield our hearts to its influence. Often we resist and grieve the Holy Spirit by exhibiting our own temper and opinion in opposition to his dictates and impulses, and then say the thing was unattainable. We have made it so by refusing to submit to the only influence that could have made us equal to the duty. Oh remember that if any man have not the spirit of Christ, he is none of his. But those who are Christ's, at his coming shall, as the blessed of the Father, inherit the kingdom prepared for them from the foundation of the world. Holiness to the Lord and true godness shall reign for ever, and the heart of the redeemed shall overflow with love and joy for ever.

*Hastings.*

## THE CAUSE AND FULLNESS OF SALVATION.

BY G. D. EVANS.

1 Cor. i. 30.

It has been said that there is a tendency in the faith of young believers towards self-reliance. They hide in their old refuges till the Lord pulls them down, and they discover not, until they are tumbling about their ears, that they are refuges of lies. At any rate we have found it true that the older a Christian grows, the more established he becomes in the doctrines of grace, believing more firmly that a covenanted salvation completed in the life and death of his Lord is the only solid rock upon which to build his hopes for heaven. To this end he must learn two great truths. First, he must become acquainted with his own insufficiency. He is like a man who imagines that without instruction in the arts of rhetoric, the history of jurisprudence, and the practice of law, he can become a famous pleader at the bar, and who only discovers his error when he has made shipwreck of his coveted profession. If you have striven to work out salvation yourself, I am sure it has resulted in much deep sorrow, bitter regret, and breaking of the heart. Then after he has learned this, he discovers the sufficiency of Jesus. A man trusting in himself is like one who is riding in a gorgeous but rickety coach, for which he has refused a safe and comfortable chariot. As it proceeds on its journey, one spoke after another snaps in twain, then the springs beneath break asunder, then the door flies off its hinges, then the wheels fail and it drags heavily, till at last the coach is a complete wreck, and the occupant is thrown upon the ground. Just as he is wondering how he shall proceed on his journey, a hand is outstretched to reach him—a chariot glittering with light stands ready to receive him—his benefactor lifts him into the prepared seat, and he accomplishes the remainder of his journey in safety. Thus with the sinner. Not until the rickety coach of his own good deeds completely fails him, does he hail the chariot of salvation as his only refuge. But let him be brought to feel that his salvation is all of Christ, and he will understand these words to be true, as well of every individual saint as of the collective church of the

firstborn, "Of Him are ye in Christ Jesus, who, of God, is made unto us, wisdom, righteousness, sanctification, and redemption."

I. *Here is Salvation's sovereign cause.* If we would see the fountain of salvation we must look up. We cannot find it by looking beneath, there is death and destruction; nor by looking around, there is vanity; nor within, there is sin; but above, for it is of God. He is "the Alpha and Omega, the first and the last, the beginning and the end."

*Think of its conception.* With many, salvation is a vague, indefinite kind of system, springing from no fixed and substantial purpose in its projector's mind. But the fact of its authorship being divine, proclaims its certainty. We can hardly look at any of God's works without admiring the harmony with which they move, that, although inscrutable, is eminently Godlike. The centre is far off from human gaze, like the great orb round which all the planetary systems are supposed to turn, but what we can see of the work proclaims the worker, and apparently conflicting interests point their finger upwards to the great master mind who ordains, and governs, and harmonizes all. It is infidel to speak of chance in God's world. Emphatically is this true of redemption. The Planner is behind the scenes; the Architect who drew the scheme is dwelling in his own mansion, the first creation of his power; but every square of stone that shows its polished surface to the light, every beam of timber laid in the goody building, proclaims that a master mind conceived it all, that nothing was left to mere fortuity, but that the shape and form was clearly defined and the quantities all taken out before the building began to assume its grand proportions and rear its stately dome.

*Look at its accomplishment.* An architect will produce his plans and superintend the work, but he does not actually pile the walls and complete the edifice. God not only superintends, but achieves; He not only plans, but completes. We are apt to think of Him as a silent spectator of the work of Christ; simply directing and quietly acquiescing. It is altogether a false idea of the divine majesty. The very divinity of the Son of God proves that the Father took an actual part in the work of redemption. He, the eternal God,

is man's Redeemer. He who upheaved and upholds the pillars of the universe is the achiever as well as the author of redemption. In prophetic Scripture the part taken by God is clearly and explicitly defined, "The Lord hath laid on Him the iniquity of us all;" while the desolating cries of the Saviour in his agony, "Father, if it be possible let this cup pass from me," and "My God, my God, why hast Thou forsaken me," with the utterance of apostolic truth, "He hath made Him to be sin for us," confirm the teachings of the former dispensations. The cross thus becomes the strong connecting link between God and man.

*Meditate on its application.* This is the part with which we have most to do. "Of him are ye in Christ Jesus." What can these words mean, but that we must have the work of redemption applied to our hearts before we can become partakers of its blessings. Say some, "It is his to purpose and accomplish, but ours to apply." But upon the very words of the text we pronounce such teaching unscriptural. It is a renunciation of one of the great articles of the Christian system. The work of the Holy Spirit in regenerating the soul of man must be utterly ignored if the creature is able to resist or conform to the divine decrees just as he may choose. The blood of Jesus must be sprinkled on the conscience by the Holy Spirit, as the blood of old was sprinkled by the scarlet wool and hyssop. We must ever remember that we don't make Christ what He is to us. From first to last "Salvation is of the Lord." Redemption was accomplished by another on our behalf, and the work is carried on and crowned by divine faithfulness "with shoutings of grace, grace, unto it." It is all of God.

II. *We have here Salvation's appropriative fullness.* The fullness of salvation is treasured up in Christ as the Head of the Church; from Him it flows to us, and He "is made unto us wisdom, righteousness, sanctification, and redemption." It has been said that He is represented to us here in his three offices. As a Prophet He teacheth us, making us "wise unto salvation." As a Priest, adorned in his spotless robes, He covers us with his perfection, and sprinkles the blood upon us for our sanctification. As a King, He conquers by his power every spiritual foe, and thus provides for us a complete re-

demption. But, without entering into these distinctions, let us take the four characteristics mentioned in the verse.

*He is our Wisdom.* It is a characteristic of an ungodly man that his understanding is darkened. He is unlettered in the things of God, and perfectly ignorant of the verities of the gospel. He is so blind that he cannot perceive the danger of his own state, like the man who was born with sightless eyes, that could not distinguish between light and darkness. When Christ comes, and by his Spirit enlightens our eyes and opens our understanding to receive Himself, we learn through Him to understand ourselves and to know Him. He is our Wisdom, moreover, in all hours of gloom and darkness *after we believe*. There is not a moment that we can feel safe unless He clears away the mist, and guides our erring footsteps. Every day and hour we need his loving hand and gentle counsel to direct us; but we have the assurance that He will guide us with that counsel here, and afterwards receive us to glory.

*He is our Righteousness.* The whole life of Christ was spent in weaving the robe afterwards dyed in his own blood. The insufficiency of our merits leads us to seek an interest in that which belongs to Jesus. The mode in which the Righteousness of Christ becomes ours is not stated here; for that we must go to other passages. It is simply declared to be in Him. This Righteousness is the only ground of our acceptance with God. The Psalmist, anticipating redemption, felt that the best theme upon which an enlightened intelligence could dwell was this, and he said, "I will make mention of thy righteousness, even of Thine only." The Apostle, in the Romans declares a connection between the righteousness of Christ and the justification of the sinner. "To declare, I say, at this time his righteousness, that He might be just, and the justifier of him which believeth in Jesus." And it is again declared that we are "accepted in the beloved." If ever Satan, with brazen-faced impertinence, attacks the child of God, he can fling back every calumny, and shout with triumph, "Who shall lay anything to the charge of God's elect? It is God that justifieth." He can hail the setting of the day of account, and long for the appearance of the great white throne, the hosts of attending angels, and the Judge

upon his seat, because he can join with all the host of the redeemed, singing this triumphal anthem, "In thy righteousness shall we be exalted."

*He is our Sanctification.* This work is described in various parts of Scripture to each of the persons in the Trinity. The Saviour prays to the Father, "Sanctify them through thy truth." Here it is referred to as the work of the Son; in various other places it is revealed to us as the work of the Holy Spirit. Without discussing the part which each plays, let us look at it as the work of Jesus, and in this light it evidently refers to the constant application to the renewed heart of the work of Christ. This distinguishes between justification and sanctification. The former is the first work, done once and for ever. Nothing can change that act of God by which we are "complete in Him." Once having believed, we can anticipate our union with the host of spirits before the throne, and appropriate to ourselves the words, "we shall be saved even as they." Sanctification begins, it is true, with justification, but it does not end there. It is not an eternal act, but consists of a continual mortifying of the deeds of the body, and a constant subduing of the power of sin. It is a work that proceeds while life lasts, and is consummated only as we enter glory. The blood of Christ is daily sprinkled, and the influences of the Holy Spirit are constantly at work. Thus we may know the perpetual care and tender love which the Saviour hath toward us, in not only giving us his blood and righteousness to justify, but in bestowing upon us fresh supplies of grace that we may persevere unto the end, making us "meet to be partakers of the inheritance of the saints in light."

*He is our Redemption.* The word is used here in its largest sense; it refers to the whole group of blessings of which we have written, and whatever else is needed to complete the blessedness of the saint. Taking this wide scope, let us look at ourselves in a state of nature, deserving to endure all the dreadful consequences of our heinous guilt. Remember how He plucked us as brands from the burning, and set our feet firm upon the solid rock. Let us call back the hour when surrounded by temptation we were a prey to the enemy of souls, and wonder how strangely his mighty hand plucked us from danger, and out-



witted all our foes. Carrying our thoughts forward, let them embrace every struggle and conflict to the hour of our departure. Imagine that, in our dying moments, we are tempted to resign our hope, until we feel the eternal arms so firm beneath us that we join with David's song, "Yet hath He made with me an everlasting covenant, ordered in all things and sure;" and admire in the final conflict the omnipotence of divine grace, changing our wail of tribulation for a song of victory. Redemption embraces all this. We may look forward yet. We read of "the redemption of the body." Laid in the tomb, it is shut up in darkness. If there be one unfulfilled desire of the glorified Spirit above, it is for reunion with the body below. At the sounding of the trump of God, that helpless frame shall be called to the enjoyment of life, and the triumph of the Redeemer will be complete as he shouts, "O hell, I will be thy plagues; O death, I will be thy destruction." See here the

comprehensiveness of the word. Looking back to the moment when the first sigh was uttered, and forward to the hour when the last groan for liberty shall burst from the body pent up in the cold tomb, or piercing forward into eternity's future, we see Christ ever wearing the crown of redemption on his brow. There is a fulness in Him to supply every need of the guilty, every desire of the saved, and every craving of the glorified. The bliss of heaven is to the believer only the enlargement of the blessedness of which he has partaken below, the consummation of the work begun in his own spirit on earth. Do not let us be content with making the all-sufficiency of the Saviour only an article of our creed, but let such a living truth be wrought out in our experience and life, that so we may exemplify to others that in the work of salvation "Christ is all and in all."

*Upton Chapel, Lambeth.*

## Life's Teachings; or, Illustrations of Moral and Religious Truth.

BY W. POOLE BALFERN.

### "THE ECCENTRIC GAS-BURNER."

WE had in our house an eccentric gas-burner, which often put us to much inconvenience. Through the wind in the pipe, when first lighted, it would go off with a great flare, and as invariably *go out*. The only remedy we found for this state of things was to *turn it down very low*, and thus give it time to expel the air and recover a steady flame. And how many people are there in the world who just resemble this burner. They must be *turned down*; they are so filled with the wind of pride, superficiality, and inexperience that they are constantly taking both a position and credit which do not belong to them. Now we behold them flaring up and dazzling all beholders with their windy prosperity, and then again, and all in a moment, they are extinguished, and nothing but smoke and smell left behind. Reader, beware of these "*gassy*" and pretentious men, whether young or old, lest at any time thou shouldst be

involved in the ruin which very frequently they bring both on themselves and others.

Sometimes these *gassy* men are editors of papers, and then how they scatter fire-brands and death, alike indifferent as to whether they embroil a family or a nation. How pretentious are their criticisms; how superficial, unscrupulous, and unjust.

Sometimes, too, these men get into the pulpit, and what a noise they make. How they flare away in fire and brimstone, bald statements, empty declamation, unscrupulous talk, and pompous verbosity. How readily they rush where angels scarce dare tread; any texts or all texts suit them alike, and afford them an occasion for small talk, idle gossip, exciting anecdotes, and sensational pictures. The multitude is caught; ordinary Christians look on with amazement as they notice the speed at which this religious express train passes on; when, lo! all at once, notwithstanding all its noise, fire, speed and light—it is off

the line, and broken to pieces before their eyes.

And sometimes this *gassy* man gets into the Church; and then—oh, woo to both pastor and people! The chapel will not do, nor singers, nor organ, nor hymn book, nor preacher. He pays so much money, and must have so many souls! How merciful it is that the temporal prosperity which so frequently inflates such men, like the light of our gas-burner, often goes suddenly out, and both their noise and company all at once disappear.

But now for the moral. My eccentric gas-burner, that will flare, which must be turned low, is a symbol of us all. What a tendency there is in poor human nature, even sanctified nature, to dazzle and to shine; how proud self, in some form or other, will hiss, and fizz, and flare, and expand; how it likes to be seen, to be flattered, and petted, and caressed; how it will struggle after position, and fame, and notoriety, and independence of God. And what a deal it costs God to bring us down *so low* that we may not expire; to put out *our own* light, that we may shine in his. And how we fight, and quarrel, and splutter, and rebel, while He is thus answering our own prayers, and saving us from utter extinction; how we need line upon line, precept upon precept, trial upon trial, temptation upon temptation, now the bending rain, and anon the descending dew; how long it takes to understand

what God means by all these things, to distinguish things from words, real power from noise and splutter, and to see the beauty of humility, meekness, tenderness, sincerity, knowledge, and faith. Reader, is thy heart dazzled by the flare and glare of this world's teaching, spirit, and philosophy, or even by that which sometimes the Church calls success, and through these things art thou seeking to shine? Take heed, thy light will fail thee in the hour of thy extremity, and leave thee alone with the great terror of the *outer* darkness. Wouldst thou have a light which will never deceive thee, and which even death cannot quench? Then do thou get by faith and prayer, and study of the Divine Word, the torch of *truth* into thy hand, lighted by the flame of God's own Spirit. There is an altar from whose sacred fire thou mayst take, though not steal. This fire flames even now upon the altar of revealed truth; and Christ, the everlasting sun, can kindle the sacred flame even in thy heart, so that by its light thou shalt walk through darkness; but should this light ever become thine, then, in order to its flame being purified, thou must accept the discipline by which thou art made increasingly little in thy own eyes, and be made perfect as a son, even as He was made perfect of whom it is written, "Though he were a Son, yet learned He obedience by the things which He suffered."

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

Author of "Poems," "Echoes from the Valley," "Lays and Lyrics of the Blessed Life," etc.

### SUMMER WORK.

"A HOLIDAY in the summer for me!"

Yes, dear young reader, we heartily sympathize with your very reasonable wish, and hope you will obtain a long, interesting, and very happy, happy holiday. If we could have our way, all the workers—men, women, and children—should have at least a week now, in the prime of summer, in which to rest from their labours, and have absolutely nothing to do but to enjoy themselves. Perhaps a law which obliged

all employers to give this to their employed once a year might not get passed, though some benevolent individual introduced it; but we venture to say it would be as useful as some others which pass both Houses without much opposition.

What a good thing it would be for those pent up in close work-rooms, or warehouses, or offices, to have an entire week (and something to spend in it) to go away from the hot town into the cool

meadow-land of the country, to saunter by singing streams, to listen to the whispers of the leaves, or to watch the long corn bow before the salute of the scented breeze! What pleasure to some people, to whom such things are only rare treats, and whose every day is full of little but toil, to go where the waves make music and ripple all day in their wealth of gladness, where laughter, and music, and fun, are rife, and hard work, and poverty, and fear, are for the time forgotten! Blessed be all those who afford these pleasures to others, and may the joy they give be returned to them fourfold.

Some, and we hope many of our readers, will have these enjoyments without feeling that they are given to them, as one of their annual rights, a thing that comes to them quite naturally. But we shall tell you of another class to whom they would be almost unimagined luxuries.

Mr. Ellison was a Christian and kindly man. He had many young people in his employ. to whom he made life as pleasant as he could. They had necessarily to work hard, as who has not in these busy bustling days? But he only kept them as few hours as possible, making it not light,—for he could not—but as easy as he might. Now and then he gave them, a few at a time perhaps, half a day's holiday, but such a thing as a week was not even thought of.

Among his first workwomen was one, a delicate gentle girl, most assiduous in her attention to business, always punctual, never absent, never forgetting her duty to her master, striving above all things to serve the Master who is in heaven, and honour Him by her walk and conversation.

Into this girl's work-room came Mr. Ellison one day, with rapid steps, having need of her. A little bird hung at the window, and Matilda Graham was watching it. "Ah, little bird," she said softly, and so sadly, that there seemed to be tears in her voice, "you and I are both prisoners; we may not roam about among the green leaves, nor drink the fresh air; but I shall one day be free, and have a long rest in my Father's house. I wish it would come to-day."

"Matilda, I want you to select some trimmings."

Cheerfully, without a moment's hesitation, she hastened to do his bidding, a

readiness in her step, and a smile on her face. She had come back to her lot with resignation, and sent the vision of green fields away in her eagerness to do her present duty.

But the words he had heard lingered with Mr. Ellison; he could not forget them, and the pale face of Matilda seemed like a rebuke to him. He offered her a day's holiday, which she took gratefully, but it was not of much use. What could she do with a day? It was better than nothing, of course, but she wanted a longer time to regain her health, and bring back the rose to her cheeks, and the elasticity to her steps.

But Mr. Ellison thought of a plan soon. He summoned all his work-people to his office, and electrified them with the news that they were to have a week's holiday, and twice a week's wages! He had counted the cost. He knew that it would be no little expense. But in the astonished and grateful looks of his employées he was more than rewarded for all that. Years after, when God had prospered him almost beyond his thought, he used to remember that hour as one of the happiest and most satisfactory of his life. As for Matilda Graham, she was almost bewildered with the joy. Was she really going to have the delight for which she had been longing through so many weary months? She could scarcely believe it until she found herself safely on the shining yellow sands, with the cool waves at her feet, and her whole being pulsated by a bounding, grateful joy.

But no sooner was she there than she began to wonder what she could do to show her love to Jesus. Timid and retiring to a great degree, she yet had a strength and courage in his cause beyond that possessed by many a stalwart form. Her power lay in her earnestness of soul. She would not be repulsed. Nothing hindered her from trying again. And in London even, among the worst of characters, God had owned and blessed her labours. With a respectful word or two she presented her little tracts, and then retired to pray for a blessing to rest upon them. Here, however, by the sea-side, she had forgotten to bring them. She wondered what she could do, and at last thought of tearing up a little Bible she had and distributing the leaves among the visitors there. First she offered one to an

aged lady who was wheeled along in a sedan chair, too weary to walk, who once had young feet, had skipped and bounded in glee. She received it with politeness and passed on. Some gentlemen who had been watching came up and asked if she had one to spare them. Readily enough she gave one to the speaker.

"Do you believe in this?" he asked.

"I believe in it, as in my own life," she replied steadily; "I know it is true."

"What a pity that such a pretty girl should be so deluded," said the men.

The hot blood mounted to Matilda's face, but she only replied, "I gave it to you, sir, hoping it might do you good."

He laughed coarsely, and threw the leaf from him; it was blown away by the wind, out of sight, and Matilda hurried on, slightly disappointed but resolute in her intention of continuing her work of usefulness so long as she lived, remarking that it was not for her to tell "which should prosper, either this or that, or whether both should be alike good."

This was a specimen of her work, and it was sometimes pleasant and at others very difficult.

Once a pale and beautiful lady grasped her hand as she took the little leaf, and addressed her.

"Sister, I wish you God-speed. It is a good work you are doing for the Master, and He will accept it. If you do no other good, you have cheered a stranger's heart. See, you have given me the Saviour's blessing, 'Peace I leave with you, my peace I give unto you.'"

Pleasant was the grasp of that kindly hand. Strong and true sympathy was it which one Christian gave to another, and it comforted her to know that there was at least one heart which wished her well, and felt a sister's interest in her work.

She was not often rudely repulsed, and even a downright refusal did not silence her. Her prayers were more numerous than her words, and her earnestness generally won the attention of even thoughtless pleasure-seekers.

Once, as she was walking on the beach, a young lady accosted her.

"Excuse me, have you any tracts to dispose of?"

"No, I am sorry to say I have not."

"I beg your pardon. I must be mistaken. I thought I once saw you distribute them on the sands."

Matilda told her then that she had forgotten to bring any tracts with her, but had offered leaves from the tree of life to the people.

"Ah, then I am so glad to have found you. I once saw you offer one to a gentleman, who rudely threw it from him. A gust of wind blew it to my feet, and I picked it up. I have not read the Bible much since a very young child I read it at my mother's knee. But some familiar words caught my attention, and as I read them the old scenes came back to me, and with them great regret, for the present life has been very attractive to me. Everything looked bright; only last week a cloud came, and my greatest joy was taken from me. And now I feel as if I should like to go to the Saviour, only I forget the way. He seems so far off. I wish I could go on my knees and pray to Him as I used long ago. Nothing comes to me but my old childish prayers, and somehow the truthful spirit I then had has passed away. I am older and more doubtful, the pleasant past is gone. Can you tell me how to seek Jesus?"

The remainder of her holiday Matilda spent with her new friend. How glad and grateful she was no pen can show. Far from her home, and surrounded by the beauties of the beautiful world, she had found an opportunity of carrying on her life work.

What shall we say to this? Two persons from opposite directions were thrown together in a most unlikely way, and God met with one of them, bringing her out of darkness into his marvellous light. What can we say, but that "He hath done whatsoever He pleaseth," and that we should all "work while it is called day."

Let none think that their rest or pleasure would be lessened by this work. It would make it nobler, grander, deeper, happier. It will bring God's blessing upon the believing, and nothing can prosper or be really good and fair without it.

There is another summer work which many of our young friends would find productive of satisfaction, and, perhaps—who can tell?—of grateful joy. In your own home circles are there no dear ones who are yet living as strangers to the Christian's joy, knowing nothing of peace, or faith, or religion? Who knows but that this very summertime some spoken word of yours may find entrance into their hearts, and you:

prayers may at length be answered, and great joy come into your souls. Let no opportunity escape. Speak to them, pray with them, ask them earnestly to come to the foot of the cross, and there find healing and peace. Not that religion should be made distasteful to the stranger to it, by the *constant* talk about it. It should be a living, present, though oftentimes a silent one. It should recommend itself, above all, in the pure, and cheerful, and consecrated lives of its possessors. It should overshadow a household with peace, and make all who come under its influence better and happier for it.

Beautiful summer, with its fresh mornings and its glorious sunsets, with its gladness of birds, and insects, and fishes, and all animate things; with the lustre of leaves,

and flowers, and waving corn, and laden fruit-trees! How good is our Father for giving to us such joy! Let us rejoice in his goodness. Let us sing our sweetest songs of praise and adoration. Let us "be thankful unto Him, and speak good of his name." And though we are utterly weak and helpless, though our lives can never purchase one soul, who knows but that by our instrumentality some may be brought to love and serve Him.

Dear friends, whether by the sea-side or in the sweet country, whether by the singing rill or the fresh hay-field, whether under the shadow of the rock or in the cool shade of the bountiful oak-tree, may you have truly happy holidays, and the Lord bless you all.

## Poetry.

### HE MADE DARKNESS HIS SECRET PLACE.

THICK rise the clouds about our path, and the night  
is weird and old,  
And the winds are sighing funeral hymns for the  
life-joy growing cold,  
And aching eyes are strained to watch for the  
faintest dawn of light,  
But round about on either hand are the deepening  
shades of night.

The terror-noises roll around, and fill the startled  
air,  
The heavy clouds seem pressing down even our  
whispered prayer;  
The night is full of sounds of woe, and wild and  
anguished cries,  
Amid the thickest darkness strive to reach the far-  
off skies.

And the still small voice is heard amid the solemn  
hush,  
And the storm is still, the wind is staid, and the  
waters no more rush;  
Jehovah makes the darkness but his secret dwell-  
ing-place,  
And only hangs a parting veil to hide his tender  
face.

Strong in the strength his promise gives, we take  
our lighted way,  
And pass from down the deeps of night to a  
brighter dawning day,  
What matter that the darkness hangs where his  
kind feet have been,  
We soon shall gaze upon his face, and have no veil  
between.

Oh, sweet and solemn secret place! God hears  
his children's prayer,  
And wheresoe'er his presence is, receives them also  
there;  
It is not dark when Jesus comes, and soon with  
great delight,  
We shall abide at his right hand, where it is never  
night.

MARIANNE FAENINGHAM.

### LOSING ALL.

(Founded on a passage in "The Sower.")

A GODLY merchant one day reached his home,  
With anxious heart, by trouble overcome;  
Failures in trade his earthly hopes had crossed,  
And bitterly he cried, "My all is lost!"  
His loving family around him stood,  
To give him consolation if they could:  
"All lost?" his good wife said, in tones of cheer,  
"I still am left; your children, too, are here.

"And then, my husband, you possess your health,  
A greater boon than mines of golden wealth."  
"And, father dear," the little children cried,  
Pressing more closely to their parent's side—  
"You have your hands to work, and eyes to see,  
And we will try how useful we can be."  
Then tenderly their loving mother strove  
To raise her husband's thoughts to things above.

"You have your God," she said, "your Helper nigh;

Your every need He surely will supply :

You have his promises, so sweet and sure,  
And heaven to go to when this life is o'er."

"May God forgive me!" then the merchant said—

"I have not lost my all, though wealth has fled :

What is the gold of which I am bereft,  
Compared with all these blessings that are left?"

Though in their place earth's riches useful are,  
Yet there are other things more precious far.

A child of God can never lose his all,  
For though a thousand evils may befall,  
And all his worldly wealth may pass away,  
His heavenly treasure never can decay.

But if the soul is lost, 'tis very sure  
We lose our all, and that for evermore.

ТЪЗЮДНА.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

The Rev. I. T. Williams resigns the pastorate of the Baptist church, Wrexham, in July.

The Rev. Thomas Williams has resigned the pastorate of Aston Clinton Baptist chapel, Bucks.

The Rev. G. Rouse Lowden, F.R.G.S., has resigned the pastorate of the church at Uxbridge. On leaving, Mr. Lowden was presented with some very valuable books, as an expression of appreciation of valuable and disinterested services during a ministry of ten years.

The Rev. T. M. Thorpe has resigned the pastorate of the church at City-road, Winchester.

### RECOGNITION SERVICES.

**ROMNEY-STREET, WESTMINSTER.**—On Wednesday, the 29th of May, Mr. J. S. Morris was publicly recognized as pastor of the Baptist church worshipping here. The meeting was commenced by the Rev. W. H. Jellie, Independent; after which Mr. Morris briefly stated the course of his religious life. The Rev. Frank H. White offered prayer for the church and pastor. The Rev. G. Rogers gave the charge to the pastor. The Rev. D. Katterns, of Hackney, followed with a charge to the church. Pastors G. D. Evans and R. R. Finch also took part in the service, which was full of interest and encouragement both for the pastor and people.

**RIDGEMOUNT, BEDS.**—Services in connection with the recognition of Wm. Cuff, late student of the Metropolitan Tabernacle College, were held on Monday, May 21st. The afternoon service was presided over by the Rev. J. E. Cracknell, of Cambridge chapel, Cheltenham. Prayer was offered on behalf of the church by the Rev. J. Andrews, of Woburn (Independent), after which an account was read by one of the deacons of the invitation to the pastorate. The pastor gave an account of his conversion and of his settlement at Ridgmount. The Rev. G. Rogers delivered the charge to the pastor. The ordination prayer was offered by Mr. J. E. Cracknell. The Rev. T. Ness, late co-pastor with the Rev. C. H. Spurgeon, then proceeded to

deliver an address to the church. The afternoon service was closed by singing and prayer. A social tea was provided in the school-rooms. In the evening a public meeting was held, when addresses were delivered by the Revs. J. Andrews, of Woburn; Minett, of Stantonbury; D. Mace, of Stotfold; Osbourne, of Gamlingay; Mr. James Bloodworth, of Cheltenham; Rev. W. Burton, of Kingsgate chapel, London; and Rev. T. Ness, who concluded the meeting.

**MANORBIER AND COLD INN.**—The ordination services connected with the settlement of Mr. James Williams (student of Haverfordwest Baptist College) as pastor of these churches, were held on Monday, June 11th. The service on Monday morning was introduced by reading and praying by the Rev. — Bancroft, Calvinistic Methodist minister. The Rev. D. Davies, Pembroke, asked the usual questions. The Rev. T. Davies, D.D., offered the ordination prayer. The Rev. D. Davies, Pembroke, delivered a charge to the church, and the Rev. T. Davies, Haverfordwest, gave a charge to the pastor-elect. At Manorbier, in the evening of the same day, the Revs. T. Burditt, M.A., Tenby, and James Williams, Saundersfoot, preached. At Cold Inn the Revs. J. Harries, Moleston, and B. Thomas, Letterstone, preached.

**EAST DEBHAM.**—A recognition meeting was held June 5th, in connection with the settlement of the Rev. S. Hawkes, late of Greenock, as pastor of the church. After tea, which was provided in the school-room the public meeting was held in the chapel. The chair being taken by the Rev. S. Chapman, of Birmingham, the Rev. R. G. Williams, Independent, read a portion of Scripture, and engaged in prayer; the pastor then briefly reviewed the history of the church during the fourteen months he had laboured amongst the people, a period during which God had given them much prosperity; the Rev. S. B. Good, of Norwich, addressed the pastor, after which he offered the dedicatory prayer; the Rev. S. Chapman then delivered a telling address on "The

Relation of the Church to the Pastor," and the Rev. R. G. Williams, the oldest Dissenting minister in the town, offered some congratulatory remarks, expressive of the esteem and sympathy in which the pastor is held, and promising him the help and sympathy he might need in the discharge of the duties.

**HOLBEACH.**—Services in connection with the recognition of the Rev. T. B. Summerfield as pastor of the Baptist church meeting in Albert-street, were held on Tuesday evening, May 22nd. After tea the proceedings commenced with singing, and prayer by the Rev. J. Millar, M.A., (Independent). The Rev. J. Staddon addressed the audience upon "The Right Constitution of a New Testament Church." Mr. C. May, one of the deacons, gave a brief history of the church becoming acquainted with the pastor, and of their unanimously inviting him to settle among them. The Rev. T. W. Matthews, of Boston (the chairman), then called upon the newly-elected pastor to give an outline of his spiritual history and of his religious belief, which he did. The Rev. J. Staddon afterwards offered a very fervent designation prayer. The Rev. T. W. Matthews gave the charge. After this the meeting was very ably addressed by the Rev. J. P. Tetley, on "The Duties of Church Members," and by the Rev. J. Millar, M.A., on "The Advantages of Christian Union;" and was closed by singing, and prayer by the chairman. One of the most pleasing features of the meeting was the interest manifested by the pastor, deacons, and friends of the Independent church, Long Sutton, for which the church at Holbeach feels very grateful.

**DISS.**—The Rev. W. F. Gooch, of Foulsham, has been recognized as the successor of the Rev. J. P. Lewis. The service took place on May 15. The Rev. G. Gould, of Norwich, preached in the morning. There was a largely-attended social gathering in the afternoon. The Rev. S. B. Gooch, the father of the new pastor, presided in the evening. Mr. Ayton, of Scole, one of the deacons, stated the circumstances of Mr. Lewis's retirement from, and Mr. Gooch's appointment to, the pastorate. The Rev. W. F. Gooch briefly stated his doctrinal views and his reasons for accepting the pastorate. The Rev. C. Elven, of Bury St. Edmunds, expressed his satisfaction with the statement of the principles and views held by Mr. Gooch. The Rev. Joseph Field (Independent) read the next hymn. The charge to the new pastor was delivered by the Rev. G. Gould. The Rev. C. Elven gave an address to the church. The Rev. T. Morris, of Ipswich, gave an address to the congregation.

**ROSS.**—On Tuesday, May 22nd, services were held, at the close of the meetings of the Gloucestershire Associations, to recognize the settlement of the Rev. C. Howe, late of Cardiff, as pastor of the Baptist church; T. Batten, Esq., of Coleford,

in the chair. Addresses were delivered by Mr. Foster, of Hereford, on "The Work of the Ministry;" by Mr. Collins, of Gloucester, on "The Obligations of the Church to the Ministry;" by Mr. Williams, of Newport, on "The Duties of the Church to those outside of it;" and by Mr. Tetley, of Coleford, "To the Young."

**GRANNOCK, N.B.**—Ordination services were held here on Tuesday, June 5th, in connection with the settlement of Rev. Ebenezer M'Lean as pastor of the West Burn-street Baptist church. The services commenced at noon, at the Baptist chapel. T. Macalpine, of Paisley, read the Scriptures and prayed. J. Culross, A.M., of Stirling, stated the nature of a Christian church. Mr. M'Ilvain next stated the reasons that had led the church to call Mr. M'Lean to the pastorate. Mr. Culross then asked the usual questions, which Mr. M'Lean satisfactorily answered. Alex. M'Leod offered the ordination prayer. James Paterson, D.D., gave the address to the pastor. T. W. Medhurst, of Glasgow, of whose church Mr. M'Lean was a member, addressed the church from the words, "ENCOURAGE HIM;" and R. Thomson, of Milport, concluded the interesting services with prayer. In the evening, about 400 friends partook of tea together in the Town Hall, and addresses were delivered by John M'Ilvain, Esq.; E. Glover; D. Young; H. H. Bourn; W. Grant, and A. M'Dougall. On the following Lord's-day, June 10th, T. W. Medhurst, of Glasgow, preached two sermons at West Burn-street Baptist chapel. The whole of the services were interesting, and much sympathy was expressed by all the friends for the newly-elected pastor, who enters upon his labours under very favourable auspices.

#### NEW CHURCH.

**PADIHAM.**—The Rev. G. H. Griffin having resigned the pastorate of the Baptist church, Padiham, many of the members were anxious for him to continue his ministry amongst them. To this end, they took the Assembly Room, and invited him to preach, which efforts, having God's blessing, the services have been continued, and they formed themselves into a Baptist church on the 18th of April, giving Mr. Griffin an unanimous invitation to the pastorate. There is every sign of success and permanency. A Sabbath school was formed, and now numbers over 100 scholars.

#### NEW CHAPELS.

**SOUTH LAMBETH.**—On Tuesday, June 12th, Stockwell Baptist chapel was opened for Divine worship, the Rev. C. H. Spurgeon preaching in the afternoon, and the Rev. W. Landels in the evening. The new building will accommodate 1,300 persons, and has been erected at a cost, including the ground, which is freehold, of something more than £8,000. The Rev. Arthur Mursell, of Manchester, has accepted an invitation to

become the pastor of this new place of worship, and will commence his labours there on the 24th instant.

**ANDOVER.**—On Wednesday, May 16th, the friends in connection with the new Baptist chapel held meetings on the occasion of laying the memorial-stone of the building now in course of erection. The first meeting was held on the site of the old meeting-house, which the new building is to occupy, and where the ceremony of laying the stone is to be observed. The service was commenced with singing. The Rev. J. B. Burt, the senior minister in the Southern Baptist Association, gave out the hymns. The Rev. F. G. Scarey read some appropriate portions of Scripture. The Rev. Dr. Wills offered up prayer. The Rev. S. Newman delivered an address, bearing upon the history of Nonconformity. A hymn was sung, and the Rev. F. Wills, the pastor, read a record of the church, bearing upon its past and present state. The record, engrossed on vellum, and enclosed in a bottle, he then delivered to George Axton, Esq., to be placed beneath the corner-stone, and in the name of the Committee he presented him with a handsome silver trowel. The corner-stone was first laid by Mr. Axton with the records of the church under it, and then the memorial-stone, and he having pronounced them to be properly and safely laid, placed the first donation on the memorial-stone in a cheque for £25. He then delivered an address to the congregation, which seemed to stimulate them in the work, to bring to a speedy completion of the building they had so zealously and generously commenced. A third hymn followed, and after prayer by the Rev. T. Morris, the company adjourned to the Town Hall. The amount of contributions laid upon the stone was £31 15s. 6d., including Mr. Axton's cheque for £25. The Town Hall was tastefully decorated with flowers, and tables laid the entire length of the building; more than 200 persons were present at the tea. Afterwards the hall was thoroughly filled, and Joseph Parsons, Esq., presided. After praise had been presented, the Rev. F. G. Scarey offered up prayer. The chairman then addressed the meeting, and was followed by Rev. Francis Wills, Rev. W. M'OWan, Rev. Dr. Wills, Rev. F. G. Scarey, and Rev. F. W. Monck. The meetings were of a peculiarly interesting character.

#### SERVICE TO BE HOLDEN.

**SHEFFSLED, LEICESTERSHIRE.**—The annual sermons in aid of the Baptist Sabbath school, Chorley Way, will be preached on Lord's-day, July 22, by the Rev. W. Chapman, of Melbourne.

#### MISCELLANEOUS.

**JABROW.**—A Baptist cause has just been commenced in this populous and rapidly increasing town. A large hall, capable of seating a thousand

people, has been rented for worship; and sermons in connection with the opening services were preached by the Rev. W. Walters, of Newcastle, and the Rev. C. Morgan, late of Dublin, on the 20th and 27th of May. Mr. Morgan, who has taken charge of the station, commences his labours under most encouraging circumstances.

**ACTON, MIDDLESEX.**—A social meeting was held on the premises of Mr. Price, builder, on Tuesday, May 1st, in connection with the farewell services of the Rev. E. Taylor, who, with a goodly number of friends, has for some months past been worshipping in Park-road. The meeting was called to express confidence in, and sympathy with, Mr. Taylor under trying circumstances. A large company gathered to tea. At the public meeting, after prayer by the Rev. C. Grabam, J. Lees Kenworthy, Esq., took the chair, and expressed his esteem for Mr. Taylor personally. The Rev. W. Isaac, of Ealing, said he came to express his regard for Mr. Taylor, whom he believed to be a consistent, good, and holy man. He believed Mr. Taylor had done a good work in the neighbourhood, but he had not been fairly treated. He believed the foundations of a spiritual building had been laid by Mr. Taylor. Rev. T. Davies, of Plumstead, said, prior to Mr. Taylor being invited to Acton, he had been spoken to about him by some of the parties concerned, and believed he had some share in bringing him to what he hoped would prove a wider sphere of usefulness, for which he was fully qualified; and he could not participate in the culpability of those who had thrown him into his present position. He thought himself fully competent to judge, having been a neighbour of Mr. Taylor for nearly eight years. Mr. Holmes expressed sympathy with Mr. Taylor and his wife and family. Rev. C. Grabam, of Oaklands, said the greatest trials were often the greatest blessings; so he believed Mr. Taylor would find it. The more he knew of him, the more he esteemed and loved him. He held in his hand a cheque for two guineas from Balfers Brothers, who deeply sympathised with Mr. Taylor; and he should be glad to do all he could in this way himself. Rev. J. H. Blake, of Bow, was glad to be there to express his sympathy with, and his appreciation of, Mr. Taylor. Mr. A. Fuller, Rev. J. Caldwell, and Mr. Rose, also spoke in the highest terms of Mr. Taylor and his work in Acton. Rev. E. Taylor warmly thanked his brethren for their sympathy. A collection was made, about £13, which was presented to Mr. Taylor.

**BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND.**—The annual meetings of the Baptist Home Missionary Society for Scotland, which prosecutes its labours chiefly in "the Highlands and Islands," have been held at Glasgow. On Wednesday evening, May 20th, a special prayer-meeting was held at High John-street Baptist



chapel. On Thursday forenoon, a meeting of the general committee was held at the Religious Institution Rooms. The reports presented many points of a very encouraging character. The financial aspects of the Society show considerable improvements. At half-past four o'clock, the ministers and friends from a distance partook of an excellent dinner at the Trades' Hall, which was provided by the liberality of the Glasgow Committee. In the evening, at half-past seven o'clock, a public meeting was held in the Trades' Hall, when addresses were delivered by missionaries and friends. Altogether the proceedings were felt to be very encouraging.

TRING.—New Mill Baptist chapel was reopened, after extensive repairs and improvements, on Lord's-day, May 20th. Sermons were preached by the pastor, Rev. R. Shindler. On Tuesday, May 22nd, the reopening services were continued in connection with the Sabbath school Anniversary. Rev. D. Katterns, of Hackney, and Rev. T. Watts, of St. Alban's, were the preachers, and Rev. W. G. Bliss, of Hemel-Hempstead, J. Mountford, of Leighton Buzzard, and J. Butcher, of Weston Turville, assisted in the services. More than three hundred persons sat down to tea in Mr. Liddington's spacious meeting-house, which was decorated with flowers and mottoes suitable to the occasion. The little chapel at Marsworth, Bucks, belonging to the New Mill Church, was restored in a similar manner last year.

HARTLEPOOL.—The annual services in connection with the Northern Association of Baptist Churches were held on Monday and Tuesday, May 21st and 22nd. At eleven o'clock on Monday morning a prayer-meeting was held. In the afternoon the letters from the churches were read. In the evening the Rev. W. Hanson, of South Shields, preached the Association sermon. The Rev. T. H. Pattison, of Newcastle, conducted the devotional services. At seven o'clock on Tuesday morning prayer-meetings were held at Hartlepool and West Hartlepool. At ten o'clock the Rev. W. Walters, of Newcastle, preached. Immediately after the sermon, the Rev. W. Ling, of Stockton, read the circular letter on "The Causes, Symptoms, and Cure of Worldly Conformity."

ROSS.—The annual meetings of the Gloucestershire Association were held on Tuesday and Wednesday, May 22nd and 23rd. The churches at Long Hope and Orcop applied for admission into the Association, and were received. The Home Mission statement, and the general cash statement, were read and passed. The Home Mission Committee was reappointed. Mr. Webb read the letter which he had prepared upon "Home Mission Work," which was accepted as the circular letter for the year. Home Mission grants were made to five of the churches in the Association. On Tuesday evening Mr. Teuley, of Coleford, preached. On Wednesday, at seven a.m., a

prayer-meeting was held. At 11 a.m., Mr. Williams, of Newport, preached. At three p.m. the letters from the churches were read. At five o'clock a tea and public meeting was held in the Corn Exchange, which was numerously attended.

NEWSBUR.—The annual meeting of the Berks Association was held on Tuesday, May 22nd, in the Baptist chapel. In the morning, at ten o'clock, the public meeting was held, and the pastor (the Rev. T. M. Roberts, B.A.) presided. The letters from the churches were read, and indicated a generally harmonious and prosperous state. Addresses were then delivered by the Revs. S. Grey, of Windsor, and T. Brooks, of Wallingford. The meeting for business in the afternoon was mainly occupied with receiving the report of Mr. Fuller concerning the new station at Ilsley, and devising plans for the liquidation of the debt on the new chapel there, and for the support of a missionary for the district. In the evening a Sunday-school meeting was held, when addresses were delivered by Brethren Munns, of Wokingham, and Aldis, of Reading.

ARNSBY.—On Tuesday, May 22nd, the annual meeting of the Leicestershire Association of Baptist Churches was held. At the request of the pastor of the church at Arnsby, C. Bassett, Esq., one of the deacons, took the chair as Moderator. The meeting for business was held in the morning. In the afternoon the letters from the churches were read, and were followed by addresses from the Rev. J. W. Moore and the Rev. T. Bumpus. Twelve churches reported a clear increase of thirty members. In the evening an excellent sermon was preached by the Rev. J. P. Murrell, of Leicester. The attendance of friends was more numerous than usual. The dinner was provided by Mrs. Carter, of Leicester. The church at Oadby reported that they had paid off their debt.

BRIGHTON.—The annual meetings of the Kent and Sussex Baptist Congregational Association were held at Queen-square Chapel, Brighton, on the 28th, 29th, and 30th of May. On Monday evening, the executive committee met for the arrangement of the business during the session. J. B. Flint, Esq., of Margate, presided. On Tuesday, the ministers and representatives of the churches assembled; and after devotional exercises, the Rev. J. Wilkins, minister of the place, was chosen Moderator for the year. The secretary read letters from the churches at Goudhurst and Tenderden, expressing a wish to join the Association. Both churches were cordially received, and it was resolved to give an invitation to all non-associated churches in the two counties who accord with the principles of the Association, to unite themselves with it. A public service was held at half-past six o'clock, when the letters from the various churches were read. They were mostly of a hopeful character, and every church in the Association was retitled with a pastor. The statis-

tics showed that 124 had been baptized; that the total increase had been 133; total decrease, 78; leaving a clear increase of 55. After a suitable address by the Moderator, on the state of the churches as indicated by the letters, the Rev. J. B. Pike, of Lewes, preached. On Wednesday morning, at seven o'clock, a public prayer-meeting was held. At eleven o'clock the Rev. J. Drew, of Margate, preached; and the Rev. W. Barker, of Hastings, read the circular letter which he had prepared on "The Hindrances to Success in our Churches." At half-past six o'clock a public meeting was held on behalf of the County Home Mission. J. B. Flint, Esq., presided; and addresses, advocating the claims of home missionary operations, were delivered by the Revs. J. J. Kendon, W. Barker, J. Heritage, J. Drew, J. B. Pike, B. C. Etheridge, and B. Dickens.

**KEETTING.**—The annual meeting of the Northamptonshire Association was held on the 22nd and 23rd of May. The proceedings commenced on Tuesday morning at half-past eleven, with an annual meeting of the Provident Society. The Society is possessed of a capital of £4000; the interest arising from which, together with the amount accruing from subscriptions and collections, is divided half-yearly between the claimants on the fund. Of these there are now seven; and the sum of about £280 had been divided amongst them. In the afternoon, at a meeting of ministers and messengers then held, the circular letter for the year was read and adopted. It had been written by Rev. J. T. Brown, of Northampton. The evening was devoted principally to the consideration of the report of a sub-committee appointed a year ago, to consider if any alteration could be made in the nature and arrangement of the services of the annual meeting, with a view of increasing their interest and usefulness. The various recommendations of the report were fully discussed, and were all adopted. At nine o'clock on Wednesday a meeting for business was held in the lecture-room, at which between £70 and £80, the proceeds of the Association Fund, were divided amongst the most necessitous of the pastors. Trinder's Trustees also distributed the moneys at their disposal. In this Association the old practice is perpetuated of having a double lecture, or, at least, two sermons in the morning. On the present occasion the former sermon was preached by Mr. Bradfield, of Rushden, and the latter by the secretary. The afternoon was occupied by the reading of the letters from the churches, and the evening by a public service, in which Mr. Haddy, of Ravenshorpe, preached.

**BANGOR.**—The annual meeting of the Carnarvonshire Association was held on Tuesday and Wednesday, the 20th and 30th of May. A conference was held in the morning and afternoon of the first day, presided over by the Rev. R. Ellis, the Moderator. A very able paper on "The

Desirability of a Union of the Baptist Churches of Wales," read by the Rev. J. G. Owens (Rhyf), received the warmest approval of the meeting, and a resolution recommending its publication for circulation amongst the members of the churches and congregations was adopted.

**RHAYADER.**—The quarterly meeting in connection with the Associated Baptist Churches of Radnorshire and Montgomeryshire was held at Dolan Chapel, near Rhayader, on Monday and Tuesday May 28th and 29th. The ministers assembled in conference on Monday, at 3 p.m., when various subjects of importance were considered. At half-past six o'clock a public service was held, when sermons were preached by the Revs. T. Edwards, of Llanidloes; W. H. Payne, of Presteign; and T. Evans, of Newchapel. On Tuesday, at half-past ten o'clock, a meeting of special interest was held, when two of the brethren from the church were publicly set apart and ordained to the office of deacons. At half-past two the service was commenced by the Rev. T. Havard, of Franksbridge, when sermons were preached by the Revs. J. Harrison, of Sarn, and J. Jones, of Rock. At six o'clock, sermons were again preached by the Revs. J. Nicholas, of Newbridge, and J. Nicholas, of Caersŵs.

**BASSALOG.**—The annual gathering of the Monmouthshire Welsh Association was held at Bethel Chapel, on Tuesday and Wednesday, the 29th and 30th of May. The Rev. E. Thomas, Newport, was chosen Moderator of the conferences. The Association letter, on personal religion, written by the Rev. J. Williams, Stow Hill, was read by him, and approved for circulation in the churches. The recent circumstances of Haverfordwest College were largely discussed, and a resolution passed to allow the usual collections in case the proposed constitution was adopted at the annual meeting of that institution. The public services were conducted under the direction of Rev. E. Williams, the minister of the church, in which the following ministers took part: D. Oliver Edwards, J. Jones (Rumney), D. Roberts, T. R. Edwards, W. Jones, D. Morgan, Dr. Thomas, S. Williams, E. Thomas, D. Jones, etc.

**DOLAN.**—The Quarterly Meeting of the Associated Baptist Churches of Montgomeryshire and Radnorshire was held in this place on Monday and Tuesday, May 28th and 29th. For upwards of a century there has been a church of Christ on this spot, and many faithful ministers in England and Wales were formerly connected with it, and many who have finished their course with joy once worshipped here. The ministers met in conference on the afternoon of the first day, and in the evening public services were held at the branch station of Rhayader, when the Revs. J. Harrison, of Sarn, and H. C. Williams, of Staylittle, preached; and at Dolan, where the Revs. I. Edwards, of Llanidloes, preached from 2 Tim. ii. 19; W. H. Payne,

of Presteign, from Ps. xli. 4; T. Evans, of New-chapel, from Heb. xi. 16.

**CAREWS, MONTGOMERYSHIRE.**—The old Welsh Association was held this year at this place, on the 5th, 6th, and 7th of June. Several conferences were held, in which the ministers and delegates of the churches met together to talk of plans for the enlargement of the Saviour's kingdom. The Rev. J. Nicholas presided, who is the author of the letter to the churches for this year, the topic being, "Christian Purity." In the public meetings the following ministers preached: the Revs. J. Harrison, Sarn; R. Davies, Cwmllwyd; H. Rees, Taljwyn; R. A. Jones, Swansea; G. Phillips, Evenjobb; D. Davies, Dolan; J. Nicholas, New-bridge; D. Davies, Nantgwyer; H. Morgan, Dolgellau; W. H. Payne, Presteign; J. Jones, Rock; D. Evans, Dudley; C. W. Smith, Kings-ton; J. Edwards, Llanidloes; J. Jones, Maesrhelem; and T. Evans, Berthlwyd. The meetings were introduced by the Revs. T. Phillips, Moriah; E. Owen, Kerry; G. Havard, Franksbridge; H. G. Williams, Staylittle; L. Jenkins, Esq., Hengoed; J. Evans, Tallybont. The congregations were very large, and the sermons delivered with great energy and force.

**BEXLEY HEATH.**—On Thursday, May 31st, a tea and public meeting was held in the chapel, to institute a building fund for the erection of a new chapel; Lieut.-Col. J. Campbell, R.A., in the chair. Brethren Teall, Griffiths, Wall, and Leach, spoke to resolutions, and a large number of collecting cards were issued, and many promises made toward the object. We hope to hold another meeting early in September, to report progress.

**RHYDFELAN, MONTGOMERYSHIRE.**—Special services in connection with this ancient cause (it being mother church in the county, and blessed by the labours of Vavassour Powell, and others of like repute, and being still the burial-ground of the neighbouring churches), were held on Sunday, June 10th, when able and impressive sermons were preached by the Rev. W. H. Payne, of Presteign, from Rom. viii. 9, and 1 Tim. iii. 15; and in the evening by Mr. Owen, of Bwlchsarnam. The Revs. J. Nicholas, the pastor, and J. Bebb (Calvinistic Methodist) took part in the interesting services. The congregations were large, and the collections liberal.

**BRENTFORD PARK CHAPEL, BOSTON-ROAD.**—The Anniversary of this chapel was held on Whit-Monday. In the afternoon a sermon was preached by the Rev. W. Stott, of Abbey-road, St. John's Wood. A tea meeting was then held, attended by nearly 200 persons, followed by a public meeting, when addresses were delivered by the pastor, W. A. Blake; Mr. Cullier, one of the deacons; and Revs. J. O. Fellows, of Shouldham-street; E. Hunt, formerly minister of the chapel; J. Red-

ford, of Epsom; J. F. Glass, of Albany chapel, Brentford; C. Vernon, of Shrewsbury; W. Stott, and Mr. G. M. Murphy, of Surrey chapel.

### BAPTISMS.

- ABERDARE, English Chapel.**—April 15, One; April 22, Two; by T. A. Fryle.
- BANGOR.**—June 6, One, by J. D. Williams.
- BEDFORD.**—June 13, Four, by H. Killen.
- BEXLEY HEATH.**—May 27, Four, by W. Frith.
- BILDERSONE, Suffolk.**—April 29, Five, by A. H. Knell.
- BRAINTREE.**—April 1, Three; May 27, Four; by J. Mostyn.
- BROUGHTON, Hants.**—May 27, Two, by E. Compton.
- BURGH, Lincolnshire.**—June 3, Two, by Mr. Thomsett.
- CARLETON RODE, Norfolk.**—June 17, Two, by Mark Noble.
- CHILD OXFORD, Dorset.**—May 13, Eight; June 10, Four; by Mr. Diffen, for Rev. J. Chapman.
- CHIPPENHAM, Wilts.**—May 30, Three, by J. C. Whitaker.
- CHIPPING-NORTON.**—Five, by E. Brown.
- COTTENHAM, Old Baptist Chapel.**—May 31, Thirteen, by J. C. Wells.
- DALRY, N.B.**—May 15, Three, by T. W. Medhurst, of Glasgow.
- DISS, Norfolk.**—June 3, Six, by W. F. Gooch.
- DUDDER.**—May —, Seven, for the Church at Lochee, by J. O. Willis.
- EXETER, Priory Church.**—March 30, Three, by S. H. Tuckett, one of them the pastor's youngest daughter.
- FENNY STRATFORD.**—June 3, Four, by G. Walker.
- GILDERSONE, Yorkshire.**—June 5, Five, by Mr. Haslam.
- GLASGOW, North Frederick-street.**—June 3, Seven, by T. W. Medhurst.
- GOLCAR, Huddersfield.**—April 1, Three; June 3, Three; by T. Bury.
- HARROW-ON-THE-HILL.**—May 20, { Five, by T. Smith.
- KILMARNOCK, N.B.**—June 3, One, by E. J. Stobo.
- LLANFAIRFECAN.**—May 20, Three, by J. D. Williams, of Bangor.
- LONDON, Bermondsey, Drummond-road.**—May 27, Ten, by J. A. Brown.
- , Borough, Trinity Chapel.—April 18, Five; May 27, Three; by E. J. Silvertown.
- , Bow Chapel.—May 27, Twelve, by J. H. Blake.

LONDON, Evangelists' Tabernacle, Golden Lane.—May 20, Three, by W. J. Orsman.

———, Metropolitan Tabernacle.—May 31, Twelve; June 4, Six; June 7, Nine; by Mr. G. D. Evans; June 14, Ten; by Mr. Spurgeon.

———, Shouldham-street.—May 27, Seven; by J. O. Fellows.

———, Vernon Chapel.—May 24, Sixteen; May 31, Sixteen; by C. B. Sawday.

MAIDENHEAD.—May 27, Four, by Mr. Collis.

MARKET DRAYTON.—June 3, Two, by T. Clark.

MIDDLETON GREEN, Northamptonshire.—March 28, Eleven, by H. Beddow.

MUMBLES, Bethany Chapel.—May 23, Two, by R. Warner.

NODDJA ABERYSTWYTH.—February 4, Three; May 27, One; by J. Pritchard.

NORTHAMPTON, College-street.—June 1, Ten, by J. T. Brown; four of the number were from one class in the Sabbath school.

PENBROKE, Mount Pleasant.—May 27, Two, by D. Davies.

PLYMOUTH, George-street.—March 28, Three; May 30, Eight; by T. C. Page.

PORTSMOUTH, Landport, Lake-road.—May 2, Nineteen, by E. G. Gange.

RHYDMERE, Staylittle.—May 26, Four; May 28, Four; by H. C. Williams.

SAINT HILL, Kentisbeare.—April 29, Three, by George Binnie.

SOUTHAMPTON, New Carlton Chapel.—May 27, Six, by J. Collins.

STAYLITTLE.—May 28, Four, by H. C. Williams.

TALYVERN.—June 10, Two, by H. C. Williams, of Staylittle.

TORQUAY, Upton Vale Chapel.—June 3, Four, by J. Kings.

WEDNESBURY.—April 29, Two; May 27, Two; by J. Turner.

WINSLOW, Bucks.—June 10, Two; June 17, Ten; by Robert Sole.

WOODFORD, Northampton.—June 3, Two, by J. T. Bristow.

### RECENT DEATHS.

At 11, Freehold-street, Northampton, June 2nd, Rev. William Williams, aged 69, after a severe and protracted affliction. Mr. Williams has been a labourer in the Lord's vineyard for upwards of forty years, and during that time has been abundantly blessed in winning souls to Christ. A widow and ten children remain to mourn his loss, several of whom are united with the church in College-street, Northampton. All the members of this family have the blissful hope of a reunion with their dear parent above.

The Rev. Samuel Lillycrop, late pastor of the

Baptist church, Victoria-street, Windsor, departed this life, on the 2nd instant, at Brighton, whither he and Mrs. Lillycrop had gone for the benefit of their health. Our dear brother died from an attack of influenza, which was brought on by a cold caught soon after his arrival there. His illness lasted only a few days, and his decease approached with so much gentleness that he may be said in every sense to have fallen asleep in the arms of that beloved Saviour whom he had delighted to make known in the course of his long and laborious ministry, and into whose immediate presence he so earnestly desired and prayed to enter. His remains were removed to Windsor, and on Saturday the 9th instant were interred in the Cemetery there by the Rev. J. Glaskin, who, after a devotional service in the chapel Victoria-street, gave an appropriate address at the tomb. On the following Saturday evening his decease was made the subject of spiritual improvement, by a sermon from Mr. Glaskin on Phil. i. 23, "Having a desire to depart and to be with Christ which is far better." At the close of the sermon the Rev. Gentleman gave the following brief outline of Mr. Lillycrop's ministerial career: In very early life his moral and intellectual training was not of a religious character, and it was not until after his marriage and his wife's conversion to God, that he began to feel the power of divine grace. When it pleased God to open his eyes and draw him to Himself, as with bands of love, Mr. Lillycrop found it his duty to unite with the Baptist church in Exeter. He was soon afterwards made Treasurer for the Devon district of the Baptist Home Mission. In this office he encouraged the building of several village chapels, and began preaching in some of them. His health, however, began to be impaired, and he in consequence removed from Exeter and was advised by his physicians to travel or to reside for a brief period in different localities in the hope of its restoration. With that view he went to visit a brother in Lincolnshire, where he found a destitute church which requested his pastoral assistance, and which he very happily and successfully afforded for the space of twelve months. Mrs. Lillycrop's health then began to give way, and they both went over to the continent for a few months where our brother preached on several occasions in Protestant churches in Calais, Boulogne, and Paris. At Brussels he was invited to take the oversight of a Baptist church, but he declined the invitation and returned to England. On reaching Dover and entering the Baptist chapel he was recognized as a minister, and as the church was at that time without a pastor, they requested him to supply the pulpit; this request was repeated several times from month to month, so that it led to his residence in Dover for the space of two years, in which the divine blessing rested copiously on his ministerial labours. But still desiring a more complete restoration of

his health, he thought it his duty to remove, and was providentially invited to Windsor, where he has been resident for about twenty-four years. The church consisted, when he first accepted the charge, of but few members, and the debt on their chapel then recently built amounted to about £1300; but by his consistent, holy, and energetic exertions the whole amount was cleared off, and the church and congregation considerably augmented. About three years ago he resigned the pastoral charge on account of increasing blindness from catarrh and other infirmities of age, but latterly he had rallied so much as to be able to take part occasionally in public meetings, and one of his latest addresses was delivered at the Anniversary of the Baptist Tract Society, in Exeter Hall. When he went to Brighton, neither himself nor any of his friends anticipated his immediate removal, but the Lord's ways are not as our ways, and we know not what a day may bring forth. He caught cold and in less than ten days after, he was called away to his eternal rest. He sleeps in Jesus and will appear among the glorified on that day when He shall come to be glorified in his saints, and to be admired in all them that believe.

May we die the death of the righteous, and may our last end be like his.

June 3rd, at Laurie Terrnoe, Lambeth, Rebecca, the beloved wife of George Lesty. She was for thirty-five years, with the exception of an interval of six years during which she worshipped with another people, a member of the church at Upton (late Church-street) chapel. Her conduct was honourable and exemplary through her long season of pilgrimage, and the grontness of her sufferings during a lingering illness were only the means of manifesting the abundant sustaining power of the grace of God. There was a constant desire to depart, chastened by a holy resignation to the will of God; and as the hour drew nigh when she should bid farewell to earth, her views of heaven became more clear, and her expressions of abiding confidence in Jesus more frequent. On Sabbath evening, June 10th, her death was made the subject of a special sermon by her pastor, the Rev. G. D. Evans, from the words, "Let me go, for the day breaketh," Gen. xxxii: 26.

June 8th, at 18, Edgware-road, London, Sally, the beloved wife of John Neal, entered into rest, after much severe but patient suffering.

**PASTORS' COLLEGE, METROPOLITAN TABERNACLE.**

**PRESIDENT—REV. C. H. SPURGEON.**

*Statement of Receipts from May 19th, to June 18th, 1886.*

£ s. d.		£ s. d.	
Mr. T. Harvey .....	5 0 0	Miss F., Liverpool .....	0 5 0
Mr. J. Craddock .....	0 5 0	Mr. and Mrs. Haldane .....	5 0 0
Mr. T. W. Jones .....	1 0 0	A Friend at the Railway Station, Dundee	2 0 0
Mr. Simpson .....	2 2 0	Bloxham .....	0 2 6
A Friend at Old Swan .....	10 0 0	Misses M. and L. Challis .....	0 10 0
Mr. S. Mobbs .....	0 5 0	Maria Bolton .....	0 3 0
I. S. M. ....	0 5 0	Per Editor "Christian World" .....	0 10 0
Mr. Pape .....	3 0 0	"Blessed are ye that sow beside all waters" .....	0 5 0
J. P. T. ....	0 5 0	S. B. P. ....	1 0 0
Mr. H. Law .....	0 3 0	Birthday Gift by a few Friends at the Tabernacle .....	31 10 0
J. G. ....	0 2 6	A Birthday Present, Belfast .....	1 0 0
A Widow's Mite .....	1 0 0	A Birthday Present to Papa from Master Charles and Thos. Spurgeon	1 6 8
Mr. and Mrs. Spurgeon .....	20 0 0	Lillah .....	1 0 0
Mr. J. W. Scott .....	10 0 0	Mrs. Maobeth, per Mr. Offord .....	1 0 0
A Widow's Mite, Edinburgh .....	1 0 0	Weekly Offerings at Tabernacle, May 21 .....	20 3 11
A Friend .....	0 4 0	" " " " .....	28 23 2 10
Miss Dransfield .....	2 2 0	" " " " June 4 .....	50 4 0
Mrs. Elizabeth Stacey .....	0 5 0	" " " " .....	11 32 6 8
Mrs. Charlotte Ware .....	0 2 6	" " " " " 18 .....	33 18 6
Mr. G. T. Beilby .....	2 0 0		
A Thankoffering for having escaped loss in the panic .....	5 0 0		
Any .....	0 5 0		
Mrs. Jephth .....	1 5 0		
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Subscriptions will be thankfully received by C. H. Spurgeon, Metropolitan Tabernacle, Newington.

CHAS. BLACKSHAW.

## SOUL SATISFACTION!

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

"Say unto my soul, I am thy salvation."—PSALM lxxxv. 3.

THIS text may very properly be understood, as a request that God would teach the soul to rest upon Him in *temporal difficulties, and straits, and distresses*. We are all apt to try to work out our own deliverance. We would go back to Egypt, or we would climb the rock on our right hand, or we would, if it were possible, force a passage on the right. But when the Red Sea rolls before, when Pharaoh is behind, and there are frowning rocks on the right hand and on the left, this most delightful truth is learned—and probably it is the only occasion that we can learn it—God is our salvation! If thou art in trouble, Christian, who brought thee there?—for He shall bring thee out again. If thou be sore vexed and deeply grieved, why shouldst thou look to human arm for succour? Why shouldst thou turn thine eye to the horses and to the chariots of Pharaoh? Lift up thine eyes to the hills, whence cometh thine help, and in the solemn silence of thy soul hear thou the soft and cheering word, "I am thy salvation; I have been with thee in six troubles, and no evil has touched thee; now I have brought thee into another trouble, but I will deliver thee out of them all; call upon ME in the day of trouble, and I will deliver thee." O believer, the strongest sinew in an arm of flesh will crack, and the strongest band of human strength will give way; but trust thou in the Lord for ever, for in the Lord Jehovah is everlasting strength. Learn thou to stand still, and to see the salvation of God, as He says to thee, "I the Omnipotent, I the Omnipresent, I who have servants everywhere, will work thy rescue, for I am thy salvation."

It is also very necessary for us to learn this verse in its teaching *as to soul-matters*; for no man is saved, or can be saved, unless he shall know that God is his salvation. The greatest enemy to human souls—I think I am not wrong in saying so—is the self-righteous spirit which makes men look to themselves for salvation.

"From the cross uplifted high,  
Where the Saviour deigns to die,"

there comes a voice, as soft as it is potent, "I am thy salvation." But the sinner stops his ear, and listens—perhaps to the enchantments of Rome, or to the mutterings of some false priest, or to the equal lying of his own heart, while these say, "*We* are thy salvation." We must get away, brethren, from every form of confidence which would take us from the finished work of Jesus Christ. From the beginning to the end of the entire matter the great "I AM" comprehends our whole salvation. Jesus, the "Man of Sorrows, and acquainted with grief," was, nevertheless, JEHOVAH, the "I AM;" and as the "I AM" He speaks to-night to every soul that desires to know the way of salvation, and He says, "I am thy salvation." Sinner, there is hope for thee nowhere else. "Other foundation can no man lay than that which is laid." Thy hopes, poor sinner, shall be baseless; they shall be as the fabric of a dream. Rest thou not in them, but forsake them, pitying thine own folly for having ever trusted in them. Jesus bids thee renounce them now. Flee thou away from everything which has hitherto yielded thee a gleam of comfort, or a ray of joy, to the wounds of Him who suffered in the sinner's place, and to the cross of Him who was made a curse for us that we might be made a blessing." "I am thy salvation." You are to trust *now*. Are you saying, "How can I be saved?"

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NO. 93, NEW SERIES.

Jesus answers, "I am thy salvation." Not "I will be," but "I am." *Present* salvation is stored up in Christ.

"There is life for a look at the Crucified One,  
There is life at *this moment for thee.*"

"But," say you, "what am I to do? What am I to feel? What am I to be?"  
The answer is—

"Nothing, either great or small,  
Nothing, sinner, no;  
Jesus did it, did it all,  
Long, long ago."

"Yes, but surely there is something wanted to fit me for Him?" No, come as thou art—just as thou art. He does not say, "I will be thy salvation when thou hast done this and that, so as to fit thyself for Me." No, but He says, "I am thy salvation." If thou dost but trust Him unfeignedly, and with thy whole heart, He this moment forgives thee, He this moment takes thee into the family of grace, regenerates thee, and makes thee "a new creature" in Himself. May God grant that we may all spiritually learn this doctrine, "I am thy salvation."

Not that I intend just now to use the text in this sense alone, though I think it is highly proper both in temporal and in spiritual dilemmas to feel that God is our salvation. Rather let me show you at present how it embodies a prayer of the Psalmist for the full assurance of faith. He is asking that, having believed in God, he may have a token for good, that he may be able to

"Read his title clear  
To mansions in the skies."

He wants to hear a still, small voice within him saying, "I am thy salvation."

I shall try, first of all, to describe the assurance intended in the text; secondly, to show its blessedness; and, thirdly, to set forth the way of reaching it.

I. First, let me DESCRIBE THE ASSURANCE INTENDED IN THE TEXT.

"Say unto my soul, I am thy salvation." The assurance which the Psalmist seeks in this prayer is *one concerning a very solemn business*. People like to be sure about purchasing their estates. There is a deal of searching every time the land is bought, in order to see that the title is good, valid, and indefeasible. Some persons are very particular about their bodily health, and they like occasionally to have an assurance from the physician that every organ is in a sound condition. But in this psalm David is perplexed, neither about his estate, though that was a crown, nor about his health, though that was more than a fortune to him, but he is concerned only about his soul. Oh my brethren, if we ought to be sure anywhere, it is here. Would that we were half as diligent to make our "calling and election sure" as some are to make secure their bonds, and mortgages, and title-deeds! Not to be sure of heaven—what a wretched state to be in! To have a question about my soul's eternal welfare—a dying mortal, whose breath may depart any second in the hour!—oh this is misery indeed. I had better know my true state. If it be bad, it will be well for me to know the worst of it while there is time, so that it may yet be mended; and if it be good, it will be a sweet thing for me to know that it certainly is so, and then my "peace shall be like a river," and my joy shall flow on in perpetual waves of freshness. Oh make sure work for eternity, my dear hearers. If you must trifle anywhere, never trifle here! This anchor, this bower-anchor, this sheet-anchor of the soul, see that you have a good cable to this. There! let everything else go; but now that the dread storm is coming on, see that the anchor holds within the veil; and see also that it is God's anchor of faith, wrought in you by God the Holy Spirit. Breathe, I pray you, at the very outset of this address, the prayer, "Say unto my soul, I am thy salvation."

And, if you notice, as it is about a very solemn business, so, also, *it is an appeal to one who knows about it, and who can speak on it with authority.* Brethren, if you should come to a minister, whoever he may be, and say to him, "Sir, I will tell you my evidences, I will relate my experience; tell me, are these the marks of a child of God?" You may deceive him in your statements, and he himself may mislead you in his judgment. What would be the worth of the opinions of all the men in the world as to the state of a soul before God? Certainly it would be very suspicious, and would give much cause for fear if God's people were afraid of me, for I should begin to be afraid of myself; but still, if they have accepted me, let me not therefore take it for granted that God has done so. I may stand well with his church, I may be beloved by his servants, but for all that He may know that I am none of his. I may be rather more thickly coated with gilt than some others, and yet I may not be real gold; I may be better made and varnished than some, and yet I may be but an imitation, and not the true wood. It looks well, my dear hearers, when you dare to come before God and have an investigation. When a man is willing to have the title deeds of his estate examined in any court in the world, I should think that those deeds were thoroughly sound. When you can say, "Search me, O God, and try me, and know my ways," or can even pray, as this text does, "Say thou unto my soul, I am thy salvation," then there is hope for you. It is about eternal business, and it is dealing with an eternal God about it—a good and excellent example to follow.

But observe that the evidence the Psalmist wants is personal assurance, "Say unto my soul, I am thy salvation." How many times have we to cry out against that bad habit of generalizing in religion! Beloved, let us repeat what we have said a thousand times before—that national religion is altogether a dream; that even the idea of family religion, excellent as it is, is yet often but a mere idea. The only godliness worth having is personal godliness, and the only religion which will really effect salvation, is that which is vital and personal to the individual. "Ye must be born again." Now there is no being born again by proxy. The Church of England may invent its "sponsors" at will, but God has nothing to do with such things. I pray you never let the soul-damning falsehood of another man standing for you ever be tolerated in your soul for a single second! Another man cannot promise anything *for you*, or, if he should do it, he would not be able to accomplish what he had promised. These works must be wrought in you personally by God the Holy Ghost Himself, or else saved you can never be. I love you to pray for your children; I am glad, poor woman, that you are anxious for your husband; it is a good thing that you, husband, should pray for your wife; but oh, remember, the salvation of another will be but poor comfort to you if you yourselves should be cast into the everlasting burnings! Let your prayer be first for yourselves. Do let that be the leading point, and then you shall breathe the prayer more hopefully for others: "Say unto my soul, I am thy salvation; I hear that showers of mercy are dropping around, let them drop also upon me; I hear that conversions are numerous, oh, if I be not converted, convert me; I know that Thou dost great wonders, Lord, let me be a monument of thy power to save." It is personal assurance that the Psalmist wants.

Observe, also, for it lies on the surface of the text, that it is an assurance sent *not to the ear but to the heart*: "Say unto my soul, I am thy salvation." Now, God does speak to us through our ears. When the word is read or preached we often get a blessing through hearing it, but if the words you hear merely come to the ear, it involves responsibility without insuring a blessing. Certain persons *dream* that God is their salvation! Go to bed and dream again, and dream fifty times, and when you have dreamed fifty times the same thing, there can and will be nothing but dreaming in it after all. You who build on dreams had better mind what you are at. "Well," says another, "but I heard a voice in the air."



Nonsense! "But I did," say you. Superstition! "But I am sure I did." Well, what matters it? I care not where the voice came from, if you heard it only with your outward ears. It is as likely to have been the devil that spoke as anybody else, if indeed it was anybody else at all. You are as likely to deceive yourself as anything in the world. The prayer of the text is not, "Say to *my ears*," but "Say unto *my soul*, I am thy salvation." Do you understand what soul-talking is? Oh, dear, dear, the most of people do not understand anything that has to do with the spirit world. There are materialists in Christianity as well as in other matters. They suppose that to worship God means to sing in a certain way, to bend the knee and to say certain words. Why, you may do all that, and yet there may not be a fraction of worship in it; and, on the other hand, you may worship God without any of it. A man may sing God's praises without ever opening his mouth; a man may pray unto God, and yet never say a word, for it is soul-singing and soul-praying that God accepts; and, when God speaks back again to the soul that has learned to talk with Him, he does not speak lip-language, tongue-language, or ear-language, but *soul-language*. I have already said that this soul-language sometimes takes the body of preaching, or of the Word of God, and so becomes, as it were, a thing to appeal to the ear, but even then the letter killeth, it is only the spirit that makes alive. It is God's soul talking to man's soul that is wanted here. And mark you, dear friend, if ever God speaks to your soul, you will not have to ask who it is that speaks, for if ever the eternal God comes into direct contact with the human heart, there is no making a mistake. Do you understand this? Some of you think I am fanatical. I would to God you were all as fanatical! May you have God talking with your soul, and may the Holy Spirit bear witness with your spirit that you are born of God. Pray the prayer, and may God hear it now, "Say unto my soul, I am thy salvation."

Then I want you also to notice that the prayer here offered is a *present one*: "Say *now* unto my soul, I am thy salvation." It is not "Do it by and by," but "now, Lord, now." Perhaps some of you have heard God's voice in years gone by, but now you have got into Doubting Castle. Well, you may pray this prayer here, and while you are sitting in the pew, though none shall hear it but yourself, yet God's Spirit shall talk to you, and you shall hear Him say, "I am thy salvation," and then your heart shall sing, "I am my Beloved's and my Beloved is mine." Pray the prayer *now*, and it need not take a moment to be answered, for, while you are yet speaking it, you shall feel it. You will be bowed down under a sense of gratitude, and yet you will be lifted up with a "joy unspeakable, and full of glory," when you can sing—

"While Jesus whispers I am his,  
And my Beloved's mine,"

Come, believers, let us all pray this prayer, whether we have heard this voice before or not. Oh my God! make us true believers now, and may we all pray it—"Say unto my soul, I am thy salvation." The preacher often needs to use this prayer himself, and he has no doubt that many of his brethren have been constrained to use just such a cry. Well, let it go up again to-night: "O God, give us back the love of our espousals, our first faith, our early joy, and speak Thou, with Thine own voice, to our troubled hearts, and say to our souls, 'I am thy salvation.'"

And now I will leave the description of this assurance as it is contained in the text. It is a divine comfort revealed by God the Holy Spirit to the heart and conscience, whereby the man is assured that he is saved through the abounding mercy of God the Father, in the person of Christ Jesus, brought home by God the Holy Ghost.

II. And now shall we turn, very briefly indeed, to the second point? It was to be THE BLESSEDNESS OF THE ASSURANCE ASKED FOR.

Well! I do not think I shall preach on that at all, but leave you to find it out for yourselves. You who know it know that I cannot describe it, for you cannot describe it yourselves; and you who do not know it, would not understand it if I told you what it is. You will understand as much as this, that if you were able to feel to-night that God Himself had said to your soul, "I am thy salvation," you would feel infinitely more happy than you now do. Some of you are very jolly, but sometimes you do get troubled and cast down. You have got, I know, a great deal of hilarity and mirth about you externally, but at night, or in the early morning, or when you have to go to a funeral, you do not feel quite as you would like to feel. There is an aching void somewhere or other, and you have not found out that which is to fill it yet. Now, if God Himself should say to you, "I am thy salvation," would not that fill it? Oh, what a different life you would then lead! How happy you would be, and, being saved, how holy you would try to be; and, being holy, how near to God you would try to live! "If I were but saved," says one, "then would I indeed praise the Lord as long as I had any being." Well, poor soul, I pray that this may be thy case, but the blessedness of it thou must taste to know. "Oh, taste and see that the Lord is good." There is no other way of understanding it than this.

I think I told you once the little story of the boy at the mission station who had received a piece of sugar from a missionary, and when he went home told his father that he had had something so sweet. The father asked if it were as sweet as such and such a fruit? Oh! sweeter than that. Was it as sweet as such another? Yes, much sweeter than that; and when the boy could not make his father understand how sweet it was, he ran down to the station, and said, "Oh, sir, would you give me another piece of that sweet stuff; father wants to understand how sweet it is, and I want to make him understand it, but I can't tell him." So he got another piece of sugar, and back he went to his father with it. "Here, father, now you will understand how sweet it is." A very good illustration is this of the text we were quoting: "Oh, *taste* and see that the Lord is good!" Taste for yourselves, and then you shall know for yourselves.

III. To the third thing then without delay—HOW TO GET THIS ASSURANCE?  
HOW SHALL THE BELIEVER KNOW THAT HE IS SAVED?

The way to assurance is *through the door of simple faith*. The gospel is—"He that believeth and is baptized shall be saved." To believe is to trust Christ. How, if I know that I do trust Christ, and that I have, in obedience to his command, been baptized. Well, then, God says I shall be saved, and is not that enough for me? Ought it not to be, at any rate? If God says it, it must be true. I believe his Book to be inspired, and He has put it thus: "He that believeth on Him is not condemned." Well, if I do believe on Him then I am not condemned. Conscience says, "Well, you are a long way off being perfect." I know that. Ah, conscience! I know it to my shame and to my sorrow, but the Word says, "He that believeth on Him is not condemned." I do believe in Him, and I am not condemned, let conscience say what it likes. "Well, but," the devil says, "how can this be true?" That is neither my business nor thine, Satan; God says it is so, and therefore it is so. That is enough for me. We take men's word, why should we not take God's Word. He who simply believes in Jesus Christ must have some degree of assurance, for the simple act of reclining, recumbently resting, upon Christ, if it be done truly and sincerely, is in its measure assuring to the heart. At any rate, it is the milk that brings the cream. Faith is the milk, and assurance is the cream. You must get your assurance from your faith, and if it be a simple faith which relies entirely upon Jesus Christ it will, if not directly, yet very speedily, bring you some degree of assurance of your interest in Christ. There are many good people who think—"Well, I trust Christ, and I hope I am a Christian,"

They even make a profession of it, but they do not like to say they know they are saved. They think they are very humble in saying, "I trust so; I hope so;" whereas this is pride, that is all. There is nothing but pride, like a thick sediment, at the bottom of all that talk. What right have I, when God tells me that a thing is so, to say that I hope it is so. If I were to promise to give a subscription of ten pounds to any object, and the person to whom I offered it should say, "Well, I hope you will give it;" I should answer, "But I have said I will." "Yes, I hope you will." "But don't you believe me?" "Yes, I hope I do, but——" Why, if such talk as this prevailed among men of the world they would be for showing the door to one another. It would be looked upon as an insult not to believe a man; and why should you treat God in a manner in which you would not like to be treated by your fellow-men? God says that I am saved if I trust Christ. I do trust Christ, and I am saved; if I am not, then God's Word is not true. It comes to that. Since his Word must be true, then if I really do trust Christ, and I know that I do—if, whatever else I have left undone, my soul *does* cling to Him, sink or swim, not having the shadow of a hope anywhere but in his precious blood, and if I can say this, then I know I am saved, for God says I am. Experience and conscience may say whatever they like, but "let God be true and every man a liar."

The way, however, to increase the measure of our assurance is to be found *in more study of the Word of God*. Some people have not the confidence they might have because they do not understand the truth. I do think that certain forms of Arminianism are deleterious to the faith of the Christian; those forms, for instance, which deny the election of God, the effectual calling of the Holy Spirit, and the final perseverance, because the sure preservation of the saints. These things seem to me to cut from under a man's foot everything he had to stand upon, and I do not wonder that the man who believes them has no assurance. If I believe that God's children may fall away and perish, it seems to me that full assurance, at any rate, becomes an impossibility, for if they may fall why may not I? What is there in me that I should stand where others fall? But when I rest alone upon the finished work and righteousness of Jesus, and believe it is finished, then I can sing: "Now unto Him who is able to keep me from falling, and to present me faultless before his presence with exceeding great joy, be glory!" Study the Word much, dear Christian brother. Never mind the magazines; never mind the newspapers. Farther than they are necessary to your business, you need not trouble yourself with them. We should all of us be a great deal better if we kept to the one Book. Let us be as expansive in our knowledge as possible, but let us keep the Bible as the sun and centre of the solar system of our knowledge, and let everything we know revolve around that centre. Oh, if we knew more of God we might be content to know less of men.

Next to this, I think, if we would have full assurance established, *we must be more in prayer than we are*. You will not be in a healthy state if you live without prayer. You cannot live without it if you are a Christian; but I mean you cannot be healthy if you live without *much* prayer. I am persuaded that none of us pray as we ought. I am not given to bandying accusations against God's saints without thought; but I am afraid that this is not a praying age. It is a reading age, a preaching age, a working age, but it is not a praying age. When one reads of the Puritans' prayers, one is astounded. Why, their public prayers were sometimes three-quarters of an hour in length, and sometimes one hour and a half by the clock. I do not like *that*; but their private prayers were longer far, and days of fasting and of prayer were quite common things. I wish we could have a day of fasting and of prayer about this cattle disease; but I only say this by the way. I wish we all of us prayed a great deal more than

we do. We just pray for a short season, and then we are so busy; but we forget that the more we pray, the more able we are to work. The mower grudgeth not the time he spends in whetting his scythe; or the scribe the interval for mending his pen. Martin Luther, when he had twice as much to do as he usually had, said, "I must pray for three hours to-day, at least, or else I shall never get through my work." The more work he had, the more did he pray in order that he might be able to get through it. Oh that we did the like! We should have more assurance if we were more on the mount with God alone.

Let me also advise you to attend an edifying ministry, and to get with well-advanced Christians. Some of the young plants here, when they get moved away, suffer terribly from the cold; they come, perhaps, from the country, full of doubts and fears, and then some of my good brethren and sisters get round them, and talk to them, and cheer them up, and then they are so glad. Oh, that all churches were warm-hearted, cordial, and affectionate! There is so much stuck-upishness, so much keeping aloof from one another, that there can be no talking one to another about the things of God. By the grace of God we will try to break this down, and get a little warm-heartedness to one another, and so we will hope to get the full assurance by talking to one another of the things of the kingdom, and so strengthening each other in our work.

But, dear friends, if you want to get full assurance, I can recommend you to another thing, and it is—*work for Christ*. We are not saved by works, but working for God brings us many blessings. Rest assured, that if you spend and are spent for Christ, you shall never be out of spending-money. If you lay out your strength for Him, He will lay in for you fresh stores of strength. He does not give us faith that we may bury it as the man buried his talent; but if we have five talents of faith, and use them, He will give us five talents more; and so we shall have assurance if we use our faith well.

And then, again—*praise God for what you have*. Old Master Brookes says, "If you only have candle light, bless God for it, and He will give you starlight; when you have got starlight, praise God for it, and He will give you moonlight; when you have got moonlight, rejoice in it, and He will give you sunlight; and when you have got sunlight, praise Him still more, and He will make the light of your sun as the light of seven days, for the Lord Himself shall be the light of your spirit." Praise and bless Him, and your assurance shall grow.

Above all, *press through ordinances, and means, and prayers, to the person of Christ Himself*. Thomas found that putting his finger into Christ's wounds was a cure-all for his unbelief; and so will you. Ask Him to

"Wrap you in his crimson vest,  
And tell you all his name."

Pray Him to reveal Himself to you in his sufferings, and in his glory. Ask Him that you may read his heart, that He would speak to you, and show you the great love unspeakable wherewith He loved you from before the foundation of the world. Then your communion with Christ shall be as eagle wings to bear you up to heaven; your fellowship with Jesus shall be like horses of fire to drag your chariot of flaming love up to the throne of the Most High. You shall walk the mountain-top, talking with God, for you have learned to commune with Christ. Your spirit shall make its nest hard by the throne of the Most High. You shall get above the cares of earth, you shall mount beyond the storm and strife of worldly conflict, and you shall even now bathe your souls in the unbroken sea of everlasting calm before the throne of God.

Let us ask Him to say unto our soul to-night, "I am thy salvation." Some of us are going to the communion-table: perhaps He will say it to us there; and if He does not, we will go home to pray; and if He does not speak then, perhaps

in the night-watches He will say it, and when we awake we will still plead on, until those lips which said, "Let there be light," and there was light, shall again say "Let there be light" to us, and we shall know that He is our salvation. May God bless you very richly by hearing this prayer, for Jesus' sake.

## Essays and Papers on Religious Subjects.

### THE PEARL OF GREAT PRICE.

BY REV. J. SMITH.

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."—MATT. xiii. 45, 46.

A PARABLE is the illustration of things heavenly by things earthly. The phrase, "the kingdom of heaven," signifies God's reign over his people by Jesus Christ, begun in the present world and consummated in the future one, or it may mean the Christian economy under which the dominion of God on earth is brought about. In the above passage the blessings of the New Testament Dispensation, or Christ the sum and substance of the gospel scheme, is likened to a pearl of immense value, and the person who seeks the Saviour or his salvation, and parts with everything for Him or his benefits, is compared to "a merchant man seeking goodly pearls; who, when he had found one of great price, went and sold all that he had, and bought it." The subject is deeply interesting, very instructive, and extremely important.

#### I. *The quality of the Pearl.*

Pearls are precious stones. They are the mere excrescences in certain large oysters, and are formed, says a writer, in the shell through some external injury caused by a small worm which is discovered in the injured part, and which will work its way to the animal. The nacreous drops, or nodules, called pearls, are found in the damaged portions of the shells; and, consequently, the penetrating worm must assist in their production. We count pearls valuable because of their beauty and scarceness. In setting a value on them, pearl-merchants are regulated by their size, rotundity, colour, and brightness. Two exceedingly remarkable pearls constituted Cleopatra's ear-rings, and were

each estimated at £52,000 sterling. A single pearl which the mother of Marcus Brutus presented to Cæsar was valued at £60,000 of our money. "Ancient and modern histories," says the Rev. John Maclaurin, "tell us of some pearls counted worth a considerable part of a kingdom." By the world they must, therefore, be looked upon as no little treasure.

Christ, however, is pre-eminently the pearl of great price. Compared with Him the world is a wilderness, men are but worms of the earth, gold is dross, and gems are worthless pebbles. His intrinsic and surpassing excellences, the redemptive work which He has accomplished, and there being no Redeemer besides Himself, render Him of unspeakable worth. Had He not taken our nature upon Him, and submitted to be crushed by that old serpent, the devil, when the Jewish nation, through the serpent's instigation, nailed Him to the cross, He never would have proved an invaluable jewel to any of us, although of transcendent goodness; for He was made perfect as the Saviour of sinners through suffering, or by yielding up his holy life on Calvary as the required expiation for the iniquities of mankind. It was when Satan bruised Christ's heel in urging on Jew and Gentile to crucify Him that He became the propitiation for sin, and thus opened up the way for our illumination, regeneration, justification, sanctification, consolation, resurrection, and glorification. Yes; and it was then that Jesus bruised Satan's head, and vanquished him with his own weapons and delivered the prey, even us sinners, out of his mouth. So precious is Christ the Lord, that if we only possess ourselves of Him, we can, by means of his expiatory merit, obtain the justifying righteousness, the endless life, the everlasting kingdom, the celestial mansion, the white robe, the unfading crown, the victorious palm, the durable riches, the heavenly inheritance, the best society,

the highest employment, and the purest bliss. All who secure Him as their own He will enlighten by his unerring instruction, justify by his sacrificial blood, renew by his sovereign grace, defend by his almighty power, comfort by his consolatory promises, reanimate by his death-discomfiting voice, and honour by his vicarious humiliation. On the ground of his sacrifice He will save them from brutalizing ignorance, burdensome guilt, moral deformity, crimson shame, permanent contempt, deadly despair, and hell-fire torments; yea, grace their intellect with divine knowledge, their affections with immaculate holiness, their life with noble deeds, their body with undefective elegance, their cheek with immortal bloom, their brow with endless glory, and their countenance with animating joy. In a word, He will beautify them with salvation. "We express," remarks a worthy author, "but a part of the value of this pearl," that is, Jesus, "when we say it is worth the everlasting kingdom of heaven; for it not only purchases that eternal inheritance, but also pays an eternal debt."

#### II. *The meeting with the Pearl.*

The oysters containing pearls are found chiefly in the seas about the East Indies, near the west coast of Ceylon, in the bay of Panama, off the coast of Coromandel, and in the Persian Gulf. They do not float on the top of the water, but lie at the bottom of the sea, and can only be obtained by diving. Pearl-divers take care to dive in the waters where the pearl-oysters are supposed to exist; they strive to dive to the bottom as the fish lie there; they manage to dive with their eyes open, that they may see them; they endeavour to dive for them many times in a day; and they dive in the hope of bringing up such as contain the sought treasure. At one time they might find many large and small pearls in a single oyster; and at another time they might open more than a hundred oysters, and discover none in them of any value. Then the ancient jewellers, or persons dealing in precious stones and jewels, unlike our modern ones, went about "seeking for opportunities of making advantageous purchases and exchanges," and made "journeys to remote countries for this purpose," and afterwards started in other directions "to find the best market for the valuables they had secured." As a body they were probably "the greatest

travellers in the world." By going about they had a better chance of meeting with rich and costly gems than any of our stationary jewellers have. Among them there were some who possessed considerable wealth.

Jesus, the most precious pearl, is found in the ocean of God's Word. The inestimable treasure is not on the surface, but is far below it. Seekers of this priceless pearl must be careful to dive in the sea of Divine Truth, where only it can be discovered. Speaking of the sacred writings, Christ says, "they are they which testify of Me." Further, they must labour to dive to the bottom of the specified sea, as there the pearl of great price lies. Our Lord says, "Search the Scriptures." Moreover, they must endeavour to dive with unclosed eyes, or they will not see the pearl. This David was fully aware of, and lifted up his voice unto God, and said, "Open Thou mine eyes, that I may behold wondrous things out of thy law." Thus they should act. Still more, they must try to dive frequently for the costly pearl, or they may miss it after all. Of the good man it is stated that "in the Lord's law he doth meditate day and night." Then they must dive in the expectation of succeeding in the discovery of the pearl of peerless worth. "All things," says Jesus, "are possible to him that believeth." Or, like the pearl-merchant who goes to the pearl-stations and seeks inquiringly, constantly, carefully, judiciously, and hopefully, for goodly pearls, the Christ-seekers must go to the Christian sanctuaries and seek with prayer, constancy, care, attention, and hope, for Jesus Christ.

#### III. *The sacrifice for the Pearl.*

To secure pearls it often costs the divers their health, and sometimes their life. Diving, where much practised, divests of vigour and shortens existence. Occasionally the divers are destroyed by sharks. They have been known to be completely cut in two by the sawfish in the Gulf of Persia. Then the itinerant merchants go long, trying, and hazardous journeys in search of rare gems, and when they meet with any, "they, for the sake of obtaining which, sell off all their existing stock, and every article of valuable property they may possess, in order to raise the purchase money." Sometimes they come in contact with divers having a scarce specimen, and hardly knowing its value, or unable to find

a trader wealthy enough to become a purchaser. Where they perchance to light upon such an opportunity, they are not slow to seize on it, but quickly part with everything, and buy the pearl in the hope of selling it at an enormous price, and thereby making an immense fortune.

Nor is Christ, the pearl of great price, to be obtained without sacrifice. The eleven forsook all for Jesus. Paul said, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Multitudes have endured confiscation, tortures, imprisonments, exile, and death rather than deny Jesus, and be rejected by Him at the last day. So would we obtain Christ as ours, we must renounce our unlawful callings, our beloved sins, our ungodly companions, and our own righteousnesses, we must come to Him as poor helpless, hell-deserving sinners, with the belief that He will save us through his expiatory blood, and we must follow Him fully and without intermission. He cannot possibly be possessed by us unless we receive Him as our infallible Teacher, rely on Him as our High Priest, and submit to Him as our Divine Lord. "If," says Jesus, "any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me." Hence, no sacrifice, no Christ.

Finally, reader, perhaps you are seeking sublunary objects as the most desirable pearls. Well, the pearl of animal gratification, the pearl of social happiness, the pearl of worldly pleasures, the pearl of human friendship, the pearl of intellectual attainments, the pearl of amassed riches, and the pearl of earthly honour, are but paltry trinkets in comparison with Christ, the pearl of great price. Should you succeed in securing them all they will not satisfy the cravings of your soul. Nor

will you retain them long in your possession. Solomon obtained and tried them, and afterwards said of them "all is vanity." You, too, will not find them otherwise. Wherefore be wise, and secure Christ Jesus as yours, then you will be holy, useful, and felicitous in life; and when in the prospect of death you will be able to exclaim with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

*Witheridge.*

## THE SHEWBREAD.

BY G. COBB.

LAV. xxiv. 5-8.

THERE is no portion of Holy Writ, but is, according to the divine testimony, "profitable." Yet some portions are habitually neglected by some; greatly overlooked by others; and far too little pondered by us all. Perhaps no section meets with such treatment at our hands more than this book of types. While we are ready to confess, that for the most part, truth here lies like gold concealed beneath the surface, yet it must be apparent to all, that there are beauties blooming upon the surface, and easily culled, sweetly fragrant of Christ and his work. Thus it is with the portion before us. The believing reader may often have glanced his eye over it in the process of his daily readings, without ever having stayed to suok out its sweetness. That it may henceforth become food for his soul.

As in the tabernacle all was seen in the light emanating from the golden candlestick: so it is only in the light of Christ and his redemption, and under the teachings of the Holy Spirit that these symbols appear in all their beauty.

In looking at the *pure table*, we cannot fail to see, in its Shittim wood and gold, a type of the complex character of Him, who was both "the Son of Man," and "the Son of God;" "bone of our bone, flesh of our flesh;" yet the Creator of all things: "A Man of sorrows," "made perfect through sufferings;" yet almighty and

divine ; as able to succour 'and help, as to soothe and sympathize.

In the *unleavened bread* upon it, made of the finest flour, we have set forth his spotless purity, "who was holy, harmless, undefiled, and separate from sinners ;" and who, though "tempted in all points," "did no sin ;" of whom the Father said, "I am well pleased ;" and for whose righteousness' sake alone, the guilty are justified.

These loaves also, sweetly testify to us of Christ the Bread of Life, which after having been offered to God, becomes the food of his priestly family.

But it is not upon these things, precious as they are, that we intend to enlarge.

Have we not here, in this type, *the standing of every child of God* ; one with Christ, freed from condemnation, the objects of the divine affection and regard ? Have we not here the eternal acceptance of the elect in Christ, the unchanging position that grace has given the tribes of the Israel of God ? In a word, have we not here the eighth chapter of Romans in type ?

These twelve loaves, be it remembered, stood in the holy place, before God. His eye rested always upon them with complacency and delight. Thus it was called "the bread of faces," "the bread of presentation," or, as it has been aptly expressed in our excellent version, "the Shewbread." And can this be the place that any of the sinful sons of fallen humanity are raised up by grace to occupy ? Yes, for though sinful, unholy, and rebellious, under the just condemnation of a sin-hating God ; yet Christ, the great Surety of his people, "suffered the just for the unjust, *that He might bring us to God.*" Since this his great work is accomplished, we, his people, are now brought nigh by his blood. He, as the great Shepherd, came to track out his lost sheep in their wanderings, and lead them back to God. He came

"From the highest throne in glory,  
To the cross of deepest woe,"

that He might redeem his chosen bride. And now all is complete ; the one sin-atoning sacrifice has been offered ; the all-cleansing blood has been shed. Our great High Priest has entered into the holy place, having obtained eternal redemption for us ; and now, one with Him, beneath the unclouded smile of the Father's face, every believer has his permanent abode, as the apostle saith, "and hath raised us up together, and made us sit together in

heavenly places." It is the province of faith alone to grasp these heavenly mysteries ; and oh how sweetly does she rejoice at times, in these unseen realities, bringing down into the soul the most ravishing assurance of our reconciliation and acceptance. The Jew might not come beyond the outer court ; thou, believer, mayest come into the inner sanctuary ; the veil no longer forbids your approach, but the blood gives you boldness to come.

"No 'rood screen' shields it from the eye  
Of those whose sight is true ;  
That 'inner shrine' in yon pure sky  
Is open now for you.  
All conscience-cleansed and free from sin,  
The tall-robed priest says 'welcome in !'"

We often, through corruption and unbelief, *feel* afar off ; yet *are* we always nigh ; for it is not what we feel, but what Jesus has done, and what God has said. Though in Christ we are thus up yonder, for a while we are in fact sojourning down here, absent from God ; but it is only for a little while, and then we shall be "for ever with the Lord."

These loaves were to be renewed every Sabbath-day, that thus the shewbread might be *continually* before the Lord. What a theme is here for the heart ! We are fickle, failing, and changeable ; not so our God. We may, and alas ! often do, forget Him ; yet He never loses sight of us. Once brought nigh according to the value of Christ's redemption work, and we are there for ever. We may lose our happy realization of all this, but not our place before the Father's face, beneath the Father's eye ; not our interest in our risen Lord, nor our inheritance among the favoured tribes. Lay hold, poor heart, of these things with a firmer grip, thou'lt want this "strong consolation" to nerve thee in the daily conflict with the triple foe ; to nourish thee when thy burdened soul heaves with anxiety, and even hope is ready to give up the ghost. Such times may come, the storm must be encountered, but up yonder, in the calm serenity of God's presence, your position is maintained inviolable.

Precious as these things are, and much as we daily feel our need of them, yet how slow we are to embrace them ; and even their sweetness becomes a plea for unbelief, they appear too good to be true. Can it be true that such a guilty, and depraved, defiled, and defiling sinner as I am, is



already pardoned and reconciled, fully justified, and even beloved of God? Yes, if thou art a believer, 'tis so, as Erskine says:—

"I'm sinful, yet I have no sin;  
All spotted o'er, yet wholly clean.  
Blackness and beauty both I share;  
A belish black, a heavenly fair."

A careful perusal of this Scripture will explain all: the *loaves stood upon the golden table*. Here is our connection with Christ. It is only as in Him, that we are freed from condemnation; "Ye are complete in Him;" "Accepted in the Beloved." He espoused our cause in the ancient engagements of the covenant; He identified Himself with the guilty at the cross; and now that He is upon the throne, all who have a federal relation with Him, possess through Him "eternal redemption," and are heirs of the "eternal inheritance." It is only as we stand upon the golden table that we can be accepted before God.

If everything depends upon our being one with Christ, nothing can be more precious than the assurance that this union is indissoluble and eternal; this assurance is declared in the most emphatic way, in the last verse of the eighth of Romans, and beautifully typified here in the fact of the loaves being encircled by a golden border upon the table (see Exod. xiv. 25), as a safeguard against any local danger of the removal of the loaves. The golden table would not have been complete without this border; nor would Christ have so completely met our necessities, had He not stamped "*eternal*" upon every blessing of the covenant. Were it not for this, we should be dismayed in looking out upon the dangers of the way; we should be sure to be put to confusion before our foes; and thus our hopes of eternal glory might be blotted out in disappointment in sight of the pearly gates of our Father's house. The Redeemer would lose the purchase of his blood; his plans would be frustrated, and his honour tarnished by the enemy of God and man. But as it is, all is eternally secure. We advance to meet the foe with the shout of victory.

"The weakest saint shall win the day,  
Though death and hell obstruct the way."

Doubtless, the intercession of our ever-living Priest, is intimately connected with our eternal safety. The issue of the battle

may appear to tremble in the balance; but there is no real cause for fear, while Jesus pleads upon the hill-top of glory. The heavens above, and the waves beneath, may be in league to destroy the vessel freighted with the chosen band; yet is she safe, for the Master prays upon the mountain-top. His eye sees, his heart sympathizes, and his prayers prevail. We cannot dispense with the intercessory life of Christ above, any more than with his sin-atoning death below. "For if, when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life." As we see here, the loaves, to stand continually before the Lord, must be fragrant with the frankincense, as well as stand upon the pure table, encircled by the golden border. The table beneath, upon which they stood, and the frankincense above, by which they were perfumed, were both alike necessary to give them a permanent place in the tabernacle of the Most High.

Let me press one all-important question home to the heart of the reader. Are you one with Christ? Have you been led to place your sole confidence for salvation upon Jesus? Are you standing upon the golden table? If so, as surely as you have wept at the cross, you shall sing before the throne. If not, may you now accept Him as your Saviour. Do not stumble at the freeness of his mercy, and,

..... "presuming come  
To grace's market with a petty sum  
Of duties, prayers, and tears, a boasted set  
Expecting heaven will thus be in your debt,  
But here at Jesus' feet now prostrate fall  
Content to be in debt to Him for all."

Framsden.

## MAN'S APPOINTMENT AND GOD'S PURPOSES.

BY REV. J. COX.

"And his grave was appointed with the wicked, but with the rich man was his tomb."—  
Isa. liii. 9, (Louth's translation).

THIS must have been a great disappointment to the enemies of Christ. They would have liked to have had his sacred body cast into the same grave with the two thieves with whom He was crucified. But a rich man (one of the counsel) who had revered Him through life, and who still honoured Him in death, "boldly"

went to the judge, preferred and obtained his request. There was no appeal from that decision, and the holy body was consigned to his care. The spotless spirit of the Lord Jesus was in his Father's hands, to whom He had committed it, and his incorruptible body is placed in the care of kind friends, and, wondrous thought, both are still in union with his deity, both must soon be reunited, and remain in personal union, in order to be the mirror of God, by whom He will be gloriously unfolded through eternity.

But for a short time the body must rest in that rich man's tomb. Let us go and contemplate it there. See with what care, with what sorrow, with what love uncheered by hope, they deposit it in "the new tomb." Oh, could they understand the meaning of his last words, "It is finished," how different would their thoughts be. Did they but remember believingly his now oft-repeated words, "The third day He shall rise again," how bright would their expectations be. But the gloom of the tomb is over, then they are under a pall of uncertainty. A light from that tomb will soon scatter all gloom, and they shall walk under a glorious sun-lit firmament of truth.

On one thing we are called especially to think, even the complete fulfilment of Scripture in the burial of the Lord, 1 Cor. xv. The *fact* of his burial and the *place* of his burial show that the Scripture cannot be broken. And have we not here a guarantee that all the words relating to Him, and spoken by Him shall in like manner be made good. Yes, as sure as Isaiah's prophecy regarding his body is accomplished in Joseph's tomb, so sure shall all his glorious predictions respecting his everlasting triumphant reign be also fulfilled. Man's appointment, designs, and wishes, shall go for nothing; but, "The counsel of the Lord that shall stand."

"Lord, will Thou take us to thy tranquil bower,  
To rest one little hour,  
Till Thine elect are numbered, and the grave  
Calls Thee to come and save:  
Then on thy bosom born shall we descend,  
Again with earth to blend,  
Earth all refined with bright supernal fires,  
Tinctured with holy blood, and wing'd with  
pure desires."

*Ipswich.*

## THE MOUNTAINS OF SCRIPTURE AND THEIR MEMORIES.

BY REV. T. G. ATKINSON.

Moriah:—The Mount of Providence.

AMONG the hallowing scenes that have made sacred for ever the memories of the mountains of Scripture, there are few that can take precedence of the scene enacted upon Mount Moriah, the record of which is given us in the twenty-second chapter of the book of Genesis. Whether we regard the touching simplicity of the record itself, or the sublime effect of the act recorded, in its relation to future ages, it still claims to be considered as one of the most memorable transactions recorded upon the sacred page. The lessons it is designed to teach meet us at every point, in rich variety. Lessons so beautifully simple, that, like children, we instinctively learn them with scarcely more of effort than gazing upon them—lessons so awfully grand, that while we gaze we are "afraid with amazement," and inwardly despair of ever apprehending them. Lessons from man, of obedience, faith, and love—lessons of wisdom, grace, and faithfulness from the ever-blessed God.

Let us recall the principal features of this beautiful story. God has written his servant's name as "Father of the Faithful." But his title to this distinction must be proved. There are no empty honours in God's kingdom. Every clasp that is worn upon the breast of God's soldiers must have been fairly and honourably won. And so "it came to pass that God did tempt Abraham"—that is to say, *tested* him—that the trial of his faith, a gift more precious than gold, though "tried with fire" might be found "unto praise and honour and glory." Dearer to Abraham than all his possessions was his only son, Isaac, in whom was centred the fulfilment of his hope of becoming "the father of many nations." The promise that he should enjoy this distinguished honour was given with special reference to Isaac, and the aged patriarch would cherish his son as the pledge and seal that the promise of God would be fully carried out, and that through Isaac and his descendants the seed of Abraham should indeed be "as the stars of the heaven, and as the sand which is upon the sea shore." This very son, for whom the patriarch cherished

such strong affection, upon whose life so much seemed to depend, God now asked him to give up—and that in a manner that could not but shock the natural feelings of a parent. But the faith of Abraham was not the faith that *questions*. His reply to the call of God was prompt, showing him to be ready for any communication the Lord might be pleased to make; and his response to the command of God was prompt also. “Early in the morning” he sets forth to execute the Divine commission, and for three days is occupied in journeying toward the mountain upon which the sacrifice is to be made. How busy must his thoughts have been during that time, with the suggestive mementoes of what he was about to do constantly before his eyes—the ass laden with “the wood for the burnt offering,” and the victim at his side in the person of his own son! How busy too would Satan be during that time. Depend upon it, “the serpent who beguiled Eve through his subtilty” would take every advantage of this opportunity to instil into Abraham’s mind thoughts of rebellion and disobedience. But in vain. To all the suggestions the Evil One might advance as to the character of God’s command, and the undesirability of obeying it, he would find opposed the patriarch’s unwavering confidence in his heavenly Father, a firm trust in the benignity of *all* his purposes, and a determination to obey Him, even unto death—“accounting that God was able to raise up Isaac, even from the dead.” At length the mountain is reached. The ass is left with the young men at its base, and Abraham and his son climb toward the summit together. The faith of the old man holds out against the stirring inquiry of “the lad,” and he proceeds with unshaken purpose to fulfil the Divine command to the very letter. This is enough. God asks no more: his servant’s faith is now proved, and his own honour vindicated. The last utterance of Abraham’s faith is confirmed upon this very spot, in the provision of an offering to be offered in the stead of Isaac his son. It is now declared, for all future ages, that for those who trust Him, “The Lord *will* provide”—that the place where God directs his people in the fulfilment of his will, is the place where He will meet with them Himself, and where He will make plain to them that which before had been myste-

rious and incomprehensible. And there, on that hallowed spot, Abraham sanctified a memorial of the name of Jehovah, as he had just learned it anew: a testimony unto this day that “In the mount of the Lord it shall be seen.”

The memories of this “mount of the Lord” are many and precious. We must just indicate some that are most prominent.

I. “In the mount of the Lord it shall be seen” *what constant provision our Father makes for our daily need.*

A very blessed and comforting discovery is here made. Most of the revelations which God has made to his children in his holy word are for their comfort; but to some the truth taught by this Scripture gives comfort that is peculiarly sweet. Their path is a dark and troublous one. Every step seems strewn with flints or planted with thorns: while about the horizon hang so many clouds that they cannot see the way before them. Conflict and doubt have harassed them greatly, and almost overcome them “wonder where the scene will end.” In such circumstances they will do well to recall the memories of this mount. When all too dark for their weak sight to discern the way, let them remember “THE LORD will see.” From his lofty throne in the heaven, the glance of his eye embraces the whole earth. He takes note of all that passes here, and does so that He may “show Himself strong in the behalf of them whose heart is perfect toward Him.” Concerning every trial, every perplexity, every want, the children of God have this assurance—“*Your Father knoweth.*” Nothing is too small to claim his regard. The birds of the air and the grass of the field are said to be the objects of his care, while the oversight which He exercises toward his children is set forth in language implying the most minute supervision. “The very hairs of your head are all numbered.” Not unfrequently the children of God are troubled with reference to their temporal estate. The claims of their families press heavily upon them, and they know not how to meet the daily demand for food and raiment. Some who have no families to sustain are in equal perplexity about themselves, and many a solitary Christian has known what it is to be in doubt as to whence the next loaf of bread may come. But in such straits as these

thousands have proved—and the proof is valid still—that the giver of every good and perfect gift is the faithful provider for his servant's need. "The Lord will provide." Communion with Him will verify this truth. They who walk nearest to Him will understand it best. "To them He will show his covenant." Though He tries their faith, they will know that it is but to put honour upon it: and walking daily in the place where the light of his countenance doth shine, they will learn such truth concerning the glory which is given to God through the faith of his people, as will fully compensate for all the trials through which they may have to pass. "In the mount of the Lord it shall be seen."

II. "In the mount of the Lord it shall be seen" *what matchless provision the Father of spirits has made for our future safety and enjoyment.*

This is the sunniest memory of this sacred mountain—the providing of "a lamb for a burnt-offering." Providence and grace are thus seen linked together. The most illustrious example of Providence is exhibited as part of the work of grace. The world is seen lying in wickedness, helpless and ruined by the fall. The holy law of God has been broken, and "a great gulf fixed" between God and man which it is impossible for man to bridge over. Divine justice is aggrieved, and Divine honour placed, as it were, in jeopardy. The vindication of the one and the maintenance of the other demand the life of the law-breakers, the rebels who have despised alike the honour and justice of their Creator. Vengeance crieth for blood, and atonement must be made; but who is to die? The sinner whose life has been justly forfeited? No. 'The heart of God yearns towards the poor guilty sinner, whom He beholds with infinite compassion in his sin and weakness, and while his inflexible justice and his unimpeachable honour demand a sacrifice, God provides Himself "a lamb for a burnt-offering."

Behold in Issac bound upon the altar a type of the trembling sinner bound in the chains of his sins, and ready to die by the hand of Divine justice. Were the stroke to fall he would but receive his righteous due, for ever and over again his life has been forfeited by repeated offences against the law of God. Were it offered to him to make some atonement that should satisfy

the Divine claims, he would be still in as wretched and helpless a condition as ever, for compliance would be impossible. But infinite grace and wisdom, Divine mercy and truth, combine to meet the need. God's own Lamb is offered in the sinner's stead—the "Lamb that beareth away the sin of the world." "Behold the Lamb of God!" most wondrous sight of all displayed in the mount of the Lord. A bleeding Saviour "set forth to be a propitiation through faith in his blood;" set forth that "whosoever believeth in Him should not perish, but have everlasting life." "The Lord hath laid on Him the iniquity of us all." "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and by his stripes we are healed."

III. "In the mount of the Lord it shall be seen" *that all the ways by which He leads his people are right ways, and strewn with tokens of his gracious favour.*

The summit of the mount of God is in heaven. When we get there we shall see light in God's light; all will appear to us perfectly clear, and what we have not known while here we shall fully apprehend there. The base of that mount is on earth, and is more or less enveloped in clouds. Beneath these clouds the busy world pursues its daily task; and many of God's children dwell there too, content to wander amid sloughs and pitfalls, enshrouded at times in fog and mist. But there is an intervening space between the base and the summit of the mount, unknown to those whose hearts are set entirely on things below, where the saints of God are invited to walk. There, above the clouds, though below the vault of heaven, the Lord meets with and communes with his people. Thither, where the sun ever shines and the air is clear and refreshing, the pilgrim child may climb to hold converse with his heavenly Father, and to see what grace and love are intermingled with all the plans which God has marked out for him. As soon as we ascend the sides of the mount we become conscious of the dispersion of the clouds, and the enlarged extent of our spiritual vision. Renewed spiritual vigour is also realized, and it becomes apparent that our whole spiritual nature is in healthy harmonious action. God's ways and our wills, instead of being antagonistic, are now in unison. Now we see "the end of the Lord," which so baffled us before, and

we acknowledge that through all the trial of our patience the Lord has been "very pitiful, and of tender mercy." Now we perceive the meaning of the prosperity of the ungodly, and know that, although basking in the sunshine of riches and wealth, they are strangers to the light of Divine favour, and for lack of it are "brought into desolation as in a moment;" so that we sing—

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

And here, from "the mount of the Lord,"

may be seen in the distance the shining towers of the New Jerusalem. In the 'bright sunlight, which is here perpetual, the jasper walls and pearly gates may be discerned, all radiant and glittering; while ever and anon in the solemn stillness of this holy place may be heard the faint echoes of the far-off music, as the anthem of the redeemed rises to the praise of the Redeemer, "the Lamb that was slain," who "loved us, and washed us from our sins in his own blood; to whom be glory for ever and ever. Amen."

*Colney Hatch.*

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

Author of "Poems," "Echoes from the Valley," "Leys and Lyrics of the Blessed Life," etc.

### SUMMER HOLIDAYS; OR, IN SEASON AND OUT OF SEASON.

THERE is something very gladdening, very pleasant, very restful in a summer holiday. For hard work is not the most agreeable thing in the hot weather, when the sun is pouring down, and the air is oppressive, and the dwelling-rooms feel something like ovens. Then there comes to the weary senses happy dreams of cool and shady woodlands, of breezy hills and rippling rivers, of sighing waves where the sunbeams play, and where the spray washes the shining shore, and makes music to which the tired sons of labour love to listen, drinking rest and peace and health every hour that passes.

It is not of so much consequence whether the holiday is spent by the sea, or in the broad open country inland, where the ripening corn and the abundance of perfecting fruit fills the gazer with gratitude. Anywhere that the hand of the all-loving Father can be seen, must be beautiful to his children, especially to those who are pent up in the close hot rooms of the city or crowded towns, and who are pining for a breath of fresh air.

But there is one question which the believers in the Lord Jesus are sure to ask, even in holiday time, "How can I serve the Master?" They who have known Him to be precious, who have tasted of his love and are filled with a desire to

show their love to Him, will know that they cannot be happy if they forget Him. They are anxious to sanctify even their pleasures, and they are never so delighted as when they are speaking of Him and working for Him.

How can we serve our best Friend in the holidays?

There are many ways, perhaps none more effectual, than spreading his word among the strangers. Who has not looked with a feeling of glad gratification upon the Bibles and Testaments lying on the tables of the waiting-rooms at all the railway stations? They have a familiar home-like look. Where none but strange faces are before us, and strange eyes look coldly upon us, the dear old Bible is like the well-remembered face of a friend. It may be that hundreds pass in and out without ever taking up the sacred volume; but if now and then a world-weary traveller takes it up and reads its message of peace, the good wrought upon him might well repay the expense which the philanthropist who furnished these rooms with them might have incurred in the good work.

Not many months since, a heavily-laden train stopped at a small station for a few of the passengers to alight. The door of the little waiting-room was wide

open, and one of the carriages was right opposite to it. In this carriage was a young man about thirty-five years of age, with his hair already turning grey, and deep wrinkles in his forehead. It could be seen at a glance that the battle of life had gone hardly with him, that he and care were pretty constant companions, and that sorrow had wrought upon him. Even now he was burdened with anxiety, he could not see a step before him. How he was to pay his debts and live honourably in the world was more than he could tell.

The future looked very dark to him, for his journey had been fruitless, and he was returning a disappointed man. He looked listlessly out of the window at the little station. On the walls of the waiting-room hung a roller of Scripture-texts printed in large type. He read over without any apparent interest, the texts for the day. One of them was, "Your heavenly Father knows that ye have need of these things." When he came to this a change passed over his face; it lighted up with gladness, the care faded away, and the joy came back. He remembered that verse; in his boyhood he had learnt it, knowing little of its meaning then, and not understanding at all what a precious truth it was. Since then he had forgotten that there was any one to care for him, to take his care, and carry his burden. Now it came to him as a revelation. He felt the unutterable joy of having a Father who, knowing his needs, would meet them and satisfy them.

The train passed on, but his burden was gone—left behind, and almost forgotten. Little knew the person who placed on the wall that scroll what great good would come of it.

Neither do they know who, because of the Divine injunction, "In the morning sow thy seed, and in the evening withhold not thine hand, knowing not which shall prosper, this or that, or whether both shall be alike good."

Only, dear readers, if you in your holidays, intend to do something for the Master's glory, be sure of this, that your work shall not be in vain; it will be accepted, and good shall follow.

There is a sort of freedom by the seaside. A stranger, ordinarily separated by many miles, accosts you with some remark about the weather, or the beauty of the scene. He does not tell you his name or

address, no confidences pass between you. He may be far enough away by to-morrow, and you may never be permitted to meet again in this world. But when he commences a conversation, he puts it into your power to say a word for the Master which may never be forgotten. Only let all Christians be proud, not ashamed of their name. Too many of us are great cowards where Jesus is concerned. We dare to stand aside, and hear covert sneers and reproaches thrown upon Him, while, Peter-like, we deny Him, if not by our words, by our silence. Well might He be ashamed of us! How can we expect his smile of recognition while we are ashamed to own Him? Those who boldly speak for Him, who are proud to say, "I know Him in whom I have believed," may look for, as they will certainly get, his blessing.

But if you cannot all have the courage to speak in the railway train, on the sands, or the mountain-top; if it is not in your power to address the fishermen, or the harvestmen, or the hop-pickers, you may yet give them a tract, or one or two words. You may quietly show them on whose side you are by your grave displeasure at irreverent conversation, by your steady refusal to join in any of the infringements upon the Sabbath, which are so easy to holiday keepers, by your calm and peaceful demeanour under the little disappointments (of weather, etc.) which are certain to occur wherever you may go; by your courtesy, and kindness, and willingness to help; by your diligent improvement of all the means of usefulness that are presented to you; by your eagerness to make your holiday a happy one, not only to yourself, but also to all with whom you may come in contact.

"How much can I do for Jesus?" But little, after all. And yet we know that He who reads our hearts, and can see the motives which we skillfully hide from one another, will accept our little services, and regard us with his blessing and love.

There are so many ways of serving Him, the loving heart is sure to find out some means of testifying its faithfulness, and every day will bring some opportunities of so doing.

So even our holidays need not be thrown away. Let us not take them selfishly or unthankfully, but remember with gratitude Him who has made the lines fall in pleasant places.

## Reviews.

*A Commentary on St. Matthew's Gospel*; designed for teachers, preachers, and educated English readers generally. By EUSTACE R. COOPER, M.A. London: Elliot Stock, 1866.

WE favourably noticed some of the early parts of this commentary, and have great pleasure in renewing our recommendation to the completed volume. The worthy author has evidently brought to bear on his work respectable scholarship, thorough industry, and a sound vigorous understanding. It is so printed that the reader will be greatly assisted in seeing the criticisms and observations not only on the separate verses, but on the various fragmentary parts of each verse. The spirit throughout the whole is candid, the sentiments evangelical, and the information rich, varied, and, as a rule, satisfactory. We trust it will meet with so large a patronage that the author will be induced to continue his labours till he has supplied a commentary on the same plan on the whole New Testament Scriptures.

*Footsteps of a Prodigal; or, Friendly Advice to Young Men.* By WILLIAM G. PASOOR. London: Elliot Stock.

THESE eight lectures were delivered by the writer to his own congregation on Sabbath evenings. At the urgent and repeated requests of his friends they are now published, and we think they are admirably adapted for usefulness. Our young men must be the better for reading such lectures as these. We give the volume our very hearty commendation.

*Light in the Hospital, etc.* By Rev. A. M. BROWN LL.D., Cheltenham. London: Elliot Stock.

AN affecting account of the eventful career and happy death of an English volunteer in the American war. Well written and worthy of general circulation.

*Domestic Piety; or, The Church Member at Home.* By JESSE HOBSON. London: John Snow.

A REALLY handsomely printed pamphlet on a most important theme, and executed in an excellent spirit. We wish it every success.

*Rahab Defended, etc., etc.* By JABEZ WHITTEIDGE. London: G. J. Stevenson.

WHAT more about Rahab! Yes, reader, and so thoroughly Scriptural and racy as to be worthy of general perusal. It is a very efficient pamphlet, and has the genuine ring of Scriptural truth throughout. To say the least, Jabez is as honourable as any of his brethren, and nothing we have read on the subject is more likely to serve the cause of Christian righteousness.

*Baptist Union Pamphlets.—The Nature and Claims of Dissent*, by the Rev. J. ANDIS; and *Religious Beneficence among the Baptists*, by the Rev. W. R. STUBBSON, M.A. London: Elliot Stock.

INTRINSICALLY good, and worth twenty times the price at which they are published. They ought to be in every Baptist family, and school, and vestry in the kingdom.

*Broad Churchism.* A Letter to the Rev. C. H. Spurgeon on the "Christian World." By One of the Old School. London: Houlston and Wright.

THE loose, vague, and latitudinarian papers which have appeared so repeatedly in the "Christian World" have excited general surprise and anxiety. This brother of the old school has therefore taken up the subject, and in his thoroughly searching letter addressed to the Rev. C. H. Spurgeon has said enough to direct the attention of all lovers of evangelical truth to that widespread publication. Mr. Spurgeon has also adverted to the subject in the June number of the "Sword and Trowel," and we shall rejoice if his extremely tender remarks should be a warning to the conductors of the "Christian World." But all who wish to look at the subject fairly and fully must read this "Letter from One of the Old School," which, while violating no principle of Christian love and courtesy, is an able and faithful warning to all lovers of the truth as it is in Jesus.

*A Concise View of Christian Baptism.* By JOHN CRAPE. London: Elliot Stock.

A TRACT so well known as to need no recommendation of ours.

*Morning by Morning; or, Daily Readings for the Family or the Closet.* By C. H. SPURGEON. London: Passmore and Alabaster, 23, Paternoster Row.

"IN labours more abundant" was the first thought on taking up the volume before us. It is not saying too much, when we aver that no man of the present generation has been called to works so varied and incessant and arduous in the Christian Church as the devoted and beloved author of "Morning by Morning." He is also a living exemplification that the ability for labour is increased as the demand comes upon him. His public ministry might well engage three men of superior talent, his pastorate is enough for a dozen overseers, his collegiate responsibilities sufficient for a large staff of professors, to say nothing of the multifarious second-rate calls on his time, talents, and patience. And now comes forth a book full of evangelical thought, wise Christian counsel, and holy comfort for the people of God; at once a

family monitor and closet treasure. We have many good books of this kind, but there is room enough for this and to spare, and the gold market of Divine truth and heavenly wisdom is enriched in no small degree by this very admirable work for daily Christian reading. We only add that the readings are in Mr. Spurgeon's own style, and have the genuine Metropolitan Tabernacle ring in them.

*For Ever and Ever.* A College Lecture upon the duration of Future Punishment. By Rev. Geo. ROGERS.

AND yet another discourse on this momentously awful theme! All interested in the question and the controversy on it will find here forcible appeals, vivid illustrations, and profound arguments, and yet withal great condensation. It must command a great circulation, and is worthy of universal perusal.

#### MAGAZINES, PERIODICALS, ETC., FOR JUNE AND JULY.

THE *Baptist Magazine* excellent and vigorous throughout: The *Sword and Trowel*, are the

best numbers of that increasingly and deeply interesting work. The *Gospel Magazine*, rich in good things. *Old Truths*, an able and edifying number. *The Mothers' Friend*, and the *Mothers' Treasury*, both good. *Ragged School Magazine*, filled with the report and speeches of the annual meeting, etc *Merry and Wise*, never better. *Father William's Stories*, interesting and pleasing. The *British Boy*, this new serial, Nos. 1 and 2, we like exceedingly. *Old Jonathan* exhibits every attractive and useful element. The *Gardeners' Magazine*, by Shirley Hibberd, Esq., is one of the best conducted periodicals of the day, and seems to possess all that can be desired in that department of useful and ornamental knowledge. The *Missing Link Magazine*, the *Watchman of Ephraim*, and *Onward*, all full of varied and good articles. The *Sunday School Teachers' Treasury*, of first class excellency. The *Christian Times*, improving every week. *Good Tidings*, *A Motto for Believers*, *The Kilmarnock Blacksmith*, three good tracts, published by the Baptist Tract Society, from the pen of our worthy friend T. W. Medhurst; we wish them a large circulation.

### Poetry.

#### THE SAFEGUARD.

"Thou, Lord, makest me dwell in safety."

FROM rain and heat and summer storms, from the gale that bloweth high,  
 FROM the blast of the destroyer when the tempest passeth by,  
 FROM bitter breath of biting night, from scorch of burning day,  
 A Father strong and merciful, Thou hidest me away.  
 FROM arrows that in darkest night fly forth relentlessly,  
 FROM poisonous breath that floats around, and slays un pityingly;  
 FROM touch of noisome pestilence, from fire and from the sword,  
 Thou hid'st me in thy secret place, an ever faithful Lord.

No safeguard seen by mortal eyes uprears its gorgonous head,  
 Not flowers alone lie in the path which the Saviour's chosen tread;  
 But round about are unseen hands, and the everlasting arms  
 Have circled those whom Jesus loves, from the world's deceitful charms.

And I when in the silent night enwrapt by folds of sleep,  
 And covered by the mighty love, profound and strong, and deep,  
 Need fear no danger though the storm around me burst and swell,  
 For Thou, O Lord my God, in blessed safety mak'st me dwell.

MARIANNE FARNINGHAM.

## Denominational Intelligence.

#### MINISTERIAL CHANGES.

**BOTESDALE, SUFFOLK.**—The Rev. W. Lloyd, of Barton Mills, has accepted the pastorate of this church.

**CASTLE DONINGTON.**—The Rev. Thomas Cockerton has resigned the pastorate. A purse of

£12 was presented to Mr. Cockerton upon his leaving, as a token of esteem.

**BOXMOOS, HERTS.**—Mr T. S. Thornton, B.A., of Bristol College, has accepted an invitation to the pastorate of the Baptist church.

**BRISTOL, PITHAY BAPTIST CHURCH.**—The Rev.



D. T. Phillips, of Llantwit Major, Glamorganshire, has accepted a unanimous invitation to the pastorate.

**WOODSTOCK, OXON.**—The Rev. W. L. Evans, late of Pontypool College, and recently of the Metropolitan Tabernacle College, has accepted the cordial and unobscured invitation of the church at this place.

**PADINAM, LANCASHIRE.**—The Rev. Thomas Ryder, of Manchester, has accepted an invitation to the pastorate.

**OLNEY, BUCKS.**—The Rev. T. H. Holyoak, late of Glasgow, and formerly of Bristol College, has accepted the invitation to the pastorate of the church.

**GREAT SHELFORD, CAMBRIDGE.**—The Rev. B. J. Evans, of Langley, Essex, has accepted an invitation to the pastorate of the church.

**CALSTOCK AND WETHERELL.**—The Rev. T. Thomas intends to resign the pastorate of the Baptist church the latter end of September next, and will be at liberty to supply any destitute church.

**NEWTON ABBOT.**—The Rev. Thomas Cannon, pastor of the East-street Chapel, has signified his intention of resigning the pastorate at the end of August.

**ST. JOHN'S HILL, SHERWSBURY.**—The Rev. G. Wyard, of Reading, has accepted an invitation to the pastorate of this church, and enters upon his labours with encouraging prospects of success.

**CULMSTOCK AND UFFCULM, DEVON.**—The Rev. T. G. Hughes, of Woodstock, Oxon, has accepted the invitation of these united churches to become their pastor. On the occasion of his leaving Woodstock, the members of the church and congregation presented Mr. Hughes with a handsome timepiece, as a token of their appreciation of his services during his pastorate among them. The members of the Bible-class also made their late pastor a present.

**SNAILBRACE, SHROPSHIRE.**—The Rev. J. J. Phillips has resigned the pastorate of the church at Morish and Painscastle, Radnorshire, and accepted the invitation of the church at Small-beach.

**THETFORD, NORFOLK.**—The Rev. J. Walker, of Marloes, South Wales, has accepted the invitation to the pastorate of this church.

#### RECOGNITION SERVICES.

**GRAFTON-STREET, FITZROY-SQUARE.**—The recognition services in connection with the settlement of the Rev. E. W. Thomas as pastor of the church worshipping here were held on Lord's-day, June 17, and Wednesday, 20. The services commenced at ten o'clock on Lord's-day morning with a public prayer-meeting. The Rev. G. W. M'Cree preached a very eloquent and practical sermon. The evening service was conducted by

the newly-elected pastor. Wednesday, June 20, about 200 persons took tea in the school-rooms, and the Hon. and Rev. Baptist Noel presided over a large meeting in the chapel. After the devotional exercises, the secretary of the committee of management read a statement setting forth the position of the church, and the circumstances which led to the invitation of Mr. Thomas to the pastorate. Mr. Thomas replied to this by tracing the leading of Divine Providence to his acceptance of the office. The Hon. and Rev. Baptist Noel delivered a very clear and succinct Scriptural statement of the nature of a Christian church, its strength and objects. The Rev. W. Landels spoke in terms of strong sympathy both with church and pastor. The meeting was closed with prayer and praise.

**TIDE, MONMOUTH.**—Recognition services were recently held in connection with the settlement of the Rev. D. B. Edwards (late of Brecon) as pastor of Bethesda Chapel. On Lord's-day the Rev. D. Davies, Newport; William Roberts, Blaina; T. James, Tizrah; and D. Davies, preached sermons in Welsh and English. The congregations throughout the day were very large, and the sermons were exceedingly good, and calculated to edify the hearers in our most holy faith. On Monday afternoon the ministers of the neighbourhood met at the house of the Rev. D. B. Edwards, where they partook of tea, and heartily welcomed him to the neighbourhood, and congratulated him as being the pastor over their mother church. At seven o'clock a public meeting was held in the chapel. Very fervent and interesting addresses were delivered.

**DUNCHURCH, WARWICKSHIRE.**—On the 10th and 11th of June, interesting services were held in this locality. On Sabbath-day two sermons were preached on the occasion of re-opening the Baptist Tabernacle: in the morning, by the Rev. G. Rogers, Theological Tutor of the Metropolitan Tabernacle College; and in the evening, by the Rev. T. Bentley, of Coventry. On Monday, commencing at two o'clock, a recognition service was held in connection with the settlement of J. J. Dalton, student of the Metropolitan Tabernacle College, as pastor of the church. Mr. Bentley opened the proceedings with singing and prayer; Rev. H. Angus, of Rugby, asked the usual questions of the church and pastor. Mr. Josiah Frost, one of the deacons, stated the circumstances which resulted in the unanimous invitation of Mr. Dalton to the pastorate. Mr. Dalton gave a brief statement of his Christian experience and call to the ministry. Mr. Angus then read a portion of Scripture, and offered a prayer of dedication. Mr. Rogers gave the charge to the minister. Mr. W. B. Davies, of Coventry, addressed the congregation. Mr. Coop (Independent) concluded the service with prayer. Soon after five o'clock, about 300 sat down to tea. An evening meeting was held, presided over by

William Franklin, Esq., of Coventry. The speakers were Revs. R. Low, of Wolston; T. Coop, of Southam; W. B. Davies and T. Bentley, of Coventry; G. Rogers, of London; and H. Angus, of Rugby; Messrs. Wakelin, Lloyd, and Taylor. The proceeds of the tea and collections amounted to about £30. A bazaar will be held in the course of a few months, towards liquidating the debt incurred by the needful enlargement of the chapel. Contributions for this object will be thankfully received by the pastor.

**BAUGHTON, HANTS.**—Very interesting services have been held, July 2, in connection with the recognition of the Rev. E. Compton (of the Rev. C. H. Spurgeon's College) as pastor of the Baptist church in this place. On Sunday, June 24, two sermons were preached by the Rev. G. Rogers, one of the tutors of the Tabernacle College. A public tea and meeting was held on Monday evening. At the meeting, Mr. Parsons, of Abbot's-Ann, presided. The Rev. G. Rogers gave the charge to the newly-elected pastor. The meeting was also addressed by Rev. F. Wills, of Andover; H. Bompas, Esq., of London; Revs. C. Chambers, of Romsey; R. Caven, of Southampton; and G. Tyrrel, of Stockbridge.

**CAMBRIDGE, ZION CHAPEL.**—Interesting services were held in the above place of worship, June 27, for the purpose of publicly recognizing the Rev. J. P. Campbell (late of Sheffield) as pastor of the church. In the afternoon, a tea-meeting was held, and in the evening a public meeting. The chair was occupied by the Rev. W. Robinson, of St. Andrew's-street Chapel, who expressed the pleasure he had in thus welcoming to the town an old friend—one whom he had known and respected many years. Mr. Johnson, a deacon of the church, then made a brief statement as to the way by which the people had been led to invite Mr. Campbell to the pastorate. The Rev. J. P. Campbell offered a comprehensive statement of his religious views and sentiments. The Rev. T. T. Gough, of Clipstone, then dwelt upon the advantages of congregations of Christians possessing the right and power to select their own ministers, and bore testimony to the Christian character and ministerial ability of Mr. Campbell. W. Bearn, Esq., of Wellingborough; the Revs. Wisbey, Wells, Pung, and Bennett; Dr. T. Green, and Rev. H. Howell, by effective speeches, added greatly to the interest of the meeting.

#### NEW CHURCHES.

**CHARLBUARY, OXON.**—Interesting services in connection with the formation of a Christian church at this place, were held on July 3. On the Lord's-day previous, the Rev. A. Powell, of Milton, delivered two discourses on "The Nature and Constitution of a Christian Church," and "The Duties of its Members to each other, and to its Pastor." On Tuesday, the 3rd inst., the

brethren about to be united met in the chapel for that purpose at three o'clock. After singing a hymn, the Scriptures were read, and prayer offered by the Rev. A. Powell. Twenty-four persons were then received into Christian fellowship by the Rev. S. Hodges, of Stow, formerly minister of the place. The church thus formed then unanimously invited the Rev. John Light, who had ministered to them during the last six months, to the pastorate, which he cheerfully accepted. The Rev. W. Cherry commended pastor and church to God in prayer, after which the ordinance of the Lord's Supper was administered, the Rev. J. Allen, B.A., and the Rev. G. McMichael assisting. After a public tea, which was well attended, another meeting was held in the chapel, presided over by the Rev. W. Cherry. Letters were read from the Revs. R. Brown and C. J. Middleditch, and from W. Bliss, Esq., of Chipping Norton (to whose generous liberality the cause here is chiefly indebted), regretting unavoidable absence, and expressive of their participation in the pleasure so widely felt in the manifestations of the divine blessing upon the labours of Mr. Light. Excellent addresses were then delivered by the following ministers:—The Rev. A. Powell, on "The Christian Ministry;" the Rev. G. McMichael, B.A., on "Prayer, Individual, and Social, the Power of the Church;" the Rev. J. Allen, B.A., on "Excuses for not Uniting with a Christian Church," and the Rev. S. Hodges, on "The Presence of Jesus with his Church." The services, which were of an exceedingly pleasing and hopeful character, were concluded by a few appropriate words from the pastor, and the benediction.

#### NEW CHAPELS.

**ROCK.**—On Tuesday, the 3rd July, the foundation-stone of a new Baptist chapel was laid in the presence of hundreds of spectators, by Mr. D. Chapman, of Penybont, who generously placed £5 upon the stone. The Rev. W. H. Payne, of Presteign, read Ezra iii., and offered prayer. Addresses were delivered by the Rev. D. Evans, of Dudley; G. Phillips, of Evenjobb; and J. Jones, pastor. Notwithstanding the unpropitious state of the weather more than 500 met for tea at the Old Hall, and in the evening the commodious out-buildings and barn were filled. A sermon was preached by the Rev. D. Evans, from Acts iv. 18—20. The Revs. D. Davies (Dolan), W. H. Payne, G. Phillips, and J. Jones, took part in the service. The Baptist church at Rock, Radnor, is supposed to have been formed about the year A.D. 1860, and is one of the oldest in the Principality. The old chapel, which was a wooden building, had stood about sixty years. It was always a low, inconvenient structure, very hot in summer, and extremely cold in winter. In consequence of its very exposed situation, it has long been in a very dilapidated state. A new chapel has long been

urgently needed. After much deliberation, a legacy of £50 for this purpose having been given, the church has resolved to make an effort to erect a plain substantial building, capable of seating about 230 persons. This undertaking will involve an outlay of nearly £400, half of which has been already promised.

**CRANFORD, MIDDLESEX.**—Services in connection with the laying of the memorial-stone of the new Baptist chapel took place on June 21st. Mr. Sidwell, deacon, read a statement of the formation of the church, and project of building a new place of worship. The ceremony of laying the stone was performed by the Rev. T. G. Atkinson, late pastor of Harlington; dedicatory prayer was offered by the Rev. J. Gibson, of West Drayton. Addresses were delivered by the Rev. T. G. Atkinson and T. Maynerd, Esq. Tea was provided in the old chapel. In the evening a public meeting was held in the school-room at Cranford Hall, kindly lent by Mr. Verney. The Rev. T. G. Atkinson occupied the chair. Addresses were delivered by J. Curtis, of Slough; T. Henson, of Harlington; E. Trisk, of Pastor's College; and Mr. Verney, of Cranford Hall. Collections were made after each service for the building fund.

**LONGMOOR-STREET, BIRMINGHAM.**—The opening services in connection with this new and commodious chapel, were lately held. On Thursday evening, May 10th, the Rev. Jabez Burns, D.D., of London, preached; on Sunday, the 13th, the Rev. John Stevenson, M.A., of Derby; on Tuesday evening, the 15th, the Rev. L. H. Parsons, minister of the place (in the absence, through illness, of the Rev. Brewin Grant, B.A., of Sheffield); on Sunday morning, the 20th, the Rev. H. Cross, of Coventry, and Mr. Parsons in the evening. On Whit-Monday, the 21st, a tea-meeting was held, when about 400 sat down, followed by a public meeting, the chair being occupied by J. S. Wright, Esq., when very interesting addresses were given by the chairman, the Revs. Edward Stevenson, of Loughborough; F. Chamberlain, of Fleet; H. Cross, of Coventry; L. H. Parsons, minister of the place; Messrs. Hodgkiss, Savell, etc. A public prayer-meeting on Wednesday evening, May 23rd, brought the services to a close, in which Revs. G. Cheate, Birmingham, L. H. Parsons, and others, took part. The Rev. F. Chamberlain delivered an address. It is scarcely needful to say the whole were of a most interesting and encouraging character, and the amount realized by these services was upwards of £60. Donations to the building fund will be thankfully received by the treasurer, Mr. Geo. Cheate, Adelaide-street, Vauxhall-road, Birmingham.

**SHIPLEY, ROSSE-STREET.**—Services of a deeply interesting character have been held in connection with the opening of the above place of worship, the foundation-stone of which was laid on the 21st of January, 1865, by Thomas Aked, Esq. The new

chapel is Gothic in style, but Gothic modified to meet the requirements of congregational worship. The entire cost, so far as can be at present ascertained, will be about £8000. The chapel contains about 1000 sittings. On June 6th the chapel was formally opened. The Scriptures were read, and the dedicatory prayer offered by the Rev. S. G. Green, B.A., President of Rawdon College, and the sermon which followed was preached by the Rev. H. S. Brown, of Liverpool. At one o'clock a repast was served in the school-room, and a large number sat down at the tables. In the afternoon a public meeting was held, presided over by Richard Harris, Esq., of Leicester. After the meeting there was a tea, and in the evening a public service, the preacher being the Rev. J. Aldis, of Reading, President of the Baptist Union. On Lord's-day, June 10th, the Rev. J. T. Brown, of Northampton, preached morning and evening, and the Rev. F. Greaves, Wesleyan minister, of Bradford, in the afternoon. On Friday evening, June 15th, the Rev. E. Balfarne, Congregational minister, of Scarborough, preached. On Lord's-day, June 17th, the Rev. R. Holmes, of Rawdon, preached in the morning; the Rev. E. Parker, of Farsley, in the afternoon; and the Rev. H. Dowson, of Bradford, in the evening. On Tuesday evening, June 19th, the Rev. J. P. Chown, of Bradford, preached. On Lord's-day, June 24th, the Rev. J. Aeworth, LL.D., of Scarborough, preached morning and evening; and in the afternoon a sermon was preached to children and young people, by the Rev. R. Green. Collections, gifts, and promises during the opening services amounted to £817 5s. 10d.

#### MISCELLANEOUS.

**WYCOMBE, ZION CHAPEL, OXFORD ROAD.**—On Monday, July 2nd, the new school and classrooms for the use and accommodation of the Sunday school in connection with the above place of worship were opened. The rooms are built on ground at the back of the chapel, and are separated from it only by a passage, in which the entrance is situated, exactly opposite to the vestry door, thus affording great convenience of access from one to the other, and sufficiently detached so that several services may be carried on at the same time with ease and comfort. The building is plain outside, its front being in Union-street; but its interior, when quite complete, will be exceedingly commodious and adapted to its intended use. In the afternoon at half-past two o'clock, Mr. B. B. Wale, of Blackbeath, preached. In the evening a public meeting was held in the chapel, when the chair was taken by Mr. J. Brunt, the pastor. Addresses were given by Mr. Wale, the pastor, and other friends.

**WESTON-BY-WEBDON, NORTHAMPTON.**—The congregation at the Baptist chapel have lately sought to promote their physical comfort under

the ministry of the Rev. J. Lea, their new pastor, by extending and improving their place of worship at a cost of £570. Additional ground has been purchased, and commodious upper and lower school-rooms, able to accommodate 150 children have been built; a cottage for the use of the chapel-keeper has also been erected; the exterior of the chapel has been much improved, and the interior entirely modernized. Reopening services were held June 20th, when Rev. J. Mursell, of Kettering, preached. A public tea-meeting followed, attended by 270 persons, and a public meeting was held in the evening, when, after devotional exercises, conducted by Rev. C. J. Eden, of Bloxham, Rev. J. Nicholson, of Banbury, and Rev. W. Hedge, of Helmdon, the chair was taken by the Rev. J. T. Brown, of Northampton. Addresses were delivered by the chairman, and Revs. T. Chamberlain, of Patisball; R. E. Bradfield, of Rusden; J. P. Haddy, of Ravensthorpe; and J. Mursell. The pastor stated that £350 had been subscribed by the congregation privately. Towards the sum still required £40 was generously given at these services.

**PACKINGTON.**—In this village, situated about one mile from Ashby-de-la-Zouch, the Baptists have had a place of worship since 1762. A new chapel was built in 1832, and this year it has been altered, improved, and beautified, at a cost of over £300. The chapel was reopened on Tuesday, July 3, by the Rev. Isaac Preston, of Chesham, who also preached on the following Sunday, and by the Rev. T. Goadby, B.A., of London. The collections on Tuesday amounted to £57 8s. 6d., and on Sunday to £33 13s., making a total of £91 1s. 6d., which total was afterwards made up to £98. Last year a bazaar was held for the purpose of restoring the chapel, which realized £136 2s. 6d.; and the church, which is a part of the Ashby and Packington church, and under the pastoral care of the Rev. C. Clarke, B.A., determines next year to raise the remainder of the debt by another bazaar.

**COLNEY HATCH.**—Anniversary services in connection with this chapel were held on the 5th July. A sermon was preached in the afternoon by Rev. A. McAuslane, of Finsbury chapel; after which a numerous company sat down to tea. Subsequently a public meeting was held in the chapel, under the presidency of the Hon. and Rev. Baptist Noel. The devotional service was conducted by the Rev. T. W. Cave, after which addresses were delivered by the chairman; Revs. R. Wallace, of Tottenham; J. Renny, of Barnet; W. Lloyd, of Wood-green; T. Hill, of Finchley; and T. Ryder, pastor-elect of the Baptist church, Padiham, Lancashire. The sympathy expressed, and the amounts contributed and promised by the friends present, afford much encouragement to those engaged in sustaining the work of God in this place.

**KILBURN.**—A bazaar was held on the 26th and

26th of June, in connection with the first anniversary of the Baptist chapel, Canterbury-road, in aid of the building fund. The total proceeds of bazaar amounted to £65, besides leaving more than £20 worth of goods unsold. The sermons were preached by the Rev. Joseph Augus, D.D., Principal of Regent's Park College; Rev. W. Stott, of Abbey-road Chapel; and the Rev. T. Hall, the pastor. The collections and proceeds of the tea, when added to that of the bazaar, make the handsome sum of £80.

**Bow.**—On the 4th of July an interesting meeting was held at Park-road chapel, Victoria-road; a goodly number partook of tea, after which a public meeting was held, under the presidency of the pastor, R. R. Finch. Several sentiments were effectively spoken to by the Rev. Messrs. D. Paterson, of Kingsland; C. L. Garden, and J. Dunn, of the Metropolitan Tabernacle College. J. Saul, Esq., presented to the pastor, in the name of the friends assembled, a purse containing £10. Mr. Finch expressed, with much emotion, his warm appreciation of the sympathy thus manifested.

**HASLINGDEN, PLEASANT-STREET CHAPEL.**—The church and congregation meeting here, having completed the fiftieth year, on Wednesday, July 11th, since the opening of their chapel for divine worship, celebrated the jubilee as follows:—On Tuesday evening, July 10th, a special prayer-meeting was held. The Rev. P. Prost, pastor of the church, delivered an address suited to the occasion. On Wednesday afternoon a sermon was preached by the Rev. Henry Dowson, of Bradford. The devotional part of the service was conducted by the Rev. T. Evans, E. Maden, A. Nichols, L. Nuttal, and J. H. Anderson. There was a good muster of friends from the churches of the district, and tea was provided for them in the school-room. In the evening a public meeting was held, the chair was occupied by Samuel Howorth, Esq., of Rook Hill, Stacksteads. After singing, the Rev. W. E. Jackson, of Church, offered prayer. The chairman having briefly addressed the meeting, called upon Robinson Hindle, Esq., who gave an interesting history of the church for the past fifty years. Addresses were then delivered by the Revs. H. Castle (Wesleyan), J. Smith, J. Patterson, H. Dowson, R. Evans, J. Howe, and E. Franklin; the Revs. J. Brown and J. Hargreaves conducting the devotional part of the meeting. The jubilee services were continued on Sunday, July 15th. In the morning an address was delivered to the young, by James Barlow, Esq., of Acrrington. The chapel was filled to overflowing. In the afternoon and evening the services were held in the Independent New Chapel, Deardengate (kindly lent for the occasion). The spacious chapel was crowded, and two very appropriate and impressive sermons were preached by the Rev. Thomas Price, A.M., Ph.D. of Aberdure. Collections were made, amounting to £76 4s. 6½d., which will be appropriated to the

building fund now being raised by the friends for the erection of a new chapel and Sabbath school.

**HATHERLEIGH, DEVON.**—A house has been built this year, near the chapel, by voluntary subscription, for the use of the minister. To commemorate its completion special services were held on Lord's-day, July 8th; Rev. D. Thompson preached. On the following Tuesday evening a public meeting was held under the presidency of J. Blackwell, Esq.; addresses were delivered by Revs. M. Saunders, J. R. Wood, W. Davy, and J. Keller. Contributions are needed to complete this good work, and will be thankfully received by Rev. W. Norman, of Hatherleigh.

**MIDHURST.**—The anniversary of the Baptist cause at Midhurst was held on Thursday, May 24th. In the afternoon the Rev. C. Clark, of Mazepond, preached. In the evening a public meeting was held, the chair was occupied by J. Easty, Esq.; the meeting was addressed by S. B. Meredith, Esq., and the Revs. J. Eyres (pastor), C. Clark; J. Hill, of Brighton; and H. Rogers, H. Appleton, Esq., of Haslemere, also, and others took part.

**SNAILBEACH, SALOP.**—The anniversary of Lord's-hill Baptist chapel was celebrated on Sunday and Monday June 17th and 18th, when impressive sermons were preached by the Revs. Thos. Evans, Pontesbury; E. Owen, Kerry; T. T. Phillips, Painscastle, Radnorshire; and R. W. Lloyd, Wolverton. On Monday afternoon a tea-meeting was held attended by nearly 300 persons. The services in the evening were attended by a large congregation, and the whole series of services were of a very interesting character.

**ALFORD, LINCOLNSHIRE.**—A correspondent says, in June, 1865, the old Wesleyan was reopened as a Baptist chapel, we had then thirteen members, but through the abundant goodness of our heavenly Father, whose blessing alone we strive to depend upon, we now number twenty-eight, having added in July last four by baptism; in January of this year four by baptism and one sister from another church; and lastly, on the 1st of this month (June), six others by baptism. Our congregations have greatly increased, and we trust the Holy Spirit is still working powerfully on the minds of others whom we hope soon to see "putting on the Lord Jesus Christ." Brethren pray for us.

**ACCRINGTON.**—The annual meetings of the North-Western Association were held June 13th and 14th, in Barnes-street Chapel; Samuel Howarth, Esq., of Waterbarn, was elected to the office of Moderator. The letters from the 14 churches comprised in the Association reported a total increase of 123 members, and a total decrease of 74; leaving a clear increase for the past year of 49 members. The sermon on the first evening was preached by the Rev. J. G. Hall, of Bacup. At ten o'clock the circular letter on

"Religion at Home," was read by the Rev. J. Smith, of Bacup. The Rev. Dr. Price, of Aberdare, and J. G. Oncken, of Hamburg, then engaged the attention of the audience by addresses. The afternoon was devoted to the transaction of the usual business, when the circular letter read by Mr. Smith was unanimously adopted. The final service took place in the evening, when the chapel was densely crowded, and a discourse was delivered by the Rev. Dr. Price.

The Glamorganshire Association of Baptist churches held its annual gathering on Wednesday and Thursday, June 20th and 21st. The Moderator for the year, the Rev. W. Hughes, of Dinas, presided. The friends had the pleasure of a visit from the Rev. C. Kirtland, on behalf of the British and Irish Missions; the Rev. J. G. Oncken, of Hamburg, for the German Mission; the Rev. J. E. Jones, A.M., from America, on behalf of the Bible Union. Mr. Bamlands, of America, was also present. This Association represents some 112 regularly formed churches, having many other congregations, as branches and preaching stations; 112 Sunday schools, with a regular attendance of over 16,000. The churches number nearly 16,000 communicants, presided over by about 80 pastors, who are, again, assisted by about 100 lay or assistant preachers. The claims of the Foreign and Home Missions, our Colleges, the state of public education in Wales, the Welsh Baptist Building Fund, the Baptist Union for Wales and Monmouthshire, the German Mission, the American Bible Union, were duly considered. On the evening of Wednesday, sermons were preached in the various chapels in the vicinity; and on the following day the friends were compelled to occupy three chapels, as the weather would not allow of holding the meetings in the open air.

**KIMBOLTON.**—The annual meeting of the Hunts Association was held on Wednesday, June 13th. In the morning a sermon was preached by the Rev. W. Omant, of Kimbolton. After dinner a meeting was held under the chairmanship of Mr. H. Bottle, of Pertenhall. The Rev. J. Ellis, Moravian minister of Kimbolton; the Rev. J. H. Millard, of Huntingdon; and Mr. C. Tebbutt gave addresses; after which they adjourned to the chapel to discuss the business of the Association. Grants were made for Brampton, Stukeley, Offord, Perry, and Winwick, to the amount of £105. An earnest effort was made to raise the income of the Association to at least £200 per annum, so that the work of evangelizing in the villages might be extended, and it is quite expected that this object will be accomplished. After tea the chapel was filled for the evening meeting, and addresses were delivered by M. Foster, Esq., of Huntingdon; H. Bottle, Esq., the chairman; C. P. Tebbutt, Esq., of Blunisham; and T. Coote, Esq., of Fenstanton.

**HEMEL HEMPERTON.**—The annual assembly of the associated Baptist churches of Herts and Beds

was held in Marlowes Chapel on June 5th and 6th. On Tuesday the pastors met for prayer at eleven o'clock, and after dinner transacted business connected with the Association. In the evening a public prayer-meeting was held, addresses being delivered by the Rev. T. Hands, of Luton, and T. Watts, of St. Albans. On Wednesday morning, at seven o'clock, there was another meeting for prayer, at which the Rev. W. Cuff, of Ridgemoor, spoke. At eleven o'clock, after worship, conducted by the Rev. J. Lawton, of Berkhamstead, the Rev. T. R. Stevenson, of Luton, preached. In the afternoon the pastors and delegates met under the presidency of the Rev. W. B. Bliss. The letters read from the several churches gave proof of considerable progress during the year. In the evening the friends assembled united in the celebration of the Lord's Supper, thus suitably terminating a series of meetings of a very solemn and interesting nature.

**TORQUAY.**—The annual meetings of the Devon Association of Baptist churches were held at Upton Vale Chapel, on Tuesday, Wednesday, and Thursday, the 19th, 20th, and 21st June. The services began appropriately by a sermon to the young on Tuesday evening, by the Rev. W. E. Foote, of Honiton. On Wednesday morning an early prayer-meeting was held, at which the Rev. W. Davey, of Combe Martin, delivered an address. On the same morning the Association sermon was preached by the Rev. J. Field, of Exeter—subject: "The Importance of Studying the Bible as a Whole." On Wednesday afternoon the letters from the churches were read, and a summary of the statistics given, from which it appeared that the net increase for the year was rather more than five per church. A sermon was preached in the evening by the Rev. J. May, of Saltash. On Thursday morning the address at the prayer-meeting was given by the Rev. G. Williams, of Bideford. At the subsequent meeting for business a paper was read by the Rev. T. O. Page, of Plymouth, containing, amongst other things, valuable suggestions concerning the most efficient modes of working for village pastors and evangelists, and a proposition for a penny-a-week contribution from all church members towards their more adequate support. In the course of the same morning a paper was read by R. F. Weymouth, Esq., M.A., of Plymouth. In the evening a meeting was held, presided over by P. Adams, Esq., of Plymouth. The annual report of the evangelistic operations of the Association was read by the secretary, the Rev. E. Webb, of Tiverton, and addresses were delivered by the Revs. T. C. Page, J. R. Wood, and S. Mann.

**REGENT'S PARK COLLEGE.**—The annual meeting of the friends and supporters of the Baptist College, Regent's Park, took place on Wednesday, July 11, at the institution. A large company of ladies and gentlemen, including several of the

chief ministers of the denomination, responded to the invitation of Dr. Angus, the president, and after tea and coffee had been served, they mustered in the spacious and handsome drawing-room, and completely filled it. Mr. E. Baines, M.P., having taken the chair, the proceedings were begun with a devotional service—the Rev. John Foster, of Plaistow, reading the Scriptures, and the Rev. Dr. Steane offering prayer. Dr. Angus made a statement of the studies of the session then closing, and of the general position of the College. There had been forty-three students during the session. Five were leaving—Mr. Bate for mission work in India; Mr. Stephens, B.A., to settle at Taunton; Mr. Aday at Darlington; while two were about to visit churches with a view to settlement. Four lay students were also leaving. To supply these vacancies, seven ministerial students had been accepted, and four lay. The reports of the various examiners were then read, and were, on the whole, highly satisfactory. Since the last annual meeting two students had taken the degree of B.A., and both had taken honours in philosophy. Two students had also taken the degree of LL.B.—Mr. Foot and Mr. Peppercorn. At the recent examinations of the University of London, six students had passed—two in honours, two first-class, and two second. In each case one was a lay student and the other ministerial. The preaching engagements of the year were somewhat fewer than in the previous sessions; twenty-one in each session, against twenty-four—the number in 1864-5. An earnest hope was expressed that this agency might increase. The debt of £150 against the College in 1865 has been reduced by special donations to £20; but it was feared that this year it would be increased to the previous sum. New subscriptions were announced to the amount in all of £33. During the last month notice of two legacies to the College, Regent's Park, had been received by the treasurer. Both are from old students; one of a hundred pounds, under the will of the Rev. C. Darlin, formerly of Woodstock, and the other of a like amount, under the will of the Rev. Jonathan Hooper. On the whole the report gave a very cheering account of the general efficiency of the institution. The Rev. W. Landels commended the students who were about to settle in foreign parts to God in prayer. The Rev. John Offord then delivered an address to the students present, after which the Rev. Mr. Lewis, of Calcutta, closed the meeting with prayer.

**CREWKENES.**—The Western Association of Baptist churches held their forty-third anniversary on the 5th, 6th, and 7th of June. On Tuesday evening a sermon to the young was preached by the Rev. J. C. Finob, of Bridport. On Wednesday morning, at seven o'clock, the brethren met for prayer; at eleven o'clock, the Rev. J. Perkins, of Bridgewater, preached. In the afternoon the letters from the churches were read. These

letters, although not reporting very large additions, were, as to the spiritual condition of the churches, very hopeful and satisfactory in their tone. On Wednesday evening the association sermon was preached by the Rev. Dr. Jennings, of Lyme, on "The Sympathy of Jesus with his People in Affliction;" after which, the ordinance of the Lord's Supper was administered. On Thursday morning, at seven o'clock, there was another meeting for prayer. At eleven o'clock the circular letter, on "The Independence and Mutual Dependence of Christian Churches," was read by the Rev. Evan Edwards, which was ordered to be printed, not only as the circular of the Association, but also as a pamphlet for more general circulation. In the evening a public meeting of the Evangelistic Society of the Association was held.

**BADWELL, SUFFOLK.**—The eighteen associated churches in the Suffolk and Norfolk Baptist Home Missionary Union held their annual meeting on Thursday, June 14. The morning was appropriated by the ministers and messengers to the transaction of the business of the Union, when the sum of £105 was voted to the various churches and stations requiring pecuniary aid. In the afternoon, interspersed with devotional exercises, the letters were read from the various churches, showing that during the past year 180 had been added by baptism. In the evening a public meeting was held—the Rev. J. Barrett, the minister of the place, in the chair—when addresses were delivered as follows:—1st. On "Religion in the Heart," by the Rev. W. H. Gooch, of Diss. 2nd. On "Religion in the Church," by the Rev. H. Platten, of Stradbroke. 3rd. On "Religion in the World," by the Rev. T. Gibbs, of Eye.

**WORCESTER.**—The Worcester Association of Baptist churches held their annual meetings in Sansome-walk Chapel, on Tuesday and Wednesday, June 12th and 13th. On Tuesday evening there was a public service at seven o'clock, when addresses were delivered by the Rev. J. Ashworth, of Pershore, and the Rev. T. Fiak, of Kidderminster. On Wednesday morning a prayer-meeting was held, and at eleven o'clock the association sermon was preached by the Rev. R. Hall, B.A., of Stratford. At three o'clock the letters from the various churches were read, from which it appears that the evangelistic efforts they are making are still marked by steady progress. This part of the business having been brought to a close, the members and communicants partook of the Lord's Supper, after which the Rev. M. Philpin, of Alcester, delivered a suitable address. The proceedings of the day were brought to a close by a public service at half-past six o'clock, when the Rev. J. Bartlett, of Angel-street Chapel, preached.

**POOLE.**—The annual meetings of the Southern Baptist Association were held on the 5th and 6th of June. The ministers and messengers met at

two o'clock on Tuesday afternoon for the transaction of business. The Rev. J. H. Osborne was chosen Moderator. At three o'clock the letters from the churches were read. In the evening a public meeting was held in connection with the District Home Mission. On Wednesday morning, at half-past six o'clock, the Rev. J. T. Collier gave an address. At eleven o'clock the Rev. C. Williams, of Southampton, preached. At seven o'clock the Rev. S. Newman, of Salisbury, preached. Afterwards a united communion service was held, at which the Rev. J. B. Burt presided. At the business meeting the following resolution was adopted:—"That the ministers and messengers of this Association wish to record their high esteem of their brother, the Rev. J. Davis, late pastor of the church at Rent-street, Portsea, and their deep regret at his removal from them. They also express their devout wish and prayer that he may be happy and extensively useful at Romford, in his new sphere of labour."

**ST. ANSWELL.**—The Baptist churches of the county of Cornwall united in association met for business here on Monday and Tuesday, June 25th and 26th. On Monday evening, the Rev. Joseph Wiltshire preached a sermon to the young. Mr. W. H. Bond, of Falmouth, was chosen Moderator. A committee was chosen to carry out evangelistic work, and arrangements were made for the annual missionary meeting. The Rev. J. Wiltshire was thanked for past services, and desired to continue his work as secretary. H. Weymouth, Esq., of Penzance, was appointed association treasurer for the Foreign Missionary Society. Dinner was provided in a most liberal manner. At the adjourned meeting, after devotional exercise, Mr. R. T. Grylls read a paper on the subject of "The Believer's Brother—who is he?" The letters of churches were then read, which showed considerable prosperity and unity. An encouraging report was submitted by the Rev. G. S. Reaney and Mr. Love, based on the letters read. A resolution conveying a vote of thanks to Sir R. E. Vyvyan, for his liberal kindness displayed in relation to some chapel property at Mawnan granted on lease, was heartily and unanimously carried. The observance of the Lord's Supper, under the presidency of the Rev. W. Page, B.A., Truro, concluded this service. In the evening Mr. Page preached the association sermon.

**LOVEBROUGH.**—The Annual Association of the New Connexion of General Baptists was held last week in Baxter Gate Chapel. On the Monday evening a devotional service was held. On Tuesday morning at seven there was a meeting for prayer, and for the reading of reports from the churches. At ten the Rev. H. Wilkinson, of Leicester, took the chair, and delivered an address. Mr. Bembridge, of Ripley, was chosen vice-chairman, and the Rev. J. Cholerton, of Luttern, assistant-secretary. The Revs. Professor Dunn

and G. T. Day, delegates from the Freewill Baptists of America, were introduced, and received with much enthusiasm. The rules of the Association were then read by the secretary, the Rev. T. Barras, of Peterborough. The afternoon was occupied with business, and at half-past six the annual meeting of the Home Missionary Society was held. Rev. R. Ingham presided. Rev. T. Barras prayed. Reports were read by Revs. W. Chapman and W. Gray; and Revs. C. Clarke, B.A., Professor Dunn, C. Springthorpe, G. T. Day, and Dr. Burns, spoke. On Wednesday morning, at eleven, public service was commenced, when the Rev. T. Stubbins read and prayed, and the Rev. J. Salisbury, of Hugglescote, preached. In the afternoon at three Professor Dunn preached, at the close of which the Lord's Supper was celebrated, the Rev. E. Stevenson presiding, and Revs. R. Ingham and T. W. Mathews giving thanks. In the evening the annual meeting of the Foreign Missionary Society was held. H. Mallett, Esq., presided. Dr. Burns prayed, Rev. J. C. Pike read an abstract of the report, and T. Hill, Esq., read the cash statement. Addresses were delivered by Revs. J. Harrison, G. T. Day, W. Bailey, and G. Taylor. On Thursday morning at seven, Rev. G. T. Day preached. At nine the college report was read, and pledges given that the debt of £380 on the Chilwell College premises should be paid off during the ensuing year. At twelve the Rev. Dr. Burns read the annual letter on "The Responsibility of our Churches with Regard to the Support of Our Connexional Institutions." The next Association is to be held at Louth; chairman, Rev. W. R. Stevenson, M.A., of Nottingham; preachers, Rev. J. Clifford, LL.B., of London, and Rev. J. Lawton, of Berk-hampstead.

**ST. HELENA.**—We have been requested to insert the following information respecting the work of our brother Cother:—Mr. W. J. Cother arrived at St. Helena on the 14th December last. The Baptist church here was founded through the zealous and persevering labours of the Rev. Dr. Bertram, who landed in St. Helena as a missionary in 1845, and in course of time succeeded in erecting a neat little chapel in Jamestown, as well as establishing several preaching stations in the interior of the island, where Sabbath services still continue to be held. About the end of 1862, Dr. Bertram returned to England, leaving the affairs of the mission in the hands of several lay brethren, and since that time he has been labouring in England and Scotland in behalf of the mission funds. The arrival, therefore, of Mr. Cother among the people of this isolated island, afforded them much happiness and satisfaction, especially as he at once displayed such gifts and earnestness in his sacred calling as proved him the very man the church required. His stirring and impressive style of preaching soon attracted large congregations, and the chapel in Jamestown (capable of accommodating about 400 persons) was speedily crowded to the door. Mr. Cother has not merely confined

himself to his regular ministerial duties, but has delivered a series of open-air discourses at the market-place, to multitudes of people, and for five successive evenings in the beginning of the present month, he has preached in different other localities, with the special view of bringing the outcast and abandoned of this community within the sound of the gospel.

Mr. Richard Webb, who has preached for sixteen years to different Baptist churches, and travelled as missionary in South Carolina, Georgia, Alabama, and Florida, in the Southern States of America, especially devoting himself to the spiritual welfare of the coloured people, is now in England, and desirous of supplying some church, presenting a good sphere of usefulness, with a view of a permanent settlement, or of entering upon some missionary field of labour. Address Rev. R. Webb, Belmont-villas, Bexley-heath, Kent.

### BAPTISMS.

- ABERDARE,** Carmel.—July 15, Two, by T. A. Pryce.
- BURNHAM, Essex.**—June 27, Four, by J. Cole.
- BOSTON, Salem.**—July 1, Two, by J. K. Chappelle.
- BARNSELY.**—July 8, Eight; July 9, Two; by Mr. Compton.
- CORSEHAM, Wilts.**—July 1, Four, by Mr. Hurstons.
- COLBAINE, Ireland.**—June 17, One; July 8, Four; by A. Tessier.
- COLOMBO, CRYLOW, Pettah Chapel.**—May 26, One, by H. R. Pirrot.
- CRADLEY HEATH.**—June 13, Three, from Reddall Hill, by F. W. C. Bruce.
- CROXTON, Stafford.**—June 24, Three, by J. Snellcy.
- DUNKERSTON, Witley Ditch.**—July 1, Three, by A. Hundley.
- DUNCHURCH, Tabernacle, Rugby.**—July 8, Four, by J. J. Dalton.
- FENNY STRATFORD.**—July 1, Five, by S. White.
- FAKENHAM, Norfolk.**—June 24, Four, by C. Deavin.
- GLASGOW, North Frederick-street.**—July 1, Five, by T. W. Medhurst.
- GOLCAR.**—In our last number we reported the baptism of three believers; it should have been eight.
- HATWILL, N. Devon.**—May 27, Four; June 24, Five; by G. B. Maynard.
- HARBOROW-THE-HILL.**—July 8, Two, by T. Smith.
- HIGHBRIDGE, Somerset.**—February 18, Two; February 23, Four; June 24, Three; by W. H. McMeahan.
- JARROW-ON-TYNE.**—June 27, Five; July 11, Five; by C. Morgan.
- LLANTULLETH, Wales.**—May 13, Four; July 8, Seven; by S. Jones.
- LONDON, Arthur-street, Walworth.**—June 20, Fourteen, by S. Cowdy.
- , Bow.—July 15, Four, by J. H. Blake.
- , Bow, Park-road Chapel.—June 24, Seven, by R. R. Finch.
- , Bryanstone Hall, Orchard-street.—May 10, Four; July 5, Four; by T. D. Marshall.
- , Evangelists' Tabernacle, Golden-lane.—July 5, Fourteen, from Red Lion-street Chapel, by the pastor, G. T. Edgeley.
- , Kinggate-street.—May 30, Six; Jun 24, Fifteen; by W. H. Burton.
- , Metropolitan Tabernacle.—June 25, Nine; June 28, Eleven, by C. H. Spurgeon.
- , Upton Chapel.—June 24, Seven, by G. D. Evans.



LONDON, Vernon Chapel.—June 28, Sixteen; July 6, Six; by C. B. Sawday.  
 —, Vauxhall.—June 17, Four, by G. Hearson.  
 MILL END, Herts.—June 24, Two, by T. E. Rawlings.  
 MILN'S BRIDGE, Yorks.—March 4, Six; April 1, Three; May 6, Eleven; June 3, Two; July 1, Nine; by J. Chadwick.  
 NEWBURY, New Baptist Chapel.—April 29, Four; May 29, Four; June 24, Four; by T. M. Roberts.  
 NORWICH, St. Peter's Hall.—April 30, Ten; June 12, Ten; by W. W. Willis.  
 NITON, Isle of Wight.—May 20, Nine, by J. Hockin.  
 PADHAM, Second Church.—July 15, in the river Calder, seven, by G. H. Griffin.  
 PETERSBOUGH, Westgate Chapel.—January 7, Five; March 4, Six; April 1, Four; June 3, Two; July 1, Five; by T. Birrass.  
 PABLEY, Oakshaw-street.—June 26, Three, by J. Crouch, at George-street Chapel.  
 RIDGEMOUNT, Beds.—July 1, Fourteen, by W. Cuff.  
 SHEPHERD, Leicester.—June 24, One, by Mr. Jarratt.  
 STUTTON-ON-TRENT.—June 10, Six, by H. B. Bardwell.  
 SOFTON, Dartmoor.—May 17, Two, by J. A. Wheeler.  
 SOUTHAMPTON, Carlton Chapel.—July 1, Nine, by J. Collins.  
 TEBFORD.—July 1, Three, by J. Walker.  
 TROGAY, Upton Vale Chapel.—July 1, Five, by J. Kings.  
 TRENEUR, Wales.—July 15, One, by S. Jones.

VYNTON, Isle of Wight.—June 21, Five, by W. C. Jones, at Niton Chapel.  
 WOOLWICH, Enon Chapel.—July 8, Three, by Mr. Box.  
 WESTBURY, Wilts.—May 13, Five, by W. Jeffery.  
 WINSLOW, Bucks.—July 15, Four; July 18, Three, by Robt. Sole.  
 WOOLCROFT, Gloucestershire.—June 28, Ten, by E. P. Barrett.  
 WYCOMBE, Zion Chapel.—April 29, Two; May 27, Three; by Mr. Brunt.

### RECENT DEATHS.

At Colombo, Ceylon, on April 30, 1866, the Rev. James Allen, Baptist Missionary, aged 55 years, after twenty years' labour as missionary in Ceylon.

The French Baptists in Guernsey have sustained a loss in the recent death of their pastor, Rev. Thos. Nant, after forty-one years' pastorate. Mr. Nant was born in December, 1786; he was called to the Lord under the ministry of Pastor Perrot, of Jersey. After his conversion he engaged in Sunday school work, and was baptized by Pastor Carre. Commencing to preach, he was ordained to the ministry in June, 1825, and continued unceasingly to labour until the beginning of the present year. The Lord took him to his rest on the 2nd of June, aged 70.

At Offley Marsh, Ecclesall, Mrs. Elizabeth Turner, in her 71st year. For more than thirty years a member of the Baptist Church, Shrewsbury. Her remains were interred at Croxton on the 16th of July.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from June 19th, to July 18th, 1866.

	£	s.	d.		£	s.	d.
Mrs. Mackrill .....	1	0	0	Collection at Upton Chapel, per Mr. Evans .....	10	0	0
I. S. M. ....	0	5	0	A. E. B. ....	1	0	0
Mr. J. Dickey .....	2	2	0	Mr. and The Misses Dransfield .....	6	6	0
Mr. R. Law .....	0	6	0	Mrs. Elizabeth Stacey .....	0	15	0
Mrs. Davis .....	1	0	0	Mrs. Charlotte Ware .....	0	7	6
A Friend, Sheffield .....	2	0	0	A Widow's Mite .....	0	1	0
Mr. N. P. Sharman .....	10	0	0	G. M. Moneymore .....	0	10	0
Mrs. Tyson .....	12	10	0	Collection at Baptist Church, Aberchirder, by Mr. Crabb .....	6	0	0
Mr. Tyson .....	50	0	0	Mr. Flood .....	1	0	0
Miss Carter .....	0	5	0	A Hearer, Kennington .....	0	10	0
Mr. Pettford, King's Norton .....	1	0	0	Mr. H. Amos .....	0	5	0
Mr. Bird .....	0	10	0	Mr. A. Angus Crole .....	100	0	0
Miss Bird .....	0	10	0	Mrs. Angus Crole .....	10	0	0
Mr. Saxelby .....	0	10	0	Mr. Dransfield .....	5	0	0
Mr. Saxelby, junior .....	0	10	0	Mr. Marshall .....	2	0	0
Mr. W. J. Huynes .....	5	0	0	Mr. Slaughter .....	1	0	0
Mr. J. Toller .....	2	0	0	Mr. Glover .....	0	5	0
Mr. J. Mellen .....	1	0	0	Mr. Greenwood .....	1	5	0
The Misses Congreve's collecting box .....	2	15	11	Amy .....	0	5	0
S. W. L. ....	12	4	5	Hopeful .....	0	2	6
E. U. ....	5	0	0	Great Totham .....	0	2	6
Messrs. Bourne and Taylor .....	5	0	0	Mr. H. Pledge .....	0	2	6
Contribution from Perth, per Mr. Spurgeon .....	2	0	0	Quartus .....	0	10	0
Collection after Sermon at Taunton, by Mr. Spurgeon .....	10	0	0	Weekly Offerings at Tabernacle, June 24 .....	29	10	7
A Friend in Scotland .....	20	0	0	" " " " July 1 .....	24	8	6
Miss Spurgeon .....	0	10	0	" " " " " 8 .....	31	2	10
Mr. Hanks' class .....	10	10	0	" " " " " 15 .....	28	7	8
Mr. W. Kirman .....	1	0	0				

£420 4 11

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

CHAS. BLACKSHAW.

## GOD'S GLORY IN THE BUILDING UP OF ZION.\*

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

"When the Lord shall build up Zion, He shall appear in his glory."—PSALM cii. 16.

THE Lord Himself must "build up Zion," or it never will be built. He first planned it; He is the architect of his own church; He digged the foundations; He has supplied the great corner-stone; He Himself, by his own power, creates each living stone, polishes it, and fits it into its place. He cements the whole structure, and as He first sketched the plan, so will He complete it in every iota to the praise and the glory of his wisdom, his grace, and his love. It shall be said to Zion, when all her walls are builded and all her palaces completed, and when all her happy inhabitants have their mouths filled with song as they walk in white—"The Lord hath built it, from the foundation even to the top-stone." I remember to have seen close by the side of the Alps, a house which had upon its front words to this effect: "This house was built entirely by the skill, wealth, and industry of its inhabitants." It struck me as not being a very modest thing to put in front of one's house, for after all the structure was not very marvellous, but when we look at the glorious architecture of the Church of God, it would be no mean part of its lustre that it may fittingly bear such an inscription as this—"This house was built entirely by the wisdom, the munificence, and the power of the infinite Jehovah."

But while the text reminds us of this truth, which I hope we never can forget, it also brings to our minds three or four other truths; and the first point of our discourse shall be ZION BUILT UP.

I. I suppose we shall all consider that one essential to the building up of Zion would be *practical conversion*. It is of small avail for a man to say he is building up a church where the power of the Holy Ghost is not seen in calling sinners out of darkness into marvellous light. There may be periods in which conversions may be few, but if instead of being periods merely this should come to be the rule with one's ministry, there would be grave cause to suspect that God was not working by the minister, certainly not in the sense of building up. We find not unfrequently in Holy Scripture, that the fathers of households are called "builders," and that the term is used continually, "the building a house," in respect to the birth and training up of a family. Now, in the great Christian family our converts are the new-born children, and a family is not built up for God except with these sons and daughters, who are like stones polished after the similitude of a palace. We little know the blessing which young converts bring to us. They quicken the blood of old Christians; they strengthen and confirm the faith of those who have long been walking in the truth. They come to us as God's message from on high. They are tokens for good, and whereas we might have thought, perhaps, that the triumphs of the cross were confined to the heroic age, when the Spirit of God was poured out in Pentecostal measure, yet when we see our sons converted, and the great miracle of regeneration still being performed, we take heart and are of good courage to go on in the work of the Lord. Conversions we must have, for there is no building up of Zion without them.

And then there must follow conversions, a *public confession of faith*. Though the invisible church of God is built up by conversions, the outward church is only built up as men and women associate together in the holy society which we call "the Church." It is the duty of every Christian—nay, it is the instinct of his spiritual life—to avow the faith which he has received, and, avowing it, he finds

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himself associated with others who have made the same profession, and he assists them in holy labour. When he is strong he ministers of his strength to the weak, and when he is himself weak, he borrows strength from those who just then may happen to be strong in the faith. Where were our institutions if church fellowship were broken up? Plainly, if it be right for one Christian to remain out of church fellowship, it is right for all; and then if there were no churches there would be no institutions, and where would the gospel itself be? I must not lay too much risk to the Church of God, but, under God, is it not written that she is "the pillar and ground of the truth"? If, then, I withhold my confession and faith, and my personal communion with the visible church, I to that extent weaken the pillar and ground of the faith? We need confessions of faith as well as conversions.

By a church being thus formed in order to its being built up, something more is wanted. *We cannot build without union.* A house is not a load of bricks, neither is the church a mere conglomeration of human beings. A house must have its doors, and its windows, its foundation, its rafters, and its ceiling. So, a church must be organized; it must have its distinct offices and officers; it must have its departments of labour, and proper men must be found, according to Christ's own appointment, to preside over those departments.

Our Saviour was raised up on high to receive gifts for men, and to give gifts to men, and those gifts are, first apostles, then pastors, and teachers, and evangelists, and so on; "for the building up of the saints, and for edifying." So we read, but you all know that in plain English it means, "for the building up of the saints, and the perfecting of the body of Christ." Some of the old Roman walls are compacted with such excellent cement, that it would be almost impossible to separate one stone from another; in fact, the whole mass has become consolidated like one rock, so embedded in cement, that you cannot distinguish one stone from another. Happy the Church thus built up, where each cares not only for his own prosperity, but for the prosperity of all—where, if there be any joy in one member, all the members rejoice, and if there be sorrow in any one part of the body, all the rest of the body is in sorrow too, "remembering those that are in bonds as bound with them, and those that are in adversity as being yourselves also in the body." And yet, what are some churches but semi-religious clubs, mere conventions of people gathered together? They have not in them that holy soul which is the essence of unity; there is no life to keep them in entirety. Why, the body would soon become disjointed, and a mass of rottenness, if the soul were not in it; and if the Spirit of Christ be absent, the whole fabric of the outward church begins to fall to pieces; for where there is no life there can be no true union.

More than this; to build up a church there needs to be *edification and instruction in the faith.* It is, I think, a matter for very deep regret that this is not an age in which Christian people want to be edified. It is an age in which they like to have their ears tickled, and delight to have a multiplicity of anecdotes and of exciting matter; but they little care to be well instructed in the sound and solid doctrines of the grace of God. In the old Puritanic times sermons must have been tiresome to the thoughtless, but now a-day I should think they are more tiresome to the thoughtful. The Christian of those days wanted to know a great deal of the things of God; and provided that the preacher could open up some mystery to him, or explain some point of Christian practice to make him holier and wiser, he was well satisfied, though the man might be no orator, and might lead him into no fields of novel speculation. Christians then did not want a new faith; but having received the old faith, they wished to be well rooted and grounded in it, and therefore they sought daily for illumination as well as for quickening; they desired, not only to have the emotions

excited, but also to have the intellect richly stored with divine truth; and there must be much of this in every church, if it is to be built up. No neglect of an appeal to the passions, certainly; no forgetfulness as to what is popular and exciting; but with this we must have the solid bread-corn of the kingdom, without which God's children will faint in the weary way of this wilderness.

It does not strike me, however, that I have yet given a full picture of the building up of a church, for a church such as I have described would not yet answer the end for which Christ ordained it. Christ ordained his Church to be his *great aggressive agency* in combating with sin, and with the world that lieth in the wicked one. It is to be a light, not to itself, as a candle in a dark lantern, but a light unto that which is without. Albeit we are not saved by works, yet the ultimate result of salvation must always be work. The cause of salvation lies in grace, but the effect of salvation comes to working. As sure as ever the grace of God fills a soul, that soul desires to see others brought in. That respectable church, that wealthy church, which is quite satisfied to have no debt upon its own building, is quite content if its minister is as sparsely remunerated as it is possible he may be to be respectable—which has no enthusiasm, no zeal, is always harping on the string of prudence, conservatism, and orthodoxy, but has no care whatever to be an aggressive church—such a church needs to be built on other foundations, to get rid of its wood, hay, and stubble, and to be built on gold, and silver, and precious stones, or otherwise it will not honour Christ. It strikes me that it is necessary for the edification of every Christian man that he should have something to do. We learn to be soldiers by being drilled; nay, the veteran is taught to fight by fighting. I think most ministers know that one of the best methods of learning to preach is to preach, and the best way of learning Christianity is to be a Christian practically. Said one, "If thou wouldest do good, be good." And I have sometimes thought, if we would be good, we must do good, not to make us so, but as the best medicine to keep us so. Do not let us hope that we ourselves should be devoted to God, except by Christian service; and let us not hope that the Church can ever be so devoted, except by casting about in the world to do for Christ whatever cometh to its hands.

But I must go yet a step further. After a church has become all that I have been describing, the next thing it ought to do should be to *think of the formation of other churches*. The building up of an empire must often be by colonization. Her Majesty's dominions, upon which we proudly say, "the sun never sets," have been greatly enlarged by the sons and daughters of Britain who have gone to other lands. The true process of increasing the Church must be by her forming colonies. Who dares to deny that in the building of many of the places of worship in England and elsewhere, the devil has not had as much to do as Christ had, I mean in our denomination, if not in any other? A great number of chapels have been the result of schism, bad spirit, bickering, jealousy, and I know not what—quarrelling and contending perhaps about some points of truth which, if important, could not be so important as the spirit of love and of unity. Many and many a time a house has been dedicated to God, when the first thought that led to it, and the last act that finished it, were simply a thought and an act of pride, or envy, or pure sectarian bigotry, and nothing more. Now, I do not think, although He has no doubt overruled it for good, that this is legitimate; but for a number of Christian people associated together in a church, and finding that the church has grown strong enough to be able to afford to lose them, for these to swarm off and form another church, and give of their substance to build another house, seems to me to be a legitimate and proper method in which Zion may be built up in these our realms.

II. THE BUILDING UP OF ZION IS, ACCORDING TO THE TEXT, CONNECTED WITH JEHOVAH'S BEING GLOBIFIED.

"When the Lord shall build up Zion, He shall appear in his glory." Ah! brethren and sisters, it would need a seraph to tell of all the glory which has come to God through the building up of his Church. Heaven rang with acclamations when the angels first learned that God designed to have a Church. When they perceived, by the glimmering light of the first promise, that there was to be a seed of the woman as well as a seed of the serpent, they began to hymn Jehovah's praise, and, when Christ was given, and so the foundation of the Church was actually laid, the glory of creation was eclipsed, and even the splendour of Providence might almost have been forgotten in the more transcendent glory of grace. God had done marvellously before, but never did He seem so divine as when He gave his dear Son, and when, in the holy life and dying pangs of the Son of his love, the foundation of the Church was laid; so too God is glorified in every single part of the building of his Church. There is not a stone quarried from the dark pit of nature, or polished by the tools of grace, or put into its position, without fresh honour to God and new glory to his name. He cannot be more glorious, but He appears more richly glorious in the building up of his Church. And what will be the glory when the top-stone is brought out—when the last elect one shall be cemented to the visible whole? What shall be the undying melody, the unceasing song of ages, as to principalities and powers, shall be made known by the Church the unspeakable riches of the grace of God.

Sometimes, however, a suspicion has arisen in the minds of God's people that God was not glorified in his Church; and the text almost seems to hint, not that God is not glorified, but, at any rate, that He is not so much glorified in the Church at one time as another, for it says, "When the Lord shall build up Zion," as if He were not always building up Zion, at least not to the same extent. We know, from painful experience, that there are lulls, seasons when a dead calm comes over the Church, and then, to the minds of many, God's glory is not revealed. In consequence thereof the inhabitants of Zion hang their harps upon the willows and go a-mourning; and yet, had we more faith, and put sense more in the background, we might sing to our well-beloved a song touching his vineyard, even when the wild boar out of the wood is wasting her, and her hedges are being broken down. The wave recedes but the tide advances; the day may seem to be dark, but every hour is bringing on the noon. God advances not by little steps, but in the work of his grace we may say of Him—

"On cherub and on cherubim  
Full royally He rode;  
And on the wings of mighty wind  
Came flying all abroad."

We must not judge Him by inches who is not even to be measured by leagues, nor by handfuls when the mountains are too small for his hands, and He taketh up the isles as a very little thing. Our belief is that the whole way through God building up his Church, and that He does appear in his glory.

Perhaps one or two thoughts may make this more clear to us. God often appears in glory to me as one of his builders, and I will tell you in what respect. When I have been sitting to see inquirers, I have sometimes found that God has blessed to the conversion of souls some of my worst sermons—those which I thought I could weep over, which seemed more than ordinarily weak, and lacking in all the elements likely to make them blessed, except that they were sincerely spoken. When I have seen that the work was done, though the workman, naturally weak, was on that occasion more than usually depressed with infirmity, I have only been able to lift up my hands and say, "Now, Lord, Thou appearest in thy glory, since Thou dost build up Zion and convert sinners by the most

unlikely means, and the truth when apparently most feebly spoken, works the mightiest results; this is to make thy name glorious indeed!"

Another thing has sometimes made one see God in his glory. Persons have been brought up and educated under sermons that are as hostile to spiritual life as the plague is to natural life. They have from their youth up seen religion in all its gaudy show of symbolism, and yet one hearing of the simple gospel has been sufficient for their conversion. Perhaps the mere reading of a single text has untwisted the knots of forty years, and the despotism of the priesthood over the mind has fallen at the touch of a single passage of God's Word. The case of Luther is one instance of this; and in all such cases God appears in his glory. If you will look at each conversion, and especially at the sudden conversion of those who for long years have been inured to the very reverse of the gospel of Christ, you will see God appearing in his glory.

Think, too, of the agencies which are abroad hostile to the Church of God. The Jews were glad to see the walls of Jerusalem rise because they remembered Geshem, and Tobiah, and Sanballat, and all the rest that laughed and jeered at them. Up went the walls though these laughed, and the foxes did not break down the wall, though Sanballat so ventured to prophesy. In this age the Church is not without her adversaries too, and they are of a very dangerous sort. They are not always outspoken adversaries, that teach us how to doubt—not because they doubt themselves, they say, but because it is so healthy a thing for our minds to be rid of the bondage of old-fashioned dogmas. They are not themselves unsound, but still if a brother should happen to be so they will defend him, thereby providing a defence for themselves when they should more fully need it. If they would only state what they do believe or what they do not believe, it were easy to deal with these foes; but inasmuch as the whole thing is too shadowy, and too vague, we feel as if we were under the plague of flies which were in Egypt when we have to deal with these minute adversaries. But let us reflect that with all this God is still building up his Church. Looking back at the last ten or twenty years, am I too sanguine if I say that the age is, after all, better than it was? I do not mean that the world is better, but I do mean that, as a whole, there is more evangelical preaching and more earnest pleading for God now than there were ten years ago. I am not given to complimenting, but I do feel that we have made an advance, and that the Christian Church is more awake than it was. I grant you that the foes are more vociferous. So let them be. I suppose the nearer the moon gets to its full the more the dogs bark, and the nearer the harvest is to getting ripe, the more numerous is the horde of birds who come to feed upon the grain. It must be expected; but God appears in his glory the more that his enemies surround his Church.

Putting all these things together—poor instruments, poor materials, and numerous foes—let us say that when God builds up Zion under such circumstances as these, He does appear in his glory.

What a splendid thing was that—may we see it repeated in our own day!—when the twelve fishermen first attacked Roman idolatry. The prestige of ages made the idolatry of Rome venerable; it had an imperial Caesar and all his legions at its back, and every favourable auspice to defend it. Those twelve men, with no patronage but the patronage of the King of kings, with no learning except that which they had learned at the feet of Jesus, with weapons as simple as David's sling and stone, went forth to the fight; and you know how the grizzly head of the monstrous idolatry was by and by in the hands of the Christian champion as he returned rejoicing from the fray. So shall it be yet again, and then, amidst the acclamation of myriad witnesses, shall God appear in his glory.

III. I must not keep you longer. With great brevity let us observe THE HOPE EXCITED.

If God be glorified by the building up of Zion, then most certainly Zion will be built. If He is glorified by the conversion, and by the banding together of converted men and women, then it seems but natural to hope, yea, with certainty we may conclude that the zeal of the Lord of Hosts will perform it.

Let me suppose that you had been created as a solitary creature, and that it had been made known to you, by the mouth of God Himself, that it would be to God's glory to create unnumbered worlds, would you be unreasonable in looking for the first day in which the heavens and the earth should be created? You would soon come to an absolute certainty, by the prophecy of faith, that since God would be glorified in creating, He would create; and supposing when you saw the world created you knew, from God's own mouth, that it would be to his glory for Him to take the reins of human affairs, and manage everything according to the counsel of his own will, you would feel persuaded that He would do it. Well, you are clearly informed here that it is for God's glory to build up his Church; then draw the inference, draw it boldly, nay, draw it confidently, and say, "If it be for God's glory, then it must and shall be done."

I like the spirit in which Luther used to say, that when he could get God into his quarrels he felt safe. When it was Luther alone, he did not know which way it would go; but when he felt that his God would be compromised and dishonoured if such a thing were not done, and would be glorified if it were done, then he felt safe enough. So, dear friends, in the great crusade of truth God is with us. The ship of the Church carries Christ and all his fortunes, and how can she be wrecked? The honour of the Church is intertwined with the honour and glory of Christ; if she shall pass away, if she be deserted, then where is her Captain, her Head, her Husband? But as his honour must be safe, so should hers be. Zion shall be lifted up, that God may appear in his glory.

#### IV. Our whole subject SUGGESTS AN INQUIRY.

Have I anything to do with this work which is to bring glory to God? I may have to do with it in two ways, as a builded one or as a builder. I can have nothing to do with it in the latter capacity, unless I have had to do with it in the former one. God will be glorified in the building up of Zion: shall I minister to his glory by being part of the Zion that is to be built up? I remember to have heard one who half-solaced himself in the prospect of his eternal ruin. He was a hardened sinner, but he was trying to draw some sort of comfort from the thought that if he were lost for ever he should glorify Christ. I was startled, horror seized me, when he put it in that light. A truth in some sense, I could not bear to see it so handled by him as to clothe it in the vestments of a lie. I was obliged to quote the other text, "As I live, saith the Lord God, I have no pleasure in the death of him that dieth." You do not find God ever speaking of deriving glory from the death of him that dieth; you do not find that it administers anything of gratification to the Eternal Mind that a soul should perish. There is a glory to his justice, doubtless—an awful splendour wrapped about the executioner's axe; but it is a glory of which God says but little, and of which my text says nothing at all. The true glory of God is like the glory of the king who will not glory in the numbers executed upon the hill of death, but who glories in his subjects who are happy and blessed. God glories, not in the soul whom there is a dire necessity to cast away, but in the soul whom almighty grace has chosen, redeemed, and saved.

I should think, friend, if thy reason be in a right state, that thou wilt have some wish to glorify the God that made thee. The ox knoweth his owner, and the ass his master's crib: dost thou not know? Wilt not thou consider? If thou buildest a house, thou expectest some comfort from it; if thou sowest a field, thou expectest to gather some grain therefrom; and shall God who has made thee, put breath into thy nostrils, and who feeds thee every day—shall He then have no honour out of thee, no glory at thy hands? Shalt thou be a waif

and a stray drifting along on the tides of time valueless, with none to care for thee because thou hast lost thy recompense, and livest not for the true object of human life? May I ask you to put this question to yourselves, because knowing whether you have anything to do or not with glorifying God in the building up of his Church may be very serviceable to you, for if you find that you have neither part nor lot in the matter, may not that thought be blessed of God to make you start? Oh, that men would start! They sleep when everlasting wrath impends; oh, that they would but see it!

A startling preacher is wanted by a slumbering age. Be startling preachers to yourselves just now. Oh, men and women, there are some of you—it were hopeless to expect it were not so—in whom God will have no glory from your being built into his Church; for you are like the stones of the valley, which are not built up, but lie, to be broken at last by the hammer, when the breaker shall come forth to the work of destruction. Wouldest thou glorify God, sinner? Hast thou never heard the question asked by the Jews, "What is the work of God? What work shall we do?" And this was the answer—"This is the work of God, the chief work of all, that ye believe on Jesus Christ whom He hath sent." If thou wouldest glorify God, humble thyself, bow the knee, and kiss the Son, and receive salvation from the Lord Jesus Christ; and then, being built upon this foundation, thou shalt glorify God.

The inquiry shapes itself afresh. Hast thou anything to do with glorifying God in respect of *being thyself a builder up of Zion*? It is a shame that these lips should have to say it, but we must speak out—that there are some who profess to be built, but who are not building; who say that they are servants, but are not serving; who profess to be in the vineyard, but are not working; who say they are soldiers, but are not fighting! My brethren, I count it to be one of the most precious parts of my spiritual heritage that I am permitted to serve Christ; and let me say that if my Lord Jesus gave me nothing else on earth but the privilege of serving Him, I would bless Him for it to all eternity. It is no mean honour to be a servant of the King of kings; and there is such pleasure in honouring Christ, and in winning souls, that I can scarcely believe that any of you have ever tasted it, or else you would be hungering after more of it. Did you ever win a soul to Christ? Did you ever get a grip of the hand of spiritual gratitude? Did you ever see the tear starting from the eye when the convert said, "Bless you! I shall remember you in heaven, for you have brought me to Christ." Ah, my dear friend, you will not be satisfied merely with this. This is a kind of food that makes men hungry. Oh that you had a rich banquet of it, and yet wanted more still. The Church will be built. If you and I sit still, it will be built. This is a truth, though it is often turned to a mischievous end—the Church will be built, even without us. But, oh, we shall miss the satisfaction of helping in its building. Yes, it will grow; every stone will be put in its place, and the pinnacle will soar into its predestinated place, but every stone from foundation to pinnacle, will seem to say to you, "Thou hadst nothing to do with this! Thou hadst no hand in this!" When Cyrus took one of his guests round his garden, the guest admired it greatly, and said he had much pleasure in it. "Ah," said Cyrus, "but you have not so much pleasure in this garden as I have, for I planted every tree in it myself." One reason why Christ has so much pleasure in his Church is because He did so much for it; and one reason why some saints will have a greater fulness of heaven than others to rejoice in will be because they did more for heaven than others. By God's grace they were enabled to bring more souls there; and as they look upon the Church they may, without self-reliance, and ascribing it all to grace, remember what they were enabled to do in its building up.

May it be so with us. Amen.



## Essays and Papers on Religious Subjects.

### THE LOST SON.

BY REV. C. MORGAN.

"He was lost and is found."—Luke xv. 24.

JESUS had been preaching to sinners and eating with them, and this parable was delivered by Him, with two others, to justify his conduct. The Scribes and Pharisees murmured. They are represented in the parable by the murmuring elder brother; they had professed to serve God long, were self-righteous, fancied they had never at any time transgressed the divine commands, and were doomed to a hard life, had to give much but received little, knew what was much fasting but little feasting, despised and complained of others. Their contempt is expressed in the statement of the elder brother concerning the prodigal: "Thy son, which hath devoured thy living with harlots." Yet they would not resign their claim to sonship and heirship, nor their right to be dispensers of the divine bounty. They regarded themselves as entitled to all the privileges of the first-born, and were waiting patiently for the future full enjoyment in the coming of their Messiah, of the whole of the Father's possessions. On this account the father is set forth as saying to the elder brother, "Son, thou art ever with me, and all that I have is thine." The publicans and sinners who crowded around Christ were aliens from the national religion—were cast out by the religious public of that age; they had sunk low in morals, and to restore them to virtue, happiness, and God, was regarded as a work too great for sovereign mercy to effect. This was the younger son who had taken his journey into a far country, and wasted his substance in riotous living. Some of them had heard the Saviour's gentle invitation, and had readily responded to it. In his ministry they saw themselves obtaining the Father's notice; they witnessed the beamings of his compassionate face, saw his swift approaches to meet them in their filth and misery; they felt his arms of love around them, and the tears of love bedewing them; they heard his voice bidding the dying live, and the living ones rejoice; they felt the kisses of pardon, peace, and assurance bestowed. In the gospel from

the loving Saviour's lips they heard the command to strip off the rags from the wanderer, to feed him with the choicest food, and adorn him with a robe, and shoes, and jewels. When Jesus sat down to feast with them, angels feasted on the scene; the minstrelsy of heaven was awakened to nobler, sweeter songs; joy ran through all the courts on high, for the younger son was under his Father's roof once more; the dead was alive again, the lost one found.

What are the lessons furnished by this short, simple, yet affecting parable?

I. That we must not despair of the very worst of characters. A man may sink very low in vice, yet after all return to God and be saved. The prodigal wandered far, yet he was brought back. The Scribes and Pharisees wrote over the head of every publican and sinner, "This case is hopeless," but Jesus would not give them up—He followed them into the far country, beseeching them to return. He came to seek and to save that which was lost. The younger son will not easily forget his home—a father's tenderness, a mother's love, a sister or brother's fondness, are stamped too deep upon his heart to be soon obliterated: all find it hard to forget the old old home, but the experiment is a dangerous one—death may come to the wanderer before he can possibly return; other joys will, for a time at least, deaden the sense of the joys of home, and other affections will engage the heart round which the purest endearments were once entwined. The ease of the prodigal is a sad and dangerous one, but not hopeless—the sinner's case is sad, but, thank God, not hopeless. He has wandered far, but not too far, for mercy's voice to reach him; the land he has entered is a land of famine, but it is not the land of eternal famine; the wasted substance cannot be regained, but the inheritance in light may yet be his. As he who once fed swine found his way back to the land of plenty, and was seen seated at his father's board receiving the attention of his father's hired servants, so the sinner, who is now the slave of brutal passions, may one day be seen seated in the house of God, the Church of the living God, while—

"Angels in their songs rejoice,  
And cry, Behold he prays."

Never give the sinner up: into the den of the murderer and the thief, the tent of the savage, the home of the drunkard, the hovel of guilt and wretchedness, the chambers of profligacy and shame, we can carry the message, "Jesus calls you home to a Father's side, to a house of infinite provision and unbounded gladness, where honours, and pleasures, and feasts are freely bestowed and enjoyed by all who enter. Arise! come." These glad tidings can be told anywhere, published among all the sons of want and crime, misery and distress. Weep over sinners we may, but we must never despair. Mourn over them that they have gone so far from God we may, but we dare not give them up. We may even lay down our lives for them, but it is to bring down a curse upon our own heads if we tell them that mercy's door is shut, or murmur because they find their way to Jesus, while He receives and welcomes them to his open arms of love. This is one lesson from the parable.

II. The parable teaches us that it is a false desire for enjoyment that leads the sinner astray, and keeps him at a distance from God. The younger son grew tired of home, it had too many restraints for him, the joys were too pure for his vitiated taste, he longed to see more of life, so he resolved to arise and take his journey. At first there was riotous mirth, but at last the old sources prove too shallow, and fresh springs are opened and resorted to; these again fail to satisfy; and finally the liberty he so much desired becomes a galling yoke upon his neck, and he who was annoyed at the restraint imposed upon him as a son, becomes a hired servant to a keeper of swine. This is the nature of a sinner's career—he longs to taste of every forbidden fountain. The law of God, though holy, just, and good, he cannot endure—he tries to remove himself beyond its reach. All goes well at first. The path seems right, it is broad, and flowery, and gay, multitudes stream along it; but the flowers wither when they are grasped, the company grows less as the journey is pursued, the songs give way to silence, and the young pilgrim seeks to turn his footsteps into another path. How often will sinners confess that the joys of earth are unsatisfactory and deceitful—wealth and genius, pleasures, friendships, honours, and even health, are not to be relied upon; and these are the phantoms the natural

man delights in and pursues. Often the more eagerly they are pursued, the swifter they fly; the energies of the body and soul are wasted in the feverish pursuit. At last "sicknesses come faster and faster, and friends fewer and fewer," blooming hopes are blighted, and strange fears of the future arise. Death is at times seen looming in the distance, now as a hideous skeleton form grasping a terrible scythe, and then as a monster armed with a frightful sting; all is desolation, confusion, shame, misery, and coming despair. The dreams of enjoyment are now gone; it is plainly seen and freely confessed that all is vanity:—

"Not enjoyment and not sorrow  
Is our destined end or way."

Whatever a man obtains, if procured by the infringement of a divine command, is purchased too dearly. Such joys will at last inevitably "bite like a serpent and sting like a scorpion." The only joys which a man can freely embrace, are those which are approved by the law of God; the only liberty which it is wisdom to seek is the liberty of home, the freedom sanctioned by a father's smiling presence. A desire for forbidden enjoyments, and an attempt to secure them, will lead the soul far from heaven. This is a lesson afforded by the instructive parable of the lost son.

III. Jesus shows us in this parable that an awakening to his condition, and a consideration of the divine mercy, compassion and bounty are the first steps in a sinner's return to God.

The great end of the Saviour's preaching was to bring the sinner to see his danger, his need of mercy, and to arouse him to seek the latter earnestly and immediately. This is the end of a preached gospel. It tells the sinner that he is a wanderer from God, that he once possessed a home filled with everything good for food and pleasant to the eye, that this home was made a happy one by the visits of angels and the constant presence of the Great Father, who ever smiles upon his obedient and loving children. The gospel shows us how man determined to have his portion of pleasure, renown, and power at once; that God did not withhold it from him; that this desire gratified, and increased still more by gratification, brought man into the land of famine and distress in which he is by nature found. The sinner must be brought to reflect upon

what he has lost, and that they are his own actual transgressions that have brought want and misery upon his head. While the gospel brings him to this, it inspires him with hope, points out to him the paternal character of God, that He will be a Father to all who seek his grace, that He is a Father surrounded by happy children and highly favoured servants with sufficient to secure their eternal welfare. The sinner says, "I perish"; but Jesus answers him that he need not perish, for he can with the prodigal say, "In my Father's house is bread enough and to spare." The sinner's musing should take this course, "I hunger, and hundreds are feasting at home. I perish, they have all things and abound. They sing while I mourn and weep; they are in their Father's house and I am in a land of famine; they are in honour, I am reduced to the greatest degradation; but I am not so low and wretched as I might have been; I will arise and go to my Father, confess my sins, and offer Him my poor services." To extort these reflections, and induce the sinner to form this resolve was a part of the great mission of Christ in the world. He addressed Himself to the sinner in his guilt, misery, loneliness, and shame, and many a wanderer heard his heavenly voice, forsook the paths of sin and folly, and hastened to his home, and still—

"The Saviour calls, let every ear  
Attend the heavenly sound."

The gospel leads sinners from their cruel taskmaster Satan, back to God, from their sins to the duties enjoined in a loving Father's home, from their want and misery to the fulness of bliss that is found in peace with God and a good hope of heaven. The fact that a sinner feels his poverty, and wretchedness, and degradation, are most hopeful signs; the more readily will he cast himself into the arms of mercy, as he abhors the slavery in which he was held; the more will he prize the liberty he hopes soon to obtain; the more he thinks of the unmerciful tyranny of the master whom he served, the more will he rejoice in the loving-kindness of that Father that will own him as a son again, and freely forgive him all his ingratitude and selfishness, extravagance and folly. Before the sinner can return to God, he must have the conviction that God is merciful, while he earnestly mourns

over the sins that involved him in such utter woe, and separated him from his Father's love. "Let the wicked man forsake his ways, and the unrighteous man his thoughts, and return to the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." Madness has been in his heart, but let him come to a better state of mind, confess his sins, and implore the divine favour, and there is an everlasting promise for him, written in the volume of the book, and sealed with precious blood that he shall be in no wise cast out. A long neglected Father stands at the door of his royal mansion waiting for the return of this prodigal; his arms are extended wide, his eyes beam with mercy, his voice says, "Look and live;" and as the sinner tremblingly presses forward, angels say, "Come in, thou blessed of the Lord, come in." God will pardon and receive the sinner. How sweetly is this lesson taught us in the parable of the lost son.

IV. The parable finally teaches us that it is the duty of all God's intelligent creatures to rejoice over the penitence and tears of a returning sinner.

The Father received the prodigal joyfully, and summoned his household into his presence and demanded their applause, a united welcome home. Stolid Scribes and cold Pharisees murmured because Christ received sinners, but did they know the feelings the event kindled in the hearts of all God's right-minded creatures, and in the bosom of the great parent Himself, they would hush their murmuring. When the sinner utters his own condemnation, the Father says, "I do not condemn thee;" when he cries "Father," the divine heart overflows with a luxury of love, its language is—"Is not Ephraim a pleasant child, I do earnestly remember him still." The poor prodigal says, "I have sinned;" what music is such a confession in the Father's ear. As the kiss of peace was in a moment bestowed, and the arms of love entwined around the wasted ragged form of the outcast by the Father in the parable, so God pardons the sins, wipes away the tears, conducts the torn and bleeding feet of the object of his eternal thoughts of peace into the chambers of his royal banqueting-house, and there is joy in the presence of the angels of God over one sinner found repenting. "If we confess our sins, He is faithful and just to forgive

us our sins, and to cleanse us from all unrighteousness." God treats the sinner as his child, as there was a robe, and ring, and shoes, and food, for the prodigal, so there is righteousness, communion with God, guidance in life, the joys of salvation, the provisions of God's house, for every contrite soul returning from his ways. Those without, like the elder brother, may murmur at the scene, and despise the object of so much favour; but He whose prerogative it is to have mercy upon whom He will have mercy, will bring the mourning one into his holy mountain, and make him joyful in his house of prayer; He will lift upon him the light of his countenance, and give him peace. Though he was once disinherited, yet now it shall be told him also with a deeper emphasis of meaning than when said to the elder brother, "Son, thou art ever with me, and all that I have is thine," a better portion than that he squandered shall one day be his sole possession. The penitent sinner can lift up his fallen head, dry his tears, glittering robes are waiting him, and angels are preparing to strike their harps over his conversion. Poor wanderer from God, thou didst long despise the riches of thy Father's goodness, and long-suffering, and forbearance, but see what a sumptuous feast is provided for thee, and hearken to thy Father's kind assurance—

"It comes like a burst of music,  
While a light from above doth shine,  
Son, thou art ever with me,  
And all that I have is thine."

*Crewe.*

## CHRISTIAN LOVE.

BY THE REV. MARK NOBLE.

"This is my commandment that ye love one another as I have loved you."—John xv. 12.

A MOTHER or a father has given us commands, and we have obeyed, because of the love we bore them in our hearts. We esteemed their words because we esteemed their persons, their characters, and their affection. How much more, then, must we esteem as most precious the words of Him who being rich, for our sakes became poor, that we, through Him, might be rich? How much more must we esteem the commands of Him who is holy, loving, kind, and ever seeketh our highest good? Who is our eternal friend, and

with whom, through grace, we at last hope to spend an eternity of bliss. Oh, believer, look on these words, and if bitterness hath found a resting-place within thy heart, may the blessed Spirit help thee to drive it hence while perusing the following remarks.

The Christian religion is eminently one of love. Mohammed might strive to rear his altars at the point of the sword, but Jesus lifted his with the bands of love. All false systems may use terrors to awe men into following them; but Jesus uses cords of love—words of love—thus exemplifying the great truth that He who sent Him is the God who is love. And since it is so, how great should be the love manifested towards each other by those who drink at this fountain, and feast at this repast, for love in the heart for our brethren is one of the Christian's most distinguishable points of character. It reflects his image, who hath loved us, and died for us. Therefore let us consider—

I. The great pattern of Christian love. The tabernacle must be reared after a divine pattern, and the temple must be built according to the same unerring Architect's grand designs, and the Christian temple made up of living stones must also be after a holy pattern, a perfect model of indisputable moral grandeur, and is found in Christ Jesus, who is the image of the invisible God, perfect in wisdom, holiness, justice, goodness, and truth; and commands all his people to love each other even as He has loved them. And—

1. He has loved strongly. What so strong as love? The mother will risk her all—her life—for the sake of the sweet offspring who slumbers at her breast. How in the days of slaughter her bosom would be offered as a shield for the infant doomed to death. Sword, fire, water, have not been sufficient to make such give up their heart's one delight. They have proved love to be strong as death. It was joy to die if their darlings might but be spared. Yet we have still greater love—still stronger love, shining like sun-rays about the brow of Christ. For He loved the unloveable, the sinful, the despisers of Himself, and could not be deterred from his work by all their ingratitude, all their coldness, all their abuse of Him. No cold waters of indifference could quench his love. No floods of persecution could drown it. It was strong as death. For very love He was nailed to the cross, en-

dured the shame, and became subject unto death, even the death of the cross. Now, believer, this is a pattern for you to copy. At best you will make but a poor imitation. But oh, may we be led thus strongly to love one another even as our Redeemer hath loved us.

2. It was a forgiving love. All were enemies, yet for such did Jesus die, manifesting his forgiving love while bleeding on the tree. When beholding his murderers He cried, "Father, forgive them, for they know not what they do." What a pattern is here for us. Small compared with his are the injuries we have received, and yet how hard we find it to forgive. Yet we must, for being freely forgiven, we must also freely forgive. If we forgive not, how can we utter the prayer, "Forgive us our debts as we forgive our debtors," unless we would have God's wrath abiding upon us even as ours doth on the offender against us. Oh, no. As Christ hath forgiven us, so let us look to Him, and gain from Him the power to overcome our evil hearts, and strength to forgive our foes. Happier far shall we be when this is done, since it never can tend to profit us by harbouring hatreds and dislikes, while a loving, forgiving spirit induces serenity of soul, and assimilates us unto the image of our Lord. Oh for grace to forgive one another all grievances, and to love one another, even as He hath loved us.

3. His was a constant love. No rock is more firmly based on granite foundations than was the love of Christ to his people. And still it is so. He loved us ere we had a being. He loved us when we were dead in sin, and came from heaven to give us life. He has loved us since He called us, though oft we have been untrue to Him. He loved Peter none the less when He fell, and neither will He leave his erring ones now, but constantly loving, He will be constantly watching, and giving forth grace for all times of need. Yes, we change like rolling tides. We have our ebbs and flowings of love both to our Lord and towards one another; but blessed truth He changeth not. His love is a sun never to be eclipsed—a sea never to be dried—a rock never to be shaken. It is eternal, unchangeable, unquenchable love. Oh for such love in our churches. Jesus help us to love one another thus, even as Thou hast loved us.

4. It was active. True love sleeps not

while beloved ones are in danger. True love rests not while beloved ones cry for help. So with Jesus. Paul says, "He loved me, and gave Himself for me." This was active love. And this is the love needed in the Church of Christ. Are we brethren, and profess to love one another, then how shall we show it but by feeding the hungry, and clothing the naked—consoling the mourner, and cheering the sick with words of sympathy and deeds of charity? hereby in some small degree imitating Him who loved and endured poverty, shame, contempt, murder, for the sake of his beloved; purchasing his bride at the price of his blood. Oh blessed Immanuel, stir up our hearts thus to love strongly, forgivingly, constantly, actively, for thy glory, and the good of thy Church.

II. The exhortation—love one another. Oh Christians, why so much dissension—why so much ill feeling in the midst of you? Quench the sparks of evil which smoulder in your bosoms, for he that hateth his brother is a murderer. Seek now for grace to carry out the exhortation of your Great Head and Advocate when He cries to you from the abode of poverty, the hill of suffering, and the throne in glory, love one another.

1. Do it, then, for Christ's sake. A dying father, once, placing the hand of his son in mine, and looking at me through bedimmed eyes, made me sensible that for his sake he would have me become a brother to his boy. A dying one's request, who could refuse it? Some of you have heard the last commands of mothers, fathers, friends, long since gone across the floods; and oh, how you have striven to carry out such wishes uttered by voices never more to be heard. How much more, then, should we seek to love one another for Jesus' sake. He comes and redeems us, He comes and clothes us, He comes and adopts us into the family of God, He comes to us now by converting grace, puts our hands together, and says, "Ye are brethren; for my sake love one another." If we love not, the world attributes our faults to our Saviour. If we love not, his pure religion bears the blame of our sins. Let us, then, not cast a thorn-crown upon the mangled body of our Lord, but seek ever to weave chaplets of praise for his now exalted brow, by giving the world reason ever to say, "Behold how these Christians love one another!"

Do this, oh my brethren and sisters, for Jesus' sake.

2. Do it for the Church's sake. A house divided against itself cannot stand. Let heads of families live in strife, and soon the greatest of evils will ensue. So it is with the Church of Christ. If disension, no peace, no prosperity. When we fall out in our own camp, we fall an easy prey to the invading foe. Take warning, and where there is a little breach, seek to heal it. When a stone is loose, bring forth the Master of Love to bind it in its place. For love is cementing, and where the members love, the church shall prosper, and sail on its course like a ship in fair weather. The Spirit, like the wind, shall waft her along, and, with streamers of gladness flying, she shall journey to the haven of rest in joy. Love, then, one another for the Church's sake.

3. And do so for your own sakes. He who does the most good will feel the most happy. He who loves most will have the most of heaven in his soul, for to love is angel-like, and we know it is God-like and Christ-like. And thus heaven is all love, all happiness. Have any injured you? love them. Have they spoken ill of you? love them. You will have the joy while they have the sorrow, for to hate is to dwell in darkness; to love is to dwell in light. And you will have the consciousness of obeying the divine precept of loving them that despitefully use you, and this shall redound to your joy. Do, then, love for your own sake, for Jesus dwelleth in love, and the heart that is most filled with love is the most filled with Christ. Love, then, one another for your own sake. And do this because you will soon have to part. Death walks among the golden candlesticks as well as Christ, and how soon He may put out the lights of some of us. Let not that take place now which shall fill you with anguish at the departed's tomb. If we act never so well towards our friends, death somehow causes us to think we might have done better, and thus our present thoughtlessness, or perverseness, may hereafter wring many salt tears from our eyes. Oh children, love your parents—you may not have them long. Oh wives, husbands, brothers, sisters, brethren in Christ, love one another, that the opening of the grave for a beloved one, borne away by death, may not be the opening

of your heart in remorseful anguish. Love one another, even as Christ loved you.

And yet again. Love one another, because you hope to meet again where partings never come—yonder, in the glory land—the saint's eternal home. Oh, how oft I think that we forget our high destiny when we allow trifles to annoy us, and raise ill feelings in our bosoms towards our fellow-pilgrims. How often do we forget that if we are Christ's we must for ever dwell together—that we must all appear before our gracious Lord, who would have us to be like Himself, living in peace, in purity, in love: making Him our pattern here, as we are hereafter to be like Him as He is in heaven. Oh, let this thought dwell in you, and cause you to look to the strong for strength, that you may be enabled to love sincerely the whole host of his redeemed.

Now, farewell, dear reader, with just this one word—Have you any ill feeling towards a brother or sister in Jesus? Seek to be reconciled to them. Let not the sun go down upon your wrath, for it may rise upon your lifeless form, and then all too late to forgive and show Christian love. Never let it be said that you went from the church militant with hatred burning in your soul; but oh, on the contrary, may it be said of you, Here lieth one whose heart was love—one who forgave all, blessed all, and for whose departure the Church doth mourn, while yet rejoicing in the inspiring hope that yonder we shall meet to renew that love, plucked now from us by the hand of death. Sweet the memory of such who sleep in Jesus, for they loved even as Christ loved them, and now they dwell in the land of light, resting on the bosom of eternal love. Christians, as you expect to meet where all is love, seek to love one another now, even as Christ hath loved you.

*Carleton, Rode.*

## THE SATISFYING PORTION.

BY THE REV. J. TEALL.

“One thing thou lackest.”—Mark x. 31.

THE readers of the BAPTIST MESSENGER have reviewed with me the “Sad Deficiency;” have noticed those traits of character by which the interesting young

man referred to in this narrative was distinguished. We have seen that, notwithstanding the respectability of his position in society, and the morality of his character and deportment, there was wanting "one thing," and *only* "one thing," to make his character all that could be desired. Methinks that many of my readers by this review have been reminded of young men connected with their several circles equally exemplary, and just as deserving of notice and esteem, while, undoubtedly, in many cases the parental prayer has gone up to the throne, "Thou Author of all wisdom, discover to my son the supreme importance of this 'one thing.'" As proposed in our last paper, therefore, let us briefly survey this great matter. What is this "one thing" which, even by the "Teacher sent from God" Himself, is considered worthy of such a designation? "One thing" would have made the character of this youth complete; what is it? We answer, It is spiritual enlightenment; it is an experimental acquaintance with "the new birth;" it is oneness with the Saviour. In a word, it is a full title given by grace to the enjoyment of all the felicities of the new Jerusalem. Moreover, my reader will notice the singular and expressive title under which this matter is here introduced. It is called "one thing," intimating, as I understand it, that let what may appear most desirable to any mind, just *that* is included in this possession. Yes! the names by which a saving acquaintance with Jesus is described upon the sacred page clearly establish the accuracy of this assertion. RICHES to many appear to be the "one thing." To increase possessions and to amass wealth are the objects for which multitudes around us seem to exist. Well, the "one thing" referred to by Jesus includes these. Not necessarily broad acres and a heavy balance in the hands of the banker: no, but riches of a superior nature, wealth more worthy of possession, unaffected by the money panic which may ruin thousands, or the failure of the banking company that to many a home and heart may send distress and desolation. Hence I read, "I cause those that love me to inherit substance, and I will fill their treasures." "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments . . . wealth and riches shall be in his house, and his righteousness

endureth for ever." Surely, my friend, these "durable riches" are the "one thing."

"Her ways are ways of pleasantness,  
And all her flowery paths are peace:  
Wisdom to silver we prefer,  
And gold is dross compared with her."

Again, HONOURS to many appear to be the "one thing." Ah! to attain these what sacrifices have been made! what hardships have they endured! There are the honours of intellectual attainment, the honours of scientific research, the honours of military prowess and achievement, and the honours of exploring and travel. How have all these excited the ambition of many a mind, and laid prostrate many a frame once robust and healthy! I well remember once standing by the bedside of a companion and friend, one who had greatly distinguished himself at a certain Scotch university, but, who, as the consequence of severe application, had been compelled to hasten to the parental home, and was at the time that I saw him, apparently rapidly approaching an early tomb. I reminded him of the honours that had distinguished his career, and should his life be spared, of the influence which such honours must necessarily command, when, looking up with intense earnestness, he replied, "Most gladly would I give to you all my degrees and honours provided you could restore to me the health which I fear I have entirely lost by their acquisition." Ah, these honours do not satisfy, while to secure them may be an effort toilsome and laborious. History corroborates this assertion. Yes, I can tell my reader of the misery of even a prime minister. "On a court-day in December, 1795, Sir John Sinclair happened to meet Mr. Secretary Dundas at St. James's, who pressed him to name a day for visiting him at Wimbledon. The day fixed upon was the last of the year, and the party included Mr. Pitt. Sir John remained all night; and next morning, according to Scottish custom, resolved to pay his host an early visit in his own apartment. He found the Secretary in the library, reading a long paper on the importance of conquering the Cape as an additional security to our Indian possessions. His guest shook him by the hand, adding the usual congratulation, 'I come, my friend, to wish you a good New Year, and many happy returns of the season.' The Secretary, after a short pause, replied,

with some emotion, 'I hope this year will be happier than the last, for I can scarcely recollect having spent one happy day in the whole of it.' This confession coming from an individual whose life hitherto had been a series of triumphs, and who appeared to be standing secure upon the summit of political ambition, was often dwelt upon by Sir John, as exemplifying the vanity of human wishes."

Read again from history. "A distinguished character had an extraordinary mark of distinction and honour sent him by his prince as he lay on his death-bed. 'Alas!' said he, looking coldly upon it, 'this is a mighty fine thing in this country, but I am just going to a country where it will be of no service to me.'" So much, then, for earthly honours! Now, in contrast with airy and empty bubbles like these, my Bible tells me that this "one thing" which was sadly deficient in the character of this youth, brings with it honours worthy of the name, because durable and satisfactory. We quote a passage or two, "Now the Lord saith, them that honour me I will honour, and they that despise me shall be lightly esteemed." This honour our Master Himself promises, "If any man serve me, let him follow me, if any man serve me, him will my Father honour." "Honour," says Solomon, "shall uphold the humble in spirit." Moreover, it strikes me, and that too very forcibly, that these honours are not conferred upon their happy possessor by God alone, but, more than this, they *must* come to a greater or a less extent from those around Him. Yes, men may profess to have no respect for this "one thing," and to treat the individual to whom it appears as supremely important with neglect and even derision, but after all there is, as we think, in every mind a secret conviction that "the righteous is more excellent than his neighbour," and that for positions of trust and confidence none is so suited as is the youth who while *seeking* not "the honour which cometh from men," *must* command it, because his conduct is framed and regulated by this "one thing." Yes, see King Darius, as he seeks first for "an hundred and twenty princes" to set over the whole of his kingdom, and then for three presidents to be over these princes to receive their accounts, so that the king should have no damage; and as my reader surveys and examines this picture, sketched

by the pen of inspiration itself, let him look at the pious and faithful Daniel as the first of the three, and read, "Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him, and the king thought to set him over the whole realm." Precisely in a similar strain could we write of the youthful Joseph, raised, exalted, and honoured. Let every young friend in whose hands this paper may fall, read with serious and prayerful attention the following quotation from God's own Word:—"And Pharaoh said unto Joseph, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had, and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt." Oh, you young men, may the Spirit of our God discover to you the blessed results of the possession of this "one thing," and induce you in these matters, "Not to be slothful, but followers of them who through faith and patience inherit the promises."

"Tis not for treasures of gold,  
With all they can buy to be mine;  
Riches too great to be told,  
In a casket of jewels to shine.  
'Tis not a laurel of fame  
To bind a wreath for my brow;  
For honours to wait on my name,  
While mortals admiringly bow.  
No! 'tis to God to retreat,  
And share in his mercy divine;  
To sit at the dear Master's feet,  
Such choice in its wisdom be mine."

Were it necessary, I could write much more upon this great subject, this interesting matter, this "one thing." Yes, I could assure my reader that its possession is not only riches and honours, but still more, it is PEACE, permanent, satisfying peace; peace in prosperity and in tribulation; peace in life and peace in death; peace in time and peace through all eternity. "The Lord will give strength unto his people; the Lord will bless his people with peace." "Great peace have they which love thy law." This "one thing" has been "peace" in innumerable instances.



My friend, come with me, and visit a death-bed or two. Hear John Dodd, "I am not afraid to look death in the face. I can say, Death, where is thy sting? Death cannot hurt me." Hear John Owen, "Oh, Brother Payne, the long-looked-for day is come at last, in which I shall see that glory in another manner than I have ever yet done, or been capable of doing." Hear Risdon Darracott, "Well, I am going from weeping friends to congratulate angels, and rejoicing saints in heaven and glory. Blessed be God, all is well." This, my reader, is genuine religion, pure Christianity, real conversion, the "one thing."

Misunderstood, alas! by many, because more than morality. It is not baptism in water, whatever the quantity used, or by whomsoever administered. No. It is "The washing of regeneration, and renewing of the Holy Ghost." "Oh! my soul, may it be thus with thee"—

"And then we will not fear to die, but gladly close our eyes,  
To open them 'mid brighter scenes beyond the azure skies.

We know that to a 'better land' our ransom'd souls will come,  
And will not shrink from dying, since it is but 'going home.'"

Woolwich.

## Life's Teachings; or, Illustrations of Moral and Religious Truth.

By W. POOLE BALFERN.

### LUCUBRATIONS BY THE SEASIDE.

#### THE OLD BOAT AND ITS POLE.

SWEEPING the telescope again and again over the bright and sparkling sea, many were the notes of admiration that were raised by the gallant ships as they came sailing by, their flags often streaming, and their snow-white sails reflecting the light of the sun; certainly they looked very beautiful, their sails appearing in the distance like the gossamer wings of a butterfly, formed by the hand of a fairy. In the midst of the field of vision there was also an old hulk, with a bare upright pole, and often and again, amid the praise lavished upon the passing ships, this unsightly object as it was deemed, came in for a certain amount of good-natured abuse. And yet this dark mass of floating deformity was really very useful; fast moored upon a sandbank, which had been a source of ruin to many a fair vessel, at night a brilliant light was exhibited upon the top of its naked mast, and though to us quiet and secure upon the shore, this old boat, with its naked mast, was an unin-

teresting object, yet to the eye of the storm-tossed mariner how welcome, how beautiful and cheering had its streaming rays appeared. Let us never forget while gazing upon the sea of life that while it presents many beautiful objects to our view which we are compelled to admire, that there are others also which, though not so attractive, have a beauty which is peculiarly their own; and let our supreme concern be, not so much to appear interesting or beautiful before men, as to be so identified with the *truth* of Christ that its cheering, living rays shining through our deeds and words, may at least be the means of saving some few from making moral shipwreck on the ocean of life; and although, like the old boat moored upon the sand, with its naked mast exposed to the breeze, we should appear very uninteresting in the estimation of many, our lives will have the beauty of usefulness, and we shall be comely even in the eyes of God.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

Author of "Poems," "Echoes from the Valley," "Lays and Lyrics of the Blessed Life," etc.

### ESCAPE.

It is a disagreeable thought which, perhaps, all of us at some time in our lives have striven to get rid of—that we *must* have trouble. We don't see the necessity of it, and when it does come we evade it as much as possible, ignore its existence when we can, and when we cannot, we bear it as philosophically as we may. For all the troubles and worries of life there is really but one escape, the Rock of Defence. But we must be painfully aware that we only flee to that when everything else fails. How much wiser should we be if, like our children, as soon as trouble comes, we fled at once to the Father.

Henry Henson prided himself upon his strict morality. There was no one living, he said, who could throw a stone at him. Upright and honourable, honest and generous, straightforward and courageous, what was there to wish for? He lacked the one thing needful, but he did not believe that to be a need, and so his life passed in joyous contentment and mirth. A visitor was one evening announced.

"Mr. Henson, I have called to inquire if you will allow your children to attend our Sunday school. You have some very fine boys, and we should be glad to have the care of them for an hour on Sundays. They appear to be well-educated, intelligent lads, and we cannot help thinking what a blessing it would be if now in their youth they learnt to know and to love the name of Jesus."

"Would it, indeed, sir? I thought my principles were tolerably well known, but I will respectfully inform you that I do not believe in Sunday schools, at least, as they are now carried on. If you taught the children to read and write, if your addresses were simple scientific lectures, I would gladly send my boys. You would be doing a good work in the world, and I should wish you success. But as you are simply religionists, I strongly object to their coming among you. I wish my boys to be brave, independent, free-thinking men. I

have no desire to see them mean, pitiful hypocrites."

"That is strong language, sir, and contains a most unjust imputation."

"Nay, I should be sorry to be discourteous, but it seems to me that Christianity takes all the manliness out of a man. He ought to be self-sufficient. I believe he has power to guide himself. I cannot see the necessity of a man of strength and education and self-reliance going on his knees a dozen times a-day, superstitiously believing that thus he will gain extraneous help. I believe, if he likes, that he can do without that. He had far better trust to himself."

"I think time will show that you are mistaken."

"Very well, I am willing to leave it to time."

"I, too, have a family. My boys are about the ages of yours; but I pursue quite a different plan of training. I tell them not to trust to themselves, but to lean on the Almighty. I teach them by all means to be scientific, but to study science in order better to see and understand the wonderful power of God."

"Excuse me, but that is a plan which I will *not* have used for my boys. Time will show whose plan is the wiser, yours or mine."

"You and I know each other, Mr. Henson. I say it unboastingly, but I am willing also to abide the test of time. We will watch our boys, and see whether Christianity or morality makes the best men."

Mr. Henson was consistent. He did not hide from his children his own views and beliefs. On the contrary, he instilled into their minds the idea of self-reliance. Pleasant evenings passed at his house. There were interesting and instructive conversations. He thoroughly educated his boys, cultivating their intelligence and reason to the best of his power. There were music and dancing, and mirth in his own home, and merry excursions on Sun-

days to the seaside, or other places of interest. But never at his hearth arose the even song of praise; neither of his children read with childish reverence some grand old Psalm before the night closed in. Their young voices never sang in the anthems of the sanctuary, their wandering eyes never looked "over the King in his beauty"—their quick ears never heard the story of the cross, from the teacher or the pastor's lips.

It was a merry home, but I know that it was not happier than Charles Welton's, in which the boys were being taught, even before science and philosophy, one by one, the grand lessons of Christianity. They looked for the "hand of God in history;" they listened for his voice in the echoes of the changes of the world while they studied geology; they thought of Him in the great galleries of art; they contrasted his perfections with the efforts of man. They looked forward, even in their boyhood, to the day when they would surrender themselves to Him, and in their early strength become the servants of the cross.

Meanwhile Mr. Henson prospered. Almost unexampled success attended his business transactions. He thought proudly that he was laying up for his sons, not only the advantages of self-reliance, and education, and thought, but enough of solid wealth to make them happy and respected.

But changes come. Things are never very stationary where the spring, summer, autumn, and winter, bring their varieties into the months.

Mr. Henson speculated with his rapidly-acquired wealth, hoping, as he said, "nearly to double it without any more trouble," and this speculation, which had promised so much, and built up for itself such a tower of fame and prosperity, suddenly broke its promises, and proved itself a "castle in the air." It toppled down with even more rapidity than it had been erected, and fell into a heap of ruins, burying not a few of those who had trusted in it.

Mr. Henson cannot by any means be said to have been ruined. He lost many thousands by his speculations, and he certainly lost his temper, which latter loss more surprised his friends than the former. He tried to take it philosophically, but somehow he could not. He said it was no use grieving. He believed he could make up for that failure by his own shrewdness, but it was a loss that vexed him neverthe-

less. He did what so many men have done in similar circumstances—he indulged in wine-drinking. Plentifully enough it flowed in his house, where his sons, just verging into manhood, learnt to drink as freely as their father. And whatever may be said about the weakness of abstainers, at least as much may be said of the weakness of drinkers. Indeed, a constant drinker is not often very strong.

Said Mr. Henson, "I will drown my sense of care and loss in the cup. I will escape from my trouble thus."

His friend ventured to tell him of treasure laid up in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal;" but he only smiled sneeringly.

By degrees the fondness for drink, which was increasing, led him into society. He mixed with men inferior to himself, who had no mind to fraternize with him. Their stupidity and general ignorance, it may be, saved Mr. Henson from becoming a drunkard. Disgusted and discontented with himself and all about him, he returned to his business. "I will escape from my trouble by amending it." But when he gave up his entire thoughts to its intricacies, when he again took into it his eagle eye and clear brain, he made several very disagreeable discoveries. During his temporary absence, one of the clerks had been tempted to dishonesty, and Mr. Henson had been defrauded of a considerable sum. He certainly did not find escape in his business; his cares only increased every day. Still with all his might he strove to make good his losses. He brought to bear upon his business all the keenness and energy of his mind and body. From early morning till late night he was in his office, doing his best.

"His best." We have many of us tried to do that, and found that the very best is bad enough, unless we have also "the blessing which maketh rich."

This, of course, Mr. Henson did not for a minute covet, and somehow all his efforts seemed to be in vain.

Then came suddenly one of those monetary crises which bring such sorrow and perplexity into our age. Mr. Henson had not trusted to one bank alone; but, alas! both the banks in which he was interested suspended payment. And this was ruin.

Mr. Welton said, "This trouble will

surely bring him to the 'hiding-place.' He will surely feel now his weakness and insufficiency, and come to the strong for strength.

But Henry Henson did nothing of the kind. His indomitable courage came to the rescue. He called his sons, and with them talked over their affairs.

"I have no intention of giving up, lads. Many a man has been as unfortunate as I have been, and yet regained his footing. So shall I, for I am determined. I have always believed that what a man has sternly resolved to do, he will do. I believe it now as much as ever. I am sorry that there exists a need for what I am going to ask of you who are old enough. Charles and Henry, at least, must do something for their living for a time. It may be that in a year or two I shall have regained my fortune; till then it is only right that we should each try to be the 'bread-winner' of the family."

There was no word of dependence upon God, no prayer followed the young men in their start in life. Single-handed and unaided they commenced their career.

Mr. Henson became a scientific lecturer. He was a brilliant orator, and for a time crowds attended his lectures. But by degrees his principles oozed out. There were at first sinister allusions and dark hints, then insinuating sneers, and lastly open avowals of disbelief in the grand doctrines of the gospel.

Now there is a lamentable amount of infidelity in the world. But I for one believe it to be rather on the surface than down in the deep hearts of the people.

Mr. Henson's audience at first applauded, then grew uneasy, then fell off altogether. They could not help feeling disgusted. They could sneer and be careless, and so on, but they could not listen to a man who tried to sweep away from their world the only light which will not go out. And he soon discovered that lecturing was no escape from his griefs.

Thicker and thicker fell the blows upon him. One of his sons, his eldest, proved himself too idle and too self-indulgent to work. He positively refused to fill the situation which had been secured to him after a month's trial had convinced him that he could not receive the money without having earned it by downright labour of hand and brain. Still he got money enough to keep him in a course of

vice and even extravagance. How, he never would divulge, although questioned by his father.

The other grumblingly continued at his post, declaring, however, that he would vacate it the moment anything more remunerative suggested itself. Mr. Henson had a father's heart, which loved his children, and their conduct really grieved him. Still he would not escape from it all by pouring out his sins and sorrows at the foot of the cross. Not until he had drained completely dry every cistern of earth did he think of going to the Fountain.

It happened at last that even his proud spirit was broken. The proverb that "Troubles never come singly," was certainly exemplified in his case. He was sitting, the wreck of his former self, sadly meditating upon his losses and failures when a written message was put into his hand, informing him that his second son had been committed to prison for forgery.

Strangely enough his first thought on reading it was of his own assertion years ago, that "no one could throw a stone at him." He began to see his mistake. After all, were not the religionists right? Was there not strength in Christianity, notwithstanding his belief to the contrary?

Before he had recovered from his overwhelming grief at this calamity, another came. His eldest son was brought home mortally wounded by an antagonist whom he had cheated at play (so called). Then there came to his father a clear revelation. His son was about to die, having nothing but the cold philosophy which had been taught in his childhood to support him. Ah! that had been enough in the bright days of his young life, but to die was a different thing. Was there then no escape? Mr. Henson found it at last. Wearing and crushed by the troubles which fell on his unprotected head, tired of his strugglings against life and light he at length fell on his knees, and there burst from his lips the old prayer, "God be merciful to me a sinner."

And now he saw the light. Now he tottered toward the Rock of hiding, and crept into its shelter, finding peace and safety there.

He went to his friend. "Mr. Welton, I remember your challenge. My plan has failed, and yours has prospered. Too late I see that Christianity is the only stronghold of life."

Nced we say what followed this confession. Into the ears of the dying young man was poured "the sweet story of old" for the first time. Whether it melted him cannot be known here. Faith is strong, and believe it, but there were but very few evidences. The father's prayer ceased not; and may we not hope that even at the last moment he was drawn to the "Lamb of God which taketh away the sin of the world."

The second son appeared to be lost entirely. He would not listen to the warning

voice, he sneered at his father's entreaties, saying, that only the weakness of old age made the difference in his opinion. Still his father had hopes of him, that before he had worked out his sentence he too would find the only means of escape. It puzzled Mr. Henson as it puzzles us all, this unwillingness to go to the only escape until all the others had failed. Moreover, he can but mourn that his mistake is being repeated in his children's lives.

Will any of our readers have the same life-sorrow?

## Reviews.

*Essays for the Times, on Ecclesiastical and Social Subjects.* By JAMES H. RIGG, D.D., author of "Modern Christian Theology." London: Elliot Stock, 62, Paternoster Row. 1868.

THIS massive, handsome volume, of more than five hundred octavo pages, is a valuable addition to our works on ecclesiastical and social subjects. Dr. Rigg occupies a first place among modern Wesleyan writers; and it is well that both Churchmen and Dissenters should sometimes look at our great religious questions from a Wesleyan standpoint. The author, in his first essay, endeavours to put Wesleyans in their own acknowledged true position with regard to questions affecting both the State Establishment and those who conscientiously dissent from it. He shows clearly that the Methodists occupy a position in which it is impossible that they should ever be absorbed in the Church of England, and also that they are considerably removed from the position occupied by the Liberation Society. Dr. Rigg writes in the spirit of noble Christian independence, and avoids extreme partisanship for his own body on the one hand, and bitterness of feeling towards other denominations on the other; and, as such, he will not fail to command the entire respect of the whole Christian Church. The subjects comprised in this volume are—"The Vocation and Training of the Clergy;" "The Established Church—Defects and Remedies;" "The Puritan Ancestors and High Church Parents of the Wesleys"—a most interesting paper, and covering the period from 1630 to 1750. Kingsley and Newman; "Pusey's Eirenicon," etc. To these ecclesiastical topics are added "The Bible and Human Progress," "Panperism, Land Tenure, and the Clergy," "The Origin, Causes, and Cure of Pauperism," and "Popular Education." Our limited space pre-

vents us from saying more than expressing our very high sense of this excellent volume, which will place its author in the first class of Christian philosophers and moral economists.

*The Emphasized Liturgy, etc.* By ALEX. MERVILLE BELL, F.E.S.S. London: Hamilton, Adams, and Co.

MR. BELL is a professed teacher of public reading, and, as such, deserves to be listened to with attention and respect; for among public speakers of all professions bad reading is the rule, and really good reading the exception. It is pitiable in the extreme to hear the Word of God, and public prayers and liturgies, wretchedly mangled in our public Christian assemblies. In this volume the introductory essay explains how to attain the art of reading well; and in the "Emphasized Liturgy" that follows, he shows how his own principles are to be carried out. The book, which is neither large nor expensive, deserves to be widely circulated; and if it should lead to a better acquaintance of the laws of good reading, Mr. Bell will deserve to be placed among the mental benefactors of our times.

*Poems.* By C. H. HOSKEN, Norwich. London: Jarrold and Sons.

THESE poems, which comprise "Joseph," "Jacob's Lament," "Ben Lomond," and sundry smaller pieces, have been highly spoken of by several competent judges, as Dr. Carson, Dr. Dowling, Dr. Hewlett, and others; and we cheerfully endorse their commendations. The poetic vein is much above the average, the style clear and forcible, and the sentiments Christian and elevating. We cordially recommend the volume to

our readers generally, and to our young people especially.

*Readings for Mothers' Meetings.* By ANN JANE. London: Jackson, Walford, and Hodder.

A CHEAP volume of excellent articles, and thoroughly adapted to their designed use. It cannot fail to command a wide circulation, and is thoroughly worthy of it. But how is it that there is neither table of contents nor index to the volume?

*A Two Nights' Discussion on Is the Bible against the Doctrine of the Soul's Immortality?* Between R. ROBERTS and R. C. NIGHTINGALE, minister of Free Church, Birmingham. London: F. Pitman.

MR. ROBERTS advocates immortality as procured by Christ, and given only to believers, and that man's natural or essential immortality is not scriptural. Of course his opponent labours to establish that which Mr. Roberts denies. The controversial discussion seems to have been conducted with both spirit and good temper, and will afford a fair summary of what may be said on both sides of the question.

*The Life and the Light.* London: Jackson and Walford.

Is an excellent sermon by the Rev. Henry Allon, on behalf of the Wesleyan Missionary Society.

*A Hasty Conclusion.* By J. T. JONES. London: Elliot Stock.

Is a valuable, experimental, and practical exposition of Jacob's hasty utterance—"All these things are against me."

*The Pleasant Catechism concerning Christ,* is an interesting little book for our children and Sunday-school scholars, and ought to secure a very wide circulation.

*The Story of Timothy Topper, the City Lad.* By CORNELIUS GRIFFITH. London: Pitman.

A GRAPHIC story, showing how he was tempted, and fell, and rose again.

*Autobiography of a Minister of the Gospel, being Notes of the Life and Labours of John Dixon.* London: J. Paul.

MR. DIXON'S life, experiences, and labours, will prove edifying to many.

*Nonconformity Vindicated: A Letter to the Rev. John Allen, M.A., Archdeacon of Salop.* By J. G. YBARDON, Baptist Minister, Whitechurch. London: Elliot Stock.

Is a handsome pamphlet, worthy of the subject and the writer, thanks to Divine Providence for free speech and a free press.

*The River of Life Pilgrims, or Homeward Bound: A Sacred Allegory.* London: Collingridge. No. IV.

Is worthy of our previously expressed approbation, which we renew with much pleasure.

*The Time of the Fall of the Papacy.* London: Collingridge.

Is a reprint of one of the late W. Huntington's Tracts, and which fixes the time about 1866 or 1870. The Arminians and bastard Calvinists, he says, are on the very basis of Popery! How necessary, if the time is so near, that they should quickly shift their quarters.

*The Apostolic Baptism, a purely Apostolic Office.*

AN intended settlement of the Baptist controversy, in which confusion is doubly confounded.

*Circular Letter on Godly Fear.* By the Suffolk and Norfolk Baptist Association.

A BRIGHT and pious letter.

*Bible Teaching respecting Baptism, in the Words of Scripture.* By the Rev. S. COWDY.

AN admirable tract for general circulation.

*Twenty-fifth Annual Report of the Baptist Tract Society, 1868.* London: Elliot Stock.

THE following new or reprinted tracts we cordially recommend:—"Going to the Theatre," No. 266; "Religion and Old Age," No. 267; "Guilty or Not Guilty," No. 268; "Converse with Conscience," No. 269; "The Young Convert," No. 270; "Mrs. Margaret Cotterall," No. 271; "Ann Curtis," No. 273; "Heart-Faith," No. 274; "A Hint on Usefulness," No. 42; "Leaning upon Jesus," No. 76; "Mr. Dowson's Speech," No. 50.

*Gospel Echoes.* By ALBERT MIDLAND. London: S. W. Partridge.

POETICAL representations of evangelical truths, which will be useful to youthful readers.

*One Hundred and Fifty Original Sketches and Plans of Sermons.* With various series on special and peculiar subjects for week evening services. By JAMES BURNS, D.D. London: R. Dickinson, 92, Farringdon Street.

THIS volume came too late for notice for this month.

MAGAZINES AND SERIALS FOR AUGUST.

THE *Missing Link Magazine*, replete with good things. The *Sword and Trowel*, excellent all through, but the article "The Newspaper," is worthy of special note. The *Mothers' Treasury*, great variety, and all good. The *Sunday-School*

*Teachers' Treasury*, a real mine of wealth for Sunday-school teachers. *Father William's Stories*, well sustained. *Old Jonathan*, ever fresh and really good. Shirley Hibberd's *Gardeners' Magazine*, etc., for July and August, copious, varied, and in every department satisfactory. The illustrations of the centre block and banks of Polar-

goniums, in the International Exhibition, beautiful and striking. The *Mothers' Friend*, full of appropriate articles. The *Baptist Magazine*, a usual supply of solid articles. The *Gospel Magazine*, a rich number. The *Ragged School Union Magazine*, more attractive than recently. *Merry and Wise*, graphic and interesting.

## Poetry.

"NEITHER SHALL THERE BE ANY MORE PAIN."—REV. xxi. 4.

Not then shall whitened faces  
Be lifted up to God ;  
Not then shall cries of anguish  
Be answers to his rod ;  
Not then shall fainting spirits  
Turn shudderingly from pain,  
For all shall know the Healer,  
And all be well again.

No pestilence in silence  
Creeps up the meadows there ;  
No plague shall ever darken  
Jerusalem the fair ;  
No hearths and homes are stricken,  
No reapers' sickles gleam ;  
They have the peace of quiet  
Beyond the narrow stream.

No little children wither  
Beneath an early blight ;  
No morning life is clouded,  
For "there is no more night."  
There is no mid-day fading,  
And there no sultry heat,  
But buoyant steps and glad some  
Pass down the golden street.

Oh ! home for all the weary  
And overborne by fear,  
Would that thy shining portals  
In glory would appear.  
We sigh, with painful yearning,  
For thy fair seats of rest,  
Thine ever peaceful shelter,  
Thy home for the oppress.

Yet shall thy children murmur  
Who pass the hill-side o'er,  
And know what joys await them  
Upon the other shore ?  
Nay, let us sing our anthems  
Of love and trust again :  
Soon shall we reach the city  
Where shall be no more pain.

MARLANNE FARNINGHAM.

"THE LORD KNOWETH THEM THAT ARE HIS."—2 TIM. ii. 19.

HE knoweth them, for long ere time began,  
Their names were written on Jehovah's heart ;  
In all the blessings of salvation's plan  
Each of the chosen family had part—  
The wondrous love of the Eternal Three,  
Was fixed on them from all eternity.

He knoweth them when in their nature state,  
Knowing Him not, they run the downward road ;  
He watches o'er them in his mercy great,  
Before his spirit is on them bestowed—  
Preserves their lives from death, their souls from hell—

His wonderful forbearance, who can tell ?

He knoweth them, and all the way they take  
Is known to Him—He watches them in love ;  
In all their trials He will not forsake,  
But bring them safely to his home above,  
Where they shall know even as they are known,  
And reign with Christ their Saviour on his throne.

THEODORA.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

NEWARK, NOTTS.—The Rev. George Hider, of Little Hedingham, has accepted the pastorate.

KENNINGHALL, NORFOLK.—The Rev. J. Sage has intimated his intention to resign the pastorate.

LYME REGIS.—The Rev. J. R. Jenkins, of Rayleigh, has accepted the pastorate.

BRADSTON.—Mr. J. W. Cole, of Hillmorton, Rugby, who has for the last seven years been engaged in home-mission labours, has accepted the invitation of the church to become their pastor.

**CARRLTON, MONMOUTH.**—The Rev. D. B. Jones, of Canton, Cardiff, has accepted an invitation to the pastorate of the church.

**RAYLEIGH, ESSEX.**—The Rev. D. Jennings, of Lyme Regis, has accepted the pastorate.

**SWANSEA.**—The Rev. C. Short, M.A., has resigned the pastorate of the church at Mount Pleasant, after a ministry of fifteen years, and accepted a cordial invitation from the church assembling at Townhead-street, Sheffield.

**DARLINGTON.**—On Sunday, August 5, the Rev. W. T. Adey, of Regent's Park College, commenced his work as co-pastor with the Rev. P. W. Grant, Archer-street Baptist Chapel, by preaching in the above chapel morning and evening. At the same time the Rev. P. W. Grant preached in the lecture-room of the Railway Institute, North-road, which has been kindly granted by the railway company for regular worship. The two places will now be open permanently for Divine service in connection with this church.

**WILLENHALL.**—Mr. T. Jermine, from the Haverfordwest College, has accepted the invitation of the church at Calvary Chapel to the pastorate.

**ABERDEEN.**—Having received an invitation to John-street Baptist Chapel, Mr. Clarence Chambers has resigned his charge at Romsey, Hants.

**BRADFORD, YORKSHIRE, TRINITY CHAPEL.**—Notice of resigning the pastorate of the church has been given by Rev. H. J. Betts.

**BRADFORD.**—The Rev. H. Dowson has resigned the pastorate of the church at Westgate, having accepted an appointment as President of the New Baptist Theological Institution at Chamber Hall, near Bury.

Rev. J. T. Felce having resigned the pastorate of the Baptist church, Aldwinkle, Northamptonshire, has received and accepted an invitation to the church at Kissingbury, in the same county, and entered upon his stated labours the second Sabbath in August. His removal from Aldwinkle is deeply regretted by his friends, who have presented to him a handsomely-bound Bible and a small sum of money, as a token of Christian esteem and most affectionate remembrances of his past faithful and devoted labours as a minister of the gospel for upwards of five years among them, during which period upwards of forty have been added to the small church.

**SUNBURY, SUFFOLK.**—Rev. W. Bentley has resigned the pastorate of this church.

The Rev. John Battersworth has resigned the pastorate of the Baptist church, Buckingham, Buoks.

Mr. F. E. Trotman, of the Bristol College, has accepted a unanimous invitation to the pastorate of the Baptist church, Redruth.

The Rev. R. B. Lancaster, has resigned the pastorate of the church, Regent-street Chapel, Lambeth.

**MOLD AND PENYFFRON, FLINTSHIRE.**—The Rev. H. Gwerfyl James, of Pontypool College, has accepted an unanimous invitation to the pastorate of the above churches.

#### RECOGNITION SERVICES.

**PRESBOTT, WFFCULME.**—On Wednesday, last week, services were held in connection with the settlement of Rev. T. G. Hughes as pastor of these United Baptist churches. The service in the afternoon was conducted by Rev. J. S. Spilsbury. Rev. G. W. Humphreys, of Wellington, delivered an address on "The Principles of our Denomination." Mr. Hughes stated the steps which led to his conversion, entry on ministry, and acceptance of the pastorate. Rev. J. Field, of Exeter, delivered an address to the church. Afterwards a public tea was held, when upwards of 200 persons were present. In the evening a public meeting was held, presided over by Rev. E. Webb, of Tiverton, when Rev. U. Foot, of Cullompton, delivered an address on the "Christian Ministry." Addresses were afterwards given by Rev. Messrs. Spilsbury, Field, Binnie, Humphreys, and Wood, and N. D. Horsey, Esq., of Wallington.

**EARL'S COLNE.**—The recognition services in connection with the settlement of the Rev. A. H. Stote, from the Tabernacle College, as pastor of the Baptist church, took place on Tuesday, the 17th July. The afternoon service was presided over by the Rev. John Cox, of Ipswich, Rev. G. Woodrow, Halstead, invoked the Divine blessing, and gave out a hymn. Rev. J. Richardson, Bures, read the Scriptures. Rev. W. Bentley, Sudbury, proposed the usual questions to the church and pastor. J. A. Tawell, Esq., one of the deacons, responded to the former, and in a brief statement related the circumstance which led the church to invite Mr. Stote to become its pastor. Mr. Stote gave an outline of the steps by which he had been brought to his present position as a Christian, as a Baptist, and as a minister. The recognition prayer was offered by Rev. G. Hurst, late of Woodbridge. The Rev. G. Rogers, theological tutor of the Rev. C. H. Spurgeon's college, then gave a charge to the pastor. At five o'clock a tea-meeting was held. At the evening service the charge to the church was given by the Rev. John Cox. Addresses were afterwards given by Mr. H. Hill, Mr. J. Cole, Burnham; Mr. Spurrier, Colchester; and Mr. Crudginton, town missionary, of Portsmouth. These addresses were expressive of the high regard the speakers had for Mr. Stote, and their desires for his future welfare. These highly interesting and profitable services will be long remembered by all present.

**LIVERPOOL.**—Recognition services in connec-



tion with the settlement of Mr. D. Howells, of Pontypool College, as pastor of the Welsh Baptist church, Mount Vernon-street, were held on July 1st and 3rd. On Sunday, morning and evening, sermons were preached by the Rev. R. Jones, of Llanillyfa, and C. Griffiths, of Merthyr. On Sunday afternoon, in Pembroke chapel (kindly lent for the occasion) the Rev. W. Thomas, of Great Crosshall-street, Liverpool, gave an address on the "Nature of a Christian Church." The usual questions were then put to the pastor by the Rev. C. Griffiths, which were satisfactorily answered. The charge to the minister was afterwards given by the Rev. C. Griffiths, and that to the church by Rev. R. Jones. On Tuesday evening, after a sermon by the Rev. C. Griffiths, congratulatory addresses were delivered by the several ministers of the town. The services were well attended, and of a deeply-interesting character. This young church is progressing favourably, a new chapel is about being erected, and the minister enters on his sphere of labour with every prospect of success.

**JARROW.**—On Monday afternoon, July 30, special services were held in the large hall of the Mechanics' Institute, for the purpose of ordaining the Rev. Mr. Morgan to the charge of a new Baptist congregation established at Jarrow. The hall was well filled by a respectable audience, including many friends from Newcastle, Shields, and other places. The services were opened by the Rev. Mr. Chartres, of Hartlepool, who engaged in devotional exercises, as also did the Rev. Mr. Thomas. The Rev. W. Walters, Newcastle, put the usual questions to the Rev. Mr. Morgan, and to these Mr. Morgan gave full and comprehensive answers. An address to the pastor was delivered by the Rev. Mr. Hanson, of South Shields, after which addresses of congratulation were delivered by the Revs. Weir and Ellaby. The services were then concluded by singing and prayer. At five o'clock a public tea was held in the same room, at which about 400 ladies and gentlemen sat down and partook of an excellent repast. The tables having been removed, a public meeting was held, the chair being occupied by the Sheriff of Newcastle (H. Angus, Esq.), who was supported on the platform by the Rev. Mr. Morgan, the Rev. W. Walters, Newcastle, the Rev. J. Hanson, Messrs. Angus, J. Stead, J. Strachan, South Shields, etc. Mr. Morgan thanked his friends for the kind reception he had received. He said though he only commenced preaching in Jarrow on the 20th of May, he now had a church numbering forty members, and congregations numbering about 300 people.

**COSHAM.**—Interesting services were held, on July 24th, for the purpose of recognizing the Rev. Joseph Hurlstone as pastor. The afternoon service was opened by the Rev. J. H. Wood, of Melk-

sham. The Rev. David Wassell, of Bath, gave the charge. The Rev. W. Newell, of Bradford, earnestly besought the blessing of God upon the pastor and people. The Rev. F. S. Pugh, of Devizes, addressed the church. The service was concluded by the Rev. H. Young, of Melksham. A public tea followed, with a meeting in the evening. The chair was taken by Mr. Wassell. After his opening address, the senior deacon made a statement relative to the invitation given and accepted. Mr. Hurlstone narrated his experience, views of doctrine, and reasons for accepting the pastorate of this church. Mr. Cox, of Bath, then spoke in terms of strong sympathy both with the church and pastor. Mr. Wood dwelt upon ministerial difficulties, and consequent need of Divine and human help. Mr. Young spoke on prayer, its mutual importance and benefit to pastor and people. The Rev. J. Bayley, of Castle Coombe, exhorted the church to individual effort. The Rev. Wm. Cotton, Independent minister, welcomed the new pastor, expressing his cordial feeling toward him, and the prosperity of the cause. Mr. Newell followed, speaking to the sentiment, The work of the Ministry. The chairman concluded the meeting by expressing his deep sympathy with the church ever since his settlement at Bath, a period of twenty-eight years, wishing them a new career of peace and prosperity, and that the union that day recognized might be abundantly blessed of God.

**PAISLEY.**—Services were held on Thursday, July 28th, in connection with the ordination of the Rev. J. Crouch, of the Metropolitan Tabernacle College, London, as pastor of the newly-formed Baptist church, at present meeting at the Grammar School, Oakshaw-street. The Rev. H. H. Bourne, of Glasgow, read the Scriptures and prayed. Allan Coats, Esq., one of the deacons, read an interesting statement regarding the formation of the church, and of the reason which had induced the members unanimously to call Mr. Crouch to the pastorate. Mr. Crouch narrated the story of his call by grace, of his call to the ministry, of his call to Paisley, and of the doctrines he intended by God's help to preach. The Rev. George Rogers, tutor of Mr. Spurgeon's college, offered the ordination prayer, and gave the charge to the pastor. The Rev. T. W. Medhurst, of Glasgow, addressed the church. T. W. Maculpine, Esq., of Paisley, concluded the meeting by prayer. In the evening the ordination *soirée* was held at the Abercorn-rooms, — Gibbs, Esq., in the chair. Addresses were delivered by Rev. F. Johnstone, of Edinburgh; Rev. John Crouch, the newly-ordained pastor; Rev. G. Rogers, of London; Rev. John Martin, of Paisley; Rev. S. G. Green, B.A., of Rawdon College; Rev. A. Dunlop, Rev. Alex. M'Dougall, of Rothesay, and Rev. A. Pollok, of Paisley.

**SOUTHAMPTON, UNION CHAPEL, SHRILEY.**—

Services in connection with the recognition of the Rev. William Heaton, were held on Sunday, the 8th July, and on the following Tuesday. On the Sunday, two sermons were preached, that in the morning by the Rev. R. Caven, B.A., of East-street Chapel, Southampton, that in the evening by the Rev. H. H. Carlisle, LL.B., of Above-Bar Chapel, Southampton. On the Tuesday a public tea-meeting was held, and was largely attended. After tea, W. B. Randall, Esq., J.P., was called to the chair; and, after prayer by the Rev. J. Walters, and a statement of the circumstances which had led to the settlement by Mr. W. F. Mavoss, addresses were delivered by the Revs. T. Morris, of Whitechurch; R. Caven, B.A., of Southampton; S. March, of Southampton; J. B. Burt, of Beaulieu; W. C. Jones, of Lymington; J. R. Jenkins, of Rayleigh; and C. Williams, of Southampton.

**NEW SWINDOR.**—On the 3rd inst., the Rev. J. M. Murphy, who has accepted the pastorate, was publicly ordained. At the ordination services, the duties of president were performed by the Rev. G. Pillgrem, who was supported on the platform by the Rev. J. M. Murphy, the Rev. J. J. Brown, Cirencester; Rev. H. Gillmore, Stratton St. Margaret; Rev. G. Rogers, tutor of the Metropolitan Tabernacle College; Rev. H. Perkins, Warminster; Rev. W. H. S. Page, Calne; Mr. W. Brewer Wearing, etc. The Rev. G. J. Pillgrem having read appropriate passages of Scripture, the Rev. J. J. Brown called upon Mr. Wearing to make a statement on behalf of the church. Mr. Wearing detailed the past history of the church, and the reason which led to Mr. Murphy's invitation to the pastorate. Mr. Murphy having related his Christian experience, views of doctrine, and call to the ministry, the Rev. H. Gillmore offered the ordination prayer. Rev. G. Rogers delivered the charge to the newly-ordained minister. The service was concluded by the Rev. R. Breeze, the former pastor of the church. The evening meeting was presided over by Mr. Murphy. The Rev. J. J. Brown spoke on the nature of a Christian church. The Rev. W. Barnes and the Rev. J. C. Whittaker also addressed the meeting. The Rev. H. Perkins spoke of the claims of the young upon the church. The Rev. W. H. S. Page and the Rev. F. Pearce, also addressed the meeting.

#### NEW CHAPELS.

**THORNTON, PEMBROKESHIRE.**—The opening of the new Baptist chapel, at Thornton, near Milford Haven, took place on Wednesday July 11th. This commodious building, capable of accommodating 300 persons, has been erected by Mr. and Mrs. Rees, of Scoveston, on their own property, and at their sole expense. The interior is fitted up on the most modern principle, the convenience and comfort of the congregation being aimed at in the construction of the seats, which are made of

varnished oak, with sloping backs. Instead of the old box style of pulpit there is a nice roomy platform, with a reading-desk in front. The opening services commenced at eleven a.m., when the Rev. J. H. Hinton, of London, preached. The Rev. T. Davies, D.D., and Mr. George Rees, a student in the Bristol college, took part in the service. In the evening the Rev. Mr. George, of Milford, preached in English, and Dr. Davies in Welsh; the former preaching instead of the Rev. G. H. Davies, of Houghton Regis, who had been previously announced to preach, but was too unwell to do so. After the morning service, refreshments—kindly provided by Mr. and Mrs. Rees—were laid out in the commodious school-room under the chapel. At each service the chapel was crowded, and what is rather unusual at opening services, there were no collections, all costs being defrayed by the generous donors.

**GLASBURY.**—The foundation-stone of a new chapel for the use of the Baptist denomination, was laid lately in this place. The weather being favourable, a great number collected together from various parts in order to be eye-witnesses of the proceedings. Rev. L. Jones, pastor of the church, gave out appropriate hymns for such an occasion; Rev. J. W. Evans, Brecon, a gentleman who has taken great interest in the Baptist cause in this place since its formation, laid the stone. Revs. J. G. Jones, M.A., LL.D., Merthyr, and J. Jones, Rock, Radnorshire, delivered excellent addresses; and Revs. E. Williams and J. Pearce Hay conducted the devotional exercises. The chapel is to be built by subscription, towards which very liberal sums have been already promised and paid; Mr. Edward Parry, of Glangwye heading the list with £50. A site on which to build the chapel has been gratuitously given by B. Pearoy, Esq., the owner of the Treble Hill estate, through the kind interference of Sir S. M. Peto.

#### SERVICES TO BE HOLDEN.

**BEXLEY HEATH.**—Tea and public meetings will be held in the Baptist chapel on Wednesday the 5th of September, on behalf of the building fund. G. Newsom, Esq., of Arpington, will take the chair at half-past six o'clock. Brethren Silvertown, Goodman, B.A., Baugh, Butterfield, Bax, Teale, Griffiths, Camp, and Leach, will address the meeting. Tea at five o'clock. A report of the progress made will be submitted to the meeting. The new Bexley line being open the trains run to and fro from the City and London Bridge.

**MEARD'S COURT CHAPEL, DEAN-STREET, SOHO.**—Rev. J. Bloomfield will preach, D.V., on Lord's-day, September 2nd, morning and evening. We trust he will return to his accustomed pastoral labours with increased vigour and health after his fortnight's rest, Mr. J. Bloomfield will D.V., preach

as follows during the month of September:—Bukhurst Hill, opening of a new chapel on Tuesday 11th. Irthlingborough, Northampton, Wednesday 12th, afternoon and evening, for the schools. Clare, Suffolk, Tuesday 13th, morning and evening. Aldreth, Cambs., Wednesday 19th, afternoon and evening. Loosely Row, Princes Risborough, Bucks, Monday 24th, afternoon and evening. Sharnbrook, Beds., at Mr. Peet's chapel, Tuesday 25th, afternoon and evening. Ellington Baptist chapel, Hants, Wednesday 26th, afternoon and evening. Peterborough, Thursday 27th, afternoon and evening.

#### MISCELLANEOUS.

**NEEDINGWORTH, HANTS.—CENTENARY MEETING.**—The Baptist church in this village having, by the kind providence of God, continued for a hundred years, it was resolved to commemorate the event by some special services on the 18th July. Mr. J. Bloomfield, of London, and Mr. Pung, of Cottenham, preached, after which a large company sat down to tea; and in the evening there was a public meeting, the chapel being filled. Rev. — Robinson, Little Staughton, presided. Mr. E. Whiting, the pastor, gave a brief history of the church, from which it appeared that in 1766 Thomas Ladson came from Over, Cambs, to preach. There was no church nor meeting-house. In 1767 he baptized thirteen persons, who were formed into a church. He continued preaching to them, receiving £16 a-year salary, and many came from the surrounding villages to hear the gospel. In 1804 he went to Lowersham to preach in the open air, and while doing so the clergyman came and tried to silence him; but not doing so, he summoned some of them. Friends at Cambridge came to their help, determining to pay the cost of the trial. But the bishop becoming alarmed, the clergyman and the squire left the churchwardens to bear it themselves. A barn was then hired at £4 or £5 a-year: at the end of forty-two years, that is in 1809, it was purchased for £80. Ladson preached to the church till 1819, when he died in full assurance of going to meet his Master. The next pastor was Samuel Sharien, who laboured with them until he bade adieu to all below and went to join the church above. In 1837 Joseph Wallis accepted the pastorate, which he continued to fulfil until 1843, when he resigned his office. A young man who was preaching at Raunds, Northamptonshire, was recommended to the church. They sent him an invitation, and on Nov. 26th, 1843, Ed. Whiting came and preached, and afterwards accepted the pastorate, which he has continued to hold until the present time. In 1880 they bought a piece of land for a burying-ground, and in 1881 the present chapel was built, ground and chapel having cost £953, which sum has been paid except £139. The present number of members is seventy-three, with a large Sunday school. The

cause is in a prosperous state; the Lord is blessing his Word; nine were added about a year since, and others are inquiring. Mr. Wells, of Cottenham then addressed us on "The duty of Church members," Mr. Bloomfield on "The Work on the Holy Spirit." Nearly £40 was collected and promised during the day.

**GRAVESEND.**—The chapel in Windmill-street, which has been closed for eight weeks, was re-opened on Wednesday, August 1st, when the Rev. T. Aveling, of Kingsland, preached afternoon and evening. The chapel has been thoroughly repaired and painted. The cost of these improvements is about £330, towards which sum £230 has been promised. About £30 was realized by the collections and tea.

**KINGSLAND.**—A very interesting tea and public meeting was held at the Kingsland Tabernacle on Wednesday evening, August 15th, in connection with the Bible class—130 sat down to tea. A public meeting was held; Mr. Paterson, the pastor, presided. The speakers were Mr. and Mrs. Bartlett, from the Metropolitan Tabernacle, Mr. Evans, and Messrs. B. L. Thomas, T. Richardson, Everett, and Cowland, members of the Bible class. The addresses were listened to with great attention.

**LLANDUDNO.**—The Baptist chapel having been closed for some weeks for extensive alterations and repairs, a re-opening tea-meeting and public service was held there on Tuesday, July 31st, when about 120 persons partook of tea. Addresses were delivered at the after-meeting by the Rev. Messrs. Jordan, Wesleyan; Smith, Mounmouth, Baptist; and King, St. Briavels, Independent; and by the pastor, Mr. T. L. Smith.

**MOUGHTREY, MONTGOMERYSHIRE.**—The quarterly meeting of the Old Association was held at the Baptist church, Moughtrey, on the 8th and 9th ult. Sermons were preached by the Revs. D. Davies, of Dolan; M. Morgan, of Newbells; Mr. Owen, of Hulehysaruan; and G. Phillips of Evenjobb. The ministers held a conference on Thursday, after the morning service, presided over by the Rev. D. Davies, the pastor, when various matters were debated upon. Sermons were again preached by the Revs. J. Jones of Maesyrhelem; D. Davies, J. S. Ashford, Calvinistic Methodist, of Newtown, M. Morgan, and G. Phillips. The services were largely attended. The friends manifested the greatest hospitality, by way of entertainment and accommodation.

Early last year Mr. J. S. Wyard settled at St. Neot's as co-pastor with Mr. G. Murrell. He has since modified in his views, and felt compelled to send in his resignation. At the close of his co-pastorate, a few weeks since, many friends wished him to stay in St. Neot's. He consented, and is preaching in the Corn Exchange, with the prospect

of establishing a good interest. Mr. C. H. Spurgeon preached two sermons in the town on Tuesday, August 7, in fulfilment of an old promise to some friends there. He arrived late in the afternoon, and, in ignorance of what had transpired, announced that the afternoon collection was for his college, and the evening for a purpose not named. On learning of the new interest, he expressed his hearty sympathy, and promised to give from his own pocket a sum equal to the afternoon collection. A public tea was provided in the Exchange, when about 360 sat down. A handsome Bible, purchased by some sympathizing friends, was then presented to Mr. Wyard by Mr. Spurgeon. Mr. Wyard, after expressing his hearty thanks, said the new interest was not commenced in opposition to the existing one. He wished all prosperity to those from whom he had separated. He would maintain his own sentiments, and hoped to do so in love. At the same time he was ready to give the hand to all that love Christ.

### BAPTISMS.

BANBRIDGE, Ireland.—June 26, Four, by S. J. Banks.  
 BROSELEY.—August 12, Three, by J. W. Thorn.  
 CABRINGTON.—Aug. 5, Two, by D. B. Jones.  
 CALNE, Wilts, Castle-street.—July 30, Three, by W. H. J. Page.  
 COATE, Oxon.—June 24, Three, by the pastor, B. Arthur.  
 COLCHESTER.—Eld-lane, July 16, Six, by E. Spurrier.  
 CONISTON.—July 29, Two, by Mr. George Howells.  
 DONCASTER.—April —, Three; July —, Four; by W. Blow.  
 DUNCHURCH TABERNACLE, near Rugby.—Aug. 5, Two, by J. J. Dalton.  
 EYE, Suffolk.—Oct 29, 1865, Two; Jan. 23, 1866, Five; March 25, Six; April 29, Seven; July 15, Three; by J. Gibbs.  
 GERMAN'S-WEEK, Devon.—July 22, Two, by Thos. Hanger.  
 GLASGOW, North Frederick Street.—Aug. 5, Two, by T. W. Medhurst.  
 GOSPORT.—July 22, Two, by J. Neobard.  
 HARROW-ON-THE-HILL.—July 25, Seven, by W. Julian, for the church at Pinner.  
 HAWKESHEAD-HILL.—May 20, One, by Mr. George Howells.  
 LBEDS, York Road.—Aug. 2, Eight, by the pastor, J. Roberts.  
 LINCOLN, Mint Lane.—July 18, Five, by W. K. Armstrong.  
 LONDON, Evangelists' Tabernacle, Golden Lane, E.C.—July —, Six, by W. J. Orsman.  
 ———, Metropolitan Tabernacle, Newington.—July 19, Ten; 26, Eleven; Aug. 2, Fourteen; 16, Nine; by Mr. Spurgeon.  
 ———, Notting Hill.—July 25, Ten, by H. Varley.

LONDON, Shouldham Street.—June 24, Four; July 29, Five; by J. O. Fellows.

MAIDSTONE, Bethel Chapel.—July 29, Three—one from the Tabernacle, Cogheath, a new Baptist place of worship; Aug. 12, Four—three from the Tabernacle, Cogheath; all by Mr. Cranbrook, the minister.

MARGATE.—July 22, Eleven, by J. Drew.

MIDDLETON, Cheney.—July —, Six, by H. Beddow.

MONMOUTH, Monmouth.—July 29, Two, by D. Davies.

NEW BEXLEY.—July 29, Four, by W. Frith.

PAISLEY, Oakshaw Street Church.—Aug. 2, Two, by J. Crouch, at George Street Chapel, kindly lent for the occasion.

PONTYPOOL, Zion Chapel.—July 19, Seven, by Joseph North.

RUSHDEN, Northamptonshire, Old Baptist Meeting.—Jan. 28, Two; March 25, Two; May 27, Two; 31, One; July 29, Three; by R. E. Bradfield.

SHEFFSHEAD, Leicestershire.—Aug. 5, One, by H. Black.

SUNNYSIDE, Lancashire.—March 3, One; April 8, Three; May 6, One; Aug. 5, Three; by Thomas Evans.

TALGARTH, Breconshire.—Aug. 5, One, by Mr. T. Williams, Longtown.

THETFORD.—July 22, Two, by J. Walker.

WALTON, Suffolk.—March 4, Two; Aug. 5, Four; by G. Ward.

WEDNESBURY.—July 1, One; 22, Three; by J. Turner.

### RECENT DEATHS.

Mr. John Irwine, who was long known in connection with the Castleroe Mills, near Coleraine, was a man greatly respected by all his acquaintances. His thorough honesty of character had gained him a reputation that it is impossible to earn by mere position, however exalted. He was for many years a member of the Baptist community in Coleraine, highly respected by the members of that body, who admired his strong conscientiousness and unflinching integrity. He was a man whose liberal heart embraced all who love the Lord Jesus in sincerity. His private life was one of the best, the kindest, the noblest. He was a tender and loving husband, a kind father, and a most devout and exemplary Christian. After an illness which had for some time confined him to the house, his sufferings were at last terminated by death, on Sunday, July 22nd, at the age of 66. He died as he had lived, with a strong assurance of his interest in Christ, uttering, before his departure, such triumphant expressions as, "Come, Lord Jesus, and release this spirit out of this clay tabernacle," "The battle will soon be over," etc. The last words he was heard to speak with distinctness were these, "It is all over now;" and soon

after, with a calm and peaceful look upon his countenance, he fell asleep in Jesus. He leaves behind him a wife and four children, with numerous friends, who admired his consistent Christian character, to mourn his loss; but their sorrows are alleviated in some degree by the firm conviction in their minds that he for whom they mourn has ceased to mourn, he has "washed his robes and made them white in the blood of the Lamb, and is now before the throne of God." Their feelings find expression in the verse—

"Why should I weep? thou art but gone  
To hail a bright celestial dawn—  
To mingle with the ransom'd throng  
Thy own eternal grateful song."

On Wednesday, the 25th instant, his remains were interred in the Articleave churchyard, numerous friends attending his funeral, prayer being offered at the grave by the pastor of the Baptist church, Coleraine. A voice calls to us from the

tomb, "Be not slothful, but followers of them who through faith and patience inherit the promises."

At Blunham, Beds., on May 7, 1860, Mrs. W. Ellison, aged 72. She was baptized at the Old Meeting in 1837. Her life for many years has been one of painful suffering, but was mercifully sustained by the all-sufficient grace of her Redeemer. At length death came to her relief, but suddenly, as she departed in sleep. Some years ago she dreamed that she was walking by the side of a river, the surrounding scenery of which was very beautiful; on the opposite side of the river stood a very beautiful person, she wished very much to be in his company, but the river was between them, and she couldn't cross it. However, at length she found herself on the opposite side of the river, and in the presence of Him whose presence made her happy. How she crossed the river she did not know, but she found herself there, and so happy. This dream seems to have had its fulfilment in the manner of her death. She crossed the river of death, but no one saw her, nor did she know how, but found herself safe and happy on the other side, in the presence of Jesus. She went to sleep on earth, and awoke in heaven. "When I awake, I shall be satisfied with thy likeness."

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from July 19th, to August 19th, 1866.*

	£	s.	d.		£	s.	d.
Mr. John Marsh	0	2	0	Mr. Cook	1	0	0
Mrs. Eliza Marsh	0	5	6	Mr. Phillips	1	0	0
Christina J. Holthum	0	2	6	Mr. Hanks	0	10	0
Emily J. Holthum	0	2	0	Mr. Perkins	0	10	0
Enlin H. Holthum	0	2	0	Mr. Longbotham	0	10	0
Miss Mary Hooper	1	10	0	Mr. Payne	0	10	0
A Friend	0	5	0	Mr. J. W. Brown	2	0	0
Mr. W. Jones, Upstreet	0	10	0	A Member of the Baptist Church,			
Mr. B. V. Scott	0	3	0	Candleriggs	1	0	0
Mrs. Miller	0	10	0	Mr. Hank's class	25	0	0
Mrs. Bickmore	20	0	0	Mr. Pope	0	10	0
Mrs. Bickmore, quarterly subscription	2	0	0	Mr. C. Brown	0	10	0
Collected by Miss Conder	5	5	0	A Friend, by Mr. Pope	1	0	0
Mr. R. Law	0	3	0	Mr. J. Rossiter, Starcross	5	0	0
Mr. R. Scott, Durdee	3	0	0	A. B. L.	1	0	0
Collection at Chadlington after Sermon by Mr. Spurgeon	20	0	0	John xvii. 20, 21	5	5	0
The First Class in the Baptist Sunday School, Burr St. Edmund's	0	12	0	Mr. Croker	0	10	0
Mr. J. Hilditch	1	0	0	Part of Collection after Sermon at St. Nest by Mr. Spurgeon	4	7	10
A Friend, by Rev. G. Rogers	20	0	0	Meers, Alabaster and Passmore	2	2	0
Mr. W. Knight, jun.	0	10	0	Mr. T. H. Aston	0	2	6
Mr. H. Speight	0	12	3	Mr. Ellwood	5	0	0
Mr. Smith	1	0	0	Mr. Everitt	20	0	0
Mrs. Simmonds	0	10	6	H. T. N.	5	0	0
Mr. Olney	10	0	0	Mr. F. Pool	2	0	0
Mr. Thomas Olney	10	0	0	Mr. G. Gowland	5	5	0
Mr. H. Olney	5	0	0	A Friend	0	5	0
Mr. W. Olney	2	0	0	Mr. Hackett	1	0	0
Master Hawkins	0	2	0	Mr. and Mrs. Denney	1	0	0
Mrs. Aylev	0	5	0	Mr. Spurgeon	2	0	0
Walter's Birthday Gift	5	0	0	A Friend at Brighton, by Rev. G. Rogers	2	0	0
Mr. W. Wright, Birmingham	5	0	0	Weekly Offerings at Tabernacle, July 22	36	9	0
Mr. Templeton	1	0	0	" " " "	29	24	8
Mr. Hellier	0	10	0	" " " "	August 5	26	4
Mr. Carpenter	0	10	0	" " " "	" 13	82	6
Mr. and Mrs. Churchill	2	0	0	" " " "	" 19	33	18
Mr. W. F. Coles	2	0	0				
Mr. Mills	1	0	0				
							£371 15 4

In last month's statement, for Mr. Hank's Class £10 10 0, read Mr. Dransfield's Class.

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

CHAS. BLACKSHAW.

## THE LORD'S SUPPER! SIMPLE BUT SUBLIME.\*

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

"This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."—1 Cor. xi. 25, 26.

It would be a waste of time, and would tend to mar our fellowship with Christ, were I to attempt an enumeration of the errors and misapprehensions into which men have fallen concerning the object of the Lord's Supper. There are some communities of men among us—and they seem to be multiplying—who turn the table into an altar, and convert the bread and wine, which are but a memorial, into the semblance of a sacrifice. I will only say, into their secret may we never enter, and with their confederacy may we never be united; for their table is the table of idolatry, and their altar is little better than a sacrifice unto devils. Such offerings cannot be acceptable unto God, for those who observe them turn aside altogether from the simplicity of the truth unto the cabalistic devices of Antichrist.

This simple feast of the Lord's Supper, consisting of the breaking and eating of bread, and the pouring forth and drinking of wine, has two objects upon its very surface. It is intended as a memorial to us; and it is intended as a showing or a manifestation of our faith in Christ, and of Christ's death, to others. These are the two objects: "This do ye in remembrance of Me;" and "Thus ye do show the Lord's death until He come."

I. First, then, we view the Supper of our Lord as being a memorial; and as such it is simple and very significant.

How plainly it sets forth the incarnation. We take the bread. That bread upon which we feed, and which becomes assimilated with our flesh, is the type of the incarnation of the Saviour, who veiled his glory in our human clay. The same bread broken becomes the type of that body of the Saviour rent and torn with anguish. We have there the nails, the scourge, the cross, all set forth by that simple act of breaking the bread. And when the wine is poured out, there is no mystification, but rather the disclosure of a mystery. It represents the blood of Him who took blood in order that He might become one blood with us, his incarnate people; and who, "being formed in fashion as a man," suffered, "became obedient to death, even the death on the cross." So that, just as the wine is pressed from the cluster, and is poured forth into the cup, so was his blood pressed from Him in the wine-press of Divine wrath, and poured forth that He might make atonement for the sin of men. A child, standing by the table, and asking the question of his father, "What meanest thou by this ordinance?" might very soon be told, "My child, we break this bread to show how Jesus Christ's body suffered; and we pour out this wine in token that Jesus Christ poured forth his heart's blood for the sins of men." It is marvellous that men should have added so many things of their own invention to screen and veil this very simple, and, therefore, very sublime matter. Brethren, be it ours to come to those two symbols, and here to discern his body broken for our sin, and view his blood streaming forth for our redemption.

The type, however, is suggestive, because it not only sets forth the suffering of Christ, but also the result. It pictures the end as well as the means; that is to say, when I take that bread and eat it, and take that cup and drink from it, I bring to remembrance—to my own remembrance and the remembrance of those round about me—not merely the fact that Christ suffered, but that He suffered for me, and that I had an interest in Him. Believe me, beloved, this truth is so simple,

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No. 95, NEW SERIES.

that, while I speak, I can half fancy some of you saying, "Why does he not tell us something new?" But let me say to you, it is always a new truth; and there is no truth which the Christian's heart more readily forgets. Oh! that I could always feel, He loved *me*, and gave Himself for *me*. I know He did. It is long since I had a doubt about it, but I do not always remember it. Going abroad into the world, how apt we are to let the Saviour's love slip. The love of wife and husband follows us like our own shadow; the love of our dear child seems to encompass us like the atmosphere in which we live; but Jesus Christ is not here, and therefore the remembrance of Him requires spirituality of mind, and we are carnal—too often but babes in grace, and so we forget his sufferings; and, worse still, we forget our interest in them. Oh! that I could have the cross painted on my eyeballs, that I could not see anything except through the medium of my Saviour's passion! O Jesus, set Thee thyself as a seal upon my hand, and as a signet on mine arm, and let me wear the pledge for ever where it is conspicuous before my soul's eye! Happy is that Christian who can say, "I scarcely need that memorial." But I am not such an one; and I fear me, my brethren, that the most of us need to be reminded by that bread and wine that Jesus died; and need to be reminded, by the eating and the drinking of the same, that He died "*for me*." I do not want to say a word to-night that shall have any oratory in it—any elocutionary display about it. I want to be so plain, that those of you who do not enter into it will say it was a dry and dull sermon. I shall not care what you say and what you feel, if I can get believers now just to think over that thought, and to remember it. "The Lord of Glory loved me, and gave Himself for me. That head which now is crowned with glory was once crowned with thorns—and crowned with thorns *for me*. He whom all heaven adores, who sits upon the loftiest throne in heaven, once did hang upon the cross, in agony extreme, for *me*." I know you are apt to think that He died for so many—that He had not a special end to serve in redeeming you; but it has very beautifully been said that, as the love of Christ is infinite—if you divide infinite by any number you please (I do not care what the divisor is, whether it is ten, or whether it be twenty millions), the quotient is infinite; and so if the love of Jesus Christ, infinite as it is, can be supposed to be divided among us, we should all have an infinite love—each one of us. It is our arithmetic that teaches us this. But, oh! if we do but know it by experience—the infinite depth, the wonderful abyss of the love of Jesus to each one of us—our souls will be comforted, and rejoice with joy unspeakable. The sign, then, is significant.

But, in the next place, it is worthy of notice that the memorial which we are about to celebrate to-night is a joint one. There is something painful, but pleasing, when the father dies, for the children to come together at the funeral, and to go together to his grave. Many family heartburnings have been healed when they have joined in a memorial. The poor man's grave, especially, has much charm in it to me. There come the sons and daughters, and club together their shillings to buy the grave and to buy the coffin. Often over the rich man's grave there is a squabble as to who shall share his wealth; but there is not any in this case. The man has died penniless, and John, and Mary, and Thomas, all come; and they all see who can do the most in providing the patriarch's grave; and if there be a tombstone, it is not one that pays for it, but they all put their moneys together, so that father's memorial may be shared in by them all. How I like that thought! We being many are one bread, and we being many are one cup. Brethren, I cannot do without you. If I want to celebrate the Lord's death, I cannot go into my chamber, and take the piece of bread and the cup, and celebrate the ordinance alone. I cannot do it. I must have you; I cannot do without you. And you, the most spiritual-minded of you, if you shut yourselves up in a cell, and try to play the monk and the super-excellent, cannot keep

this ordinance. You must have fellowship; you must come down among the saints; for our Saviour has put this as a memorial which cannot be celebrated except jointly, by the whole together. Ye must come together to break this bread. "This do ye, as oft as ye drink it, in remembrance of me." Did the Master know that we should be so apt to split up into sections? Did He know that we should be so apt to be individualized till we forgot to bear one another's burdens? And did He, therefore, while He made baptism the personal, solitary confession of faith, make this Communion to be a united joint memorial in order that we might be compelled to come together—might by sweet constraint be driven to meet in the same place with one accord, or else be unable to make a memorial of his death? It is a joint memorial.

You have thought that over. Well, now, let us try and link hearts together. Are there any differences to-night? I am not conscious, my beloved, of any difference with any one of you. If I were, I would seek grace to shake it off; and if you to-night are conscious of anything against any brother with whom you will commune at the table, I pray you now put all away before you come hither. Remember you must eat jointly with that very friend with whom you are offended now, and therefore make up the offence, and so come together. God has forgiven you so much, that you may well forgive your brother this little, supposing him to have offended you. Come, then, together, beloved—together let us keep the feast.

At the same time I must not forget to remind you that, while a united memorial, it is most distinctly a personal one. There can be no Lord's Supper, though we all meet, unless every man put the bread into his mouth, and unless each of us for himself should drink the wine. That cannot be done as a joint act. The bread is passed round, and there must be a several and distinct reception on the part of every person here. So let us not lose ourselves in the crowd. We are drops in one great sea, but still we must remember that we are drops, and, as no drop of the sea is without its salt, so let no one among us be without the salting influence of true communion with Jesus. Dear friend, I cannot commune for you; you cannot commune for me. If you are all happy, I shall be glad, but it will be little benefit to me unless I can see the Saviour too, and so with each one of you. Therefore let me pray you cry unto God that He would give you now personally to remember the Lord Jesus Christ—his love for you, his death for you, his rising for you. "He loved me and gave Himself for me;" be that uppermost in your mind now.

Yet further. We would not fail to remind you that, as a memorial of Christ, while it is very solemn, it is singularly happy. Christ has ordained, as a memorial of his death, what? Why, a feast. Not a funeral, not a meeting together to sing dirges over his mangled body, or to go to a grave to weep there. That might have been a memorial, but we have a better one; we have a happy one. It is very significant that it is written, "After supper they sang a hymn." Singing *then*? Oh yes, singing. Joy becomes a feast, and joy is to attend our recollection of the woes of Jesus. The position which we ought to occupy at the Lord's table suggests also that Christ meant us to be happy. Did He ordain that we should kneel? No, not a word of it. Did He intend us to stand? Not a syllable about it. How was it originally received? The guests lay along upon the table, leaning their heads in each other's bosoms. It was the easy posture of the ordinary feaster in Oriental nations. The most proper posture for us, seeing that we could not well lie along, is to sit in the easiest posture conceivable. Choose for yourselves. Never mind what people say about reverence—familiarity with Jesus is the highest reverence. Put your body at the communion table into the easiest possible position that you can rest, and you have then reached Christ's idea. It is a feast where you are to be perfectly at ease, in contrast, mark you, with the passover. There they stood, with their loins girt about, with their hats



on, and staves in their hands, and they ate like men in haste, who had to go through the wilderness. Now, we have gone through the wilderness. We that have believed have entered into rest—our passover has been eaten. We fear not the destroying angel, he has passed over us. We are out of Egypt; we have entered into Canaan, and, though the Canaanite is still in the land, we are driving him out. We are not now keeping the passover with haste, and hurry, and fear, and confusion; it is the Lord's Supper of rest, and joy, and peace, for, "being justified by faith, we have peace with God through our Lord Jesus Christ." It is a happy memorial. Joy becomes the face of every one who shall come to the table to-night, or at any other time.

Well now, brethren, if to remember Christ be the object of the Lord's Supper, then you will not have come here to any purpose unless you remember Him. Now I pray you put away every other thought. Have you doctrinal difficulties? Leave them till to-morrow. Have you a sick child? does business go amiss? Well, well, you will not relieve your cares by violating this sacred hour. Let these burdens be cast on Him who careth for you. One thing you have to do with, it is Jesus Christ crucified—crucified for you, received by you. Now blot out the other stars, and let one star alone shine in the sky—the Star of Bethlehem. Bid farewell now to every love but the love of Jesus, and to every fellowship but fellowship with Him. Ask the Lord to take your heart as an arrow, and fit it to his bow, and shoot it right up to where Christ is in heaven: "Set your affection upon things above." People quote that, "Set your affections." No such thing! "Set your affection"—tie your affections into one bundle, and make them one affection, and then set it upon things above. Let the whole heart, tied into one, lie in the bosom of the Saviour. Oh, I pray the Master that we may not one of us hold back; not even you, Mrs. Much-afraid; nor you, Little-faith; and you, Ready-to-halt, oh, may you forget your crutches, and may you now remember only Him who is all in all of both the strong and the weak—

"The strong, the feeble, and the weak,  
Are one in Jesus now;"

and let them know it as they sit here, and remember Him.

II. The second object of this supper of communion is the showing of Christ's death until He come.

"Until He come." I must not say anything about that, except that He will come, and I think that ought to be enough for Christians. To my great sorrow I had sent to me this last week, two or three copies of a tract purporting, according to the title-page, to have been written by myself, prophesying the coming of the Lord in the year 1866. Now, you may expect to hear of me in Bedlam whenever, by my tongue or my pen, I give countenance to such rubbish. The Lord may come in 1866, and I shall be glad to see Him; but I do not believe He will; and one reason why I don't believe He will, I have told to you before: it is because all these false twopenny-halfpenny prophets say He will. If they said He would not, I should begin to think He would, but inasmuch as they are all crying as one man that He will come in 1866, or 1867, I am inclined to think He will not come at any such time. It seems to me that there are a very great many prophecies which must be fulfilled before the coming of Christ, which will not be fulfilled in the next twelve months; and I prefer, beloved, to stand in the position of a man who knows "neither the day nor the hour in which the Son of Man cometh"—just to be always looking for his appearing, but never interfering with those dates and figures, which seem to me to be proper amusement for young ladies who have nothing to do, and who take to them instead of reading novels, and for certain divines who have exhausted their stock of knowledge about sound doctrine, and therefore make up, and gain

a little ephemeral popularity by shuffling texts of Scripture as the Norwood gipsies shuffled cards in days gone by. Leave the *prophets* to divide the *profits* which they get from simuletons; and as for you, watch for Christ's coming, whether it shall be to-day, or to-morrow, and set no limits and no dates, and no times. Only work while it is called to-day; work, so that when He cometh He may find you as faithful servants, ready to come into the wedding with Him! "Till He come," then, the Lord's Supper is to be a showing forth of his death.

Let us just notice how we show it forth.

I think we show it to ourselves. The Lord's Supper might be celebrated without any spectators. It should be in public where it can be, but if there are none to look on it may be otherwise. In Venice, in Milan, in Paris, and in other cities, where Romanism prevails, five or six of us have met together in our room at our hotel, and we have had the true Lord's Supper there, though there were none to look on, and probably if there had been, in some cities where we have partaken it, we might have been amenable to the law. 'Tis a showing forth to ourselves. We see the bread broken, and see the wine poured out, and we ourselves see here Christ crucified, and we see as before our eyes, when we eat and drink, our interest in the sacrifices offered upon Calvary.

But next, we show it to God. We do, in effect, say before the all-witnessing Jehovah, "Great God, we break this bread in Thine august presence in token that we believe in thy dear Son; and we drink this wine here before Thee, Thou searcher of hearts, solemnly to say unto Thee again, we are Thine, bought with Jesu's blood, and washed clean in it." It is a showing of it forth to God.

Moreover, it is a showing of it to our fellow-Christians. We say to those who sit with us, "Come, brethren and sisters, let us join together; we join with you, do you join with us." We say to you, we love Him; you say the same to us. Together we clasp hands and renew our Christian fellowship with one another, through renewing our fellowship with our Lord Jesus Christ. We do, as it were, teach one another, and admonish one another, and comfort one another, when we thus show forth the Lord's death. But besides showing it forth to ourselves, to our God, and to our fellow Christians, we also show it to the world. We do, in effect, say to the world, "Here we show that we believe in Him whom you crucified. He who went without the camp, the man of Nazareth, despised and rejected of men, is our Master. You may trust in your philosophies; we trust in Him. You may rely upon your own merits, sacrifices, and performances; but, as for us, his flesh, and his blood are our dependence. As we eat this bread, and drink this cup, Christ Jesus is set forth to you as being all in all to us—the bread which sustains our spiritual life, and the wine which gives us joy and sacred exhilaration and delight. And then, in addition to saying this to the world, we also say it to sinners who may happen to be present, to whom it may be blest. How often within these walls has God blest the breaking of bread to the conversion of souls! Let me refresh the memories of such. Some of you have been looking on from these galleries; you dared not come down with the people of God, but you did not like to go away; and so you sat, and you looked on, and your mouths were watering, not for the bread and wine, but for Christ. You wanted Him, and gradually you were like the robins in the cold winter's days. You first, as it were, tapped at the Church's window-pane very gently, and you were afraid, and you stepped back again; but all the world was cold, and there was not a crumb for you. Then you saw the open window of a gracious promise, "Him that cometh unto Me I will in no wise cast out;" and, pressed by absolute necessity, you came to Jesus. You came into the family circle of Jesus Christ's people, and you feasted, and you are glad to-night.

Well, dear friends, as we shall come together at the table, we will be recollecting any among the on-lookers who are not yet brought to Christ; we will think

of them, and we will breathe this prayer—"Lord save them! As we show forth Christ help them to see Him. May they say, Yes, his body was broken, his blood was poured out; we will trust Him." And if they trust Him they shall be saved.

Well, now, may we accomplish these two designs, to remember Christ, and to show his death. We can only do it by his Spirit. Let us with bowed head ask for that Spirit; let us seek that we may worship Him in spirit and in truth while we receive the outward symbols of his suffering.

## Essays and Papers on Religious Subjects.

### A LESSON BY THE WAY.

BY REV. C. ELVEN.

IT is as true now as when Dr. Watts wrote his divine songs for children:—

"Whene'er we take our walks abroad,  
How many poor we see!"

In a recent walk, the writer saw one of the most affecting objects of poverty in a poor, aged, and infirm man, who, no longer able to guide the plough, or sow the seed, or reap the harvest, was, with a scanty pittance, placed by the way-side, *breaking stones*; and, after giving a trifle to the poor old, toil-worn labourer, it was remarked:—

"Well, friend, your's is hard work, breaking these stones."

"Yes, sir," was the reply; "I have to strike some of them a good many times before they break."

"True," it was added. "There is something much harder than these flints."

"Why, sir," he said, "what can that be?"

It was then attempted to explain to him that the *heart* was harder than any of those stones he was breaking; and, after a few more remarks of plain, evangelical teaching, the walk was continued, and a train of reflections followed, which are now submitted to the readers of the MESSENGER.

1. *The human heart may well be compared to a stone.* Hence the promise, "I will take away the heart of stone;" and the complaint, "The house of Israel are impudent and hard-hearted." It is, moreover, as true of the human heart as of Le-

viathan, "His heart is as firm as a stone; yea, as hard as a piece of the nether-millstone" (Job xli. 24).

It is hardened by *Pride*. This sin had its beginning in heaven, for by it the angels fell. It is still found on earth, for ever since the fall, it is a true description of all men by nature, that "They trust in themselves that they are righteous, and they despise others;" and the end of it will be in hell.

How much, then, we need to pray against the sin that thrust Lucifer from heaven, Adam from Paradise, and, unsubdued, will lead every sinner to perdition.

*Covetousness* is also an effectual hardener of the heart; for nothing more certainly petrifies it than "the love of money, which is the root of all evil." Austin defines covetousness as an insatiable love of gain, and compares it to hell, which devours all, and yet is never satisfied, for it is a bottomless pit. This was the error of Balaam, of Achan, of Judas, and Ananias. Yet, hard as is the heart of the covetous man, there are three vultures ever gnawing at it:—The carking care of getting money; the fear of losing it; and the grief in parting with it. Well, therefore, are we warned to "take heed and beware of covetousness." It is worthy of remark that, although the Scriptures do faithfully record the infirmities of the saints, neither in the Old Testament or the New is any good man charged with covetousness; for "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

*Worldly-mindedness*, too, hardens the

heart against God. Men are "lovers of pleasure more than lovers of God."

"Pleasure is that fatal rock which most have split on;  
For men, bewitched by the accursed Syren's voice,  
Sail on, regardless, till they strike on ruin."

It was an instructive conceit of an old writer, that the form of the human heart is like an inverted pyramid, narrow below, almost sharpened to a point, that it might touch the earth as little as possible; and broad above, to receive the influences of heaven. Yet, taking no account of this matter, the mass of mankind are, in one or other form of worldliness, ever incrusting their hearts, till, as was said of one of rank and genius, they "have drank every cup of joy; heard every trump of fame; drank early, deeply drank, draughts that might have quenched common millions; then died of thirst, because there was no more to drink."

2. *It is the work of the Holy Spirit to break the heart.* The previous remarks suffice to prove the necessity of this work, and not only in the case of the notoriously proud, and covetous, and sensual, but be it known that the most virtuous and moral, apart from the grace of God, require to have their hearts broken to pieces and converted to God, like all the rest of mankind. However splendid the catalogue of human excellences, the pen of inspiration, yea, the lip of truth itself has added, "Yet one thing thou lackest;" and this, we affirm, is the work of the Holy Spirit. Judgments cannot, mercies do not—conscience, religious instruction, afflictions, all fail to break the stony heart. The thunder of the law, and the still small voice of the gospel, are alike unavailing, till the Omnipotent Spirit makes the Word a hammer to break and a fire to melt the adamantine rock—both these processes being required to make a "heart of flesh;" for we observed, while looking at our way-side companion, that when his hammer had broke some great hard flint, the fragments, as they flew about the road, were flints still—broken, but not softened; so we felt it was with legal convictions—they shatter the poor heart, but do not melt it; they break, but cannot bind it up. The blood of Jesus, applied by the Spirit, is the only solvent for a broken heart; this only can

"Dissolve the heart in thankfulness,  
And melt the eyes to tears."

3. *We thought of the characteristics of the broken and contrite heart.* Some readers of these lines may be anxious to know whether they are the subjects of this saving work, and are saying—

"Oh tell me, gracious Lord, is mine  
A contrite heart or no?"

Be it known, therefore, that a renewed heart is a *praying heart*. All men pray after their own manner. The heathen mariners with Jonah in the ship, prayed to their god; as did also the false prophets side by side with Elijah. The Pharisees of old made long prayers. Nature and necessity have wrung prayers even from Atheists' lips, for we have read of a celebrated Atheist—or, at least, one who professed to be so—according to whose creed there was no God, and prayer was but a vulgar superstition; yet, when sailing over the tempest-tost sea, and the terrible cry of "Breakers ahead!" was heard, and the deep seemed ready to swallow up its prey, that Atheist was seen prostrate with fear. The storm had blown away all his fine-spun speculations. He was on his knees, imploring God to have mercy and spare him. The storm subsided, and he avowed himself an Atheist still! Danger, then, may extort a worthless prayer; habit may induce a parrot's prayer; and self-righteousness may prompt the Pharisee's prayer: but the prayer of the broken and contrite heart alone will be endorsed from heaven with a "Behold he prayeth!" Oh! it is not the bending of the knee, the uplifting of the eye, nor the utterance of the lip in formal prayer, but the outpouring of the soul. It is this which climbs the ladder Jacob saw; this is the arrow from the bow of faith, that pierces the skies, and enters into the ears of the Lord of Sabaoth. Do you say you have no words? Are these "groanings that cannot be uttered?" Oh, bless God for these, that there are within thy soul such great rocky masses of contrite feeling that are too large to find egress by the narrow avenue of language. I say, bless God for these. He who has indited that silent, heaving prayer, has an ear for your every sigh, a bottle for your tears, and a fulness to supply all your need.

*Holiness* will also characterize the broken heart. Therefore David prayed, "Create in me a clean heart, O God." Hence the promise, "I will sprinkle clean

water upon you, and ye shall be clean." In accordance with this our Lord said, "Blessed are the pure in heart." And surely the desire of every true believer is to be "holy even as God is holy." If any one, therefore, be living in sin—known, habitual, cherished sin—and yet indulges a hope of heaven, how fearful is the delusion! Oh, reflect; you may be saved *from*, but you cannot be saved *in*, your sins. "One dead fly maketh the apothecary's ointment to stink." One leak may sink the vessel; and, as internal hemorrhage may destroy life, so *heart-sins* may destroy the soul.

The grace of which we have thus spoken is also always associated with *Humility*. These are always found in company, like the two cherubim of gold bending over the mercy-seat, or the two angels in the sepulchre where Jesus had lain, and the one grace is always conducive to the other. The holiest are always the humblest, as the lark, that soars the highest, builds her nest the lowest; the nightingale that sings sweetest in the evening shade; and the branches which are most richly laden with fruit bend lowliest to the ground; so the soul that enjoys nearest communion with Jesus imbibes most of his spirit.

"The more his glories strike our eyes,  
The humbler we shall lie;  
Thus, while we sink, our joys shall rise  
Immeasurably high."

It need scarcely be added that *Love* is an essential grace and characteristic of a renewed heart; for the apostle says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. v. 5). How fearful, then, the declaration, "If any man love not the Lord Jesus Christ, let him be accursed." Nothing can supply the want of this grace. Sermons, prayers, labours, gifts, without love, are as "sounding brass or a tinkling cymbal." Yet how cold and feeble is our love! A brief vision between Christ and the soul is now and then enjoyed on the mount of prayer, or in the ordinances of his house, to cheer our spirits; but oh! how true it is that

"Ere one fleeting hour is past,  
The flattering world employs  
Some sensual bait to seize our taste,  
And to pollute our joys."

And, though we are not to measure our

grace by our comfort, at the same time a gracious soul cannot be satisfied without some evidence of love to Christ, and a desire, also, to evidence it to others—to "love all them that love the Lord Jesus Christ in sincerity." He loves *all* his sheep in whatever fold they are gathered on earth; and, if our hearts are right, we also shall love them too. In a word, love is an active principle, and the most powerful one in nature. It cannot be inert; it is the mainspring which moves all the sanctified emotions of the soul. Love resembles the cherubic figure in Ezekiel's vision—having the courage of a lion, the patience of an ox, the speed of an eagle, and all directed by the intelligence of the man (Ezek. i. 10).

May the Holy Spirit so break and so heal our hearts as to make them eminent for prayerfulness, for purity, for holiness, and love. "For if these things be in us, and abound, they will make us that we be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

*Bury St. Edmunds.*

## LEAF LESSONS.

BY REV. T. B. STEVENSON.

"We all do fade as a leaf."—ISA. LXIV. 6.

SUMMER is gone. Earth is fast disrobing herself of her gorgeous raiment. We have been looking at the leaves fall of late; day by day we have watched them and marked their decay—first green, then brown, and at last yellow; the lovely foliage changed its colours until it dropped from the outstretched branches. Highways and lanes have been strewed with leaves. We have heard them rustle about our feet, and seen them scattered about our gardens in beautiful disorder. Wind and rain have done their work effectually. Who of us has not, within the last few weeks, been reminded of the fact? The brief but poetic words of the prophet have, no doubt, recurred to us again and again. It is well that they should, they teach a lesson which we are all too prone to ignore—they suggest duties which are binding upon every one. Let us, then, take up a leaf, look at it, study it, and see what is the message that it bears to us.

1. *As the leaf fades, so do we, and everything connected with us.* The mortal

and the immortal are strangely blended in us. Polemics often discourse on the nature of our Saviour; they speak of the mystery connected with it. Well they may. How the divine and the human were combined in Christ is a profound mystery, but, after all, is it a greater problem than that which our own being presents? There is a wonderful, inexplicable union of the temporal and the eternal in humanity; the perishable and the imperishable are ever striving for the mastery. "We all do fade!" a process of destruction and renovation is perpetually going on. What Paul said figuratively, is almost true literally: "I die daily." The body is continually wasting away, particle after particle passes off, until a complete transformation has occurred. Physiology teaches that so radical and certain is this change, that each person's physical organism is removed and replaced within the short limit of six or seven years.

In the lowest and most obvious sense, then, "we all do fade as a leaf." But we "fade" as regards almost everything. For example—*our hopes fade*. Let those who are middle-aged and those who are old think of their youthful dreams; let them, for a moment, recall their early desires and boyish expectations. How bright and buoyant they were! But how few of them are realized. Remember what you hoped to be, and what you hoped to do: how little you have actually been and done. We are all famous architects when we are young; we sketch, with ready hand, plans of buildings that we mean to erect. Compare, however, the plan with the superstructure, and your comparison soon becomes a contrast. Hope is sometimes compared to a rainbow, and like a rainbow it is. Both are beautiful and both are cheering. But it is like that glorious phenomenon in a third particular—like the leaf, it soon fades.

*Our sorrows fade*. When a heavy trouble befalls us we are disconsolate, we think we shall never be happy again; we bid farewell, a long farewell, to joy; we talk about our hearts being broken, and fancy that our souls are wounded beyond all healing. We are, for instance, bereaved, a beloved friend or a dear relative dies, and, when we come to realize the terrible reality of death's robbery, we think that it is all over with our bliss, we can never be happy again. Or we experience a com-

mercial disaster. The vessel of our enterprise strikes against a sunken rock, or is drifted into fatal quicksands. Life must be started afresh, and, although we try to make the best of our disaster, the secret thought of our heart is that we can never be happy again. Or disease lays his iron hand upon us, drags us down from our pleasures, daily pursuits, and active duties. The once energetic man becomes a dependent cripple. Again, in such circumstances, the inference we draw is that we can never more be happy. But time tells a different tale. Experience shows that we are wrong. Troubles are not immortal. Grief wears down its keen edge and blunts its sharp point. We all find out, sooner or later, that unless we make a morbid and senseless effort to retain our sorrows, they must go. It cannot be that the human, any more than the physical atmosphere, shall always be dark and chill. The clouds die away, mists vanish. Lately gloomy, the heavens become radiant once more. Let every man rest assured that God means our sorrows to "fade as a leaf." He does not intend the lessons taught and the emotions awakened by tribulation to perish, but He will not have us nurse and fondle our troubles. There is hard earnest work to be done in the Church and in the world—work for which the perpetual brooding over our trials would utterly incapacitate us, and therefore it is that we find men outgrowing their griefs. It is God's will that they should.

"Pain and grief

Are transitory things, no less than joy;  
And, though they leave us not the men we were,  
Yet they do leave us. You behold me here,  
A man bereaved, with something of a light  
Upon the early blossoms of his life;  
And its first verdure—having not the less  
A living root, and drawing from the earth  
Its vital juices, from the earth its powers;  
And surely as man's heart and strength are whole,  
His appetites regerminate, his heart  
Reopens, and his objects and desires  
Spring up renewed."

A man travelling through a large forest, or in a dense wood, is overtaken by night. He tries to find his way, but in vain; first he stumbles against a tree, then he runs foul of a prickly bush, anon he flounders into a quagmire. At last he finds that his only safety lies in doing nothing, so he sits down at the foot of a stalwart oak. How dark and dreary it is! As he listens to the unearthly moaning of the wind; as he hears hungry wolves howling in the

distance; as he chafes his cold hands and wraps his cloak more closely around his weary limbs, as he pictures to himself the cheerful fireside of his abode, and thinks of his wife and children, who are waiting for him, it seems as if morning never would come. But it does come. Long as the night appears, it has an end. And thus is it with us when the night of sorrow surrounds us—the light of life seems gone, never to return. But, as with the traveller, so with us, the dawn comes at last. "Weeping may endure for a night, but joy cometh in the morning."

*Our characters fade.* Look at the leaf in spring, folded up like a small green bud; look again in summer, when it has broadened and beautified; look again in autumn, when it is sere and ragged: how different at each period! Not more so, however, than are our characters at different epochs. Think of your schoolfellows and youthful companions, how their characters have changed since first you knew them. One, perhaps, was dull, ignorant, and stupid—the efforts of tutor and parent seemed futile as regarded his education, and it appeared as if he would be a mere cypher in society; but now, although not a man of genius, he is a man of intelligence, and, if not learned, he is well-informed. Another was mischievous, unruly, almost worthless. He was the annoyance of his teachers, the shame of his brethren, and his parents' "thorn in the flesh." Now he has come under the influence of God's grace, and is a most useful holy man—a minister who "allures to brighter worlds and leads the way;" or a missionary so successful that, at the great day of accounts, many a once benighted heathen will bear witness to his affectionate fidelity; or a Christian merchant who honours God with his substance, and adorns the gospel in all things. Another, on the contrary, was good in character, his life was full of promise, great things were expected of him; but he has come under evil influences, yielded to them, and is ruined. Mutation is written on all things human. Our bodies, hopes, sorrows, characters alike, "all do fade as a leaf."

2. *The leaf fades by Divine appointment.* God has ordained that it shall die. It is his will that it shall perish. Just as He has decreed that the sun shall rise, the billows roll, the winds blow, and the rain fall, so has He declared that the leaf shall

fade. The time of its fading too is of divine appointment.

In this respect "we all do fade as a leaf." "It is appointed unto men once to die"—appointed by Him who is the Creator of all things and the Father of all beings. We err greatly when we regard death as an interloper in this busy world, and when, by implication, we speak as if it came without the divine knowledge and permission. We should rather regard it as God's messenger, doing God's work.

Is not this appointment kind and wise? Surely it is, for our lives to be continued in a world of such sin and sorrow, would be no great boon. Who of us is not sometimes weary of life? Who does not ever and anon exclaim with David, "Oh that I had wings like a dove, then would I flee away and be at rest?" "The unrest, troubles, temptations, to which we must be subjected while in the present world, do not render prolonged existence here desirable. It is better to be *in* Christ, and then, prepared for the mighty change, depart to be *with* Christ, far better. If so, then the means whereby this is effected must be regarded as wisely and kindly given.

We said that there was a *time* appointed for the fading of the leaf. Does the analogy hold good in this respect also? It does. "My times are in thy hand." Speaking of the seasons appointed by God, Solomon includes in his category "a time to die." We sometimes speak of premature death. We are wrong. There is no such thing. He who gives life, takes it. To use the words of a living writer, "His are the times and seasons, the fountains of life, and the issues from death. In this, as in so many other points of his moral administration in this world, there is the greatest possible diversity, and mystery as well, so profound that our intelligence is utterly incompetent to solve it. There is not a man out of heaven who could tell us with any certainty all the reasons of an infant's death, all the reasons of an old man's life on into second infancy. All that we can be told about the material laws hardly touches the moral mysteries; and with all these mysteries hanging over human life, and darkening into impenetrable gloom, if we try to discover the exact period of its close, it is a *wonderful relief* that every one who is working rightly can look up to the great Ruler and Arbitrator

of life, and say in humble trust, 'My times are in thy hand.' Look at the tombstones in a graveyard. You will see every age recorded there, from the infant of days to the sinner or the saint a hundred years old. Remember, as you read, that every name recorded (and what myriads are mouldering in the dust with no record above ground) is the name of a builder\* who, in the day given to him, began and finished a building that will be tried by fire; and then look up and be thankful for that unerring Providence which settled birth and death for each so wisely and so justly, that if they were all to live again, the birth-day and burial-day for each would be exactly the same."

3. *The leaf soon fades.* Its life is very short. Three quarters of a year—less than that—is sufficient for its whole career. Birth, life, death, sometimes burial, are included within that brief period.

The analogy here is so obvious, that it hardly needs mentioning. The brevity of human life has passed into a proverb. How short does human life appear in comparison with nature. "One generation passeth away, and another generation cometh, but the earth abideth for ever." Look at the very tree from which the leaf falls. How venerable it is! Compared with its long life, what an evanescent thing does human existence seem. Century after century has passed into eternity with its "strange eventful history," yet there it stands. Where are the hands that planted it? Where the eyes that have watched it? Where the lips that have talked of it? Or think of the ocean. Rome has gone, Greece is gone, Carthage is gone, but the sea still murmurs its plaintive song on the shores of Rome, Greece, and Carthage. Call to mind the mountains, "the everlasting hills." Noah has died long ago, Elijah is no more, Abraham sleeps with his fathers. But the mountain on which the ark rested, the mountain on whose summit the patriarch offered his son, the mountain on which the prophet prayed for and brought down water for the thirsty land, still continues. To quote from Ten-nyson,

"Flow down, cold rivulet, to the sea,  
Thy tribute wave deliver;  
No more by thee my steps shall be  
For ever and for ever.

\* 1 Cor. iii. 11—13.

"But here will sigh thine alder tree,  
And here thine aspen quiver,  
And here, by thee, will hum the bee  
For ever and for ever.

"A thousand suns shall stream on thee,  
A thousand moons shall quiver;  
But not by thee my steps shall be  
For ever and for ever."

God help us so to remember the brevity of life that we may speak, work, suffer for Him wisely and well.

4. *The leaf fades in beauty.* There are no colours so lovely as those of autumn, no tints so magnificent as those which follow the death of summer. The woods are clad in gorgeous robes of scarlet, green, and gold.

"The rich luxuriance mark of every view,  
The mild and modest tint, the splendid hue,  
The tempered harmony of various shades!"

There is generally a solemn beauty in death. Excepting when it is attended with violence, all of us have probably felt this to be the case. When you have seen the closed eyelids, the mute lips, the marble brow, the pale face, and the motionless limbs, all giving you the impression of a calm and quiet sleep, you have seen beauty in it. But it is in the death of the good that the chief beauty of death is visible. To behold a man peaceful when all the solemn realities of eternity are near, to mark one who must soon appear in the presence of his Maker and Judge tranquil and hopeful, to observe how, under the most awful and trying of circumstances, the gospel makes the weak strong, and infuses into the fearful a holy and divine courage—how glorious is that!

5. *The leaf fades beneficially.* How much good it does while it lives! It does good to the tree. Leaves are breathing apparatus. Does the tree give the leaf vigour and life? The grateful leaf repays it by helping to give the tree air. The leaf, moreover, does good to many others. Birds build their nests near; man and beast get both shade and shelter by its aid. Nor is that all. Even when it dies it is useful. The faded leaf as well as the living leaf is beneficial. It enriches the soil. When it decays, the earth becomes more fertile. The beauty of spring and the matured grandeur of summer owe something to the dead and seared leaves.

Thus is it with the death of God's servants. It is hallowed and salutary in



its influence. Our faith in the gospel is strengthened by it. When we see the power of God's truth to sustain men in the critical hour wherein the mortal puts on immortality, when we witness the sustaining might of those well-known facts which we have been familiar with from our very childhood, when we mark "the strong consolation" afforded by the old and oft-repeated message of redeeming grace, what is the result? How does it affect us? It deepens our attachment to the gospel, and increases our confidence in it. "Here," we think within ourselves, "on this death-bed, and in this the death-struggle of a fellow-creature, I behold a testimony to the reality and worth of those 'first principles of the oracles of God' so commonly believed among us." That which can impart fortitude, and even rapture, at a time like this, is indeed a "pearl of great price." But the beneficial effects of a Christian decease do not end here. More important consequences sometimes follow. It leads to the salvation of others. Again and again, we doubt not, has the reader met with occurrences of this kind. A beloved parent, a dear brother or sister, or a fond friend is taken away. It may be that the stroke is a very mysterious one. It makes a deep and lasting impression on the mind of some one survivor, and the ultimate issue of it is that he becomes a sincere and earnest disciple of Christ.

"We all do fade as a leaf." All. Some leaves are larger than others, but all must fade. Some are more beautiful than others, but all must fade. Some grow in a richer soil than others, but all must fade. So with us. Men may differ much in many particulars, but in one respect they are equal: "all do fade." Some have larger minds, greater accomplishments, or more desirable positions in the world than others, but "all do fade as a leaf." Thousands of years ago a certain Eastern king, about to commence a great military expedition, assembled an army numbering not less than three millions of men. On one occasion he commanded them to be put in such a position as that he should see them all at once. He ascended a lofty hill, and, seated on a throne of marble, looked at them. After gazing at them for a time, his generals and attendants were surprised to see him cover his face with his hands, and burst into tears. They asked him the cause of his weeping. "I cannot help

weeping," he replied, "to think that of those three millions of men, not one will be living in a hundred years' time." We may well feel something like this in view of any large assembly.

Usually the leaf fades gradually. Its decay is the work of days and weeks. But often it falls suddenly. A single night's frost will loosen the stems, so that the leaf descends and withers, or one angry blast on a stormy day will strip the tree of its foliage. Let those who are young remember this. In this particular, as a leaf fades so may we. Before the hand grows tremulous, before the eye is dim, before the head is whitened with the snows of age, we may be called away. Are we prepared for that call? This is the question of questions. Reader, if you cannot answer it in the affirmative, take alarm. Give yourself no rest until you believe, and "do enter into rest;" give yourself no peace until you are "at peace with God, through our Lord Jesus Christ."

*Luton.*

## OUTLINES OF SERMONS ON THE BEATITUDES.

BY THE REV. W. BARKER.

### No. IV.

"Hungering and thirsting after righteousness."—*Matt. v. 6.*

THERE is an important sense in which all the beatitudes should be found in each Christian. All should be "poor in spirit, meek;" should "mourn, be peace-makers," and should "hunger and thirst after righteousness." Believers are not to be classified according to these separate graces, but as Christ in the most perfect manner embodied them all, so, in our measure, should we. They relate to various aspects and relations of character, and the one under consideration now is one of the most interesting and important of them all.

I. The state or condition described—"Hungering and thirsting after righteousness."

(a) What righteousness is it?

Justice, integrity, and sanctity of life, say some. These are the very roots of a truly virtuous, godly character.

The righteousness of Christ which justifies before God, say the majority of our commentators. But there is no formal

statement of the method of justification in this text, whatever may be implied. It is manifest that the only righteousness which will avail before God must be a perfect one. It must in principle be identical with the holiness of God. We also learn from Scripture that the only righteousness which will justify man before God is the righteousness of God in Christ. Was any specific form of righteousness present to the mind of Christ? We venture to believe there was, for the Greek article is used with the noun, so that we may read, "Blessed are they that hunger and thirst after *the* righteousness," "την δικαιοσυνην." This is not an isolated case of the use of the article, nor can it, I think, have been unintentional. A careful collation of all the texts in the New Testament in which the word righteousness occurs, in its several forms, has led to this result. Wherever the word righteousness is used in reference to God's method of justifying men, with one or two doubtful cases of exception, the definite article is associated with the substantive; but where righteousness in a more general or abstract sense is alluded to, whether in the case of God or of men, the article is not used at all. The apparent exceptions strengthen the rule, for they are instances of the use of the article merely to perfect the grammatical structure of the sentence in which the noun occurs. But in our text no article is required for that purpose, as the English version proves.

Another fact is worthy of incidental notice; that where the law is spoken of as unable to justify man. It is not the law in some specific form, as the Judaic law for instance, that is declared to be too weak for this, but law in its most general, its widest meaning. No article is used with the word *νομος*, law, in this general sense in the whole of the Epistle to the Galatians and the Romans; but in cases where the Jewish economy or ritual are referred to, the article is used. Take an illustration—Gal. ii. 19 should be, "For I, through the law, am dead *to law*, that I might live unto God." Verse 16 should be, "A man is not justified by *works of law*" (without the article). So chapter iii. 21 would be literally, "For if there had been a law given which could have given life, verily (*the*) righteousness should have been *by law*." So verse 26—"We are all the children of God by (*the*) faith in Jesus Christ. Gal. iv. 21 contains an evident

allusion to the Jewish law, and there the article is used. So for the same reason it is used in chapter iii. 12, and in Rom. ii. 13, 17, 20.

I believe then that Christ intended to bless the persons who should know and appreciate God's justifying righteousness. And did He not thus identify Himself and the righteousness described with that sublime prophecy of Isaiah, chap. li., where the coming of Messiah is notified to those who "*follow after*," are first, and who "*know*" righteousness, as being the salvation and righteousness of Jehovah to the Israel of God and the isles that wait on Him. Here Christ seems 'to single out from amongst the crowd of his hearers all such as the prophet addressed, and to say to them, here, and now, in me and in my mission you may see accomplished what Isaiah foretold, and blessed are they who hunger and thirst after it. God is now amongst men to justify and to save. Thus, if this be the sense of the text, there is a virtual recognition, though not a formal statement, of the grand fact that the "righteousness of God, by faith of Jesus Christ, is unto all and upon all them that believe" (Rom. iii. 22).

(b) It is implied that the necessity for this righteousness is deeply felt. "Hunger and thirst" are the figurative forms of describing this state of mind. How different such persons would be to the proud and boastful Pharisees, in allusion to whom, in this very Sermon on the Mount, Christ says, "Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven."

Christ does not pronounce any one blessed *because* righteous, as is the case with the other beatitudes—"blessed are the meek, merciful," etc.—but "blessed are those who *hunger and thirst* after the righteousness." A divine authorship is needful; it is a boon bestowed, a blessing craved, not earned. Oh, how free; how immaculate! How able to hide our worst deformities and cover our greatest sins and guilt.

(c) This hungering is a special condition of mind. The natural man thirsts for pleasure, sometimes the more sinful the more earnestly. He thirsts for gain, honour, ease, responsibility. The desire for righteousness, at least for this "righteousness of God," is not found in the natural man.

Set man to perform some hard penance, demand from him some costly sacrifice, or some exorbitant price by which he may cherish the idea of meritorious relation to God, and he will hail you as a teacher, a priest, and almost a god; but the free justification unto life he spurns from him until made to feel his own desperate need, and almost unparalleled guilt. The natural appetites here named are proofs of natural life, so the desire for conformity to God is a sign of spiritual life. If, however, it were natural to man it would be found in all men, but it is not. Only those who are divinely illuminated possess this strong longing after holiness.

(d) This hungering is an indication of healthy spiritual life. It is only imperfectly felt in the early part of the Christian career. At first the main concern is to be safe, to escape from condemnation, and enjoy a sense of pardon. But as the beauties of holiness appear to the growing intelligence of the renewed mind, there is a more earnest desire to be like Christ, and to be distinguished for every Christian excellency.

A sickly appetite, in a natural sense, is an evidence of weakness, or functional derangement; so the absence of these desires after holiness is a proof of the want of power and vigour in the spiritual nature. Even the Christian of long standing is prone to be satisfied with a mere moiety of goodness. A worldly grovelling spirit restrains them from active service or elevated experience. But where the soul "hungers and thirsts after righteousness," the means of grace are highly prized, and great peace and happiness are the result. Beloved, let us aspire after these things, "forgetting the things which are behind, reaching forth unto those things" which are beyond us and above us.

(e) The text implies an amplitude of spiritual provisions. It is not blessed to hunger when there are no provisions; but every right-minded Christian must feel that there are depths of experience and riches of enjoyment which have not been attained to. No bounds have been set by God to our growth in grace. There are many hindrances in ourselves; but God calls us onward, and invites us upward. Let us cultivate more of the divine image; let us "follow after righteousness," and, according to the promise in the text, we shall be *satisfied*.

II. The blessedness of this state of mind—"they shall be filled" (*satisfied*).

(f) Because this hungering and thirsting quenches the desire of sin. This is most tantalizing, for it never yields satisfaction. In worldly things the desire is greater than the capacity, and larger than the supplies. Thus worldlings are restless and dissatisfied; but in spiritual things the supplies are greater than the desire. There is an inexhaustible fountain of grace and life accessible and attainable according to the measure of our spiritual appetite. The "*weight*" which keeps us down is ourselves. A lean and impoverished condition arises from an absence of keen desire and vigorous life. It is the "effectual working" of the divine life in every part of the body of Christ which makes "increase," and "edifies" in love every member of that body. The life within is the true resisting force against the world, and against every form of sin. How should we desire, therefore, to be "filled with all the fulness of God," that we may be strong, pure, and happy.

(g) This state of mind is a mark of the divine favour. If you have any delight in divine things, the Spirit of Christ has imparted it, and it is a token for good to the soul. It is "God that worketh in you," that you may "work out your salvation with fear and trembling." How unspeakably blessed to be thus thirsting after the heavenly things which are ours in Christ.

III. It is blessed because of the security and permanency of the blessing, "they shall be filled" (*satisfied*).

The words have all the force of a *promise*, and the promise has all the sanctions of the purpose and will of God. God is pledged to sustain the connection between hungering and our being satisfied. Divine power, wisdom, and love, will ever be interested in keeping us supplied, and in promoting our spiritual life and growth. Let none, therefore charge their defects upon God. He is more ready to supply than we are to receive. He nurses our life with parental care, and leads us on from one stage to another of experience, as we are "able to hear it." He will never lock his treasures against us, except to prevent our abuse of them. The richest viands of his stores are to promote our growth and beauty, and the heavenly manna shall not fail us till our journeyings

are terminated. Oh, let us not be like Israel, seek the flesh-pots in preference to these God-sent supplies.

IV. It is a blessed state of mind, because it is identical with that of the glorified in heaven.

They eat the hidden manna, drink the water of life, and participate of the tree of life.

All finite spirits who are like God live on these heavenly delicacies. "I shall be satisfied," said David, "when I awake in thy likeness." The mainstay of the life of heaven, and the chief enjoyment, is holiness. The soul there can never weary or dwindle away, for this holy aspiration is like the fruit of the tree of life to it for ever and ever. Each vessel in the Father's house, according to its capacity, shall be full to overflowing. Not angelic companionships, nor golden streets, nor "starry crowns," nor never-failing songs, but the fact that "God is all in all" in that bright world, makes heaven desirable and satisfying. Not the presence of Christ Himself amongst the blessed (for his presence pervades Hades itself), but the full fruition of his love, and ever-growing likeness to Him, make heaven to be what it is to the soul. Thus he that believeth "hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

How this subject rebukes our worldliness and feebleness! How it should stimulate us to desire more God-likeness! Our Father's board is always spread with copious blessings. How it should encourage the seeking soul! Are you hungry? you shall be satisfied, you shall be filled. Are you afraid that because you are not righteous in yourself, all hope is vain? "Blessed are they that hunger and thirst after it, for they shall be filled."

Hastings.

#### NOTES OF A SERMON ON BEHALF OF A SUNDAY SCHOOL,

Preached by G. Hearson in Vauxhall Baptist Chapel on June 16th, 1866.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world."—MATT. xxviii. 19, 20.

I. Let us notice what this text supposes.

II. What it enjoins.

III. What it promises.

I. What does this text suppose?

1. It supposes *ignorance*, both of ourselves and of our God. See Isa. i. 3; Acts xvii. 30.

2. Our text supposes that the gospel is suited to *all*—to all nations—to every creature, and consequently to children. It suited Timothy, Samuel, and Josiah.

3. It supposes there will be teachers willing and qualified to teach. And so we find it. There are too many of the Lord's people who, like sheep, feed and *lie down*; but there are others who are anxious to sow the seed beside all waters. Sunday-school teachers are as much called of God to teach in our schools as are the ministers to their more public ministrations.

4. Our text supposes *danger*. And is there not? Alas, there is great danger, both of the present and the future. "Let no man deceive you with vain words," etc. (Eph. v. 6; Col. iii. 6.)

5. The text supposes a blessing *will* follow. "All power is given unto me in heaven and in earth; go ye *therefore*." Jesus hath ascended on high, and received gifts for men, and these gifts do and *must* come down from above, even from the Father of lights, and hence

"Around the throne of God in heaven  
Thousands of children stand."

The Lord our God be praised for ever and ever!

II. What does our text enjoin?

1. *Obedience*. "Go." "Son, go work in my vineyard." The precept binds; love constrains. We ought to obey God; yea, having believed, we must therefore speak. Surely his commandments are not grievous to a loving heart. Oh, we must labour, or how can we reap? We must labour, or prove our folly; for "he that *winneth* souls is *wise*."

2. It enjoins *activity*. "Go ye." Be not dallying, considering, or idling, but run; yea, fly, for time is flying. Up at once, brethren; labour, be active, be zealous, strive. The zeal of God's house hath not eaten us up yet. Gather strength, increase your speed; be not outdone by Puseyites, or any one else.

3. Our text instructs us as to *what* we are to teach. This it does incidentally, but I think very clearly. We are to baptize those that are taught in the name of

the Father, and of the Son, and of the Holy Ghost. Does not this suppose that the baptized are to be acquainted with the "Trinity" of the Father's love—the Son's work and the Spirit's power—else our pronouncing these names in baptism will be unintelligible to the baptized, and so cannot be to them an act of reverential worship. I think the fulness of the gospel is contained in these words.

4. Our text commands us to baptize those, and those alone, that are taught, or are made disciples by teaching.

Some say, since all nations are to be baptized, and infants being a part of them, then, according to the command of Christ, they are to be baptized. But it should be observed that the words to which the pronoun *them* refers are not the "all nations," *παντα τα εθνη*. "All nations" are in the neuter gender, but *αυτους, them*, is in the masculine. The *αυτους*, therefore, must stand for *μαθητας*, disciples, which is contained in the word *μαθητευσατε*, teach, or make disciples. Hence the sense is, "teach all nations, and baptize those that are taught."

Now, is this a command to teach? If so, it is also to baptize. Is the command to teach equally binding on us as it was to those to whom Jesus spake? If it is, we are equally bound to baptize. Was teaching to be confined to warm climates? If not, neither was baptism. Was the teaching such as ourselves and the apostles could perform? If it was, so also baptism; and consequently it was not the baptism of the Spirit; and that the word baptize means dipping or immersion, is very clear to me.

### III. What does our text promise?

1. God's presence. "Lo, I am with you," etc. Oh what blessed company! Surely our hearts will burn within us; yea, are they not often made glad when we see one and another of our children singing from their very hearts

"Yes, Thou art precious to my soul,  
My transport and my trust;  
Jewels to Thee are gaudy toys,  
And gold is sordid dust."

2. He shall be with us always, even unto the end of the world.

"Earthly friends may fail and leave us,"

but our God is with us ever, to save, sanctify, and comfort. Oh, then, "in all thy ways acknowledge Him, and He shall

direct thy paths." Until we arrive at that happy land where there is fulness of joy, yea, pleasures for evermore. Ah, then we will sing more sweet, more loud, and Christ shall be our song. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." (Isa. lx. 18, 19.)

## OLD LEAVES.

REV. W. FRITH.

How marked is the contrast between spring and autumn! In the vernal season all looks fresh and verdant; nature holds forth a page in her volume beautiful to behold. Every tiny bud and new-born twig speaks of a power, real but mysterious, and of goodness, manifest but wonderful, of wisdom, preternatural yet undeniably appurative to the most noble and worthy ends.

But now the spring is gone, "the harvest in, and the summer is ended," and the paths of the hamlet are strewn with those very leaves, which a few months ago hung pendant from the forest, and acted as the lungs of the sturdy oak, whistled in the morning breeze, and reflected in a thousand different hues, the impurpling glories of the setting sun. But how changed the scene! Now, those once verdant and beautiful leaves are mingled with the dust of the earth, and all their fine, delicate, and singularly beautiful, and infinitely diversified shapes and forms, and shades of colours, are "turned to corruption." There is the aspen leaf, with its silvery green, the oak with its deep olive, the elm with its deep, dark green, the noble beech with its blackened purple, and the pear with its red, russet, faded leaf—and all speaking one voice, and uttering one great and solemn truth, that "nature decays."

Yet, while we seem to entertain the autumnal season with some reluctance, knowing that stern winter follows quickly upon his heels, still it is not without its lesson to man; and were it not for the fact that man is "slow to learn," the

"volume" of nature would be more often perused with interest and profit. But do not these "old leaves" tell another truth? Do they not all say, as we look at them, "You must fade as well as we." And are we not, with the book of Revelation in our hand, compelled to admit its truth, and say, "Ah, true, we 'all do fade as a leaf'?"

And what train of thoughts should follow upon this? If this is true, "do I perish like 'old leaves'?" When "worms destroy this body," is the powdered dust all that remains of me? Do I ask, "If a man die, shall he live again?" The Word of God answers them all, "It is appointed unto all men once to die, and after death the judgment," and "the dead shall be raised incorruptible," and shall be "judged according to the deeds done in the body!" "Are these things so?" Then let me think of these "sad leaves," as each declaring my death, and as "after death the judgment," so let me by grace given "so number my days as to apply my heart unto wisdom." "I said days should speak and multitudes of years should teach wisdom," and if this may be applied to the revolving seasons, it speaks to each and all, "the grass withereth and the flower fadeth, but the word of the Lord endureth for ever," and "this is the word which by the gospel is preached unto you." Read, then, the "book of nature," but neglect not the *gospel of your salvation*.

*New Bexley.*

"I AM THE VINE, YE ARE THE  
BRANCHES."

BY REV. J. WALKER.

John xv. 5.

UNDERNEATH this grand parabolical imagery there lives a spiritual organization. There is the divine soul of Christ blending in sweet and eternal harmony with human souls saved by grace. In the depths of this inseparable bond is the great living wheel, which, moved by a divine hand, sets the whole Church in motion. In this happy junction we discover on the one hand the condescension of God to the lowest point, and the raising of man to such an eminence in the spiritual scale, as to make them both one—a living indivisible whole, never to be destroyed or broken

in upon. It unfolds an attractive but divine power, gathering to itself for ever, by a refining process, the guilty souls of men. And we behold in it the ceaseless action of divine light and energy playing upon the souls of believers, like the angels on the top of Jacob's ladder, ascending and descending, in their mystic travels, from earth to heaven and from heaven to earth. This is the design of all true religion, to unite the intelligent creature man with his Creator, and to bring back his rebel spirit to the allegiance which he has by sin thrown off. Our conceptions of heaven are animating and joyous, there is an eternal flow of felicity amongst the happy spirits, and the breath of God moves the entire throng, like the gentle zephyr a field of standing corn, covering the entire scene with living but plastic beauty. It is this life of God stretching to the utmost bounds of eternal halls, and without a counteracting influence filling every spirit with the highest life, that makes heaven an object of wonder and delight, and a place to be desired to revive and renew the wounded spirit of the believer and to bless it with eternal youth. The design of the gospel of Christ, is to remove every obstacle, so that the life of God, which fills heaven, may operate upon the souls of men. And in its grand accomplishment we behold the union of the human and divine. Raising the human soul above the trials, persecutions, and evils of the present life into fellowship with Him who is the source of all true happiness.

*Thetford.*

SET UP WAYMARKS.

BY THE LATE REV. JAMES SMITH.

LIFE, in God's Word, is frequently compared to a journey, and the experience of the believer to that of a traveller. Israel's journey from Egypt to Canaan, and the journey of the Jews from Babylon to Mount Zion, alike set forth our journey from earth to heaven. In the prospect of the return from the captivity, Jeremiah gave the people many important instructions and valuable directions. Among others he said, "*Set thee up waymarks*" (Jer. xxxi. 21). There were no good public roads as in our country, no guide-posts, and therefore those who went first, taking

guides with them, were to mark out the roads for the benefit of others. Something like this we should also do. Here is—

AN INTIMATION. A journey from *Babylon*, the land of captivity, the enemy's country, to them an iron furnace. Such is the world to us. A measure of freedom we enjoy, but while in this vile body, with the law in the members; and while in this world, with so many evils around us, we shall never know what perfect freedom is. It is an enemy's country. Satan is its god. Sin is its element. Enmity to God is its characteristic. Opposition to holiness is shown by it. It is an iron furnace. Here we are being tried. Here we are being purified. Like metal in the smelting furnace, when it is separated from the dross, and made fit for use; so we are in this world, and therefore we must expect fiery trials, fierce temptations, and many troubles. It is a journey to *Mount Zion*, the city of God, the home of the saints, and the land of liberty and plenty. Such will heaven be to us. It is a city which God hath built, in which the glory of his wisdom, the vastness of his wealth, and the wonders of his grace are displayed. To this city the eye of the patriarchs was directed, for this the prophets longed, and to this the glorious army of martyrs was conveyed. Its walls are jasper, its foundation all manner of precious stones, its gates pearl, and the presence of God and the Lamb are the light of it. Well may it be called the home of the saints. There all the family will be gathered. There all our desires will be satisfied. There all our prayers will be answered. It is our Father's house, and our holy, happy home. It is a land of plenty, we shall know no want, nor will one desire remain ungratified. It is the land of liberty, there will be no toil there, no crosses nor burdens to carry there, no foes within nor without to face there, no yoke to wear, nor conflicts to endure there. Oh glorious city of our God! Was *Mount Zion* said to be beautiful for situation? Was it called the joy of the whole earth? What will the heavenly Jerusalem be? Oh that these eyes may see it, and see it soon! Oh that this heart may enjoy it, and enjoy it for ever!

THE DIRECTION. "*Set up waymarks.*" Collect materials and use them, make out the road for your own use, and the good of others. Make observations as you pass

along the road, as to its nature, requirements, and peculiarities. Use memoranda, note down from time to time, your answers to prayer, deliverances from danger, and contests with foes. Fix particular times to review the past, register the state of things at present, and draw profitable conclusions from the Lord's dealings with you. Set up your Ebenezers, your stones of help, where the Lord has appeared for you, made your way plain before you, and manifested his loving-kindness to you. Let your waymarks be numerous, set them up at short distances; let them be visible, that others may see and be benefited by them; let them be intelligible, that all may understand them; and let them be often reviewed, that you may derive much benefit from them.

THE REASONS. "*Set thou up waymarks,*" for the road is strange. It is strange to you and will be to others who come after. The season of captivity had been long, and the most aged were liable to forget. Temptations will be brought to bear upon all, and the strongest may need helps. The way must be reviewed, and by the help of the waymarks we may do it with comparative ease. Besides which, they will bear witness to God's faithfulness, be a lasting record of our deliverances, show the fallacy of our fears, prove the falsehood of foes, especially Satan, assist others by making out the road for them, and intimating where there is danger to them. Thus we shall not only serve our generation, but be of use to them that may come after us—cheering many a drooping heart, comforting many a sorrowful spirit, and stimulating many a lagging discouraged pilgrim. Oh that some who went before us had set up a few more waymarks at some turnings in the road, what a benefit, what a blessing, it might have been to us! Blessed be God, that we have come safely thus far, and now for the benefit of those around us and those who may come after us, let us "*set up waymarks.*"

Sinner, will you set up a waymark, and note thereon how far you are from heaven, and how near you are to hell? You have been wandering further and further from heaven every year of your life, and you have been travelling towards hell as fast as you well could. You never were so far from heaven as at this moment, nor were you ever so near to hell. In what a solemn position, then, are you placed. Do

make some memorandum, then, this day, and try and estimate your distance from the city of God, and your nearness to the regions of despair. Backslider, set up a waymark, and indicate thereby how far thou hast wandered from God and godliness; write thereon so far from God, and so far have I to return with weeping and with supplication. For every step thou hast taken from God must be retraced, and retraced with a broken heart, if not with a weeping eye. Many a heavy sigh, many a deep groan, will be uttered before you regain your former confidence and comfort. Many a soul-piercing pang will be felt before you regain your former peace. Christian, set up a waymark, and inscribe thereon, so far from Babylon, so much nearer home. Never was the end of the journey so near as now, never were there so many troubles behind thee, and so few before thee as now. It is all up hill from Babylon to Mount Zion; you will therefore find it more or less difficult unto the end. But, when you arrive at home, when you enter into the holy city, when you see Jesus, when you enjoy the presence of God, all will be well, and well for ever. One five minutes with Jesus, what will it be? What shall we think of all our toils, trials, and troubles then? One hour in heaven, with the certainty of being for ever holy, and for ever happy, what will it be? Thus, then, shall we understand the apostle when he says, "I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us." Blessed be God, that through his grace we ever left Babylon! Blessed be God, that we are so far on our way to Zion! Blessed be God, that every waymark adds to our

assurance of arriving in safety at our heavenly home!

#### A WORD TO BACKSLIDERS.

ARE YOU A BACKSLIDER? Then I am sure there is a word here to you. By going forth to fight without your armour you gave occasion to the enemy to lodge his sword in your bosom, and soon you fell a prey to his temptations. Ere long the comforts of religion became as "wells without water" to your thirsting soul. First declinings led to further steps in sin, till the religion you professed was all forgotten. Now you have been brought to feel the danger of such a state, you live as one who has no hope; for you charge yourself with having despised the Lord that bought you with his blood. There is no state so desperate as that of a confirmed backslider. Yet you have not gone beyond the limit of his grace. The intercession of Christ is on purpose for wandering ones. The parables of the lost sheep, the lost piece of money, and above all the prodigal son, describe the joy felt in heaven over recovered and restored sinners. It is hardly possible for you to have rebelled more than wicked Israel, and under the old covenant God promised, "I will heal their backslidings, I will receive them graciously, and love them freely." Blessed be his name, his power is not limited to our first repentance, but "his arm is stretched out still," even to his erring sons and daughters.\*

\* From a book lately published, entitled "Salvation to the Uttermost," by Rev. G. D. Evans, of Upton Chapel, Lambeth, with preface by Rev. C. H. Spurgeon. Elliot Stock, Paternoster Row, and Chapterhouse Court, St. Paul's. Price 2d.; copies for distribution, 1s. 6d. per dozen; or 12s. per 100.

## *Life's Teachings; or, Illustrations of Moral and Religious Truth.*

BY W. POOLE BALFERN.

### *LUCUBRATIONS BY THE SEASIDE.*

#### LIVELY WATER.

"FISH must have lively water or they will die;" so said a fisherman to us, speaking of the difficulty experienced in bringing fish from a great distance. "I have known, thirty-six tons to be spoilt; the whole of

them was dead when they got here, through the water not being kept moving." It was not sufficient that there was water, it required to be "moving water," as he termed it, or the fish would not live. Stagnant water, it appears, soon produces stagnant



things; and this is true in the moral as well as the natural world. Hence, said Christ. "And the water which I shall give him shall be in him a well of *living* water springing up into everlasting life." It is not sufficient that the water of divine grace be *in* a man; in order to his spiritual health and vigour it must be exercised, or the graces of the Spirit will for a time decay, and the Christian exert but little influence for good over himself or others. Nor is it enough that the Spirit of God is present in the church; his grace must make itself known in the conversion of sinners, in the loosening of the bound, the comforting of the sad, the strengthening of the weak, the enlightening of the dark, the establishment

of the unsettled, the rest of the weary, the edification of true Christians, the exercise of their graces, and their abounding zeal and fruitfulness before God and man. Let us not, therefore, forget that the waters of the sanctuary, to be influential, must be "*moving waters*," and not be content with simply knowing that the Spirit of God is present; but let us pray that this may ever appear to us in the life which He constantly gives, increases, matures, and preserves, knowing that it is only through his constant ministrations and those activities which are the result of his work, that our souls can so live to the honour of Christ, that his kingdom shall be increased within us, and extended around us.

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

Author of "Poems," "Echoes from the Valley," "Lays and Lyrics of the Blessed Life," etc.

### TRAVELLERS.

In these days of steamships and railways, no one thinks of staying always at home. We are all travellers. Even the little children living in remote villages expect to be taken to London to see the sights soon after they are six years old. To them are given such treats once a year as were given to our grandmothers only once in a lifetime. It is amusing to remember *their* travelling. Wrapped up in stage-coaches, not only hours but days on the journey, growing tired of course, but very pleased with the wonders they saw, and which they hoped to see at their journey's end. Many of them lived and died without doing even that. They could not all afford it, for those good people didn't earn money as we do now-a-days. They were content with little. They knew how to save better than their children; but, even if they could afford it, half of them would be afraid to venture. They would rather stay at home than risk the overthrow of the coach, or an attack from the too plentiful highwaymen.

We who, whatever distance lies between us and our friends, expect to see them several times a year, would not like to be reduced to their necessities of knowing

nothing from year to year, expecting a letter once in six months, and thinking ourselves very fortunate indeed to have a Christmas meeting.

Perhaps all this made them a more stay-at-home set of people than we are now. It may fairly be questioned whether our morals have been improved by the present arrangement, but no doubt our intellects have. We see more of life and manners. Travelling is very good education for the mind. We gain more information in that way than by books. Moreover, it is interesting to go about. The stay-at-homes have *perhaps* stronger home affections than the wanderers, but the views of the former are very apt to get narrowed into their little circle. It is good to know that there are other interests than our own in the world, good to have a fellow-feeling not only with those in our own town, but in our own country, and indeed all over the world; good to know that we English have not monopolized all the virtues, leaving only the vices to our neighbours. We love our homes and our countries just as well, but we cannot help seeing that others are about as good as our own, that is, *nearly*.

But the Christian on his travels learns some very sad truths. He sees how the trail of the serpent is over everything—how the stain of sin defaces the beautiful world. He sees, in Christian England, many things whose existence he had disbelieved. In the majestic mountains, in the green hop-grounds, by the rolling sea, by the soft lakes, every place where to *his* view is ever present the footstep and finger-mark of the Maker of the world, he hears Him denied and his name blasphemed.

And yet it is a very enjoyable thing to see the varieties of God's world; to drink in the beauties of the landscape that is new to us, and to discover for ourselves some of the hidden wonders of creation, is a pleasure that may well make up to us for the loss of quiet which our forefathers enjoyed. Neither is it a little thing to be able, for health's sake, to take a change of air and scene. It often puts new life into the overwrought frame, it invigorates the spirit, and makes the powers of body and mind fresher and more active. It is not loss of time or of money; it had better be spent that way than in growing weaker daily on a sick-bed, or growing impatient at the frequent pain and the ever-increasing weariness.

It is interesting to notice the difference in the tastes of travellers. One no sooner reaches the place toward which he has journeyed, than he proceeds to find out what entertainments there are for him; another cares only for the scenery; a third only for the amusements; a fourth for the society he may meet; and a fifth for the religious privileges which the place affords. All, however, are pleased, if in different ways. Only the sin lies heavy on those who have the opportunity of doing good and getting good, but fail to avail themselves of it.

But we are all travellers in another sense. Years ago we were started on our long journey, which we have continued, with now and then a rest, ever since. Footsore and weary we have grown, ere the path has been half traversed. And still relentless time urges us onward, and we have no opportunity to lie down in the warm sunshine, and forget our troubles in happy dreams. This journey of life is a very earnest thing. It is no trifling matter. It is not a day's excursion, or half a day's trip, but a long travel, a weary march, and the hills of life are steep and rough. Moreover, the darkness gathers about our

heads and we cannot see the right way. Wrong turnings there are into which our unwearied feet may be beguiled, where thorns and briars lie along the path, and snares and pitfalls await the stumblers. It is a dangerous road that we have to travel, only God shall make it smooth for us. He sends again to the desert wanderers the pillar of cloud by day and fire by night, and in the mountain passes and the deep ravines He is our only guide and helper. We stretch out our hand amid the darkness, and He takes it, and we are safe. We call to Him amid the noise of the storm, and He speaks to us, and the storm ceases its roarings, and in our spirits there is a deep calm. We are hungry, and He feeds us; thirsty, and He leads us to a brook by the way; cold, and He covers us; hot, and He is our shade; weary, and He gives us rest. All that we need, we find in Him; and when we are discouraged and cast down, He gives us a glimpse, just a transient glimpse, of the city that lies fair and white in the morning sun of eternal day.

Oh! young ones, starting on this journey, go forth in his strength and fear not. There shall be joy for you, every step, if you move not away from his side who is your Rock and your Defence. Little used as are your feet to the cutting ways of the world, they shall be shod with iron and brass. Go forth on this life journey; but God help you to keep in the straight and narrow path, nor to swerve from it until you reach the golden city.

Oh! aged ones—who have toiled to the top of the hill, and halting there a while to take breath and to look back have now begun the descent—sorrow not over a good day's work nearly finished. Go steadily and fearlessly down the steep incline, "Thy rod and thy staff they comfort me." Ah! so shall it be. And though your feet are tottering and your strength has failed, God shall make you strong in his strength, and you shall soon be at home—and at rest.

Let us pray to be made and kept skilful travellers, to know the way and to keep it. Let us watch and pray, and then go on, straight on, toward the prize awaiting the conqueror. And at the close of the journey, may we whose paths have lain so different here, whose ways have been widely separated and broken off, find them meeting before the gate of our Father's house.

## Reviews.

*One Hundred and Fifty Original Sketches and Plans of Sermons.* With various series on special and peculiar subjects for week evening services. By Jabez Burns, D.D. London: R. Dickinson, 92, Farringdon Street.

THE above volume, from the prolific pen of the pastor of New Church Street Chapel, is in every respect equal to the fourteen which have preceded it. We trust it will receive the wide circulation it justly deserves. Our brethren in the ministry, lay preachers, and teachers, will find it an invaluable help.

*A Good Wife.* By J. TOLL, 42, Paternoster Row.

A PLAIN and thoroughly good portrait of what a good wife looks like.

*The Poor Man's Friend; or, Useful Advice and Receipts for Cottagers.* London: Elliot Stock. WORTH ten times its cost.

*Salvation to the Uttermost.* By Rev. G. D. EVANS. Elliot Stock.

A GOOD book on a good subject, and well prefaced by Mr. Spurgeon.

*The Silver Cord.* A Simple Rhyme. By the ANTI-Tobacco RHYMERS. London: Elliot Stock.

A SWEET and telling story in verse, and which must be entertaining and useful, especially to youthful readers.

*The Suggestive and Homiletical Commentary on St. Luke.* By W. H. VON-DOREN, D.D. London: R. D. Dickinson, 92, Farringdon Street. Part I.

NEVER was compressed into so small a space first-class thoughts on the gospel narrative as in this volume. It is critical, explanatory, evangelical, and practical, and every page is a mine of precious wealth. An entire commentary on this plan of extraordinary varied thought and compression would be invaluable.

*Home Piety.* A Fireside Book for Old and Young. London: Elliot Stock.

IN this volume of three hundred and seventy-six pages, there is a treasury of excellent reading for the whole winter; and the articles are not only really good, but so varied as to suit all classes of readers; and with an elegant cover for Two Shillings.

*Unitarianism, what claims it has to Respect and Favour.* By JOSEPH BARBER. London: Elliot Stock.

WE knew the author when he first went out as a preacher in the Methodist New Connexion, and were grieved when he seceded from that body. We have followed him through all his strange erra-

tic wanderings and sceptical lecturings, and rejoice that he seems now to have got right up to the true Christian evangelical standard again. As such, we wish him success; but we think that unless he is careful, he will excite sympathy with the parties he attacks. Christian truth presented in a Christian spirit alone will tell effectually on the errors we denounce. We must add, no such withering *exposé* of Unitarianism has been given during the last century.

*A Memoir of the late Rev. John Jukes, of Bedford.* By T. A. BUXTH, F.G.S.E., etc. London: Partridge and Co., 112, Fleet Street.

THIS briefsketch of an excellent minister of Jesus, who was senior pastor of Bunyan's Church, Bedford, with an excellent portrait of Mr. Jukes, will be very acceptable to a large class of our readers.

*Baptism as it is in Scripture.* London: Elliot Stock.

A VERY clear and telling forty-page tract, well adapted to convince inquirers and silence gainsayers.

*Clifton Sermons.* By SEPTIMUS SEARS. London: Houlston and Wright. Nos. 19 and 20.

Two plain and edifying sermons on Caleb and his Spirit.

*Annual Report of Army Scripture Readers' and Soldiers' Friend Society for 1866.*

REPLETE with interest.

WE have been much interested in a new tract by Mr. Medhurst, No. 272, "Have you been to the Great Physician?" also in the reports of "Ragged Church and Chapel Unions;" and of the "Suffolk and Norfolk Baptist Home Missionary Union;" and we recommend to our readers an excellent tract by Mr. Jabez Whittridge, on "Elisha;" or, once more, "No Authority from Scripture for Evasion or Deceit" (54, Paternoster Row). We would wish our readers to circulate a series of plain good tracts, "Lectures to the Working Classes," by Rev. S. A. Walker, M.A., rector of St. Mary-le-Port Church, Bristol. With telling titles and graphic, forcible illustrations and appeals, they must do good. They are Twopence each, and published by Bonner, Bristol.

### MAGAZINES AND SERIALS FOR SEPTEMBER.

THE *River of Life Pilgrims, or Homeward Bound*: London—Colingridge; Part V.; interesting as ever. The *Baptist Magazine*, a robust and useful number. The *Sword and Trowel*, good throughout.

The *Sunday Teachers' Treasury*, invaluable to Sunday-school teachers and Christian parents. The *Watchman of Ephraim*, August and September, sustained with great talent and vigour. *Old Truths*, edited by John Cox, Ipswich, full of important articles, which cannot fail to instruct and edify thoughtful readers. The *Missing Link Magazine*, always instructive and acceptable. *Quarterly Reporter of the German Baptist Mission*,

the most hopeful of all our missions, and the Reporter is well supplied with the latest information. The *Church* and the *Appeal* are, as usual, acceptable numbers. We repeat very heartily our oft-uttered recommendations of the *Mothers' Treasury*, the *Sower*, the *Little Gleamer*, *Old Jonathan*, Mr. Hibberd's *Gardener's Magazine*, the *Ragged-school Union Magazine*, and *Father William's Stories*.

## Poetry.

### "WITH GREAT MERCIES WILL I GATHER THEE."

I GATHER thee in evermore  
Ere the days of thy youth can be o'er,  
To the strength and the warmth of love—  
Love human and love from above ;  
I gather thee close to my feet  
In the days of thy youthtide sweet,  
And the life that I give shall be  
Pleasure and wealth to thee.

I gather thee in with song,  
O man in thy manhood strong,  
I clothe thee in robes of white,  
Thou shalt join in the sacred fight ;  
And the anthem of victory  
Shall swell o'er the glassy sea,  
And the wrong shall be quenched in light,  
And the sun shall illumine the right.

I gather thee, aged and worn,  
Whom the world has with sorrow torn,  
I fold thee safe in my arms  
Away from the world's alarms ;  
Truly the day was rough,  
But the night shall be rest enough.  
I gather thee in, oh come,  
Nor wander away from home.

I gather thee evermore,  
Till the dashing of waves be o'er,  
Till the night and the discord cease  
And the nations are still with peace ;  
I gather thee close and warm,  
From the reach of the rising storm ;  
Oh, weary and laden, see,  
What love has the Lord for thee.

MARIANNE FAERNINGHAM.

### REST IN JESUS.

Matt. xi. 21.

OPPRESS'D with sin, the sinner cries,  
And tells to God his grief,  
And swifter than an angel flies,  
Comes promise of relief ;

It comes to all in misery,  
To all the sin dress'd ;  
" All ye that labour, come to Me,  
And I will give you rest."

Why toil to find salvation where  
Salvation ne'er was found ?  
For Sinai can but yield despair,  
And open wide thy wound.  
Oh flee to mournful Calvary,  
And ease thy aching breast ;  
" All ye that labour, come to Me,  
And I will give you rest."

Wouldst thou obtain a lasting peace,  
And ease thy troubled soul ;  
At Calvary the thunders cease  
O'er sinners heads to roll.  
A dying Saviour on the tree,  
Will make thy spirit blest ;  
" All ye that labour, come to Me,  
And I will give you rest."

A sweeter rest than balmy sleep  
Affords the troubled heart ;  
When mourning eyes no longer weep—  
No bitter tear-drops start ;  
When all the dark'ning shadows flee  
That made the heart oppress'd ;  
" All ye that labour, come to Me,  
And I will give you rest."

Fly to the Saviour, sinner, fly !  
To Jesu's riven side !  
The smitten rock of Calvary,  
Whence flows the living tide ;  
'Tis there his wounds will shelter thee,  
With grief and anguish press'd ;  
" All ye that labour, come to Me,  
And I will give you rest."

A. TESSIER.

Coleraine, Ireland.

DIVINE FELLOWSHIP;  
OR, THE SACRED TEACHINGS OF SORROW.

BY W. POOLE BALFERN.

"Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized.

"That I may know Him, and the power of his resurrection, and the fellowship of his sufferings." —PAUL.

WHAT mean those solemn words, O holy Lord?  
They crush our hearts and pierce us like a sword;  
From their stern breath our timid spirits shrink;  
How can we taste the cup which Thou didst drink?

As bends the willow wand before the storm,  
Or creeping eglantine of fragile form,  
So bend our hearts beneath the weight of woe  
Which none of thy disciples may forego.

And yet when on our path thy face doth shine,  
How easy then to say that we are Thine.  
To bear thy Cross, and still to clasp thy hand,  
And say, "We'll journey to the better land!"

But oh! when tempests beat and blind the eyes,  
And from our pathway each loved comfort flies;  
When, weary, footsore, tempted, poor, and weak,  
No kind friend near a word of love to speak—

Then to be patient, still to wait on Thee,  
To wait in hope, and still thy love to see—  
Ah! then with tears we ask, "Lord, is it so?  
From Thee, my Lord, from Thee, this weight of woe?"

"Is this a portion of thy bitter cup  
Which Thou wouldst have thy child in faith drink up?"

Thus oft we murmur in our bitter grief,  
And spurn the love that fain would bring relief.

And yet in sunshine, oh, how oft we say,  
"We hope for fellowship with Christ to-day!"  
But when the meaning of these words is known,  
How small the fellowship our hearts can own!

What mean they, Lord? Is it to trust Thee still,  
Though darkness oft our hearts with terror fill,  
Though pain and anguish drive all peace away,  
Still in thy words to find our strength and stay?

Is it in summer's heat or winter's snow,  
When storms are hushed or tempests wildly blow,  
At duty's call to face the fiercest blast,  
To toil, and pray, and struggle to the last?

Is it when faint and weary still to fight,  
To see behind the clouds the morning's light,  
To live by faith when others faint and fall,  
And mark thy love still rules and governs all?

Is it to welcome falsehood, though it slay  
Our fondest hopes, and patient still to say,  
"Thy will, O Christ, be done! I'm not alone;  
In yonder world I shall be better known?"

Is it through long, long, weary days to toil,  
With no green blade to cheer the barren soil,  
And no kind voice to whisper, "Bravely done,"  
Assured by faith the harvest yet will come?

Is 't to believe that hindrances can help,  
Though oft put back; that love still speeds our way;  
That all which weakens sin and humbles self  
Will yield us gladness on some future day?

Is it to vindicate the poor oppressed,  
To help the weak and succour the distressed;  
To bear their burdens, and the bitter scorn  
Of those who hate the prostrate and forlorn?

Is it the precious pearl of truth to bide  
Deep in our hearts, however men deride;  
And still to seek to make thy glory known,  
Lift up thy cross, and make thy shame our own?

Is it, however scorned, misunderstood,  
To suffer on and seek my neighbour's good;  
All evil still to overcome by love,  
And patient wait the witness from above?

Is it to walk with calm and even joy,  
Whatever cares may come or foes annoy;  
With Satan still to wage a constant strife,  
Nor leave the conflict till we yield our life?

Oh, help us, Lord, thy cup of life to take;  
The bruised reed thy hands will never break.  
All wrath is gone; thy love is e'er the same;  
Help us to drink while glorying in thy name.

"JERUSALEM THE GOLDEN."

JERUSALEM the Golden,  
I long to dwell in thee;  
There to behold my Saviour,  
Who died upon the tree:  
No longer crowned with thorns,  
He reigns enthroned in light;  
His kingdom is most glorious  
His sceptre pure and bright.

Jerusalem the Golden,  
The home of all the good,  
Prepared for all who enter  
By faith in Jen's blood ;  
Its pearly gates are opened  
Their welcome to proclaim,  
And all its golden treasures  
They evermore may claim.

Jerusalem the Golden  
In thee no death is found ;  
The tree of life is blooming  
On thy most holy ground :  
Its very leaves are healing,  
Its fruit gives life and peace,  
Oh ! happy they who enter,  
Their joys shall still increase.

Jerusalem the Golden  
Where seraphim combine  
To praise the great Jehovah  
In harmonies divine ;

Where all the just are seated,  
(Or round their Saviour stand,  
Their characters completed,  
A pure and chosen band.

Jerusalem the Golden,  
Where all our sorrows end ;  
No more to earth beholden,  
Where none shall lose a friend ;  
There love is pure and constant,  
And broken vows unknown ;  
True friendship is triumphant  
Where Jesus has his throne.

Jerusalem the Golden,  
When shall I dwell in thee ?  
E'en now my soul is longing  
My Saviour's face to see.  
His glory doth it lighten,  
And He shall have all praise ;  
His grace our souls shall brighten  
Throughout eternal days.

J. BATEY.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

Mr. Haddock, a student of the North Wales Baptist College, has accepted a call of the Baptist church at Twyngwyr, Monmouthshire.

The Rev. Henry Dunn, of the Metropolitan Tabernacle College, has accepted an invitation to the pastorate of the church at Hunslet, Leeds, and commenced his labours there on the first Lord's-day in September.

The Rev. J. Buxendall, after four years' labour at Agard-street, Derby, has accepted the invitation of the Baptist church, Wirksworth, Derbyshire.

The Rev. T. R. Taylor, of Rishworth, Yorkshire, has accepted the invitation of the church at Agard-street, Derby.

The Rev. E. C. Pike, of Rochdale, has resigned the pastorate of the West-street church.

The Rev. R. G. Moses has resigned the pastorate of the church at St. Clements, Norwich.

The Rev. H. J. Betts, of Bradford, has accepted a cordial invitation to the pastorate of the church at Grosvenor-street, Manchester (formerly under the care of the Rev. A. Mursell), and is expected to enter upon his labours on the first Lord's-day October.

We are requested to state that the address of Mr. W. K. Dexter, late of Thurleigh, Beds, is 9, Westwood-terrace, Peterborough.

### RECOGNITION SERVICES.

MIDDLETON TERESDALE.—On Sunday and Monday, August 26th and 27th, interesting services were held at Hindu Chapel, in connection with

the settlement of the Rev. W. Lionel Green, formerly of Regent's-park College. The Rev. Dr. Angus, president of the College, preached impressive sermons on the morning and evening of the Sabbath. On Monday afternoon and evening, services were held. In the afternoon the Rev. Dr. Angus delivered the charge to the minister; the Rev. W. Fawcett, of Crosby Garrett, the charge to the church. The Revs. J. H. Lummiss, T. H. Pattison, late pastor of the church, P. W. Grant, P. Gibb, and J. Hoyle, B.A., as well as the pastor, took part in this service. In the evening, Dr. Angus presided at a public meeting, when addresses, fraught with kindly counsel to church and pastor, were delivered by the Revs. T. H. Pattison, P. W. Grant, J. Hoyle, B.A. (Independent), J. H. Lummiss, W. Darwent (Independent), W. Graham (Primitive Methodist), W. T. Adey, and W. Fawcett.

### NEW CHURCHES.

SITTINGBOURNE.—Interesting services were held in this place on Tuesday, September 4th, in connection with the establishment of a Baptist church. Twelve months since some few warm-hearted Christians in the neighbourhood felt they could do good, and get good by meeting in a small room for worship, and preaching the gospel. Students from the Metropolitan Tabernacle came to preach, and soon the small room was filled to overflowing, necessitating removal to a larger room, and finally to the town-hall, capable of holding 500 people. A good work has been carried on, and the need for a chapel becoming more apparent, on

the 4th ult. a meeting was held at the residence of H. Dean, Esq., to form a church and to take measures to obtain a suitable place for worship. The Rev. B. C. Etheridge, of Ramsgate, presided. Rev. J. Drew, of Margate, read the Scriptures, and Mr. Cook offered prayer; after which a resolution was passed for forming a church, and the members received the right hand of fellowship. The Lord's Supper was then administered, and Rev. J. Lewis, of Chatham, offered prayer. A tea and public meeting followed, the latter presided over by W. Olney, Esq., of London. Addresses were delivered by H. Dean and J. B. Flint, Esqrs., and the Revs. Etheridge, Drew, Lewis, Main, Bunning, and Hill. Mr. Spurgeon has kindly promised £100 towards the new chapel as soon as £400 is raised, and we are happy to say that £300 of that sum has already been promised.

#### NEW CHAPELS.

**LEICESTER.**—A new chapel has just been opened in Friar-lane, to seat 1000 persons. The Rev. J. C. Pike is the minister. The opening sermons were preached by the Rev. J. P. Murrell, and the Rev. G. W. Conder. On the following Sunday, August 19th, Dr. Angus preached, and on the 26th, the Rev. Dr. Burns. It is calculated that the cost of the building will be from £2000 to £2200, which with £500 for additional land, makes a total outlay of about £2700. Towards this amount there has been received from subscriptions, the bazaar, collections at opening services, proceeds of tea festival, and a loan of £300 from the Union Baptist Building Fund (repayable without interest in ten years), £1488.

**BARNES, SURREY.**—The new Baptist chapel, recently erected in this village, was opened for public worship on Monday, September 10th. In the afternoon the Rev. Arthur Murrell preached from Heb. ix. 24—28. The devotional exercises were conducted by the Rev. Messrs. Blake, of Brentford, and Green and Bailhache, of Hammersmith. The friends took tea in the chapel at the close of the service. In the evening a public meeting was held, Mr. J. B. Nicholson in the chair. Prayer was offered by the Rev. Mr. Taylor, of Acton; and addresses were delivered by the Rev. Messrs. Green, Bailhache, and Perrett, of Hammersmith; Cox (Independent), of Putney; the chairman, Mr. George Vavasseur, of Barnes, and Mr. Nicholson, senior. The entire cost of the building is £450, towards which £200 has been contributed or promised. The friends who have engaged in this undertaking are earnestly desirous of raising the remaining £250 before the end of December, and to enter upon the new year free from debt.

#### SERVICES TO BE HOLDEN.

**VAUXHALL BAPTIST CHAPEL.**—The third anniversary of the church worshipping in the above place will be held on Tuesday, October 9th, 1866.

Tea at 5.30, public meeting 6.80. Addresses will be given by friends from the Metropolitan Tabernacle.

**THE OLD WELSH ASSOCIATION.**—The quarterly meeting of the above Association will be held at Franksbridge, Radnorshire, on Thursday and Friday, the 18th and 19th of October, 1866. Conference to commence at three o'clock p.m. the first day. Ministers and messengers of the associated churches are requested to attend.

#### MISCELLANEOUS.

**LLANWENARTH, MONMOUTH.**—The first general meeting of the Baptist Union for Wales was held here on August 21st. This new organization has been under consideration for nearly two years, and we find it has obtained not only the approbation of most of the Welsh associations, but is welcomed by the Baptist Union of Great Britain and Ireland as an auxiliary to carry out more effectively its own measures among the churches of Wales. The Rev. Daniel Davies, D.D., presided. The constitution, which had been previously approved by the associations, was carefully revised and unanimously adopted. There were present a large number of delegates from all parts of the principality. A committee of twenty-four brethren was elected, and the following are the officers for the first year:—Dr. Davies, president; R. Williams, Esq., Garn, Carnarvonshire, treasurer; J. Lewis, Holyhead, A. J. Evans, Cardigan, and G. L. Kiley, Llanwenarth, trustees; J. G. Owen, Rhyd, J. Rufus Williams, Ystrad, and Samuel Jenkins, Maesycwmwr, hon. secretaries.

**LLANWENARTH.**—The fourth annual meeting of the Baptist Building Fund was held here on the 21st of August; Asa J. Evans, Esq., the hon. solicitor, occupied the chair. The progress made in paying the promises to the fund was considered satisfactory, upon the whole. Some churches actually surpassed the amounts promised by them. The amount collected during the year was £1801 19s. 6d., which made a total from the commencement of £6590 9s. 10d. 65 churches had obtained loans, and 14 more have just received help to the amount of £1185, leaving a considerable balance still in the hands of the treasurer. Considerable alterations have been made in the rules, in order to a limit churches that were, on account of their defective deeds, excluded from the benefits of the fund.

**IBTHLINGBOROUGH, NORTHAMPTONSHIRE.**—Two services in commemoration of the JUBILEE of the Sabbath school in connection with the Baptist cause here, were held on Wednesday, September 12th. The report read in the afternoon detailed various incidents connected with the school, and the number of children who had received instruction during the lengthened period of FIFTY YEARS. Two very excellent sermons were preached by the Rev. J. Bloomfield of Meard's-

court Chapel, London. The proceeds of the public tea and the collections amounted to £11 11s.

**VENNER, ISLS OF WIGT.**—The friends in connection with the young and rising church formed at this place under the pastorate of the Rev. W. Corden Jones, of the Rev. C. H. Spurgeon's College, feeling deeply the necessity for a Baptist chapel, held a public meeting in the Literary Institute, on Thursday, August 30th, to establish a fund for the purpose. Suitable addresses were delivered by Messrs. Cook, Hanks, Pope, and Wilson, deacons, elders, and friends from the Metropolitan Tabernacle. The sum of £70 was promised to be given during the next six months, in addition to which the church and congregation promised to raise by collecting cards, which were distributed, a sum which some friends present engaged to double. Sympathy and help have been kindly afforded by several influential gentlemen in the town, among whom are Major Roper and H. Wicker, Esq., who has kindly undertaken the office of treasurer to the fund.

**NEW PARK-STREET, SOUTHWARK.**—In consequence of the chapel being sold, Mr. George Kew, who has preached the gospel here for the last eighteen months, but who has now left for a new sphere of labour, met his friends on Wednesday, the 22nd inst., to take a farewell of them. During the evening, a very handsome Family Bible was presented to him. Mr. Kew has left New Park-street followed by the good wishes and prayers of many friends.

**BELVEDERE, KENT.**—The third anniversary of Belvedere Baptist chapel was celebrated on the 26th and 28th of August. On Lord's-day two sermons were preached by the Rev. Joseph Davis, of Romford, and on the Tuesday following the Rev. F. Tucker, B.A., of Camden-road Chapel, preached in the afternoon; after which there was a tea and public meeting; W. G. Habershon, Esq., presided. In addition to the gentlemen already named, the following took part in the proceedings of the anniversary:—The Revs. S. March, E. T. Gibson, A. Sturge, E. Davis, J. Hobson, Dr. Brown, J. Sinclair, W. Frith, and Captain Morrice. The services were all well attended, and marked by deep interest. Upwards of £70 was raised by collections and donations, and it was resolved that an earnest effort should be at once made for the further reduction and ultimate extinction of the chapel debt, at present amounting to £600. It is hoped and believed that many friends of the cause of Christ will be willing to aid by their contributions the effort to sustain a Baptist church on the broad basis of Christian membership in this new and increasing suburban locality.

**SOMERSET-STREET CHAPEL, BATH.**—A social tea-meeting was held in the school-room of the above chapel on Tuesday, September 4th, to commemorate the 27th anniversary of Mr. Wassall's ministry in Bath, and also to welcome the Rev.

John Davis, late of Arlington, Gloucestershire, as assistant minister to Mr. Wassall. More than 120 persons sat down to tea. At seven o'clock a public meeting was held, and addresses delivered by the Revs. D. Wassall, J. Bromley, W. H. Dyer, J. Huntley, and J. Davis. The school-room was full of attentive hearers, and the proceedings were of an interesting character.

**PRECKHAM, SOUTH-STREET MISSION.**—A tea and public meeting was held on Tuesday afternoon and evening in the Assembly-room of the Rosemary Branch, Southampton-street, in aid of the building fund for the erection of a chapel in that locality, in connection with the South-street mission. In the afternoon about 150 of the members sat down to an excellent tea; after which, at seven o'clock, a public meeting was held; Mr. Brown occupied the chair instead of Mr. W. Olney, who was unavoidably absent. Addresses were delivered by Messrs. Smith, White, Field, Bowker, Brown, Jones, and Pope.

**SOUTH WALES.**—We are very pleased to hear from a correspondent that the work of the Lord in this part is steadily progressing. One church lately received into fellowship, on one Sabbath, 74 new members—51 by baptism, and 23 backsliders—and there are now 27 candidates before the church.

### BAPTISMS.

- ABERDARE, Carmel.**—Aug. 19, Seven, by Dr. Price.
- ASHTON-UNDER-LYNE.**—Aug. 26, Two, by Mr. Hughes.
- BARNSELY.**—Sept. 2, Six, by Mr. Compton.
- BRISTOL, Philip Street.**—Aug. 26, Three, by W. W. Laskey.
- BRIXHAM, Devon.**—Aug. 26, One, by W. J. Whitmarsh.
- CANTON, Cardiff, Welsh Baptist Chapel.**—Feb. 18, Three; May 13, Two; Sept. 2, Three; by T. Thomas.
- CHARSFIELD, Suffolk.**—Aug. 5, Four, by T. Leggett.
- CONSHAM, Wilts.**—Sept. 2, Three, by Mr. Hurlstone.
- CREWE, Oak Street.**—April 29, Five; Aug. 26, Nine; by W. J. Reade.
- EARLS COLNE.**—July 1, Three; Sept. 2, Four; by A. H. Stote.
- GLASGOW, North Frederick Street.**—Aug. 19, One, by Joshua Donovan; Sept. 2, Three; by T. W. Medhurst.
- HOWEY, Radnorshire, Providence Chapel.**—Aug. 26, Two, by S. Thomas.
- JARROW-ON-LYNE.**—July 15, One; July 19, Five; Aug. 15, One; Aug. 19, Five; Sept. 4, Three; by Charles Morgan.
- KENNINGHALL, Norfolk.**—May 27, Two; Aug. 19, Three; by J. Sage.
- LANGLEY, Essex.**—July 23, Two, by B. J. Evans.
- LEEDS, Hunslet.**—July 29, Two, by H. Dunn.



**LANELEY**, Vainiroel.—Aug. 12, Fifty-one, by W. Lewis.  
**LONDON**, Abbey Road, St. John's Wood.—Aug. 27, Eight; Sept. 9, Nine; by W. Stott.  
 ———, Bermondsey, Drummond Road.—Aug. 26, Twelve, by J. A. Brown.  
 ———, Kingsgate Street.—July 29, Eight, by W. H. Burton.  
 ———, Metropolitan Tabernacle.—Sept. 13, Eleven, by C. H. Spurgeon.  
 ———, Park Road, Chapel, North Bow.—Aug. 19, Nine, by R. R. Finch.  
 ———, Providence Chapel, Shoreditch, Sept. 6, Nine, by D. Paterson, of the Kingsland Tabernacle.  
 ———, Spencor Place, Goswell Road.—Aug. 30, Fourteen, from Red Lion Street Chapel, by G. T. Edgeley.  
 ———, Vernon Chapel.—Aug. 30, Sixteen; Sept. 13, Eleven; by C. B. Sawday.  
**PETERBOROUGH**, North Street.—Aug. 31, one, by W. K. Dexter.  
**PONTFPOOL**, Zion Chapel.—Aug. 30, Seven, by J. Forth.  
**STRETTON-ON-TAUNT**, Notts.—Aug. 20, Seven, by H. B. Bardwell.

**TONNINGTON**, Deron.—Aug. 19, Three, by Mr. Spear.  
**TOWCESTER**.—May 6, Two; July 20, Two; by Mr. Hardin.  
**TYDBER**, Monmouthshire, Bethesda.—Sept. 2, Four, by D. B. Edwards.  
**WESTON**, by Weedon.—Sept. 2, Four, by J. Lea.  
**WOOLWICH**, Queen Street.—Aug. 20, Two, by J. Teall.

### RECENT DEATHS.

August 13, at Skipton, after a long and painful illness, borne with Christian fortitude, Eliza, wife of the Rev. F. Britcliffe.

August 15, at Weston by Weedon, in his 90th year, William Morris. He had maintained an honourable connection with the Baptist church, as a member seventy years, and as a managing deacon fifty. During the last few years he experienced gradual mental weakness, as well as physical decay, but his hold of Christ was firm to the last. His death was improved by his pastor, the Rev. J. Lea, to a large and deeply interested congregation, on Lord's-day evening, August 26th, from a text selected by the departed himself—"By the grace of God I am what I am."

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from August 20th, to September 19th, 1886.*

	£	s.	d.		£	s.	d.
Amy .....	0	5	6	Mr. J. Hott .....	1	0	0
Mr. B. Law .....	0	3	0	Sale of articles left from the Bazaar .....	23	0	0
Mr. J. Easty .....	1	0	0	Mr. J. Challis .....	1	0	0
C. C. ....	0	2	6	Mr. Murrell .....	2	0	0
Proceeds of Tea Meeting at Tabernacle	27	5	0	Mr. Mason .....	10	0	0
Mr. E. J. Upward .....	2	0	0	Miss Spurgeon .....	0	10	0
Mr. W. Tuck .....	0	10	0	Mr. C. Hewitt .....	0	10	0
Two Friends, Exeter .....	2	5	0	A Constant Reader .....	0	10	0
Collection at Baptist Chapel, Southampton, by Rev. J. Collins .....	4	0	0	Mr. J. C. Forth .....	0	10	0
X. Y. Z. ....	0	5	0	Mrs. Brake .....	0	2	0
Mr. J. Melen .....	1	0	0	Collected by Mrs. Jephth .....	1	5	0
Mr. T. Slater .....	1	0	0	Mr. H. Amos .....	0	5	0
Mrs. Gaullond .....	0	10	0	A Friend, per Mrs. Elliott .....	1	0	0
Mr. J. Dew .....	0	10	0	Romans vi. 7, 8 .....	1	0	0
Mrs. Edwards .....	1	0	0	Mr. Speight .....	0	3	6
Miss Sumner .....	0	10	0	Weekly Offerings at Tabernacle, Aug. 26	20	4	1
Mr. Vickery .....	2	0	0	" " " Sept. 2	29	10	7
Mrs. Vaughan .....	1	0	0	" " " " " 9	36	9	0
Mr. May .....	5	0	0	" " " " " 16	32	6	8
Part payment of Legacy of late Rev.							
R. May .....	23	6	8				£240 18 0

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

CHAS. BLACKSHAW.

## CUMBERED WITH MUCH SERVING.\*

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

"Martha was cumbered about much serving."—LUKE x. 40.

THE preacher will have one hearer to-night to whom his text will be amazingly applicable—namely, himself. Here we have meeting after meeting, and engagement after engagement. We are always working as hard as we can, but we have put on much extra canvas just now, serving much, and not being exempt from Martha's sin of *being cumbered* with much serving. I should not wonder but what there may be some others here besides the preacher who may have fallen into the same state of mind; and perhaps just now while engaged more than ever in God's work, it may be well for us to pull ourselves up a little, and look around us, and see what state we are in, lest, like Martha, we get more and more cumbered, till at last we speak as we ought not to speak, and begin to upbraid others who are not equally wrong with ourselves.

I. We will first say a little on this point—WHAT WAS IT PROBABLY, THAT MARTHA WAS CUMBERED ABOUT?

Her fault was not that she served. Oh! that is no fault. The condition of a servant should be the condition of every Christian. "I serve," should be the motto of all the princes of the royal family of God. It was not her fault that she had "much serving." We cannot do too much. Let us do all that we possibly can; head, and heart, and hands, let every single power and passion of our nature be engaged in the Master's service. "Hereby shall ye be my disciples, if ye bring forth much fruit." It was no fault of hers that she was busy preparing a feast for the Master. Happy Martha to have an opportunity of entertaining so blessed a guest; and happy Martha, too, to have the spirit to throw her whole soul so heartily into the engagement. But her fault was that she grew "*cumbered with much serving*," so that she forgot *Him* and only remembered the service. She over-rodé her union with Christ by her service of Christ, and herein was the mischief.

I do not know what particular part of the service it was that cumbered her, but I do know that any part of it cumpers me sometimes, and that as the minister of this church, with our large college, and with all sorts of work from morning till night, it is the easiest and most natural thing in the world to get "cumbered with much serving," and to get into such a state of head and heart that it is almost impossible to sit at the Saviour's feet, and at the same time to be serving Him as we ought to do. We ought to be Martha and Mary rolled into one. We should do much service, and yet have much communion at the same time.

Martha's fault, then, was that she grew cumbered. In thinking this matter over, I thought she might, perhaps, have been cumbered in this way. *She was the housewife, and there were a great many guests coming more than she had expected, and she thought there was not enough in the house for them.* "Surely," said she, "I have only provided for fifty, and here are a hundred! What shall I do? I did not ask that person over there to come, I am sure, but there is no getting rid of him; I wish I had laid in more store; I told Mary so; I said there would be more, but she said 'No, provide for only so many'; I do not believe there is enough." So she fretted over that, and any good housewife might be supposed to do the same. How often have you and I, who are serving God, fretted in the same way? We have said, "Oh! what can our poor little church do? How can such a sum of money be raised? There is much more

wanted than we shall ever get!" The minister has come before his congregation and has felt—"One, two, three, four, five, five loaves, and these only barley loaves; and a few fishes, and these but small, and what are they amongst so many? I wish I had a narrower sphere of labour, and had fewer people dependent upon my exertions!" This is how we have sometimes thought; then at other seasons we have said—"How shall I keep on? I have so little strength; I have scarcely had power to do good up till now, how shall I be sustained to the end of the journey?" We begin calculating, and fear there is not enough meat in the house. With a sincere desire that every child of God should be supplied, and that not a single guest at the table should go unfed, we begin to be cumbered because we think there will not be enough.

I do not know what it was that cumbered Martha, but I should not wonder if she got *cumbered about the servants*. She had said to one—"Now, you must prepare the dish, and mind it is to be done in a certain way; and you, Mary, are to prepare the other dish; and you the other one." There is an old proverb which says, "The more servants, the more plagues." I do not think it is a true proverb, but some people have found it to be so. Perhaps Martha did. Perhaps there was one letting that joint of meat burn, and another spoiling another joint; and so turning round from one to another Martha said—"I seem as if I ought to be everywhere; there is nothing done unless I am looking after all these people; they are sure to be getting into some mischief or other; I need a hundred hands to do everything myself, or else a hundred eyes to look after those who are doing it." How, oftentimes, Christian ministers especially, and each Christian person in his own position, gets into this same state. You think, "Surely I thought I could trust such and such a believer with such a work; but how he blunders at it! I can never give it him to do again!" Then you try another with a certain duty that is very important, and that goes wrong. If you have a great machine to work, it is not often but what there is some cog gets off, or some band that gets snapped, or some wheel that gets out of order; and when one has to look after all these things, and to see not only to one's own personal work, but to the work of all these different people, and to be sure that they are all kept in their proper place, it is no wonder that one sometimes feels—"Dear me! I cannot manage all these people!" and so one gets "cumbered with much serving."

Moreover, very frequently you find that very sad and grave mistakes have been made in things which you thought nobody could make a mistake about; perhaps you find out that you have been the author of the mistake yourself, and then you are cumbered again. You say, "How can I set that to rights? How can I retrace that false step? By what possible means can I undo such and such a thing that has been done?" I suppose that if a captain in battle were to leave his position in the centre of the camp, and go flying about here and there, he would be pretty sure to lose the victory, and some of us do just that. We have not patience enough to sit still in the centre and just to look to the work as a whole, and keep ourselves calm and quiet. We get cumbered over every little thing, and about every trifle; we get cumbered, in fact, about the much serving. Now, there is a good motive at the bottom of all this; it is a desire to serve Christ well; it is a wish to do his service in the best, most useful, creditable, and successful manner; but there is mischief in it, as we shall have to show by and by. Oh! how my soul longs to have this church a perfect church! How I long to see every one of you at work for Christ! How I desire myself, especially, to preach every time with fire, and force, and energy! And yet I go home to my bed, sometimes, and toss there, because I cannot preach up to my own standard, imperfect as that is. And how I mourn sometimes over this or that brother who does not seem to understand the dignity of his profession, nor live up to the

holiness which becometh the anointed of God, and the blood-washed in the fountain which Christ hath filled. Oh! dear friends, the being cumbered with much serving is so easy in my case, and I only instance myself because I know that as face answereth to face in a glass, so the heart of man answereth to man. I suppose you all get into this state sometimes, and in proportion as you are serving Christ will be your temptation to get cumbered with much serving.

We have already said that you may be cumbered about a great many things. It is wonderful how many things there are to cumber one even about an ordinary service. If you are responsible for the service, you are cumbered as to whether you have got the right text, and as to whether you have selected the right hymns. You pray that God would bless the Word, and that is right enough, but you are cumbered about it. When the hymn is given out you are cumbered, perhaps, as to whether it will be sung well, or whether the people will break down; perhaps there is some discord, and if you are anxious to have everything right, you get cumbered about that. Then you are cumbered, possibly, about where the people are to sit. Even such things as these will come across the mind, and I should not wonder if my brethren, the deacons and elders, get cumbered about them as well as the minister. They, perhaps, get thinking—"Dear me, there is Mr. So-and-so over there, I am glad to see him here, and I hope the Word will be blessed." Then you get wrong thoughts about such and such persons, and wonder how they will like such and such expressions, and so on; and so, instead of enjoying the service and entering into the soul of it, you are thinking—"I hope it will all go well; I hope the preacher will not use some of those naughty sayings of his that shock the ladies; I hope he will not say any of his rough things to-night;" and so you get cumbered. Instead of enjoying the Word as it is preached, and receiving it as it is delivered, there is an anxiety about this and about that, and about fifty other things, and so we are cumbered with much serving.

I have thus laid the stress upon the ministry, because that is the service of God in an especial manner; but you Sunday-school teachers, if you are very anxious about your class—and remember, you ought not to be teachers if you are not anxious—you will, perhaps, get cumbered by the class, by looking more to the outward items of your work than to the spirituality of it. You tract-distributors may be doing a great work, but you may get to be more careful about the externals of it than you are about the internals. You City missionaries—for there are some such here—may also get to think more of the filling up of your journal, and about paying a certain quantity of visits, than about living near to God, and going in the strength of the Most High to your work; and if so, you will fall into the blunder of poor Martha. With all your zeal for Christ, you will disqualify yourself for any great usefulness, and instead of getting a word of comfort and commendation, you will only get a rebuke from the Lord, who will warn you that Mary chose the good part, while Martha, in some degree, despised it. I hope you will not misunderstand me; I would not have you do less than you now do. No, the more the better. I would not for a moment dissuade you from the utmost possible efforts which your zeal can suggest. Far be it from me to say, "Slacken yourselves in your sowing, or stop yourselves in your ploughing." No, go to the end of the field and back again, and have no rest till the day's work is over. On, on, on, as the race-horse to the goal, as the arrow to the target. On, as the world speeds on evermore in its own predestinated orbit. On, for God calls you to work while it is called to-day! On, for souls are perishing. On, for He is worthy for whom you would do this, and Christ deserves your utmost labour at the utmost power of your whole spirit. But oh! take care that these labours do not take the place of Christ; take care that you do not forget the Master in thinking about the dinner that you are going

to put on the table for Him. Remember that He is still to be chief in your thoughts—first in the morning, and last at night; and that after all, while it is good to serve, it must always be attended by sitting at the Saviour's feet, or else you will get, not a reward, but a rebuke.

II. Any one here can work out that thought if he understands anything of the spiritual life; and therefore I will now notice, in the second place, **WHAT MARTHA LOST WHILE SHE WAS THUS CUMBERED ABOUT MUCH SERVING.**

She was losing *what she could not get at any other time*. Jesus Christ was not always at their house. She could at any time prepare a feast, but she could not at all times hear his voice. His visits are not such every-day things with believers that they can afford to lose them. Beloved, when we come to God's house, and especially when we come to Christ's table, I think we ought to say to ourselves, "*Now, at any rate, I will bid my Martha-cares begone; I can attend to them when I have done; there is plenty of time, besides, for my cares, even for my cares for Christ; but now that the Lord is here, now that his people are met, and He has promised to be with them, I shall have done now with all my cares, and will give myself up to seek living and personal fellowship with Him; I will forget the dishes on the table, and the servants in the kitchen, and the fires, and everything else in the house, and they must go as they may. I will give the best orders I can, and then I will leave these things, for I am going now to get a privilege which I cannot always get; I am going to listen to his loving words as they come welling up fresh from my Saviour's heart; I am going to sit down right at his feet, and drink in that which He would teach me.*" I do think you will acknowledge that it is easier to serve than it is to commune. You will have observed that Joshua never grew weary when he was fighting with the Amalekites. It was hard work, but he did not get his arm weakened at it. But when Moses was on the top of the mountain in prayer, he had to have two others to hold his hands up. So is it with us. The more spiritual the exercise, the sooner the soul tires of it. We could keep on preaching better than we could keep on praying, and it is easier to pray in public than it is to pray in secret; and let me say, that even in secret it is easier to pray aloud than it is to sit still in your communion with Christ in the solemn silence of the soul. The choicest fruits are generally the hardest to rear, and the most spiritual engagements are the most difficult for us to manage. Beloved, we ought to have an eye to this, we ought to take care that we do not neglect these merely external things, which are good enough in themselves, these outward attending to ordinances, and sermons, and so on; but we ought also to take care that while we remember these in their proper places, we do not let these things crowd out better things, but see to it that we get to Christ, and do enjoy living, personal fellowship with Him.

I am afraid, too, that at this time *Martha was losing her reverence for her Saviour*. You will ask how she did this. I do not like her expression, "Lord, dost Thou not care that my sister hath left me to serve alone? bid her that she help me." I do not think she ought to have spoken so to her Saviour. The words do not sound softly; it seems as if she had got to be so familiar with waiting upon Him, that she had lost some of the due respect which she should have paid to the great Prophet of Israel, her Saviour and her Lord. This is one of the great dangers of those who serve God in the engagements of the sanctuary. I have had to confess, and have mentioned it at ministers' meetings often, and have heard others confess, that familiarity with sacred things is a temptation, very often, to lead us to read our Bibles for our congregations and not for ourselves, and to pray *ex officio* instead of praying with our whole hearts to God ourselves, as though we ourselves needed the blessing. I am sure, too, that this is true of all the other officials in God's house. If a man is not saved, and becomes a minister, I do not think there is a chance of his being saved afterwards; he had

better be anything than be an unsaved minister. I have noticed the same thing with regard to pew-openers and such like persons who are not converted before they take their offices; and I do pray those of you who have the filling up of such positions, never to appoint unconverted people, for they will not be converted afterwards. They will be so busy putting people into their seats, and doing different things, that they will be cumbered with much serving. I did once say, and gave very great offence indeed by it, that the people who take down my sermons ought to have the grace of God in their hearts, or else they would not get a blessing, for certainly the mechanical act of writing must prevent the mind from entering in all its fulness into the meaning of the utterance. Our dear brethren here who take such an interest in our services, and to whose kind care and watchfulness we owe so much of the quiet we enjoy on Sabbath-days with our great crowds, I am sure will excuse me—indeed I will not ask to be excused!—when I say they must mind that these things do not run away with their spirituality, for there is such a feaf in serving Christ that familiarity with his service will tend to make us lose our respect for Him. God grant that instead of this our reverence for Christ may grow more and more, and the more we serve Him the more humbly may we lie down at his feet.

But I think Martha was losing something more than this, and that was *her humility*. If she had had much humility she would have known that Mary was quite as good as she was herself, and even a little better; but instead of that she took it upon herself to call Mary to account, and even to complain to Christ about her. Many of our complaints about ministers and other good people, just show our own lack of humility. When I think that my brethren have many faults, I may well remember how many I have myself, and instead of thinking how badly some people do, I ought to suspect that I might have done a great deal worse if I had been in their place. Indeed it strikes me that the wise man is rather delighted that things are as well as they are, than displeased that they are not any better, for he knows that the best of men are but men at the best. He knows from his own experience that men are very likely to go fast in the way of error, and to travel very slowly in the way of right; and so when he does see a cause prosper, or a holy deed done, he is grateful to God for it. Though he does wish that there were more, yet he is grateful to God that there is so much genuine piety, so much brotherly love, so much earnestness, so much prayerfulness, as there is in the midst of the world. Let us not be so censorious, always judging this man and that man. If thou hadst been in his place wouldst thou have done better? Hast thou to pay his wages at the last? Is he thy servant? Then who art thou that judgest another's servant? To his own Master shall he stand or fall, and perhaps the very man thou judgest is more acceptable to God than thou art. He does not serve so much as thou dost; he does not preach so many sermons, nor teach so many people, nor publish so many books, and so on; but he sits more at Jesus's feet than thou dost, lives nearer to Christ, and is bringing more honour to the Redeemer's name in his humble, quiet obscurity than thou art with all thy publicity, and with all thy work. It seems to me that we are in danger of losing our respect for our fellows if we think so much of ourselves. Does it not strike you, by the way, that very often when we get cumbered about much serving, there is pride at the bottom of it. Why do we want to serve God in this way or in that way? The preacher wants those who come to say, "What a capital sermon," and "What a fine fellow he is!" Or, perhaps, the hearers want people to say when they go out, "How I enjoyed it!" When we do all this, and when we want to see our Sunday-school class very numerous, and to see many conversions, is it not just possible that at the bottom of it all we think, "It would look so well, and we should be able to say that there is so much done." Brother, if you say you have never felt like this I can only say that you must be a very

superior person ; I know I have often felt like it, and I here make confession of that wicked vanity which is so very common a complaint amongst us. We get cumbered, not so much about whether Christ is served, but whether we shall be thought to have done anything, and to have done it in a proper way. Oh! to shake one's self from all these beggarly rags of selfishness, and to be content to do God's work to the best of one's ability, and to say, "My Master, as to whether this looks well or does not look well in the sight of my fellows, is nothing; I gave it to Thee as Thou gavest it to me; accept it, my Master; accept it, because I love Thee, and yet more, because Thou lovest me!"

Martha, then, was losing a great deal, but in addition to all this, *she was also losing communion with Christ*. Mrs. Rowe says somewhere: "If all the twelve apostles were to preach at the time when I ought to be in prayer, I would not leave my closet to hear one of them, or all of them;" and another used to say: "I would not be kept out of my closet for all the world." But we are so easily got away from sitting at Christ's feet to go to work; we so easily cut short the time of prayer for the sake of doing more for Christ. Communion with Christ is the most precious thing, and once lost, I do not care what you did in the time when you ought to have been communing with Christ, you may have won coppers, but you have lost sovereigns; for many have earned pence, but you have lost diamonds. For your own sake, and for the sake of those whom you would bless, you must see to it that sitting at the Saviour's feet is not neglected, even though it be under the specious pretext of waiting upon Him. The first thing for our soul's health, the first thing for his glory, and the first thing for our own usefulness, is to keep ourselves in perpetual communion with the Lord Jesus, and to see that the vital spirituality of our religion is maintained over and above everything else in the world.

III. Having thus shown you what Martha lost, I should now like to OFFER SOME CONSIDERATIONS WHICH MAY PREVENT OUR BEING CUMBERED WITH MUCH SERVING.

There is one consideration which has done me a deal of good, and it is this—that *the Lord Jesus got on very well before we were born, and it is very likely that He will get on exceedingly well when we are dead*. When one thinks, "Oh, it is so important that such and such a point should be attended to; I must throw my whole strength into that;" and then the next day there seems to be something else so very necessary to be done, and then something goes amiss there, and something else here, because one cannot be everywhere, and one begins to be troubled. It might well be said to us at such a time, "Now, are you really such a very important person after all?" Before we were born, God's cause prospered, and when we are dead, if we have been useful in our lives, we may perhaps make a little gap for a little time, but it will soon be filled up, and nobody will know it, and God's cause will go on just as well without us. "I hope I do not incommod you," said the gnat when he settled on the horn of a bullock. "I did not know you were there," said the bullock. So, sometimes we seem to think, "I hope my absence will not cause inconvenience to such and such a cause;" and we might very well be answered, "Why, nobody knew you had anything to do with it! What difference will your absence make?" I do not want you to be careless about things on this account, but I do want you not to be cumbered about them on this account. That is not a bad philosophy, though it is very often very wickedly applied—"It will be all the same in a hundred years' time." Well, really, it will. Though the waves do go back, each one of them, after they have come up on the shore, yet none of them need regret that they die, because every wave comes up beyond its fellow, and though there may be no advance in each one particular wave, but even a receding, yet the great ocean itself is going forward; and so, if one little particular part of the work that has been left to me

does not go on as I could wish, yet, O God, the great sea of thy Church is going on in the fulness of its glory, and it shall cover the sands of time yet, and break upon the cliffs in an eternal spray of everlasting song. Let us be consoled in this matter. We are not such big bodies after all, and if the thing which we devise may not succeed, yet that is not the main thing, for Jehovah still reigns, and Christ still prospers.

There is another consideration—namely, that *it is pretty certain that if we have done our best for our Master our fretting will not improve things*. Farmers have been troubled sometimes when the rain has been coming on at harvest time, but I never remember to have observed that the glass went up on that account, nor have I ever heard of a single rain-drop whose little watery heart relented because of the sorrow of the agriculturist, but it came down just the same. So, if our fretting over God's work would improve it, brethren, let us fret; let us fret together in harmony; but if it really will not, and if after having done all we can in prayer and holy work, the thing does not go on quite as well as we could wish it, then let us say, "My Master, let it be according to thy will, and if it is according to thy mind, it is sure to be according to my mind, or if not, Lord, give me a better mind." May we be brought down to this—"Thy will be done." If we had more of the spirit of Christian resignation, we should feel that as we cannot add one cubit to our own stature by our own thought, so neither can we add a single drachm of success to the Church of God by all our unbelieving cumbering of ourselves about much serving.

Another consideration may help us—namely, *that, after all, it is not our work, but his work in which we are engaged*. I heard a very pretty illustration once from one of our ministers, who said that he was moving his books from his study below stairs to another room which he had taken for his study upstairs, and his little boy said, "Papa, let me help you." The little boy was not able to do anything, but the father thought he must encourage his desire for industry, and he said, "Yes, you can take that little book." But the boy did not like to take the little book; he wanted to be a man and carry a big book. So he took a big book, and got it to the foot of the stairs, and there he sat down and began to cry, for he could carry it no further. "And what," said the father, "do you think it came to? Why, I had to carry the book upstairs and the boy too." So it is with us; we ask Christ to let us do something for Him, and we are not satisfied to do only that; we have a natural and a very proper desire to be doing more, and we undertake something which we cannot do, and we sit down and fret as if the book never would get upstairs till we carried it up, and then the good Father comes along and takes the book and the little child too, and carries both. Oh! instead of sitting down and crying, say, "My Father, I have the will to do this, but I cannot; come and do it, my Father, for it is not my work, it is thy work. You remember how Moses put it. I have put it often myself in that shape, and may the Master forgive me if I have done it unbelievably. Moses said, "Have I begotten all this people?" And often when the enormous weight of this church has pressed upon my soul, I have said to Christ—"Lord Jesus, I never married this church; it is no spouse of mine: it is thy wife, and I am but as one that looseth the latchets of her sandals; I am but as one that pours water upon her feet that she may wash withal; I am thy present servant in the body, but the work is too much for me; Thou must do it; I have cared for thy flock till I could say that by night it has distressed me, and by day—

'My joys and sorrows mingled seem  
As if they would consume me.'

But, Lord, I never bought this flock with blood; I am not to have this flock at the last; it is no flock of mine; I am only thy hired shepherd; Thou wilt give



me my wage; but oh! it is Thine to keep off the wolf, it is Thine to preserve each lamb and carry it in thy bosom, and gently to lead each troubled one in the whole flock." I think we must often do this—throw it off upon your God, for it is his burden, not ours; casting all our care on Him, for He careth for us, and leaving especially the serving of Himself to Him whose service and whose work it really is.

Yet, again. Another thing that may comfort you is, *that sometimes when things are going very badly, as we think, they are really going best.* We do not always know, I fancy, when things are prospering. We imagine that the church is in good health because certain outward signs manifest themselves. Persons sometimes meet those of us who are rather stout, and they say, "How well you look!" I do not know about that. In our flesh there dwelleth no good thing; I am afraid that with some of us that is no very great sign of health, and we might be glad enough to get rid of it. So sometimes when the church seems to be in a prosperous condition we congratulate ourselves upon its wonderful healthiness. I do not know that we ought to do that! Sometimes the corn is best when an on-looker who does not understand it thinks it is worst; and when sometimes a little boat is borne on one side till she almost ships a sea through the tremendous gale that is blowing, the landsman thinks there is mischief a-head, but the old sailor who understands all about it says, "No, they are going at a great rate now." So, at times, our ship lurches a bit, and seems as if it shipped whole seas of mischief, but it is then that the mighty breeze of the Divine Spirit is really given to us. Do you not think, beloved, that some of the worst sermons that are ever preached in the judgment of critics, are really the best? What a fool I have been dozens of times! I have thought in my conceit—"Well, now, that is a sermon that is likely to be blest," and yet I have never heard of any blessing from it. I have thought at other times when I have done—"Please God if I ever get that subject again, I will treat it better; what a poor sermon!" and yet two or three church-meetings after there will come one, two, three, perhaps half a dozen, who were blessed and converted to God by my poor sermon. The Lord help me, then, to preach poor sermons, and grant that I may always preach so that He will bless it, no matter whether I like it or whether you like it, as long as God is pleased to bless the sermon. I dare say you Sunday-school teachers have often found that when you have done worst God has done best; and He has permitted you to think it was worst in order that you might bring all the glory to his feet, and praise his name.

Should it not be one reason, then, why we should cast off our care, *that we serve a very generous Master?* There are some masters whom you cannot please, when you have done your best they will still find some fault, for they have a quick eye for a fault. But our Lord Jesus seems as if He could not find fault with his people, and when we have done our best, though it is a poor, poor thing, yet He takes it and so transforms it, by one touch of his own gracious and pierced hand, that we do not know it again. It is more his than ours, and it is accepted by Him. He does not receive our works because of their intrinsic excellences, but because He wrought them in us, and because the motive for which we have performed them is honourable to Himself. Master Brooks says that, "Fond friends will accept crooked sixpences, and a little piece of forget-me-not, and set great store by these love tokens." Even so does the Saviour. He takes our poor worthless works, which have no intrinsic value in them, and sets great store by them, saying of that cup of cold water which you gave away, why, *you never thought of it again!* "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." I do not doubt He will say at the last—"You did want to serve me; you did long to honour me, and I accept it." John Bunyan says, if you send a servant off for the doctor, and you tell him to go on horse-

back as fast as ever he can, and there is but a very sorry nag in the stable, and the man uses the spur and the whip, and tugs at the bridle, but cannot make the horse go, you see that the man would go if he could, and so you do not blame him. So, he says, our poor flesh is that sorry nag, but the spirit is willing, and Jesus Christ looks on us and says—"Truly the flesh is weak, he would go if he could;" and so He takes the will for the deed, and does not blame us, but covers our faults in the mantle of his love.

Now, I hope we are beginning to feel better. I hope we are not going to leave off caring about the work, but only being cumbered about it. I hope we shall be anxious to see souls saved, and desirous to conduct all our labours for Christ in the best possible manner, but I hope we shall not sit down and worry ourselves as though there were no God to bless, no Christ to perfume our works with the incense of his merits, and no Holy Spirit to make our very infirmities yield his glory. Let us remember that our Father lives, that our God lives, that He who brings good out of evil lives. Let us set up our banners in his name, and go forward rejoicing that He is with us, and will be with us to the end.

Come, ye Maries; if ye have been upbraided mind not the upbraiding. Your living near to Christ is "that good part"; keep there always. Serve the Master, but do not break your fellowship. Do all that in you lies for Christ, but do also sit down under his shadow, and let his fruit be sweet unto your taste. If we sometimes did less we should do more. If we had fewer outward engagements and more private dealings with God, we should be richer. The best commerce is commerce with heaven. The richest merchants are those who negotiate with a covenant God. Those who get the largest estates are those who have learned to traffic in heaven's markets. If you would be strong, live upon the promises; if you would be happy, live with the promise-keeper; if you would be mighty to win souls, be mighty on your knees; and if you would be like your Master with a shining face among the multitude, be much with your Master where He is transfigured upon the Mount.

I preach but poorly to you, but I must not begin to be cumbered about that. Here I would leave the matter, only I would to God that you all had an interest in the things I have been speaking of! Some of you do not care to serve God at all. You serve yourselves; you serve your own passions. May the Lord bring you to serve Him, and the door of service is at the cross. The way to begin to be a servant, is to go to the place where He took upon Himself the form of a servant, and was obedient unto death, even the death of the cross. Trust, Jesus. *This is the work of God, if you would do it, that ye believe on Him whom He hath sent.*

May God enable you now to trust his dear Son with all your hearts, and then after that may you go and serve Him, and serve Him effectively; but God grant that you be not "Cumbered with much serving."

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THE pure, wise, and holy words of Jesus—we sometimes tremble to touch them. Usually they are so plain and simple that it is needless to expound them; and in themselves so weighty, what argument can enforce them? Yet occasionally, in order to rouse the hearer's attention, and excite his reasoning or reflective powers, they start up into a momentary paradox, and, like every paradox, they may be misunderstood or perverted.—*Dr. Hamilton.*

## Essays and Papers on Religious Subjects.

### THE DUTY OF CHURCH MEMBERS.

OUTLINES OF AN ADDRESS BY T. W. MEDHURST, AT THE ORDINATION OF JOHN CROUCH, JUN., AS PASTOR OF THE BAPTIST CHURCH, OAKSHAW-STREET, FAISLEY, N.B., ON THURSDAY, JULY 26TH, 1866.

DEAR Brothers and Sisters in our Lord and Saviour Jesus Christ, you have requested me on this interesting occasion to address you as a church, and with your request I most gladly comply. I cannot do better than to bring before your attention the inspired directions given by the Apostle Paul in his letter "unto the church of the Thessalonians," first epistle, fifth chapter, from the twelfth verse to the end of the chapter. Paul, taking up the cause of those who labour in the word of the gospel as if it were his own, *beseeches* the members of the church to act rightly towards their pastors. A Christian church is a company of baptized believers, of faithful "brethren," meeting together in one place, to keep and to observe the ordinances and commandments of Christ, as He has instituted and given them. The statute-book of the church, its only statute-book, is the Word of God. The right of the church to choose its own pastor is received from God. The pastor chosen has to "labour among" the members who have chosen him "in the Lord." He labours in the Lord's work, by the Lord's authority, and for the Lord's glory. He must "labour" not loiter or rest. He must spend and be spent, labour with his whole body, soul, and spirit, for the advancement of the Lord's work.

Church members should seek "to know," that is, to have in regard, properly to estimate and esteem, their pastors. You have chosen a pastor to labour among you, and to preside over you in the Lord, see to it, that you love him for his works' sake. Seek to know his *wants* that you may generously and freely supply them: for the labourer is worthy of his hire. Seek to know his *trials* that you may lesee them. Some seem to think that a Christian minister is an extraordinarily privi-

leged person, exalted above the trials and difficulties which are incidental to other Christians. Never was there a greater mistake. The pastor has his peculiar trials as a *man*, as a *Christian*, and as a *minister*, and therefore, he needs the special sympathy of all his members. Seek to know his *work* that you may work with him. Ever remember that each church member has a work to do for Christ. You cannot choose a pastor and appoint him to do *your* work. You must do that yourself or it will remain undone. You are to "be at peace among yourselves," and the best way for you to preserve and foster peace, is to work hard for Christ. An idle church is generally a quarrelsome church, but a church that is always busy in the Lord's work has no time for falling out. Endeavour to maintain mutual peace. Stamp out quickly every spark of discord. Always keep full buckets of love ready against the first sign of contention. Be at peace among yourselves, and the spirit of peace shall dwell with you; but once let mutual peace be marred, and the Holy Dove will depart from your midst.

Watch over each other with an eye of zealous love. There may be a time, nay, there will be a time, when "unruly" persons will be in your midst. Gently "warn" and rebuke such. Do not run to your pastor complaining to him concerning such, but go to them yourselves, and endeavour in a spirit of meekness to restore them to a right state of mind. Study Matt. xviii. 15—20, and ever act upon the law there laid down by Christ, your law-giver, regarding personal offences, and see to it that you never, in any case, allow that law to be broken. "Comfort the feeble-minded." All are not alike strong-minded in Christ's church; there are some who at best are but feeble folk; see to it that you search out such and encourage them. "Support the weak," by endeavouring to lighten their burdens. "Be patient toward all." You will have need of patience, you will have much to try it, but let patience have her perfect work. There is not one of the faithful to whom long-suffering may not be shown; there is no one to whom you as believers are not

bound to show it. Be patient *alike*, without partiality, to strangers, and to the members of your own families, to the rich and to the poor, to the powerful and to the lowly.

"See that none render evil for evil unto any." Let each one of you guard himself and his neighbour. It is an easy thing, when we think we are injured, for us to resent the injury, but, brethren, let it not be so with you. Guard yourselves very carefully in this matter. "Ever follow that which is good, both among yourselves, and to all." You have duties which you owe to the world as well as to each other, see that ye faithfully discharge those duties, and that ye strive to do good always, both to one another, and to all men.

"Rejoice evermore." Recommend the gospel of Christ, and cheer the heart of your pastor by your cheerfulness. There are some sour spirits in our churches that discourage us, by their constant complaints and gloomy countenances. They seem to think that the apostle has made a mistake, or that our translators have erred, and that the passage should read, "*Groan evermore, and again, I say, groan.*" Brethren and sisters, do not you so misrepresent Christianity. The Christian man ought to be the happiest man on the face of the earth. He has his sorrows, true, but he has a God to whom he may carry them. A joyous Christian aids the pastor, and commends the gospel. "Pray without ceasing." Though you cannot always be in the attitude of prayer, you can always be in the spirit of prayer. The birds are not always on the wing, but they are swift to fly on the first approach of danger. Pray for your pastor, for your fellow members, for yourselves, for the world, and for Christ, constantly. Many complain they have received no profit under the sermon. They do not deserve to get profit, because they neglected to pray for their pastor. A praying hearer will never want a good preacher. Your minister must prepare before he enters his pulpit, or he will not be able to preach to edification, and you must prepare for hearing before you enter the pew, or you will not be able to hear to profit. May my brother's hands always be held up by the believing prayers of his people. "In everything give thanks." I should like that our churches had, in addition to the

weekly prayer-meeting, a weekly thanksgiving-meeting. It "is the will of God in Christ Jesus concerning you," that you should continue to give thanks, whatever be your lot.

"Quench not the Spirit." The Spirit burns wherever He is, and therefore we must be careful that we do not quench his sacred fire, either in ourselves, or in others. Fire may be quenched four ways—by casting water on it, by withholding fuel from it, by heaping earth upon it, or by separating its particles. In like manner the Spirit's fire may be quenched in the church; if sin be encouraged, that will do it; if the means of grace are neglected, that will do it; if worldliness be indulged in, that will do it; or, if a root of disunion springs up, that will do it. Take heed, brethren, that in none of these things ye quench the Spirit. "Despise not prophesyings," or instructions. "Prove all things; hold fast that which is good." Do not believe what your minister says, simply because he says it, but bring his teaching to the test of God's Word, and rejoice in it as it is found to be in accordance therewith. Because we are to "prove all things," many infer that we should hold fast nothing. They would have to believe everything, but not to be dogmatic. But you are here taught that it is your duty to search out truth, and to adhere to it when it is found. This does not mean that you are to sit down and test all religions, and all the diversities of opinions that exist. To do that is neither necessary nor possible. If you thoroughly and conclusively prove any doctrine to be true, you by necessary consequence have proved its opposite to be false. What you have proved to be the truth of God, "hold fast," boldly assert it, and firmly maintain it.

"Abstain from all appearance of evil," from all that looks like evil, or which may be a stumbling-block to others. And now, dear brothers and sisters, we who rejoice with you to-day, who have come to show our sympathy with you, and to wish you God speed, pray that "the very God of peace" Himself may defend and protect you; that He who bestows all good things, and who takes away all evil things, may preserve and sanctify you wholly, that you may, one and all, collectively and individually, become and continue wholly his people in your body, soul, and spirit—

in your *body* with its appetites and affections; in your *soul*, which is that part of your natural man in which consists the sphere of your intellectual faculties and of your reason; and in your *spirit*, which is your nobler part, which is enlightened by sovereign grace, and which is capable of a union with God. We pray that you may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ. We commend you to the faithful Jehovah who will perfect that which concerns you, and fulfil all that He has promised.

"Brethren, pray for us." We will pray for you, do ye also the same for us. "Greet all the brethren with a holy kiss." Never forget you are but a part of the body of Christ. Be not slow to recognize the claims that other Christians have upon you. Do not isolate yourselves; but seek evermore the good of Zion. Greet all who are brethren in Christ, whatever their name or denomination, with every sincere mark of affection. "The grace of our Lord Jesus Christ be with you."

"God bless your Pastor, good,  
Feed him with heavenly food,  
Sent from above:  
And may the grace of God  
Still bless the preached Word  
By him administered,  
In truth and love.

"Though all the world may rage,  
And wicked men engage  
To wound him sore:  
While still upheld by Thee,  
Glorious thy truth shall be,  
And spread from sea to sea,  
From shore to shore.

"Oh! may this people prove  
A barrier of love  
Against his foes:  
May they around him stand,  
One strong, united band;  
Be with him, heart and hand,  
Where'er he goes.

"Oh! may he still be found,  
Giving the 'certain sound'  
To charm your ears:  
Salvation by free grace  
Be it his joy to trace,  
Where Jesus shows his face,  
And ends our fears.

"And when you shall appear,  
Your righteous Judge to bear  
Proounce you blest:  
Pastor and people then,  
Shall be as perfect men;  
Beyond all mortal ken,  
Your souls shall rest."

Glasgow.

## THE FUTURE RESURRECTION.

BY THE REV. J. TEALL.

IT was in the morning of a certain Thursday in March last, as I was sitting in my study, the door opened to admit a minister of "the glorious gospel of the blessed God." My visitor on this occasion was really "a brother beloved," and one whose kindly co-operation and hearty, loving sympathy, had endeared him to the entire circle in which he moved. My friend was feeling ill, and the object of his call on the occasion referred to was to ask me to occupy his pulpit in the evening of that day. Methinks I see him now, as he takes his seat on the proffered chair, and, with anxious look, addresses me in these words: "Can you preach for me this evening? I really am unequal to the service, and feel that I must either take a long rest, or relinquish the work altogether." An engagement already made prevented me from doing what would otherwise have been a very great gratification. Hence, in answer to the request of my afflicted friend, I was obliged to say, "I cannot serve you to-night; but if you will arrange with your deacons to take rest, we will all do everything in our power to supply your lack of service." This man of God left me that morning sad of countenance, and *I never saw him afterwards*. No; he was indeed about to take "a long rest," for he went home, took to his bed, and, within five weeks from that time, received an intimation from his medical attendant that his sickness must have a fatal termination. Nothing could possibly surpass the calm composure with which the dying saint received this solemn intelligence. "Very well," said he, "I am perfectly satisfied, and we will leave all matters in the keeping of a higher power. Now, bury me in the Woolwich Cemetery, and let the brethren amongst whom I have lived, with whom I have laboured, and all of whom I love, perform the service at my grave." The request of my friend was complied with, and it fell to my lot to speak to at least a thousand loving and mourning spectators, as they stood around the spot that was to be the place of "long rest" to the form upon which many of them had been wont to look with emotions of pleasure and gratification, and where the once instructive tongue should be sealed up, to await the

trumpet call. Ah! I murmur not at the loss of my friend. True, he died comparatively young; and those of us who, with him, had occupied "the high places of the field," feel even now that in his case a prolonged existence, was desirable. However, the language of each survivor is this—

"Nor blame I Death, because he bare  
The use of virtue out of earth:  
I know transplanted human worth  
Will bloom to profit other where."

Hence, although since that time very frequently have I passed by that sepulchre, yet I never do so without thinking upon the change through which my brother is passing, and of the glorious event in which ultimately he shall take his share—I mean THE RESURRECTION OF THE BODY FROM THE TOMB. A truly grand, sublime, and mysterious matter is this; but let the readers of the BAPTIST MESSENGER indulge with me a thought or two upon a theme, for the complete comprehension of which we wait the revelations of a future and an eternal day; yet a theme from which we derive much of our present hope and consolation. And,

First of all, let me remark, the resurrection of the body is purely *one of the grand disclosures of divine truth*. Yes, it is true that the wisest heathens of antiquity, such as Socrates and Plato, indulged the hope of immortality, and believed that after death some process of judgment passed on every member of the numerous family of man, and by which he was consigned to happiness or woe. Still the doctrine of the resurrection comes from divine truth. The grave itself is perfectly silent respecting this glorious matter. Our companions who have passed over Jordan come not back to inform us of the felicities they already possess, or of the future dignity awaiting them. Unquestionably they are "celestial students," ever engaged in turning over the leaves of the books of Providence and of Grace, and thus making continuous acquisitions to their already vast attainments. Still, be this as it may, by them nought is revealed. No,

"As if shut up by solemn fate,  
To keep the secrets of their state;  
They tell their joys, their hopes to none,  
That man might walk by faith alone."

Well, be it so. Concerning the resurrection "we have also a more sure word of prophecy, whereunto ye do well that ye take heed." This leads us on to the future

far remote, when the mysteries of God shall be finished, and when the Saviour shall come "a second time to be glorified in his saints, and to be admired in all them that believe." And, oh, will they not admire Him! Inspired writers of all the dispensations through which the Church has passed, refer us to the resurrection, not only as a glorious doctrine, but more than this, as a certain and established fact. A passage or two in corroboration must suffice. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Surely it is needless to add more from the writings of these the servants of our God; for the doctrine to which we now invite attention is based on the authority and faithfulness of the Lord of Glory Himself. Yes, declaring his prerogative and claim, He says, "I am the resurrection and the life." Hear his language: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation." From such lips, then, my reader, with the most profound humility, mingled with the fullest Christian confidence, do we receive this doctrine of revelation. We ask no questions, much less do we attempt any explanation of a subject which even apostolic writers, as they address the various churches under their care, describe as a mystery hid from the beginning. To the objector and the sceptical we present the inquiry, "Why should it be thought a thing incredible with you that God should raise the dead?" and this, moreover in the face of the fact that infallible truth declares "The trumpet shall sound, and the dead shall be raised incorruptible." "The dead in Christ shall rise first." Yes, brethren, and all those who admit the truth of Scripture will delight to acknowledge this truly glorious fact—

"The Christian! leave him in his quiet, lowly bed,  
Where lovely flowers the hand of friendship  
heapeth;  
Weep not for him! his joy is perfected,  
In CHRIST he sleepeth."

Let me remark, secondly, the fact of

the resurrection of the body is with us, more than a doctrine of revelation; for *it is a settled and cherished point of our belief*. It is not a subject of speculation or doubt. No; rather it is one that is intimately connected with the stability and fundamental principles of the Christian economy. "If the dead rise not, then is our preaching vain, and your faith is also vain." In short, the great truth must flash upon us in a moment, that if there be no resurrection, "then is Christ not risen." In all time, faithful men have received this truth, and therein have gloried. Surely Job did this in the midst of his mysterious and complicated afflictions. Yes, turning his eye from man to God, and from mortality to immortality, he comforts himself in the prospect of the resurrection—"I know that my Redeemer—my Restorer, my Deliverer—"liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." I know perfectly well that men possessed alike of pre-eminent piety and gigantic intellectual attainments have affirmed that in the passage quoted the patriarch refers to a restoration from the disease under which he suffered, and they deny that it has any reference to the resurrection. Supposing this idea to be a correct one, which we very seriously question, still who will venture to affirm that Job had not some knowledge of the future resurrection, or that he does not allude to that event when he says, "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands?" Precious, too, to the mind of David was this glorious doctrine. Hear him: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." The words "When I awake" seem to us to refer to the resurrection. How precious to the apostles was this truth! Marvellously sublime is the reasoning of the inspired Paul, as addressed to the Corinthians, touching this subject, and which winds up in these wonderful words, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory." Saints of more

modern times, too, have drawn consolation from this never-failing source—this blessed supply. We read, "Dr. Priestly was once much perplexed about the present residence and employment of Jesus Christ. 'It would appear,' he says, 'from some intimations in the epistles, as if He still had occasionally something to do with the Church; but what this is we cannot conjecture, and there is no doubt but *He is now somewhere on earth*, for what relation can we have to any other planet?' In the midst of speculations like these, why did not the worthy doctor pay a visit to his then afflicted neighbour, "the seraphic Samuel Pearce"? Ah, he would have said to him, "Jesus tells me, 'I go to prepare a place for you.' What a plenitude of consolation do these words contain! What a sweet view of heaven as a place of *society*! It is *one place* for us all. 'Where He is, there we shall be also.' Oh, blessed anticipation! There shall be Abel and all the martyrs, Abraham and all the patriarchs, Isaiah and all the prophets, Paul and all the apostles, Gabriel and all the angels, and, above all, Jesus and all his ransomed people. Oh, to be amongst the number!" Surely we have here no uncertainty. "How lovely is the religion," says Dr. Winter Hamilton, "which can bid the rod of affliction to blossom, and make a smile play around the grimmest features of death!" Moreover, my reader, let me add, as to the resurrection, our faith is confirmed by events which have already transpired. Yes, the Son of God, in the days of his humanity, raised up and quickened whom He would. He restored the daughter of Jairus from the sleep of death. He called back to life the young man whose widowed mother, with broken heart and softened tread, was following his remains to the tomb. He stood at the grave of Lazarus, where He uttered the voice of authority—a voice at which "Hades" yielded up its inmate, and death gave back his prey. Space forbids us saying anything respecting the Saviour's own resurrection, but this we gladly accept as the pledge of *our* recovery from the degradation of death, and the dishonour of the tomb. Yes,

"His empty tomb shall now proclaim  
How weak the bands of conquer'd death;  
Sweet pledge that all who trust his name,  
Shall rise and draw immortal breath."

We are tempted almost to say some-

thing as to the pattern to which the bodies of believers are destined. This, however, must be all. That pattern is—the glorious body of the Redeemer. Yes, “the righteous shall shine forth as the sun in the kingdom of their Father.” “As we have borne the image of the earthy, we shall also bear the image of the heavenly.” In a word, we shall be *like Christ*. Oh, how delightful the thought! Oh, the inconceivable grandeur of the idea embodied in those ten letters, “*like Christ*,” uttered in a moment, but requiring all the revelations of eternal ages to explain the meaning! Oh! to think that the feeble and emaciated frame on which the power of death has passed, shall be raised to “die no more,” and be made *equal, nay, superior, to the angels*—

“Nearer the throne than angels stand.”

Yet so it is. “The Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto Himself.” This one fact, then, shall cheer and gladden us all—“to wit, the redemption of your body;” and this, moreover, while we sing in the blessed anticipation—

“Grave—the guardian of our dust!  
Grave—the treasury of the slies!  
Every atom of thy trust  
Rests in hope again to rise.

“Hark! the judgment trumpet calls!  
Soul, rebuild thy house of clay,  
Immortality thy walls,  
And Eternity thy day!”

*Woolwich.*

## NOTES OF A HARVEST SERMON.

BY REV. H. B. ROBINSON.

“Speak to the earth and it shall teach thee.”  
—JOB xii. 8.

SOME men *enthroned nature* and make her their God. The Pantheist elevates everything to the dignity of the Godhead. Many others *despise nature*. “The world,” say they, “is a waste, howling wilderness, a vale of tears. Don’t talk to us about leaves and flowers, they are beneath our notice. We want corn.” What would such men have said to their Master if they had stood by when He uttered the words, “Consider the lilies.” The wise man *gathers lessons from nature*. There is a gospel in nature; not *the* gospel, but a gospel nevertheless. “Old mother earth,” we call her. Is it not

natural for the child to learn lessons from its parent? True, it is the *body* that is but “moulded and painted dust.” Yet men honour the body. Let other painted dust be honoured, and thou shalt be the gainer. “Speak to the earth and it shall teach thee.”

It is “the time of harvest.” Thy “valleys are covered with corn.” Speak! mother earth, and we will hear. What hast thou to say?

*God is love.*—Thou hast spoken well. Here is *plenty, variety, adaptation, beauty*. *God is love*. Talk not, my brother, of damage sustained through rough winds, and somewhat unfavourable weather. *God is love*. Many of you have more than you asked for, more than you are grateful for; and the most loving servant of God is but an unprofitable servant. Who hath any claim upon the bounties of Providence? *God is love*. Sinner, here is comfort for thee. *Love* can stoop, *love* can forgive, *love* can make sacrifices. A shoreless, bottomless sea is love. I hope, I believe, I live, because God is love.

*Man is dependant.*—How often do we try to persuade ourselves that we are independent. “We are skilful husbandmen,” and “there is life in the grain”; these are our words. This may be true, and yet it is as true that man is dependant. What power does man possess to draw from yon tiny seed the green blade, the stout stalk, the full ear? He cast it into the earth, but unless the genial shower and the cheering sunbeam descend, his seed may lie as though entombed in rock; or it may decay in a cold swampy bed. It is the same in the department of spiritual labour. Man planteth, but God giveth the increase.

*The power of the Creator is infinite.*—The earth has produced nearly six thousand harvests, and yet she is not exhausted. She has yielded enough to feed all her children. How great is the Creator! At his bidding souls are born to-day, and they are provided for. There is some home for them, some heart to love them, some chain of events to restrain, discipline, and bless them. At this very hour how many are made new creatures in Christ. They, too, are provided for. Living waters and green pastures, Bethels and Tabors, temptations and trials, all are ordered by Him who contemplates the completion as well as the commencement of his Spirit’s work in their hearts. For ages God has been *giving*.



His power to give is still infinite. His treasury is inexhaustible. Brother, thou hast the key: *use it*. "Whatsoever ye shall ask in *my name*, believing, ye shall receive."

*There is a time to reap, as well as a time to sow.*—We have seed-time, we have also harvest. Let the Christian labourer rejoice. You may be sowing the seed of sacred truth under discouraging circumstances. *Labour unceasingly; pray fervently: wait patiently. Be faithful. Faithfulness is success.*

A note of warning. "Whatsoever a man soweth, that shall he also reap." Wheat produces wheat. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall reap life everlasting." He that sows "wild oats," must expect to reap wild oats. Many a man, when he is old, possesses the iniquities of his youth. The diseased body, the impaired intellect, the tormenting conscience, are very often the result of sowing wild oats. And what shall such a man reap in *eternity*?

*Past, present, and coming harvests are linked together.*—This year's harvest sprang out of last year's corn. And this year's grain will produce next year's harvest. It is thus with men. One generation springs out of another. May we feel our responsibility. We are linked both to the past and the future. Many of our blessings came from the past; let us so live that we may bless future generations.

*Life follows death.*—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Life sprang out of Christ's death. We live because He died. And there must be a likeness between Christ and his followers, even as there is a likeness between last year's and this year's grain.

Nature must die, that grace may live. "Ye are dead, and your life is hid with Christ in God." We must die to sin, if we would live to righteousness.

Who will fear the "valley of death." Life lies beyond the tomb. Blessed are they who fall asleep in Jesus. He is "the resurrection and the life."

Lord lead us into thy harvest-fields. May we taste of "the finest of the wheat."

*Haddenham.*

## FALLEN ASLEEP!

BY REV. R. ANDREW GRIFFIN.

"But some are fallen asleep."—1 Cor. xv. 6.

How charming is the prospect of a finished course. The thought of arriving at the journey's end, "having attained," like the mountaineer, who stands at the door of his own homestead, looking down on the way he has successfully pursued. He sees the mist which surrounded him, the rocks which seemed to frown on him, the caves he passed so fearfully, the ravines which threatened him with destruction, the ascent up which he climbed so wearily, all below him, and he at home. Words of welcome cheering him, viands prepared by loving hands to refresh him.

A joy somewhat akin to this, though far more intense, must fill the hearts of those who have reached the heavenly home. One imagines them, as they listen to the chorus of welcome from the angels and all the redeemed, reviewing the pathway of sorrow, the vale of tears, the Marah, the Elim, the Meribah of their earthly life. Feeling all earth's sorrows are over, all its difficulties surmounted, all its tasks performed, and saying, with rapturous joy:—

"I am home! I am home! all my trials are o'er,  
I shall labour, and suffer, and sorrow no more."

Such thoughts are suggested as we think of some who have fallen asleep. It is well sometimes to meditate concerning them. For when our way is rough, our feet weary, and our heart longing intensely for home, 'tis cheering to know that some, who had the same trials and desires, rest for ever now.

Let us then gather about their graves, not as we once did, with fearful eyes and heavy hearts, but rather with gratitude and joy, for it is best to review the grave thus. In the night of bereavement no place appears so repulsive and barren. But when faith in Jesus illumines our way, we discern flowers even here.

Concerning those who are fallen asleep, observe—

I. *The biography of their lives.*

These of whom the apostle spake *had seen the Lord*. Blessed indeed they were. Blessed because they had seen Him at all, infinitely more so, because they were so soon with Him.

Perhaps some *were aged*. It may be they were leaning feebly on their staff,

bowed beneath the weight of years, when Jesus appeared to them, mourning they could not see Him, because their eyes were dim. Oh! how grateful must that thought have been. Yet a little while, and we, with undimmed vision, shall see him face to face.

It may be some were *young*. Doubtless they thought it would be long before they saw Him again, and wished the days of separation would quickly pass away. Sweet disappointment indeed! Hardly had they budded on earth before they bloomed in heaven. 'Twas like an interchange of visits. Jesus with them one day, they with Him another. It is, however, *certain* these were men "of like passions" with those dear ones we knew and loved who are fallen asleep.

1. They were *sinful*. Oh! what joy to know that in yon better world they are freed from the power of evil. Some of them had much to mar their characters—palpable inconsistencies, sad failings, numerous defects; but now it is not so, for, like the sleeping child, they have dropped the toys that pleased and fascinated them. Let that thought cheer us, it will be so with us some day; sin shall have no more dominion over us.

2. They were *sorrowful*, as we sometimes sing:—

"Once they were mourners here below,  
And wet their couch with tears;"

but now they never weep, they have no cause for tears. On earth we must expect to mourn. There is "a time to weep," when it is best for the harp to hang on the willow. (For it is near at hand, and when the time of our exile is completed, it can be taken down.) But in heaven tears have no place, for

"Sin, our worst enemy before,  
Shall vex our eyes and ears no more."

3. They were often *doubting* and *fearing*. There were times when they said, "All things are against me," but now they understand the reason of their Father's conduct toward them. They see the reason of the thorny stem of their earthly experience, now they behold the blessed flower of heavenly joy. It is the subject of their greatest wonder that they ever doubted his grace, or feared the future. They are at rest. Doubts did rob them of much heavenly joy on earth, but could not deprive them of joy in heaven.

Let us rejoice there is a time at hand when *all* our anxieties and fears shall cease, for we, too, shall fall asleep.

II. *The history of their end*. "FALLEN ASLEEP." It was not death. Our Saviour taught us not to deem it so. You remember what He said concerning Lazarus. "Our friend Lazarus *sleepeth*." Death is a penalty. The Christian has already had that paid for him, therefore he cannot die.

1. They are "*fallen asleep*," we are told, to remind us of the *place* of their departure. "Pax," "Peace," was the favourite epitaph of the church in the catacombs; to my mind the most appropriate of all for those who sleep in Jesus. Some of us can remember standing by the deathbed of a true believer. His wonderful composure seemed marvellous. His joy was in strange contrast to our grief. It seemed like the bright rainbow painted on the cloud of gloom.

2. "*Fallen asleep*" indicating the *security* they felt. No agitation long disturbed their breast. The past, with all its mistakes and follies, they knew would be never more remembered against them. The present sufferings and temptations they felt would soon be over. The future was certain and blessed. No wonder they could sleep. Perhaps sickness had wasted them. The storm may have belled out all its fury, the waves and the billows may have gone over them, but they were content and happy, they knew who was at the helm; they felt secure, knowing the storm could rock but could not wreck them.

3. "*Fallen asleep*," reminding us of their *resignation*. The anxious cannot sleep; the fearful know not repose. But the saint learns to leave all to his God. For a moment, perhaps, they looked upon their children, and wept their unbelief, but soon they pillowed their weary heads upon the Saviour's bosom, composing themselves with the promise, "leave thy fatherless children, I will preserve them." Thus have "some fallen asleep." Oh, when our day's work is done, God give us grace to rest like this.

4. "*Fallen asleep*," reminding us they were *weary*, and needed rest.

"I will give you rest." This was the Master's promise. How often has He made good his word! Let us work, then, while we are here. Let the prospect stimulate us to vigilance and earnestness, and then at last we shall find, "He giveth his beloved sleep."

*Sandhurst, Kent.*

## Tales and Sketches Illustrative of Christian Life.

BY MARIANNE FARNINGHAM,

Author of "Poems," "Echoes from the Valley," "Lays and Lyrics of the Blessed Life," etc.

### AN IMPULSE.

It was the Sabbath day. It was the sacramental Sabbath. Outside there brooded a deep peace, a stillness of perfect repose, in which man and beast reposed from their labours. It was an autumnal Sabbath. Silently the brown leaves fell down beneath the trees on which they had flourished in beauty. They laid on the graves outside of the little sanctuary, in which, amid the holy silence that reigned, the believers in Jesus took the cup and broke the bread in remembrance of Him. Some of all kinds were there. The business man, who even there and then could not quite leave the burden of the week at the foot of the hill, while he ascended and worshipped. There was the mother, whose sad heart sighed, and whose dim eyes shed tears over the sorrow that thrust itself ever between her and the Lord. There were the devotional, who sat as Mary did at the feet of their Master, caring for nothing so that they might hear his voice and look into his face.

There were two who sat in that house of prayer unknown and widely dissimilar, but who worshipped the same God, each according to her light in sincerity and truth. The one was a fair, fresh girl, in all the sweetness of English maidenhood, her blue eyes sparkling with joy, her fair hair hanging about her shoulders in curls, everything about her bespeaking joy, and tenderness, and gentleness. She was the loved of many, but by none more than her own father and mother, who watched her and looked upon her with such perfect content.

The other was pale, and dim, and faded—no sparkle in her eyes, but instead, the shadow of a great grief, which showed itself also in her grey hair and furrowed brow. She had no father, no brother, no friend. She was alone in the world, and none loved her.

These two, so different, were brought together once, for their voices joined in singing the same hymn—

"Thou dear Redeemer, dying Lamb,  
We love to hear of Thee;  
No music's like thy charming name,  
Nor half so sweet can be."

For a moment their eyes met—the one, in a wistful, appreciating admiration in the beauty of the sweet girlish face; the other, with a surprised, mournful sympathy for the evident sorrow which could be so near her own joy.

When the service was concluded, the stranger, for such was the latter individual of whom we have spoken, again glanced into the clear blue eyes which were turned toward her.

Minnie was modest and timid, as becomes the young. Any new adventure brought the ready blushes to her face, and made her eyes downcast. And yet some common feeling of humanity, some impulse, rather let us say some providential leading, caused her to cast off her bashfulness, and speak to the stranger.

What did she say?

Very little, only some simple words, some kindly inquiry about her health, a gentle tone of interest mingling with it all, and her eyes being filled to overflowing with kindly and affectionate meaning.

"Why have you spoken to me?"

"I don't know. I wanted to. I felt that you would excuse me. I could see, as we say, that you are a sister, and we shall not be strangers when we get to our Father's house. Can I," she hesitated, "finally finished her sentence, "can I do anything for you? May I help you in any way?"

A faint smile broke over the pallid face.

"You cannot do much for me, my child, but pray for me this evening; will you do so? I am a stranger to you, but your prayers will be none the less effectual for that."

"I should rather ask for yours. I am only a beginner, but you must be far on in the truth, but I will ask God to bless you."

"And may He bless you, now in your sweet youth and ever."

And so they parted, never to meet again on this side of the dividing river.

That night in the silence of her snug little chamber, Minnie did not forget the stranger. She asked great blessings for her, everything that she could think would conduce to her happiness. She asked for rest for the spirit, which had been troubled by the world, for friends to lift her out of her loneliness, for health instead of sickness and weariness and depression. She asked for everything but that which alone could make the stranger happy. But the All-merciful heard the prayer, and answered it as He knew would be most acceptable.

At midnight there was a call—"Behold the bridegroom cometh, go ye forth to meet Him;" and she arose and trimmed her lamp, and went out to the marriage supper of the Lamb.

In a little pocket-book lying on the

table of the little room where the stranger had fallen asleep for the last time, were these words—"I am strangely happy tonight. A young lady has spoken to me, and her sweet voice lingers with me still. It reminds me of my loved ones whom I shall soon join. Little did she think that a kindly word would make a stranger happy with so great a peace. God bless her and she shall be blessed."

She gave the words to Minnie, and she kept them for many years. She was filled with gratitude to God who had honoured her by letting a few of her words do so much good. She thinks sometimes of the pale-faced stranger, and wonders if she will know her again in their Father's house.

Young ladies, in all the freshness of your youth and beauty, could not you sometimes do as Minnie did? Could not you speak a kindly pleasant word to the stranger, and the aged, and the lonely?

## Reviews.

*Apes and Peacocks; or, the Evils of Masculine Ignorance or Feminine Vanity.* A Lecture. By GILAS HESTER. Sheffield.

We are glad to meet Mr. Hester again. His lectures are always telling, and adapted both to amuse and instruct. His theme is derived from 1 Kings x. 22, and is calculated to be useful, especially to young people. We hope it will be widely circulated.

*Eccs Homo; or, the Inferential Argument in Favour of the Godhead of the Lord Jesus Christ.* By the Rev. Jno. Brock, Devonport. London: Elliot Stock.

A solid and effective defence of the Godhead of the Saviour, and in a style so clear and plain as to commend it to every class of readers. In twenty-five pages the author builds up an invulnerable defence of one of the most momentous doctrines of the gospel. The profits are to be given to the new Devonport Bethel Chapel.

*On the Church of the New Testament: Its Local Limits and Organizations; especially the Deacons'hip.* By R. F. WEXMOUTH, M.A. London: Elliot Stock.

This admirable pamphlet, on a most important subject, is well worthy of the careful and reflective perusal of all who feel interested in the New

Testament constitution of Christian churches. Mr. Weymouth has brought learning and talent and a good spirit in the discussion of the various questions involved. All pastors and office-bearers will be the better for reading it, and, of course, many may be inclined to controvert some of the views presented. We add it is most admirably got up as to type and paper.

### \* MAGAZINES AND SERIALS FOR OCTOBER.

*The River of Life Pilgrims; or, Homeward Bound: Who's for the Voyage?* A Sacred Allegory—London: W. H. Collingridge, Parts VI. and VII.—We must see the end of this allegory before we can pronounce judgment. The *Eclectic* for September contains some thoroughly good readable papers. The *Sword and Trowel* has some excellent articles on social questions, in addition to a full supply of excellent spiritual provision. The *Baptist Magazine* is thoroughly solid, but would fairly admit of more that is striking and attractive. Mr. Gale's article on the "Miraculous Draught of Fishes" does him great credit. The *Watchman of Ephraim*, with its usual supply of its special papers, has some good expository notes on the 119th Psalm. The *Gospel Magazine* is thoroughly true to its

distinctive principles, and must be useful in the sphere of its circulation. The *Sunday School Treasury* is one of the best periodicals of this class that has ever been provided for our Sunday-school teachers, and it is much to say that we have never yet met with one feeble or inefficient number. It has our heartiest commendations. *Merry and Wise*, good and fresh as ever. *Missing Link Magazine*, with world-wide Bible and school information. The *Mothers' Treasury*, good, varied, and worth many times the penny for which it sells. The *Mothers' Friend*, true always to its profession. *Ragged-school Union Magazine* has some very admirable and useful articles. The *British Flag* and *Sentinel*, well adapted to promote the best interests of our soldiers and sailors, both at home and abroad. *Father William's Stories* must delight thoughtful children. *Old Jonathan*, one of our most acceptable and improving serials. The *Quarterly Record of the Trinitarian Bible Society* we hope will very much subserve the interests of the institution. The Baptist Tract Society have sent us some admirable tracts. Nos. 233, "Noisy Sins

and Quiet Sins;" 277, "Early and Late;" 287, "Where is your Candle Burning?" 270, "The Grave: the State beyond it, and the Scene around it;" 283, "Drawing Cheques;" 284, "The Race and Raindrops;" 286, "A Growing Evil;" 285, "Profitable Partnership;" all really good, and by our esteemed brother, Jno. Cox. Then there is No. 273, "The Kilmarnock Blacksmith;" 270, "Have you been to the Great Physician?" by Mr. Medhurst, of Glasgow; 281, "It's not in that Book;" 280, "Am I a Christian?" by Choritz Geissler, of Saxony; and 282, "Memoir of a Young Disciple." *A Short Discourse*, from our Editor's own texts, by Jabez Whitteridge, is a clear, piquant, racy, and truth-defending pamphlet, which will both amuse and benefit the reader. London: Stevenson, 54, Paternoster Row. Mr. Hibberd's *Gardener's Magazine*, never fails to do ample justice to everything relating to plants, flowers, fruits, bees, and all rural kindred subjects. *Precious Truth*, One Halfpenny. Cauldwell, Strand. Full of valuable truths, presented in a thoroughly Catholic spirit.

## Poetry.

### THE TIME OF FADING.

"We all do fade as a leaf."

It is the time of fading. O'er the land  
The cold blast travels like a poisoned breath,  
The swift destroyer lifts his mighty hand,  
And lo! all nature mourns the sign of death.  
The worn-out robes that beautified the trees  
Drop, and lie withered in the blasting breeze.

It is the time of fading. Evermore  
The year wears on, and brings the saddened time—

The summer of the heart as soon is o'er,  
As is the summer of this changing clime.  
The autumn closes in, and winter keen  
Freezes the land where life and joy have been.

It is the time of fading. Human leaves  
Not growing yet upon the tree of life,  
Drop off before the winter that bereaves,  
And stir no more o'en for the tempest's strife.  
Oh, dying time! It is a mournful wind  
That brings thee clearly to our shrinking mind.

It is the time of fading. Shadows creep  
Over the landscape of our lives, and bring  
Weird pictures of decay, until we weep  
For the fair unreturning days of spring.  
We would not fade who must immortal be;  
And yet the winter moves on drearily.

It is the time of fading. But ere long  
The resurrection miracle shall shine,  
The flowers shall bloom, the birds resume their  
song,  
And our *dead leaves* awake to life divine.  
There shall be no more fading. We shall bloom  
By life's clear waters, far beyond the tomb.

MARIANNE FARNINGHAM.

### THEY PRAISE HIM DAY AND NIGHT.\*

THEY are perfectly blest, the redeemed and the free,  
Who are resting in joy by the smooth glassy sea,  
They breathed here on earth all their sorrowful  
sighs,  
And Jesus has kissed all the tears from their eyes.  
They are happy at home; they have learned the  
new song.  
And warble it sweetly amid the glad throng,  
No faltering voices, no discords are there,  
The melodious praises swell high through the air.

There falls not on them the deep silence of night,  
They never grow weary, ne'er iseth the light,  
Throughout the long day new hosannahs they raise,  
And express their glad thoughts in exuberant  
praise.

E'en thus would we praise Thee, dear Saviour  
divine,  
We too would be with Thee, loved children of Thine,  
Oh teach us that we may sing perfectly there  
When we too are called to that city so fair.

\* From a new volume of poems by Marianne Farningham. Clarke and Co., 13, Fleet Street.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

The Rev. T. Henson, of London, has accepted the pastorate of the Baptist church at Marlinton.

The Rev. William Jones, Cardiff, has had an invitation from the Baptist church, Bryntsfryd, Ebbw Vale, to become their pastor.

The Rev. James Webb has resigned the pastorate of Stoke-green Chapel, Ipswich, after sustaining the office for nearly twenty-four years.

The Rev. T. J. Malyon, late of New Cross, has accepted an invitation to the pastorate of Stepney Chapel, Lynn, Norfolk.

The Rev. P. Scorey, late of Cheltenham, has accepted an invitation to the pastorate of the church meeting at Salem Chapel, Cheltenham.

The Rev. Robert Jones, late of Garn, Carnarvonshire, has accepted the cordial invitation of the Baptist churches at New Chapel and Cwmbenan, Montgomeryshire, and has entered upon his labours there.

The Rev. Thomas Horton, after more than forty-five years' labour in Hope Chapel, Devonport, announced a few weeks since to the church, that owing to increasing age and infirmities, he felt it to be his duty either to resign the pastorate, which he was ready to do, or to accept such ministerial help as the church could obtain. The idea of his resignation was at once negatived, and a time appointed for special prayer and conference on the subject. At the church meeting held specially for this business, it was unanimously agreed to invite the Rev. J. P. Haddy, of Ravenshorpe, Northamptonshire, formerly one of their number, to become co-pastor. Mr. Haddy has signified his acceptance of the call, and proposes to enter on his new sphere of labour some time in the month of November.

### RECOGNITION SERVICES.

**REDRUTH, CORNWALL.**—Mr. F. E. Trotman, a student of Bristol Baptist College, after a month's probation in June, was unanimously invited to become the pastor. He commenced his labours here on the first Sunday in August. Services have been held publicly to recognize him as pastor. On Sunday three sermons were preached by Rev. J. Truscott, Rev. J. Bellingham, and Rev. J. Wray. On October 2 a public tea-meeting was held in the new Hall, about 250 persons being present; after which there was a public meeting, Mr. R. T. Grylls in the chair. Resolutions wishing well to the church and pastor were agreed to, the speakers being Mr. Juliff, one of the members, Revs. G. W. Roughton, Grampond; G. S. Reaney, Falmouth; W. Page, B.A., Truro; Dr. Lyth, and J. Green.

**WICKSWORTH, DEVON.**—On Monday, October 1, a recognition service was held in connection with

the settlement of the Rev. J. Baxendall, late of Derby, as pastor of the Baptist church. In the afternoon tea was provided, when about 200 persons sat down. After the tea-meeting the recognition services were held. The duties of chairman were ably discharged by W. Higginbotham, Esq., of Derby. After devotional service, appropriate addresses, perspicuously and forcibly setting forth the duties respectively of the Christian minister and the Christian Church, were delivered by the Revs. P. Dakin and W. Young. They were followed by the Rev. W. Jones, of Derby, who, in his usually eloquent and impressive manner, expounded the principles which should influence the Church in building up its spiritual life and fulfilling its great work. Mr. W. Hatfield, one of the deacons, then gave an interesting account of the past history of the church, stated the circumstances which led to the invitation of Mr. Baxendall, and in the name of the people tendered to him a hearty welcome among them. Mr. Baxendall immediately followed, and after a rapid sketch of his religious life, stated his views on the leading doctrines of the gospel, and his reasons for accepting the invitation to the pastorate. Instructive and stirring speeches were afterwards delivered by the Revs. G. Needham, of Ripley; J. Colledge, of Riddings; and J. Barton, of Matlock.

**EGREMONT.**—The pastorate of the Rev. H. W. Perris, of the Baptist church, was inaugurated by a special service held in the Assembly Room, September 13. The devotional exercises were conducted by the Revs. J. Durant, R. E. Roberts, B.A., and F. H. Robarts. Mr. Perris then responded to the call of the Rev. C. M. Birrell, and gave a brief account of his education as a member of the Established Church, his preparation for the ministry, change of views with respect to baptism, and the subsequent leadings of Divine Providence. He closed his address by stating his determination to adhere closely to the evangelical doctrines, convinced no less by personal experience than by divine revelation, that the glorious gospel of the blessed God was the only lever by which fallen humanity could be raised. The Rev. C. M. Birrell then gave a most affectionate and impressive charge to the new pastor, after which the church was addressed by the Rev. — Dawson. The number of church members has just doubled since Mr. Perris came to reside here, six months ago, and the congregation is steadily increasing.

**BUNSLICK.**—Services in connection with the recognition of the Rev. J. E. Sargeant, late of Wyken, as pastor of the Baptist church, were held on Monday and Tuesday, September 17 and 18. On Monday evening a sermon was preached by the Rev. W. B. Davis. On Tuesday a tea-meeting was held. About 230 sat down to tea, after which a public meeting was held. Mr. E. Boun fulfilled the duties of chairman, and gave Mr. Sargeant a welcome to the neighbourhood. Mr. E. Coleman, one of the deacons, then stated the circumstances

which led to the invitation of Mr. Sargent; after which, Mr. Sargent gave a short sketch of his religious life, his religious views, and the reasons that induced him to accept the invitation to the pastorate. Prayer for the divine blessing was offered by Mr. Paiks, and addresses on suitable subjects were delivered by the following ministers: J. Baynard, H. Pickersgill, W. B. Davis, and R. Johnson.

**STOCKWELL.**—The Rev. Arthur Mursell's recognition services took place on Tuesday, October 16, when the chapel was fairly filled. Dr. Underhill presided, and was supported by the Revs. J. P. Mursell, A. Mursell, Samuel Martin, E. Dennett, J. Harcourt, D. Cecil, P. Gast, P. Bailhache, F. Trestruil, and others. Mr. Stiff gave a statement of the origin of the cause in that locality, and of the raising of the chapel, and inviting Mr. Mursell to take the pastorate. This was followed by a brief address from Mr. Mursell, after which came the charge to him from his father. He spoke of the greatness of the work, the necessity that existed for the minister to avoid the snares of love of celebrity, applause, or wealth, which had proved pitfalls to some; leaving whatever was superficial or obscure; abounding in grace, and entirely dependent on God. The Rev. Samuel Martin gave the charge to the congregation.

**SUNNYSIDE, LANCASTHIRE.**—Ordination services in connection with the settlement of the Rev. Thomas Evans, from the North Wales Baptist College, as pastor of the Baptist church, were recently held.

**CALKE.**—The Rev. W. H. J. Page having accepted the unanimous and hearty invitation of the church and congregation at Castle-street, has been publicly recognized as their pastor.

**BOXMOOR.**—Services in connection with the settlement of Rev. J. S. Thornton, B.A., were held on the 12th of October. In the afternoon the Rev. Dr. Heane read the Scriptures and offered prayer, the Rev. D. Gotch addressed the minister, and the Rev. S. B. Brown addressed the church. In the evening the Rev. W. B. Blis read the Scriptures and offered prayer, and addresses were delivered by Rev. T. Peters and Rev. H. C. Leonard, M.A. On the following Lord's-day anniversary sermons were preached by Rev. H. C. Leonard and Rev. J. S. Thornton.

#### PRESENTATION SERVICES.

**LUTON.**—On Tuesday evening, the 9th inst., a tea-meeting of the Bible-classes in connection with the Sunday school of Union Chapel was held. A large number of young people were present. In the course of the evening a testimonial was presented to the Rev. J. R. Stevenson, pastor of the church and congregation. It consisted of a handsome walnut writing-desk, well furnished, and fitted up in the latest style. The gift having been warmly acknowledged, speeches were delivered by

the deacons, expressive of sympathy with the classes, and cordial feeling towards Mr. Stevenson. Reference was made to the large number of scholars who have joined the church within the last few years.

**BRADFORD, YORKSHIRE.**—On Monday, October 1, a tea-meeting was held in the large school-room, Trinity Chapel, and a public meeting in the chapel, attended by a large number of friends connected with the congregation, who met to bid farewell to their esteemed minister (the Rev. H. J. Betts) and his wife, and testify their affection for him. Upwards of 1000 persons were present. The chair was taken by Mr. Moulson, one of the deacons, and after prayer by the Rev. J. Harper, and an address from H. Watts, R. Holmes rose to make a presentation to Mr. Betts, which consisted of a gold watch (bearing an appropriate inscription) and appendages, value £30, also a picture in rich gilt frame of a few of Mr. Betts's most intimate friends, and a purse which contained the balance of the money subscribed. In making the presentation, Mr. Holmes highly eulogized Mr. Betts as a Christian man, a worthy minister and a devoted pastor. Mr. Betts was loudly cheered upon rising to acknowledge the gift. He thanked the friends for this last proof of their esteem and affection. The meeting was afterwards addressed by Revs. S. G. Green, J. Haslam, J. Makepeace, J. Connor, J. K. Nntall. A gold chain with locket was also presented to Mrs. Betts from female scholars connected with the Sunday school.

**NEWTON.**—On Sunday evening, Sept. 23, the Rev. B. G. Moses was presented with a purse containing 100 sovereigns, as a testimony of the high esteem in which both himself and his ministry had been held during his pastorate of the church and congregation at St. Clement's Chapel. The Bible-classes also presented him and Mrs. Moses with a handsome timepiece and album.

**IPSWICH.**—At a service lately held at Stoke-green Chapel, Ipswich, the Rev. James Webb was presented with a handsome testimonial, consisting of a purse of seventy guineas and a silver salver.

**BINGSTAD, NORTHAMPTONSHIRE.**—A meeting was held in the Baptist chapel on Tuesday evening, Sept. 11. Mr. Kitchen having completed the twenty-first year of his pastorate there, the church and congregation resolved to give him some expression of their attachment. A tea, confined principally to subscribers, was held in the school-room, after which a public meeting was held in the chapel, Mr. Williamson, the senior deacon, occupying the chair. After prayer by Mr. J. Barrett, and a few remarks from the venerable chairman, Mr. Bady read an address, and Mr. G. Barritt presented a purse containing £28 16s. 7d. to the pastor, which he feelingly acknowledged, touching briefly upon his labours amongst the people. Suitable addresses were also delivered by Messrs. Smith, Thompson, Abington, and Warren.

## NEW CHAPELS.

**FIVERHEAD, SOMMERSHIRE.**—Opening services in connection with the new chapel have been recently held. On September 20, two sermons were preached by the Rev. S. Newman, of Salisbury, morning and evening. In the afternoon a public meeting was held in the chapel; the Rev. T. Baker presided. A financial statement was made, showing a deficiency of about £104. Addresses were delivered by the Revs. Messrs. Laing, Bull, Pearce, Made, and Young. During the intervals a cold collation was provided in a marquee, also a tea, at which about 450 were present. On Sunday, the 23rd inst., three sermons were preached in the chapel by the Rev. J. Teall, of Woolwich, and collections made.

**GILDERSBOMB, YORKSHIRE.**—An elegant and commodious place of worship in connection with the Baptist denomination has been erected in this village. It was opened in May by the Rev. C. Vince, but the decorations, etc., have only just been completed. The building is in the Italian style of architecture, and presents a very imposing appearance. The total cost is nearly £2500, towards which £2044 have been received. Nearly £100 is still owing in subscriptions, leaving a debt of about £300. The chapel is 47 feet wide, and 64 feet in length, exclusive of the orchestra, which is 30 feet, making a total of 94 by 47. It will accommodate 700 persons.

**WESTON-SUPER-MARE.**—On the 12th of September the handsome new Baptist chapel, Bristol-road, erected for the congregation hitherto worshipping in the Assembly Rooms, was opened for divine service. At eleven o'clock a devotional meeting was held, over which the pastor of the church, Rev. Robert Lewis, presided. Prayer was offered by the Revs. H. W. Lillington, Roleston, John Penny, J. P. Chown, W. Dinnie, Mr. D. F. Wyatt, and Mr. J. Rossitor, senior deacon of the church. A dinner was provided in the spacious school-room below the chapel for more than 100 guests. In the afternoon the Rev. J. Penny read the Scriptures and prayed, after which the Rev. Hugh Stowell Brown, of Liverpool, preached. The service was concluded by the Rev. R. C. Pritchett. Before the evening service 400 persons assembled in the school-room for tea. In the evening the Rev. J. P. Chown, of Bradford, preached. The services of the day terminated with prayer, offered by the Rev. W. H. Tetley. On Sunday, the 16th inst., sermons were preached, in the morning by the pastor of the church, from Psalm cxxii. 1, and in the evening by the Rev. James Culross, M.A. The collections in the aggregate exceeded £256.

**BUCKHURST-HILL.**—The new chapel here was opened on Tuesday, September 11. The attendance was encouraging. In the afternoon Mr.

Bloomfield, of Soho, delivered an impressive discourse. Mr. Milner, of Bloomsbury, preached in the evening. During the services a numerous party assembled for tea and social intercourse. Previous to the opening of their present sanctuary, the church and congregation assembled in a smaller chapel at the back of the new edifice. They have worshipped there five years. Now that the congregation have vacated it, they intend to originate a British day and Sabbath school therein.

**SWANSEA.**—Services in connection with the opening of Mount Zion Chapel in this town were held on Lord's-day, September 30. A prayer-meeting was held at 7 a.m., after which sermons were preached, morning and evening, by Rev. J. O. Griffith, afternoon by Rev. R. A. Jones. On Monday a tea-meeting was held, 800 being present. A meeting was afterwards held. Addresses were delivered by Revs. J. O. Griffith, S. P. Evans, and others.

**COLOMBO, CEYLON, Makéwitti Baptist Chapel.**—The opening of a Baptist chapel in this village situated on the Negombo-road, and sixteen miles from the Fort of Colombo, took place on Tuesday afternoon, the 23rd of August, when upwards of 500 persons were present, mostly members of the Baptist churches around Colombo, with their respective pastors. After a village breakfast at the pastor's house, the congregation adjourned at one o'clock to the newly-built chapel, where a meeting was held, under the presidency of the Rev. H. R. Pigott, missionary, who opened the devotional service. After singing, the dedicatory prayer was offered by the pastor, Mr. Hendrick Perera, after which the Rev. James Silva preached an eloquent sermon in Singalese, and Mr. Pigott in English, at the close of which he read a statement of the cost of the new building, and a collection was made. The Rev. Gunnesekera, of Gonawella, then re-opened the devotional exercises, which were followed by suitable addresses by Mr. Van Geysel, of the Pettah church; the venerable Wytto-Naden, of Kotigahawatte; J. D. Kendrick, of Waidigamma; and Mr. Gunnesekera, of Gidoah. Mr. Melder, of Byamvillia, closed the meeting with prayer. The building is a neat structure, containing seats for 200 persons. It stands on the high-road leading to Henratodde railway-station. The field was first entered into by Mr. Melder, of Byamvillia, and immediately after was given over to the late esteemed Mr. Allen, by whose exertion the new chapel was brought up. The chapel and the pastor's house cost about £250. The pastor, Mr. Hendrick Perera, was a student of the Rev. Chas. Carter, of Kandez, now in England.

## ANNIVERSARY SERVICES.

**DEPTFORD, KENT.**—On Lord's-day, Oct. 14, the third anniversary of the Baptist church in con-



nection with the above place, was held in the lecture-hall. Two sermons were preached, in the morning by the Rev. R. J. Beechiff, the pastor of the church; and in the evening by the Rev. J. Trestrail, of Greenwich. On the following day about 220 persons sat down to tea. A public meeting followed. Suitable addresses were delivered by the chairman, T. Cook, Esq., of the Metropolitan Tabernacle, and by the Revs. J. Trestrail; B. Davis, of Greenwich; G. Hearson, of Vauxhall; J. Julyan, of Pinner; — Bunning, of Ipswich. The gatherings were good, the collections liberal, and the services refreshing.

**GLoucester.**—On Tuesday evening, Oct. 2, the Young Men's Religious Improvement Society in connection with the Baptist chapel, Brunswick-road, celebrated its first anniversary. At six o'clock upwards of 200 friends sat down to tea, which was provided in the school-room, and at seven o'clock the meeting commenced in the chapel; the president of the society, the Rev. W. Collings, being in the chair. A hymn having been sung, and prayer offered by Mr. T. Nicholson, the chairman made a few opening remarks, and then called upon the secretary, Mr. J. B. Collings, to read the report for the past year, from which it appeared that the Society was formed in August, 1865, since which time forty-four young men have joined it, of whom thirty-one still continue members.

**Boston.**—**SALEM CHAPEL.**—Two excellent sermons were preached on Lord's-day, Sept. 16, by the Rev. J. Cookson, M.A., Lincoln. The tea-party held on the Monday was attended by nearly 300 persons, which number was very largely increased at the public meeting, the chapel being crowded. The chair was taken by the Rev. J. K. Chappelle, and addresses were delivered by various ministers.

**BEXLEY HEATH.**—The quarterly meeting of the building fund was held on Sept. 5. After tea, the collecting cards were brought in, and donations promised by various friends. Between £200 and £300 have been given and promised, and every exertion is being made to erect a new chapel for this suburban district. G. Newson, Esq., took the chair, and Messrs. Silvertown, Butterfield, Griffiths, Teall, Goodman, B.A., and Camp, addressed the meeting.

**CARLEW'S MOOT.**—The church in this place held its annual meetings on Wednesday and Thursday, Oct. 10 and 11, when sermons were delivered by the Revs. D. Evans, of Dudley; E. Thomas, of Newport; I. Edwards, of Llanidloes; and H. C. Williams, of Staylittle. The cause here is in a prosperous state, under the pastorate of our respected brother, Mr. Nicholas.

**SHARNBROOK, BEDFORDSHIRE.**—**BAPTIST CHAPEL.**—Harvest sermons were delivered on Tuesday, Sept. 25, to excellent congregations, by Mr.

Bloomfield, of London. About 250 to 300 sat down to tea. No collection was made in the afternoon, but one in the evening, to defray incidental expenses. It had been decided upon by the church to have had collections towards £50 they required to free the sanctuary of debt; but before the day two of the friends, Mrs. Deacon and Miss Ward, presented the church with £25 each, making the £50 which was due to the treasurer of our building fund, the late esteemed Mr. Ward, so that our restored and enlarged chapel, that cost us between £750 and £800, is now free of all debt. To God be all the praise; He has done much for us during the last two years, whereby we are glad.

**HAYWOOD, LANCASHIRE.**—On Saturday, Oct. 13, a tea-meeting was held in connection with the Baptist church, in this town. The Rev. James Duncley, pastor of the church, occupied the chair. Upwards of 200 friends sat down to tea. Henry Connah, Esq., of Manchester, offered prayer. The chairman said—"I have, dear friends, to inform you that this place of worship is altogether out of debt. During the cotton famine our esteemed treasurer had to advance £73 13s. 6d. In addition to this there was a debt of £63 upon the chapel; but within the last four or five months I have obtained not only the £73 13s. 6d. which some of you were afraid we should not be able to get, but the £63 as well."

#### MISCELLANEOUS.

**BRENTFORD PARK CHAPEL.**—A social meeting to commemorate the settlement of the Rev. W. A. Blake, as pastor, was held on Tuesday evening, October 9. Tea was provided in the vestry, at which above 100 were present. The public meeting was held in the chapel, and the chair was taken by W. J. Maxwell, Esq., J.P., of Richmond. Prayer having been offered by the Rev. J. H. Blake, of Bow, the Rev. W. A. Blake said, they were met to commemorate his settlement as their pastor, and to receive the amounts of the collecting books, taken about six months since. Twelve months last Sunday he commenced his ministry. He looked back with pleasure on the past year as one of the happiest of his life. He did not find them a numerous people, but he found in them all he could wish. On that account they had reason to be thankful. The church had received an accession during the year, and they had had trials during the year. In the beginning of January they lost one of their deacons, Mr. Coulton, whose loving disposition they all bore testimony to. This day they had committed to the grave Mr. Wood, who had been deacon for fifty-five years. Mr. Wood was a most liberal supporter to the cause, and what he did give he gave most cheerfully. These were amongst the trials, but they need not be discouraged on that account. With respect

to the debt upon the chapel, the handsome sum of £134 had been raised within the last six months, and he looked forward to the time when it would be altogether extinguished. The meeting was afterwards addressed by the chairman, Rev. Dr. Burns, Rev. J. G. Fellows, Rev. J. F. Glass, Messrs. Beazley and Collier. The proceeds of the meeting amounted to upwards of £33.

ST. HELENA.—On Lord's-day, August 5, interesting services were held at James Town in connection with the opening of a new school-room. In the morning and evening Rev. J. R. Cotter preached, and also in the afternoon—the latter service specially adapted to the young. On the following Monday evening a tea and public meeting was held, the pastor presided, and addresses were delivered by Messrs. Jamisch, Holmes, etc. Upwards of 500 persons were present, and £90 was subscribed.

IPSWICH.—Turrot-green Chapel has just been re-opened, after undergoing extensive improvements at a cost of £800. The interior has been thoroughly cleaned and painted white, with neat and tastefully gilded ornaments. A spacious room for week-night services has also been erected, with a minister's vestry and class-room. The minister of the place, the Rev. T. M. Morris, preached. The Rev. James Webb and the Rev. R. Keyworth conducted the devotional parts of the service. At the subsequent tea-meeting, financial matters were discussed, and considerable sums subscribed. Nearly the whole of the £700 required was either given or promised. There was, moreover, a service of song, and the young people presented Mr. Morris with a handsome Bible. Mr. W. Bayley, Mr. W. Fraser, Dr. Roche, and other gentlemen, took part in the proceedings.

The quarterly meeting of the Association formed last year at the Metropolitan Tabernacle, of London ministers and churches, was held on Tuesday, Oct. 2, at Mare-street Chapel, Hackney, the Rev. W. Brock, presiding. Mr. Spurgeon, Mr. Tucker, and other ministers and gentlemen, took part in the proceedings, and there was a very good attendance. It was reported that the first of the new chapels to be erected under the auspices and by means of the Association, is to be built at Holloway.

MORTIMFONT, HANTS.—On Wednesday, Sept. 26, the anniversary of the Baptist chapel, and thanksgiving service for harvest mercies, was held in the above chapel. About 120 sat down to tea. At the public meeting, presided over by Pastor H. V. Gill, interesting addresses were delivered by Brethren Withers, Crook, Harris, Gale, and Andrews. An interesting feature in this meeting was, the children of the Sabbath school at Mortimfont and Lockerley handed in nearly £10 collected by them by means of collecting-cards towards liquidating the debt on the chapel.

WOODFORD, NORTHAMPTONSHIRE.—Harvest thanksgiving services were held on Sept. 13, at the Baptist chapel. A goodly number of friends took tea in the chapel. At seven o'clock a sermon was preached by the pastor, Rev. T. J. Bristow. Owing to the recent heavy rains harvest operations were not quite completed; a great quantity had, however, been gathered in, for which we desire to gratefully record the goodness of God.

MILFORD, HANTS.—Jubilee services were held during the past week in the Baptist chapel, Milford, Hampshire, in commemoration of the formation of the church. The cause originated with the Rev. J. H. Evans, M.A., who seceded from the Church of England in 1916. He was curate of Milford parish church, where his labours were blessed to the conversion of many souls. On leaving the Establishment, he was followed by a large number of people, who had to endure the most cruel persecutions in consequence of their separation. Mr. Evans was the means of building a chapel (which has since been much enlarged), and forming a Baptist church, of which the Rev. Mr. Turquand was the first pastor. The Rev. F. Wills, of Andover, Hants, was the next pastor. He remained seven years, and won the hearts of all around him. Two pastors followed in quick succession—the Rev. H. Gill settled in 1849, and was succeeded in 1865 by the present pastor, the Rev. Francis Monck, under whose ministry the church and congregation have increased and prospered. On Lord's-day, Sept. 18, the Rev. W. A. Blake preached the jubilee sermon. On the following Tuesday, a tea-meeting was held in the afternoon, and a public meeting in the evening, when Mr. Robert Blake, of Lymington, took the chair, and the meeting was addressed by the following speakers:—Mr. Springer, senior deacon; Revs. F. Wills, Andover; W. Martin, Yarmouth; W. A. Blake, Brentford; T. Watson, Lymington.

JOHN-STREET, BEDFORD-ROW, W.C.—A new hall for the use of the John-street Chapel Young Men's Association, was publicly inaugurated on Thursday evening, the 27th. After tea the Hon. and Rev. B. W. Noel, M.A., presided over a large meeting in the chapel, and interesting addresses were delivered on the occasion by the Revs. Thomas Nolan, A. McMillan, and Gervase Smith; George Williams, Esq., and O. Popenoath, Esq., also took part in the meeting. The Sunday afternoon class of the Association has been very successful; it now numbers fifty members, fourteen of whom have joined the church at John-street since its opening two years ago.

EWCASTLE-ON-TYNE, MARLBOROUGH-CRESCENT CHAPEL.—This chapel, which has been almost entirely rebuilt for the congregation recently worshipping in the new Town Hall, under the pas-

torate of the Rev. B. Wildon Carr, has lately been completed, and on Tuesday Sept. 18, with a view of celebrating its inauguration, a tea-meeting was held in the chapel. There was a very large attendance, and not less than 300 partook of an excellent tea. After tea, a public meeting was held, the Sheriff of Newcastle (H. Angus, Esq.), presiding. Amongst the ministers and friends present, we noticed the Rev. G. Stewart, St. James's, Blackett-street; Rev. Richard Leitch, Blackett-street U.P. Church; Rev. R. Brown, New Bridge-street U.P. Church; Rev. J. H. Rutherford, Bath Lane Church; Rev. George Whitehead; Rev. R. Brown, Erskine U.P. Church; Rev. Robert Thomson, Caledonian Church; Rev. William Walters, Devick-street Baptist chapel; Rev. T. Harwood Pattison, Rye Hill Baptist church; C. Bainbridge, Esq.; D. D. Main, Esq.; I. C. Johnson, Esq.; Dr. Murray; Dr. Boyd; Dr. McLachlan; Mr. H. Thorn, etc. We may here add that all the Presbyterian, Independent, and Baptist ministers of the town were present, or sent letters of apology. The chairman, in opening the meeting, briefly expressed the pleasure he felt in being present at the inauguration of the beautiful place of worship they were in. He remembered the old chapel well, and was therefore able to speak to the great improvement that had taken place. He expressed a wish for the prosperity of the new church, its pastor, and his people. The Rev. Wildon Carr then read letters of apology from several ministers and friends who intended to have been present, but were prevented. The Rev. George Stewart gave an eloquent address from the sentiment, "May Christian union among our churches increase." He was followed by Mr. Ald. I. C. Johnson, the treasurer, who read the statements of the amounts expended, promised, and received, of which we give an account below. The Rev. J. H. Rutherford then gave an address, in which he congratulated Mr. Carr on his having been the means of erecting two chapels during the last five years. Dr. Murray, in moving the first resolution, spoke at some length on the gift of Mr. Sanderson, which all would view as a boon to the town, and especially to the Baptist denomination; and he had no doubt that they would join with him in passing the following resolution:— "That the gift of the original freehold of Marlborough-crescent Chapel to the Baptist denomination, to be held in trust for the preaching of the gospel, is a noble act of Christian generosity, which reflects the highest praise on our esteemed friend, Richard Burdon Sanderson, Esq., and it calls alike for the acknowledgment of the evangelical denominations in the town, and the particular denomination to which he is attached." The motion was seconded by Mr. Johnson, and after being supported by the chairman, was carried amid great applause. Mr. Sanderson returned thanks for the manner in which the ast resolu-

tion had been passed, and the spirit in which his gift had been accepted. Mr. Sanderson spoke at some length, and concluded by moving the second resolution, which was as follows:— "That our hearty thanks are due to the Rev. C. H. Spurgeon, for the liberal assistance he has rendered, by which he has substantially proved his interest in the religious welfare of this town; and we cherish the hope that the auspices of Mr. Carr, as the pastor chosen severally by the church, by Mr. Spurgeon, and by myself, will realize the ardent aspirations for his successful career." This was seconded and carried with the greatest unanimity. The Rev. Wildon Carr moved, seconded by Mr. Sanderson, and warmly supported by Mr. Joseph Burn, "A vote of thanks to those ladies who have generously provided the contents of the tea tables, and had given such general satisfaction," which was carried unanimously. Mr. H. Mann moved, "Our gratitude to the chairman, whom we esteem as a brother in Christ, honour as the sheriff of the town, and thank as the chairman of this meeting," which, having been seconded and carried with acclamation, the meeting was brought to a close by Mr. Carr pronouncing the benediction. A few particulars respecting the building may not be uninteresting. The original structure was given by R. B. Sanderson, Esq., and the cost of the alterations will be about £1200. Mr. Spurgeon, towards this sum, on certain conditions, finds £400, about £300 has been collected, and Mr. Sanderson, besides giving the building, takes upon himself the responsibility of paying the interest on the other £500, which has been borrowed for several years. About £100 more will be expended on fittings. There are schools behind the chapel, which are attended by about 200 children in connection with the chapel previously, under the superintendence of R. Burdon Sanderson, Esq. The alterations in the chapel have been carried out under the direction of Mr. J. E. Watson, architect, of Grey-street, Newcastle, the contract for the building having been executed by Mr. Kyle. The chapel being between houses, the architect had not the advantage of making use of side windows, but by raising the sides above the galleries, he has formed what are known as clerestory windows. The minister's platform, which is square, is of panels, the lower portion of which are of wood, the upper being in unison with the front of the galleries. Windows open in the roof for ventilation. The circular window at the front presents a brilliant appearance when the chapel is lighted up. There is also a large window of stained glass at the back of the chapel. The front is neat and striking, and presents a great contrast to what it was previously; altogether, the material structure is an ornament to the neighbourhood.

**BARRETT UNION.**—We are happy to state that the autumnal meetings of the Union recently held

at Liverpool, have been well attended, and are likely to prove of service to our denomination. The Rev. John Aldis, of Reading, occupied the chair. The most prominent members of our denomination in town and country were present.

The Rev. H. Jones, President of the North Wales Baptist College, has received the degree of M.A. from William Jewell College, Liberty, Missouri, America.

A Baptist minister is open to invitation to the pastorate, or is willing to supply the pulpit of any congregation near London. Apply for particulars, J. H. Blake, 4, Addington-road, Bow, or to the Editor.

Country Baptist churches destitute of a pastor, may hear of a minister willing to supply, with a view to the pastorate, on application to Mr. R. Coe, Horning, Norfolk.

### BAPTISMS.

ABREDARE, Bethel Chapel.—Aug. 29, Eleven; Sept. 25, Twenty-eight; by T. T. Jones, F.C.S. These baptisms took place at Calvary Chapel, kindly lent for the occasion.

————, Calvary Chapel.—Sept. 16, Twenty; 30, Thirty-two; by Dr. Price.

————, Cwmbach Chapel.—Oct. 7, Thirty, by W. Samuel.

————, Gady's Chapel.—Sept. 23, Forty-seven.

————, Gwawr Chapel.—Sept. 16, Four, by M. Phillips.

————, Treconon.—Oct. 7, Fifteen, by W. Harris.

————, Ynyalwyd Chapel.—Sept. 16, Eighteen; Oct. 14, Twenty-five; by T. John.

ABREDULAIS, Glamorgan.—Oct. 7, Nine, by J. R. Jones.

ABNON, Salem, Carmarthen.—Sept. 30, Sixteen, by J. Lloyd.

BEXLEY HEATH.—July 29, Four, by W. Frith.

BRABOURNE.—Sept. 16, Three, by S. Wright.

BRAUNTON, Northamptonshire.—Sept. 30, Four, by J. W. Cole.

BRITON FERRY, Welsh Chapel.—Aug. 19, Four; Sept. 26, Twenty-three; by J. Rowland.

BRIGHTON, Grand Parade Chapel.—Sept. 30, Six, by J. T. Dunn.

BURY ST. EDMUNDS.—Oct. 5, Six, by J. Barrett, for C. Elven.

CARBSALEM, Newydd, Glamorgan.—Sept. 30, Forty-seven, by Titus Jones.

CANTERBURY, St. George's Place.—Oct. 7, Five, by A. W. Heritage.

CARLTON-RODE, Norfolk.—Oct. 7, One, by Mark Noble.

CARMEI, Pembrokeshire.—Aug. 19, Seven; Sept. 17, Four; by H. Price.

DYLIFFE.—Sep. 16, One by H. C. Williams.

GLASGOW, North Frederick Street.—Sept. 30,

Seven, by T. W. Medhurst. The same day thirty new members were added to the church.

GOLCAR, Huddersfield.—July 1, Two; Aug. 5, Seven; Sept. 2, Two; Oct. 7, Six; by T. Barry.

GOLDHILL, Bucks.—Sept. 1, One, a member of the Church of England, by W. C. Ellis.

HARROW-ON-THE-HILL.—Sept. 16, Six, by H. Hill.

KILMARNOCK, N.B.—June 24, Two; Sept. 9, One; by E. J. Stobo.

LIFTON, Devon.—Sept. 2, One, by J. A. Wheeler 18, Two; by R. Peter.

LINCOLN, Mint Lane.—July 29, Two, by W. K. Armstrong.

LLANELLY, Frelinposel.—Oct. 7, Twenty-one, by W. Lewis.

LLANGUNNECH, Salem.—Oct. 7, Fourteen, by P. Phillips.

LONDON, Abbey Road, St. John's Wood.—Sept. 18, Six, by W. Stott.

————, Bermondsey, Drummond Road.—Sept. 30, Six, by J. A. Brown.

————, Blandford Street.—Sept. 30, Six, by A. J. Towell.

————, Clerkenwell, Red Lion Street.—At Spencer Place Chapel, Eight, by G. T. Edzley.

————, Little Wild Street.—June 24, Four; Sept. 2, Two; by G. Webb.

————, Metropolitan Tabernacle.—Sept. 20, Sixteen; 27, Thirteen; Oct. 4, Eight; by C. H. Spurgeon.

————, Sholdham Street.—Sept. 30, Three, by J. O. Fellows.

————, Stepney Green Tabernacle.—Sept. 27, Nineteen, by Mr. Oldring, for T. Ness.

————, Upton Chapel, Lambeth Road.—Sept. 30, Four, by G. D. Evans.

————, Vernon Chapel.—Sept. 27, Twenty-one, by C. E. Sawday.

MAIDSTONE, Bethel Chapel.—Sept. 23, Five, by D. Crembrook; one from the Tabernacle, Coxheath.

MANCHESTER, Lloyd Street, Hulme.—Sept. 9, Five; 12, Four; 16, Eleven; 19, Seven; 26, Two; 30, Three; Oct. 3, Ten; by W. Birch.

MORRISTON, Sion Chapel.—Sept. 30, Twenty-one, by R. Richards.

MOUNTAIN ASH, Nazareth Chapel.—Sept. 30, Nine, by J. W. Williams.

————, Rhos Chapel.—Sept. 30, Fifty-four, by W. Williams.

NEWBRIDGE-ON-WYRE.—Three, by J. Nicholas.

NORBITON.—Oct. 9, One, by J. Pearce; for the church at New Malden.

PADHAM, Second Church.—Aug. 26, Eight; Oct. 8, Eight; by G. H. Griffin.

PARELY, Hants.—Oct. 7, Two, by G. R. Tanswell.

PONTRYVERN, Monmouth.—Sept. 23, Four, by E. Morse.

RAMAH, Wales.—Oct. 7, Two, by G. H. Llewellyn.

RHYMNEY, Peniel Chapel.—Sept. 30, Thirty-four; by J. Jones.

SANDHURST, Kent.—Sept. 2, Two, by R. A. Griffin.  
SOUTHSEA, Ebenezer Chapel.—Aug. 26, Seven, by  
T. Totterfield.

STAVITLER.—July 23, Two, by H. C. Williams.  
STANTON-ON-TRENT, Notts.—Oct. 1, Nine, by A. B.  
Birdwell.

SWANSEA, Bethesda.—Sept. 30, Twenty, by R. A.  
Jones.

Monnt Zion.—Oct. 4, Thirteen, by J.  
O. Griffith.

TRUBBIGH, Beds.—Sept. 2, One, by G. Chandler.

TORQUAY, Devon.—Oct. 7, Twelve, by J. Kings.

WOODFORD, Northampton.—Oct. 8, One, by T. J.  
Bristow.

WOOTTON, Beds.—Oct. 7, Five, by W. J. Inglis.

### RECENT DEATHS.

October 2nd, at Brantford, in his 89th year, Mr.  
Alexander Wood, one of the oldest inhabitants of  
this town, and a man who had always been actuated  
by the highest principles of honour and integrity

towards his fellow-men. Mr. Wood for many  
years carried on the business of a leather merchant,  
which his father had established previously. From  
his earliest years he was one of the staunchest  
supporters of the Baptist denomination; and,  
under his auspices, the building in the market-  
place was erected, and mainly supported by him.  
The church afterwards removed to Boston Park  
Road. Here he still continued his support, and  
was greatly esteemed and beloved by every mem-  
ber of the church; in fact, we have reason to  
believe that his warmest affections were always  
centred in and around the Baptist cause. Mr.  
Wood was for 55 years deacon of the church. We  
may be permitted to say that the attributes of Mr.  
Wood were strict integrity, high honour, and pure  
scriptural religion. His death was improved at  
Park Chapel on Lord's-day evening, Oct. 14th, by  
Rev. W. A. Blake, from Heb. vi. 12.

October 4th, at Bexley Heath, in the 85th year of  
his age, the Rev. J. Wallis, for many years the  
venerated pastor of the Baptist church.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from September 20th, to October 19th, 1866.*

	£	s.	d.		£	s.	d.
A Resisted Church-rate .....	0	11	3	Mr. Toller.....	5	0	0
Mr. R. Law .....	0	3	0	Mrs. Red .....	0	2	6
A Mite from J. L. ....	1	0	0	Mr. W. Barclay .....	0	2	6
Mrs. Tyson .....	12	10	0	Miss Lightfoot.....	2	0	0
Amy .....	0	10	0	Miss Pointer and Mrs. Davis.....	2	0	0
W. G. ....	0	5	0	Mr. T. J. Field.....	1	1	0
"The contents of a dear departed boy's money-box" .....	0	4	0	Miss Sumner .....	0	2	6
Mr. S. Goodhead.....	0	5	0	Mr. W. C. Pitt .....	1	1	0
First Donation of H. E. ....	1	0	0	Mr. H. Gifford .....	1	0	0
Mr. T. Crowley, Birmingham.....	25	0	0	A Friend from the Country.....	5	0	0
Mr. M. H. Foster .....	5	0	0	Mr. Hargraves.....	2	0	0
Mr. J. Lawrence.....	0	10	0	A Thankful Reader, per Rev. H. S. Brown	3	0	0
Master J. L. Pledge .....	0	2	6	Mr. Conolly .....	2	2	0
Mr. J. Bloodworth.....	5	5	0	A Farm-Servant .....	1	0	0
Mr. J. Hector .....	1	0	0	Mrs. Maria Bolton.....	0	2	6
A Reader of the BAPTIST MESSENGER ...	0	2	0	Mr. and Mrs. Musckett.....	2	2	0
Hopeful.....	0	2	6	Mrs. J. L. ....	1	0	0
Horny Hand .....	0	10	0	Mr. W. Bausford.....	0	4	0
Miss Marshall .....	2	2	0	The Elders' Bible-Class .....	5	5	0
A Friend, by Miss Heath.....	2	2	0	Weekly Offerings at Tabernacle, Sept. 23	24	8	6
Mr. and the Misses Dransfield .....	6	6	0	" " " " " " " " " "	30	40	3
Mrs. Stacey.....	0	15	0	" " " " " " " " " "	31	8	5
Mrs. Ware.....	0	7	6	" " " " " " " " " "	14	30	9
A Token of Gratitude .....	5	0	0				
Collection at Baptist Chapel, Water- beach, £2 16s.; Mr. Toller, £2 4s. ...	5	0	0				
							£238 8 5

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

CHAS. BLACKBURN.

## THE CHRISTIAN SOLDIER.\*

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

"And for a helmet the hope of salvation."—1 THESS. v. 8.

THE very mention of a helmet may well serve to REMIND EVERY CHRISTIAN HERE THAT HE IS A SOLDIER.

If you were not soldiers, you would not need armour; but being soldiers, you need to be clad from head to foot in armour of proof. I suppose every Christian here knows, as a matter of theory, that he is a Christian soldier, and that he has been enlisted under the banner of the cross, to fight against the powers of darkness until he wins the victory. But we all need to have our memories refreshed upon this matter, for soldiering in time of war, at any rate, is not a very pleasant occupation, and the flesh constantly attempts to give it over. That "we have no abiding city here," is a truth which we all know, and yet the most of us try to make the earth as comfortable to us as if it were to be our abiding residence. We are all soldiers—we know that; but still, too many Christians act as if they could be the friends of the world and the friends of God at the same time. Now, Christian, recollect once for all that you are a soldier. Did you dream, young man, that as soon as you were baptized, and added to the church, the conflict was all over? Ah, it was then but just beginning. Like Cæsar, you then crossed the rubicon, and declared war against your deadly enemy. You drew your sword then; you did not sheathe it. Your proper note on joining the church is not one of congratulation, as though the victory were won, but one of preparation; for now the trumpet sounds, and the fight begins. You are a soldier at all times, Christian. You ought to sit even at your table as a soldier sits, and you should go out especially into the world as a soldier goes out. Never take off your armour, for if you do, in some unguarded moment you may meet with serious wounds. But keep your armour ever about you, and be watchful, for you are always in the midst of enemies wherever you may be; and even when the persons who surround you are your friends, there are still evil spirits unseen of men who watch for your halting; and you must not put up your sword, for you are to wrestle against principalities, and powers, and spiritual wickednesses in high places, against whom you must ever be on the watch. You are a soldier, man; remember that.

Nor are you a soldier in barracks, or at home, but *you are a soldier in an enemy's country*. Your place is either in the trenches or else in the thick of the battle. You who are sick are like soldiers in the trenches. You are patiently hoping and quietly waiting, as it were, upon the ramparts, looking for the time to come. But others of you, out in business, and engaged in the concerns of life, are like soldiers marching in long file to the conflict, like the horsemen dashing on to the front of the battle. More or less, according to your circumstances, you are all exposed to the foe, and that at every period of life.

Where are you, let me ask, but *in the country of an enemy who never gives any quarter*? If you fall, it is death. The world never forgives the Christian; it hates him with a perfect hatred, and it longs to do him ill. Only let the world see you commit half a trip, and they will soon report and magnify it. What might be done by other men without observation, if it were done by a Christian, would be noticed, reported, and misrepresented. The world understands that you are its natural antagonist. Satan perceives in you a representative of his old enemy the Lord Jesus, and you may rest assured that he will never give you quarter if once he gets an opportunity of destroying you. Mind the enemy, mind the enemy, for he is one of a malicious spirit.

You have to fight with one, too, *who never yet made a truce*. You may come to terms and parley, but the powers of evil never do. You may hang out the white flag if you like. The foe may seem for a time as though he gave you credit, but do you never give your foe any credit. He hates you when he seems to love you best. "Dread the Greeks, even when they bring you gifts," said the tradition of old; and let the Christian dread the world most when it puts on its softest speeches. Stand, then, upon your guard, ye warriors of the cross, when least you fear, the cringing foe will come behind you, and stab you, under the pretence of friendship. Your Master was betrayed with a kiss, and so will you be, unless you watch unto prayer.

You have to do with an enemy *who never can make any peace with you, nor can you ever make any peace with him*. If you become at peace with sin, sin has conquered you; and it is impossible, unless you give up the fight, and yield your neck to the everlasting thralldom, that there should ever be peace for so much as a moment. Oh, Christian, see how guarded you ought to be. How needful to be clothed with your armour! How needful to have it of the right kind, to keep it bright, and to wear it constantly! You are a soldier, a soldier in battle, a soldier in the foeman's country, a soldier with a cruel and malicious enemy, who knows neither truce nor parley, and who gives no quarter, but will fight with you till you die. Heaven is the land where your sword should be sheathed; there shall you hang the banner high, but here we wrestle with the foe, and must do so till we cross the torrent of death. Right up to the river's edge must the conflict be waged. Foot by foot, and inch by inch, must all the land to Canaan's happy shore be won. Not a step can be taken without conflict and strife; but once there, you may lay aside your helmet, and put on your crown, put away your sword, and take your palm-branch; your fingers shall no longer need to learn to war, but your hearts shall learn the music of the happy songsters in the skies. This, then, is the first thought—that you are a soldier.

## II. But the second thought is—BEING A SOLDIER, LOOK TO YOUR HEAD.

Soldiers, look to your heads. A wound in the head is a serious matter. The head being a vital part, we need to be well protected there. The heart needs to be guarded with the breastplate, but the head needs to be protected quite as much; for even if a man should be true-hearted, yet if a shot should go through his brain, he would not be worth much as a soldier; his body would strew the plain. The head must be taken care of. There are a great many Christian people who never have any trouble with their heads at all. There are certain religionists who get their hearts warmed, and then they think that that is enough. Now, give me above everything else a good warm heart; but, oh, to have that warm heart coupled with a head that is well taken care of. Do you know that a hot head and a hot heart together do a deal of mischief, but with a hot heart and a cool brain you may do a world of service to the Master. Have right doctrine in the head, and then set the soul on fire, and you will soon win the world. There is no standing in that man's way whose head and heart are both right, but to neglect the head has been a serious mischief with many Christians. They have been almost powerless for usefulness because they have not taken care of their brains. They have got to heaven, but they have not got many victories on the road, because their brains have been out of order. They have never been able clearly to understand the doctrines; they have not been able to give a reason for the hope that is in them. They have not, in fact, looked well to the helmet which was to cover their heads.

The text refers us to our head because it speaks of a helmet, and a helmet is of no use to any part except the head. Among other reasons why we should preserve the head in the day of battle, let us give these. The head is peculiarly liable to the temptations of Satan, of self, and of fame. It is not easy, you know,

to stand on a high pinnacle without the brain beginning to reel; and if God takes a man, and puts him on a high pinnacle of usefulness, he had need to have his head taken care of. If a brother is possessed of a considerable amount of wealth, there is a great danger in that wealth, unless there be a wealth of grace as well as a wealth of gold. If a man is well reported of, his sphere may not be very large, but if everybody praises him, he also will need to have his head well protected, for the little praise, even though it should come from fools, would be too much for a fool. The fining-pot for silver, and praise for the man. If a man can stand commendation, he can stand anything. The severest trial which a Christian has to bear is, probably, the trial which comes from his kind but inconsiderate friends, who would puff him up if they could by telling him what a fine fellow he is. If your friends will not do this, you will probably have a friend within who will do it for you; and if *you* should forget it, the devil will not. "What a capital sermon you gave us this morning, Mr. Bunyan," said a friend, where John had been preaching. "You are too late," said Bunyan, "the devil told me that before I came out of the pulpit." Yes, and he will be sure to do it; and hence the need of having a helmet to put on the head; so that when you are successful, when you are getting on in life, when friends are speaking well of you, you may not get intoxicated with it. Oh, to have a good, cool helmet to put on your brain when it begins to get a little hot with praise, so that you may still stand fast, and not be borne down by vanity. O Vanity, Vanity, Vanity, how many hast thou slain! How many who then seemed upon the very brink of greatness have stumbled upon this stumbling-stone! Men who seemed as though they would enter heaven, but a little bit of honour, some glittering bribe, a golden boon, has turned them aside, and they fell. Take care of your heads, brethren.

And is not *the head liable to attacks from scepticism?* People who have no brains are not often troubled with doubts, but people who have brains have probably felt that, whether they resolved to use them or not, the brains would use themselves. It is very good of our good fathers to tell us not to read dangerous books, very good of them indeed; but we do read them, for all that; and though we tell the young folks sometimes not to read this and that heretical treatise, and we wish they would take our advice, yet somehow or other they do get hold of such things, and will ponder them. Brethren, I do believe that, in such times as these, when everything is so free, and when discussion is so common, we must expect that our young fellows will look at a great many things which they had better leave alone, and their heads will be endangered thereby, for the bullets of scepticism threaten to go right through their brains. Well, what then? As we cannot take Christians out of the way of the bullets, we should give them a helmet to preserve them therefrom. He who has a hope of salvation—a good hope that he is himself saved, a hope that he shall see the face of Christ with joy at last—is not afraid of all the quibbles of scepticism. He may hear them all, and for a moment be staggered by them, as a soldier might be who had a sudden shock or even a wound, but after a while he recovers himself, and feels sound enough to enter into the conflict again. And the Christian can say—

"Let all the forms that men devise  
Assail my faith with treacherous art;  
I'd call them vanity and lies,  
And bind the gospel to my heart."

It has been very well observed that a man is not often a very thorough democrat after he gets a little money in the savings-bank. Well, I think it is very likely that when a man gets a little stake in his country, he begins to be, just to the merest extent, conservative. As soon as ever a man gets a stake in Christianity,



and feels that he has got salvation in Jesus Christ, he gets to be very, very conservative of the old-fashioned truth. He cannot give up the Bible then, because it is a broad land of wealth to him. He cannot give up Christ, for He is *his Saviour, his salvation*. He cannot give up a single promise, because that promise is so dear to his own soul. The helmet of salvation, then, will preserve the head in times of scepticism.

The head, again, is very greatly in danger *from the attacks of personal unbelief*. Who among us has not doubted his own interest in Christ? Huppy you who are free from such trouble. But there are seasons with some of us when we turn our title-deeds over, and we are sometimes afraid lest they should not be genuine. There are times when, if we could, we would give a world to know that we are Christ's, for at times we cannot

"Read our title clear  
To mansions in the skies."

Well, beloved, this is very dangerous to our heads; but the man who has got the helmet of a right, sound, God-given hope of salvation, who has received from God the Holy Spirit a helmet which I am going to describe by and by, when these doubts and fears come, they may distress him for a little while, but he knows the smell of gunpowder, and he is not afraid. In the midst of all Satan's accusations, or the uprising of his old corruptions, or the threatenings of the flesh and of the world, he stands calm and unmoved, because he wears as a helmet the hope of salvation.

Nor are these all the dangers to which the head is exposed. *Some persons are attacked by threatenings from the world*. The world brings down its double-handed sword with a tremendous blow upon the heads of many Christians. "You will suffer the loss of all things for Christ if you are such a fanatic as to do as you do. You will be poor, your children will want bread, your wife will be worse than a widow, if you are such a fool." "Ah," says the Christian, "but I have a hope of salvation," and the blow, when it comes, does not go through his head, but just falls on the helmet, and the world's sword gets blunted. "I can afford to be poor," said Dr. Gill, when one of his subscribers threatened to give up his seat, and would not attend, if the doctor preached such and such a doctrine. So says the Christian, "I can afford to be poor; I can afford to be despised; I have in heaven better and more enduring substance." So, by the use of this blessed helmet he is not destroyed by the threatenings of the world.

We want our young people to wear this helmet, too, *because of the errors of the times*. The errors of the times are many. We have to deal, not merely with scepticism, but with superstition. They are tempted on the one side; they are tempted on the other. This and that you will have cried up. "Lo here," and "Lo there;" and there will be many misled who are not the people of God. "If it were possible, they would deceive the very elect;" but the elect are not deceived, because their heads are not vulnerable to these errors, for they wear the hope of salvation, and they are not afraid of all the "ites" or the "isms" in the world. The man knows he is saved. Once get to know Christ personally for yourselves, and that He loved you, and gave Himself for you, and then rejoice that you are forgiven and justified through Him, the world will count you stupid and obstinate; but you will stand firm, and be able to resist all its sarcasm and its ridicule. He who has made a refuge of Jesus Christ may stand safe, whatever errors may invade the land.

They tell us that the Church of God is in great danger, and that Popery will overspread the land altogether. I believe it will, but that it will overspread the Church of God—no; I know far better than that. The Church of God never can be in danger. Every man in whom is the life of God would be as ready to

die to-morrow for the truth as our forefathers were in the Marian days. Rest assured there would be found men to stand at the burning fagot still if the times required them, and our prisons would not long be without heavenly-minded tenants if the truth needed to be defended by suffering, even unto death. There is danger, great danger; there never was such danger in modern times of Popery overspreading the land as now. But there is no danger to the man who has his helmet on. No, let the arrows fly thick as hail, and let the foes have all political power, and all the *prestige* of antiquity that they may; a little phalanx of true-hearted Christians will still stand out at the thick of the onslaught, and cut their way to glory and to victory through whole hosts, because their heads are guarded with the heavenly helmet of the hope of salvation. Soldiers, then, take care of your heads. I will say no more on that point.

III. God has provided a covering for your heads, let us therefore now CONSIDER THE HELMET WITH WHICH HE WOULD HAVE YOUR HEADS PROTECTED.

"The hope of salvation"! This is not the hope I spoke about this morning, for that was the hope that salvation was possible. This helmet is made up of an actual hope that, being already saved in Christ Jesus, you should abide unto eternal life. It is a personal hope, founded upon personal conviction, and is wrought in us by the Holy Spirit.

To begin, then, describing this helmet. *Who is its giver?* You ask our friend the soldier where he gets his regimentals from, and he answers that he gets them from the government stores. He gets his regimentals from Her Majesty, and that is where we must get our helmets from. If any of you construct helmets of hope for yourselves, they will be of no use to you in the day of battle. The true helmet of hope must come from the heavenly arsenal. You must go to the Divine storehouse, for unto God belongeth salvation, and the hope of salvation must be given to you by his free grace. A hope of salvation is not purchasable. Our great King does not sell his armour, but gives it freely to all who enlist. They take the shilling, and accept faith. They trust Christ, and they are enlisted, and then the armour is given them gratis. From head to foot they are arrayed by grace.

Do you ask, *who is the maker of this helmet?* Weapons are valued often according to the maker. A known maker gets his own price for his articles. Armourers of old took much trouble with the ancient helmets, because a man's life might depend upon that very useful means of defence. So we have here the name of God the Holy Ghost upon this helmet. A hope of salvation is the work of God the Holy Spirit in our soul. It is the Spirit who brings us to Jesus, shows us our need of Him, and gives us faith in Him; and it is that same Spirit who enables us to hope that we shall endure to the end, and enter into eternal life. Be not satisfied with a hope which is natural, but have a hope that is supernatural. Rest not satisfied with that which is made in the workshop of nature; go not to those who buy and sell for themselves, but go to the blessed Spirit, who giveth freely, and upbraideth not.

Or would you inquire further, *of what metal this helmet is made?* That it is made of hope, we are told; but it is of the utmost consequence that it be a good hope. Beware of getting a base hope, a helmet made of paltry metal. There were some helmets they used to wear in the olden times which looked very well, but they were of no more use than brown paper hats; and when a soldier got into the fight with one of these on, the sword went through his skull. Get a good helmet, one made of the right metal. This is what a Christian's hope is made of—he believes that Christ came into the world to save sinners; he trusts Christ to save him; and he hopes that when Christ comes he shall reign with Him—that when the trumpet sounds he shall rise with Christ—and that in heaven he shall have a secure dwelling-place at the right hand of the Father. This hope is made up of proper and fitting deductions from certain

truthful statements. That Christ died for *sinners* is true; that He died to save all who trust in Him is true; that I trust Him is true; therefore, that I am saved is true; and, being saved, that I shall inherit all his promises is a matter of course. Some people have a hope, but they do not know where they get it from, nor do they know a reason for it. When some people die, you hear it said, "I hope, I hope he is gone to heaven." Well, I wish he may have gone; but I dare not say of some that I hope so, because hope must have a reason. An anchor is of no use without its fluke. It must be able to hold fast. It must have—at any rate, the modern anchor—some weight about it with which it can hold to the bottom. Hope must have its fluke, too; it must have its reason; it must have its weight. If I say I hope so and so, I am foolish for hoping it, if I have not a reason for hoping. If you were to say you hoped the person sitting next you would give you a thousand pounds, it would be a most absurd hope. You may wish it if you like, but what ground have you for the hope? But if somebody owes you a thousand pounds, and you have his acknowledgment of the debt, you may then very well say that you hope it will be paid, for you have a legitimate right to expect it. Such is the Christian's hope. God has promised to save those who believe. Lord, I believe Thee; Thou hast promised to save me, and I hope Thou wilt, I know Thou wilt. The Christian's hope is not a fancy, not a silly desire. It did not spring up in the night, like Jonah's gourd, and it will not wither in a night. The Christian's hope is something that will bear a crack from a club, or a cut from a sharp sword. It is made of good metal. John Bunyan said of a certain sword that it was "a true Jerusalem blade," and I may call this a true Jerusalem helmet, and he that wears it need not fear.

Having shown the metal of which the helmet is made, let me now describe *the strength of the helmet*. It is so strong, that under all sorts of assaults he who wears it is invulnerable. He may stagger under a blow, but he cannot be hurt by it. Recollect what David said. All the troubles in the world set on David once, and began to beat him, and they gave him many terrible blows. They thought they had certainly ruined him; and David was bleeding, and was full of wounds. He himself half thought he should die, and he tells us himself that he should have fainted, only he had a bottle of cordial with him called faith. He says, "I had fainted if I had not believed." But just at the time when they thought he would faint and die, suddenly the old hero that slew Goliath made all his enemies fly before him as he cried, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God." And he laid about him right and left, as he should. "I shall yet praise Him who is the health of my countenance and my God." "Hope thou in God," Christian. Oh that blessed word HOPE! You know what the New Zealanders call hope; they call it in their language "the swimming thought," because it always swims. You cannot drown it; it always keeps its head above the wave. When you think you have drowned the Christian's hope, up it comes all dripping from the brine, and cries again, "Hope thou in God, for I shall yet praise Him!" Hope is the nightingale that sings in the night; faith is the lark that mounts up towards heaven; but hope is the nightingale that cheers the valley in the darkness. Oh, Christian, be thankful that you have so strong a helmet as this, which can bear all assaults, and can keep you unwounded in the midst of the fray!

This hope of salvation is a helmet which will not come off. It is of main importance, you know, to have a helmet that will not be knocked off the first thing in the fight. That is why our policemen are dressed differently from what they used to be, because their hats used to get knocked off the very first thing. So it will be with some people's helmets, if they have a

common-place hope; but the Christian wears a helmet that he cannot get off anyhow. There was once a good soldier of Jesus Christ; this soldier happened to be a woman, however, and some women are the best soldiers Christ ever had; they are his true Amazons. This good woman had been much attacked by a sceptical person; and when she was very much confounded with some of his knotty questions, she turned round and said to him, "I cannot answer you, sir, but neither can you answer me, for I have a something within me that you cannot understand, which makes me feel that I could not give up what I know of Christ for all the world." You see, he could not get her helmet off, and the devil himself cannot drag the Christian's helmet off when he has once got it fairly buckled on. The world can neither give nor take away the hope of a Christian. It comes from God, and He will never withdraw it, for his gifts and calling are without repentance. Once let this helmet be put on, and He will never remove it, but we shall hope on and hope ever, until we shall see his face at the last.

I should like to go round amongst this regiment, as the commanding officers sometimes do, to have a look at you. This helmet is an old-fashioned kind of armour; and in old days, the lieutenants and other officers, when they went round the regiment, used to look, not only to see that the men had their helmets, but to see that they had oiled them; for in those times they used to oil their helmets to make them shine, and to keep the various joints, and buckles, and so on, in good order. No rust was ever allowed on the helmets, and it is said that when the soldiers marched out, with their brazen helmets and their white plumes, they shone most brilliantly in the sun. David speaks, you know, of "anointing the shield." He was speaking of a brazen shield which had to be anointed with oil. Now, when God anoints his people's hope, when He gives them the oil of joy, their hope begins to shine bright in the light of the Saviour's countenance, and what a fine array of soldiers they are then! Satan trembles at the gleaming of their swords; he cannot endure to look upon their helmets. But some of you do not keep your hope clear; you do not keep it bright; it gets rusty out of use, and then ere long it gets to sit uncomfortably upon you, and you get weary with the fight. O Holy Spirit, anoint our heads with fresh oil, and let thy saints go forth to-night terrible as an army with banners.

Do not let it be overlooked that *the helmet was generally considered to be a place of honour*. The man put his plume in his helmet, he wore his crest frequently there, and in the thick of the fight the captain's plume was seen in the midst of the smoke and dust of battle, and the men pressed to the place where they saw it. Now, the Christian's hope is his honour and his glory. I must not be ashamed of my hope; I must wear it for beauty and for dignity, and he who has a right good hope will be a leader to others. Others will see it, and will fight with renewed courage; and where he hews a lane of the foes, they will follow him, even as he follows his Lord and Master, who has overcome, and sits down upon his Father's throne. I hope there are many Christians here who keep their helmets bright, and that there are many more who desire to have such helmets to protect themselves and to grace their profession.

IV. Yet THERE ARE SOME HERE WHO HAVE NO HELMETS. The reason is obvious. They are not Christ's soldiers.

Of course the Lord Jesus does not provide anybody with armour but those in his own service. But Satan knows how to give you a helmet too. His helmets are very potent ones. Though the sword of the Spirit can go right through them, nothing else can. He can give, and has given some of you, a head-piece that covers your entire skull—a thick head-piece of indifference; so that no matter what is preached, you do not care. "What do I care?" say you, and that is your helmet.

Then he puts a piece in the front of the helmet called *a brazen forehead and a brow of brass*. "What do I care?" That is your cry. Then, he takes care to fit the helmet right over your eyes, so that you cannot see; yea, though hell itself be before you, you do not see it. "What do I care?" Then he also knows how so to fit the helmet, that it acts as a gag to your mouth, so that you never pray. You can swear through it, but you cannot pray. Still you keep to your old cry, "What do I care?"

Ah, it is not very likely that any sword of mine will get at your head! Arguments will not move you, for that is a question that cannot very well be argued—"What do I care?" It is all very well for you to say that, but oh, I pray God the Holy Spirit to get at your head, notwithstanding that horrible helmet; for if not, God has a way of dealing with such as you are. When you come to die, you will sing another song! When you come to lie there upon that bed of sickness, and the grim day of eternity is in view, you will not be able to say quite so gaily as you do now, "What do I care?" And when the trumpet rings through earth and heaven, and your body starts up from your grave, and you see the great Judge upon his throne, you will not be able to say then, "What do I care?" Your head will then be bare to the pitiless tempest of divine wrath. Bare-headed, you must be exposed to the everlasting storm that shall descend upon you. And when the great angel binds you up with your fellows in bundles to burn, you will feel then that you are not able to say, "What do I care?" for cares will come upon you like a wild deluge when you are banished from his presence, and all hope is gone!

Oh, I would you would take off that helmet! May God grant you grace to unbuckle it to-night, never to put it on again! Do care. You are not a fool, my friend, are you? It is only a fool who says, "What do I care?" Surely you care about your soul; surely hell is worth escaping from; surely heaven is worth winning; surely that cross on which our Saviour died is worth thinking of; surely that poor soul of yours is worth caring about! Do, I pray you, think, and not go hastily on. Oh, may Jesus Christ, who died for such as you are, bring you to trust Him; and then, unbuckling all that evil armour of "What do I care?" you will bow before his cross, and kiss his hands, and He will put upon you the golden helmet of a hope of salvation, and you will rise, one of the King's own soldiers, to fight his battles, and win an immortal wreath of everlasting victory. May it be so with every one of us!

## Essays and Papers on Religious Subjects.

### THE CERTAINTY OF OUR SOWING HERE REGULATING OUR REAP- ING HEREAFTER.

BY REV. J. SMITH.

"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." GAL. vi. 7, 8.

At a certain season of the year, many may be seen carefully sowing various seeds in their fields and gardens. Bible readers must at such a time be forcibly reminded

of the above passage, and consequently be constrained to view the secret and open acts they daily perform, as seed being sown, which will at length surely yield them a corresponding harvest.

1. *All are sowers here.*—Each has but one seed time. The present life is the season in which every person can sow for eternity. No other will be granted to anyone. If a farmer neglect the proper time for cultivating his land one year, he may have the chance of doing so another year; but if any allow this life to pass away without sowing to the Spirit, by considering

their ways, by repenting of sin, by relying on Jesus as the expiatory Lamb for redemption, and by employing themselves to the glory of God and the good of his creatures, they will not be favoured with an opportunity of thus acting in the next life. Death will, in every case, usher the soul into the presence of its Judge, to be rewarded or punished according to the deeds done while in the body. "It is appointed unto men once to die, but after this the judgment."

*Every one is his own sower.*—Yeomen may employ others to farm their estates, but no individual can make use of a neighbour to sow to the flesh or to the Spirit on his behalf. There is no such thing as effecting soul-work by proxy. Some seem to think otherwise; they are, however, grossly mistaken: for instance, a man cannot be trifling or thoughtful, impenitent or contrite, disbelieving or believing, unholy or holy, selfish or benevolent, for his friend; nor can his friend be so for him. Irreligion or piety is wholly a personal matter. As we cannot eat, drink, walk, or sleep for each other, even so we are unable to live an ungodly or a godly life for one another. "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it."

*None omit to use their sowing season.*—All the while mankind are on the earth they assuredly sow seed of some sort. Always acting, they must be constantly sowing, as their accomplished acts, like seeds put into the ground, are sure to be productive. Little as they may dwell on the matter now, all the bad or good thoughts and feelings they cherish—all the improper or suitable looks and gestures they assume—all the vile or excellent words they utter—and all the wrong or right deeds they execute, are seeds sown which will certainly spring up and bear their own appropriate fruits. How momentous then is every man's daily inner and outer life!

*The same seed is not sown by all.*—Two kinds of sowers are mentioned in the portion of Scripture under consideration. There are those who sow the seeds of thoughtlessness, impenitence, unbelief, falsehood, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and revellings; and there are those who sow the seeds of reflection, penitence, faith,

self-denial, truth, holiness, love, pity, forbearance, long-suffering, munificence, tuition, sick-visiting, and peace. Christ, in his solemn description of the proceedings of the last day, sets forth Himself as dividing the whole human family into but two classes—the Christ-like and the devilish. He who indulges his selfish and sensual desires is sowing to "the flesh"; and he who exercises repentance towards God, who believes on the Lord Jesus, and who engages in well-doing, is sowing to "the Spirit." Different as are such sowers, both may be observed throughout this and other lands.

*All do not sow to the like extent.*—The ungodly world has its sparing and abundant sowers; and the Christian Church has her sparing and abundant sowers. While some sow the seed of ill-doing very sparingly, others sow it broadcast. So whilst some sow the seed of well-doing scantily, others sow it in abundance. Many that are committing sinful deeds, have those in their midst who far surpass them in such deeds. In like manner many who are engaged in works of faith and love have those among them that greatly excel them in the like works. Hence, men are not sowing alike "to the flesh," or "to the Spirit."

2. *All will be reapers hereafter.*—Each will have only one harvest time. As mankind have but one sowing season, so they will have but one reaping season; and as their opportunity for scattering the seeds of evil or good actions extends over this life, so their opportunity for gathering the fruits of those evil or good actions will extend over the next life. Holy Scripture points to the future state as that which all will undoubtedly find to be the season for harvesting what they have sown while in the present state. In the twenty-fifth chapter of Matthew our Lord declares that the period for receiving retribution will stretch over man's entire existence in the other world.

*Every one will be his own harvester.*—Amongst agriculturists, some may sow and others may reap. Here, however, it will not be so in any case. The sowers shall be the reapers. To be plain—no husband will be allowed to take the place of his wife, nor will any wife be permitted to take the place of her husband. Parents the most tender will not be suffered to stand in the room of their children. Nor will the fondest child be able to stand in the room of its father or mother.

Neither pastors nor flocks—neither friends nor neighbours, neither high nor low—will have the slightest chance of taking each other's place. We all think and feel, speak and act, ourselves, and, therefore, it is only fair that we all should ourselves realize the results of our own thoughts and feelings, words and actions. God affirms by Paul, that he who sows shall also reap. This is greatly overlooked by most persons. Hence their utter unconcern about the lives they live from day to day.

*Throughout the harvest season all will be necessitated to reap.*—As each is always sowing here, so each will be ever reaping hereafter. No sower, whether to "the flesh" or to "the Spirit," shall even for a little while cease to be a reaper. The seed sown will constantly bear fruit, and its sowers shall perpetually partake of that fruit. Our blessed Redeemer clearly and positively stated that the future rewards and punishments, which will be regulated by Christian and selfish doings, shall endure for evermore. Then the first-fruits of good and bad deeds are frequently gathered by their doers this side the grave. It often happens that the carnal fall a prey to loathsome disease and untimely and wretched dissolution, and that the spiritual have foretastes of heavenly joys.

*In every case the reaping will be in kind to the seed sown.*—There are two sorts of sowing, and there will be two sorts of reaping. Those who sow to "the flesh" or live a thoughtless, impenitent, unbelieving, and sensual life, shall of the flesh reap corruption, or defilement, degradation and misery; and those who sow to "the Spirit," or live a serious, contrite, believing, and Christly life, shall of the Spirit reap life everlasting, or holiness, glory, and felicity. The harvest is sure not to differ from the seed sown in any case. He who sows to the flesh shall not of the Spirit reap life, neither will he who sows to the Spirit, of the flesh reap corruption; but each shall harvest that, and only that which he has sowed. No farmer is so foolish as to imagine that he can sow one kind of seed and gather another sort of crop. Yet the carnal are so stupid as to suppose that though they are sowing to the flesh, they shall of the Spirit reap life everlasting. But they cannot impose on God, however they may deceive themselves. Their reaping will surely correspond with what they sow, or their future state will assuredly be

regulated by their present conduct. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." "Say ye to the righteous that it shall be well with them; for they shall eat of the fruit of their doings; woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him."

All will reap according to the quantity sowed. The farmer that sows little, reaps not much; nor does the farmer who sows much, reap little. Each farmer reaps in proportion to his sowing. Just so it will be with both carnal and spiritual sowers; they will not only reap in kind, but proportionately to that which they have sown. "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." This will apply to the sinner as well as to the saint. In transgressing, the transgressor is sowing, and according to the number and magnitude of the transgressions he commits, will be his reaping. So in acting for the glory of Christ and the well-being of his creatures, the godly are sowing, and their harvesting will be in accordance with the few or many, small or great Christian acts which they perform. The degree of our future shame or glory will be regulated by the extent of our selfish doings or Christian devotedness.

Finally, reader, what seed are you sowing? Farmers are very particular about the quality of the seed they sow. They make every inquiry in order that they may get the best seed. Not if they know it will they sow bad seed, as they would thus lose a season. Ought you not, therefore, to be careful as to the seed you sow, when your whole future condition will thereby be materially affected? Are you sowing to the flesh? Immediately cease from such sowing, and begin to sow to the Spirit by repenting of your sins before God, by looking to the Crucified One for mercy, and by copying Christ's lovely examples. Or are you already sowing to the Spirit? Sow on and sow plentifully, "for in due season ye shall reap." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

*Witheridge.*

## THE MOUNTAINS OF SCRIPTURE AND THEIR MEMORIES.

BY REV. T. G. ATKINSON.

SINAI—THE MOUNT OF LAW.

WITH feelings of deepest reverence should we approach the consideration of the sublime and awful scenes enacted upon the summit of Sinai. Mentally suspending or reversing the affirmation of the apostle, we come to the mount that might not be touched—that burned with fire—unto blackness, and darkness, and tempest. In doing so, and in preparing to gaze through the medium of written revelation upon the matchless spectacle here presented, we are subdued even to silence; and seem to hear again those solemn words once uttered in sound of this very region—"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Holy ground indeed it is. Here the Lord of glory surrounded by all that could convey a deep sense of that glory to the mind of man, appeared and talked with the creature of his hand—yea, talked with him "face to face as a man talketh with his friend." But it was only to the tried and burdened servant of God—the weary and dispirited leader of his people—that it was given to enjoy intercourse of that gracious and condescending kind. The mountain desert of Sinai is chiefly memorable for that more fearful revelation of divine majesty in connection with which, as supreme law-giver, Jehovah communicated his will to his chosen people, Israel. "The Lord came from Sinai, and rose up from Seir unto them. He shined forth from Mount Paran, and He came with ten thousands of saints: from his right hand went a fiery law for them."

It will be instructive to recall some of the dealings of God with his people before bringing them to Sinai, that we may in some measure apprehend the relation which he here sustains towards them. Though about to "shine forth" in glory, He would still be remembered by them as "the Lord, abundant in goodness," and Himself reminds them prior to this display of his majesty "what He did unto the Egyptians, and how He bare them on eagles' wings, and brought them unto Himself." That great deliverance from the bondage of the Egyptians was an instance of divine mercy never forgotten by the

pious Israelite, for future years inseparably connected with the name of the Lord, whose mighty hand had accomplished it. Oppressed and down-trodden by the tyranny of the Egyptian king, the people had vented their sorrows in loud and bitter cries; and their cries came up before the Lord. He was not unmindful of them—"He regardeth the sighing of the prisoner," and He raised up Moses to lead them "out of the house of bondage." One mighty act succeeded to another, bearing witness to the exercise of divine power on their behalf, and at length, with a haughty hand Pharaoh let the people go, but only to regret what he had done as soon as they were departed, and madly to pursue after them in the vain hope of overtaking them, and again entangling them in his meshes. The terrible destruction of the Egyptian host, and the complete deliverance of the Israelites, formed the crowning triumph of Almighty power in connection with this wondrous event; and the people were now free to take their way toward that "mountain of inheritance" whither God had promised to bring them. Marah and Elim, the descent of the manna, the supply of quails, and the gushing of the water "from the flinty rock," successively testify to the continued grace and loving-kindness of the Lord: till at length, in the third month of their exodus from Egypt, the people enter the wilderness of Sinai, and are commanded to encamp before the rugged mountain which Jehovah is about to sanctify with his glorious presence.

Travellers are agreed in describing the scenery of the mountain range of Sinai as one of wild and awful grandeur. "I stand," says Mr. Stephens, "upon the very peak of Sinai, where Moses stood when he talked with the Almighty. Can it be, or is it a mere dream? Can this naked rock have been the witness of that great interview between man and his Creator, on the morning that was ushered in with terrible thunders and lightnings, with the thick clouds resting on the mountain's brow? Yes! this is the holy mount, and not a place on all the earth could have been chosen so fitted for the manifestation of divine power. I have stood on the summit of the giant Etna, and looked over the clouds floating beneath it—upon the bold scenery of Sicily, and the distant mountains of Calabria. I have climbed Vesuvius, and looked down upon the waves of



lava, and the ruined and half-recovered cities at its foot; but those are nothing compared with the bleak majesty and terrific solitude of Sinai."

It was in this lone region of awful silence that the children of Israel were summoned to meet with God, and hear from the divine mouth the proclamation of his holy law. The time had come when a more perfect understanding of the divine character was needed. It was essential that the people should more fully comprehend the nature of the God with whom they had to do—and beyond all this it was necessary that the same lesson should be taught to all future generations. To this end was the majesty of God revealed upon Sinai. As we shall discover presently, *grace* was plentifully mingled with the glory which here shone out; but *glory*—the glory and majesty of LAW, in all its dazzling and overwhelming purity—was the distinguishing feature of this most remarkable display. No wonder that "all the people that were in the camp trembled" when heralded by the pealing of thunder, the flashing of lightning, "the voice of a trumpet exceeding loud," and the reverberations of the mountain itself. GOD came down, and from that sacred eminence gave forth the expression of his eternal will.

"The Lord of might from Sinai's brow,  
Gave forth his voice of thunder,  
While Israel lay on earth below,  
Outstretched in fear and wonder.  
Beneath his feet was pitchy night,  
And at his left hand and his right,  
The rocks were rent asunder!"

Standing in imagination upon this holy ground, endeavouring to recall the memories of Sinai, we are reminded of—

I. *The Majesty of God.*—Who can contemplate this tremendous scene of awful glory and not be impressed with a sense of God's infinite majesty? He it is "who only hath immortality"—"the blessed and only potentate, King of kings and Lord of lords." The sovereign Ruler of this wide universe, "He doeth according to his will among the armies of heaven and the inhabitants of earth! None can stay his hand, or say unto Him, What doest thou?" The Maker of all that liveth and moveth in earth, air, or sea, He is Himself dependent for life upon *none*. With sublime authority He declares his self-existence:—"I lift up my hand to heaven and say, I

live for ever!" Nor is He possessed only of those attributes of almighty power and eternal being, but is clothed in ineffable glory—glory that maketh even the holy inhabitants of the celestial spheres to veil their faces before it—glory that when resting for a season in the earthly sanctuary shone with such effulgence that the priests could not enter by reason of the brightness thereof—

"His glory shines with beams so bright,  
No mortal eye can bear the sight."

II. *The Holiness of God.*—This is the chief of what are called the *moral* attributes of the divine being. It is an essential part of his very nature, and it is impossible for us to think of Almighty God otherwise than as infinitely holy. To declare this appears to have been a most important purpose in the transactions of Sinai. Throughout the Scriptures God is thus spoken of, having expressly revealed Himself as "THE HOLY ONE." "To whom will ye liken me, or shall I be equal, saith the Holy One." "I am the Lord, your Holy One, the Creator of Israel, your King." Even when bowing in the presence of his glory, it is not the brightness of that glory which surrounds Him, but the holiness which is his supreme attribute that is the subject of the angel's song—"Holy, holy, holy, is the Lord of Hosts!"

The holiness of God was insisted upon in the wonderful transaction of Sinai, in the special care that was taken to guard any ("if so much as a beast") from touching the mountain where God was, upon pain of instant death; while the most scrupulous attention was to be paid to the ceremonials of purification on the part of all that stood round about. This was to teach that truth which we are permitted to learn in diviner characters—that "God is light, and in Him is no darkness at all;" and "if we say we have fellowship with Him, and walk in darkness, we lie and do not the truth. This is a sacred and hallowing thought to be cherished even by the reconciled children of God—while it is one that should strike terror into the hearts of those who habitually sin against Him. Nothing can possibly induce a holy God to regard sin otherwise than with the most perfect hatred. He is "of purer eyes than to behold iniquity"—yea, in the hyperbolic language of the

poetic Scriptures—"the heavens are not clean in his sight, and his angels He chargeth with folly." "Who is like Thee, O Lord? glorious in holiness, fearful in praises, doing wonders!"

III. *The Righteousness of God.*—This thought is, perhaps, akin to the previous one; but it is intended to express God's requirements on the part of man towards Himself, rather than his own personal character exhibited towards man. So to speak, his righteousness springs from his holiness. His claims upon man are founded on his relation to man. "Be ye holy, for I am holy." Most vividly were those claims set forth, amid the thunderings and lightnings of Sinai. Not on these outward symbols of majesty alone, but far more in the righteous character of the law enunciated—a law whose every demand is "holy, just, and good." It is impossible for any one to contemplate the requirements of the moral law and not perceive that its whole tenor is such as to promote friendship with God and amity between men. It is no answer to this to say that man has become morally incapable of complying with its demands. This, alas! is all too true; but it in no way affects the righteous design of the law, nor detracts from the perfect righteousness of the Lawgiver. This inability on our part to obey the law of God must not be passed by—it is one of the solemn lessons we are to learn at Sinai. The righteousness of God makes plain by contrast the unrighteousness of man. It is not until we measure ourselves by the requirements of God's holy law that we get a due apprehension of our sinfulness, or perceive to how great an extent we have "come short of the glory of God." This truth is revealed to us in the lurid glare of Sinai. As one has aptly said, "Sinai shows sin to be exceeding sinful and exceeding strong. In the world's school and by deceiving lips, disguise is spread around the monster's form. But as light makes manifest a chamber's filth—as the sun's rays draw

out the noisome vapour, so does the law make sin to show its hideousness and giant size. A sinner thus convinced of sin looks with horror on himself. Whither shall he flee? Jesus draws near. His blood obliterates. His grace makes free. Thus Sinai magnified a Saviour's saving worth. This work is grace."

Thus we discover among the memories of Sinai—

IV. *The Grace of God.*—Beneath the brighter light of the gospel day, with the far-seeing eye of faith, our vision reaches from Sinai to Calvary. Under the shadow of the cross we learn that He who hung bleeding there, was present upon Sinai at the disposition of the law. This is "the angel who spake at Mount Sinai, and was in the church in the wilderness," and He it is who, knowing the curse pronounced on "every one that continueth not in all things which are written in the book of the law to do them," hath of his own voluntary will "redeemed us from the curse of the law, being made a curse for us." Now if we have learned at Sinai the stern, inflexible demands of God's righteousness, let us also adore the provisions of his grace. Our gracious Father, even Him whose holy law we have failed to keep, has taken note of our helplessness; and what we have been unable to do through the law, God hath done "by sending his own Son"—who has magnified the law, and yielded to it the most perfect obedience—becoming thus "the end of the law for righteousness to every one that believeth. God hath made Him who knew no sin a sin-offering for us, "that we might be made the righteousness of God in Him" (2 Cor. v. 29).

"The Lord of love on Calvary,  
A meek and suffering stranger,  
Upraised to heaven his languid eye,  
In nature's hour of danger.  
For us He bore the weight of woe,  
For us He gave his blood to flow,  
And met his Father's anger."

Colney Hatch.

## Tales and Sketches Illustrative of Christian Life.

By MARIANNE FARNINGHAM,

Author of "Poems," "Echoes from the Valley," "Lays and Lyrics of the Blessed Life," etc.

### CHRISTMAS.

ALTHOUGH several weeks remain before it will be with us, there are many anticipations of the annual visit of Christmas. We cannot help looking forward to a time of joy. "We will not expect too much," say we to ourselves, and yet we cannot help the onlooking to the pleasant green spots lying before, in our journey of life. It is little wonder that we love Christmas. It is so full of happy memories, it is crowded with joyous associations and happy communions. It has ever worn to us the face of an old friend, and we love the hearty clasp of its warm hands, all the warmer because the snow lies on the ground, and the leaves are stripped from the trees. It is true there have been dark Christmases for us all, sometimes, when the merry, merry bells have tolled knells of despair in our ears, and the carol singers have seemed only to chant the requiem of the dead. But these times of chastening have not been always or often; generally the air is full of gladness, and the skies are all smiles.

May it be so in this Christmas of 1866. We cannot yet know what it shall bring, but the angel's song is yet ringing over our world, "Glory to God in the highest, and on earth peace and goodwill toward men." So that even if it have (as it may have) its disappointments and griefs, its sorrows and its achings of heart, it shall yet have peace—that thrice blessed gift of God to the tossed and weary.

It is meet that Christmas should be a merry time. We have been sober-going people all the year; steady, hard-working, and a little dogged. But now all that may be thrown aside. We have our carols to sing, and our jokes to make, and our pleasantries to record. Plenty of fun at Christmas is a thing to be expected as much as the other Christmas institutions. Let us have nothing coarse, or impure, or sinful, but let us put no restraint upon joyous young spirits at Christmas time, let their gushing gladness spring about their homes, and make that musical with song and

merry with real though harmless enjoyment.

Christmas should be a *kindly* time. There should be no ill-humour on this jubilant occasion. There may have been quarrellings and disagreements not a few, but let us forget all of them now. If we have not spoken to Mr. Jones for several months, on account of a misunderstanding which occurred, what better time than Christmas to forget and forgive, and be friends again? If the people of the neighbouring church, differing strongly from us on all points wherein it is possible for any difference to exist, have been rather hard upon us, let us go to their tea-meetings this Christmas-time, and show them that whatever they believe, we believe in the love of Jesus, which softens and teaches and helps his followers to bear and forbear with one another.

Christmas should be a time of benevolence. When friends are about us, and our tables are loaded, and the horn of plenty is poured out in our homes, should we not have some thought of the friendless and the poor, and the hungry? It will be a happy Christmas if we gladden some aged eyes with a full dish, if we scatter toys and food among the children—poor little children who know nothing of Christmas plenty unless we shall teach them, if we lighten the heavy load on some weak shoulders, and cause some widow's heart to sing for joy. If we have been selfish all the year, let us have a change for once. Let us think of some other than ourselves, let us find out whether or not it is true that "It is more blessed to give than to receive."

Christmas should be a thoughtful time! Perhaps in the joy of mirth and music, in the happiness of meetings and greetings, we forget that the great festival is held in commemoration of something of infinitely more importance than all this. We should be reverent as well as happy. Can we be otherwise when we think of that wondrous Babe of Bethlehem whom the angels del-

lighted to honour, at whose birth were sublime demonstrations of joy, but who lay in the manger a simple babe. Thinking of Him and of his mighty love, of his life of unblemished purity and of divine devotion, remembering not only his birth but his death on Calvary, our hearts should be very reverent, very grateful, very loving. Let us learn the lesson He teaches, let us remember that He pleased not Himself, but was always going about doing good, healing the sick, feeding the hungry, making the blind to see; let us, as far as we can, follow in his footsteps, and prove that we have his spirit moving us at all times.

God bless and make you happy, dear friends, on this festive occasion.

Little children, roasting chesnuts and playing at blind man's buff, may you be very happy, and very noisy, for that is the way to please you!

Young men and maidens, with all sorts of happy things in your hearts, may your joy know no bitterness, at least while Christmas lasts, but only plenty of love and content and merriment!

Fathers and mothers, with your little ones scampering about in their glee, and screaming their delight at Christmas, may all your care sleep and awake not till the time of gladness is over, may no shadow fall, and no harsh sound make discord among your household music!

And aged and lonely ones, God give to you his greatest peace, making your sad thoughts of other days change into happy foretastes of that other Christmas in another home where there shall be no vacant places, and no sorrowful spirits!

A happy, ay, and a merry Christmas to you all.

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## Reviews.

*The Pulpit Analyst.* Edited by JOSEPH PARKER, D.D. Vol. I. London: Jackson, Walford, and Co., 27, Paternoster Row.

THIS very godly volume, of upwards of seven hundred pages, is a new competitor for clerical favour, and is designed to assist ministers and students in more effectually conducting their onerous work. It differs from all previous works having the same object in view. It is unlike the "Pulpit" and "Penny Pulpit," and all serials of that kind, as they only give the reported sermons of the different ministers who preach them. It more resembles the "Homilist," as, like that publication, it gives sketches, plans, and outlines of sermons. But it has several new features not to be found in that useful serial. "The Pulpit Analyst" is published monthly, price sixpence, and besides admirable sermons on momentous themes, and varied sketches of sermons by different ministers, it gives first-class critical and theological articles and valuable expositions. This volume also contains a homiletic analysis of the New Testament, and also an interlinear translation of the Gospel of John. We are persuaded that a more useful compendium of really valuable treasure cannot be found on the minister or student's table. The print, and paper, and binding are all that can be desired.

*Clifton Sermons.* By SEPTIMUS SEARS. October and November. "Wisdom Justified of her Children," and "The Spouse of Christ."

*Cancelling the Bond.* A Sweet Discourse on Col. ii. 14. By MR. J. STEVENS, of Stoke Newington.

*Nonconformity Vindicated.* By PASTOR J. E. YEADON, of Whitchurch. Second Edition. London: Elliot Stock.

WILL well reward a diligent and careful perusal; and we hope will be still more largely circulated.

*A Mother in Israel.* A good Sermon on the Decease of a worthy Minister's Wife, delivered by her husband, JOSIAH REDFORD, in the Parade Chapel, Epsom.

WE regret that this excellent discourse is printed only for private circulation.

*Spurgeon's Illustrated Almanack* for 1867. A year's gems for a penny.

*The Cottager and Artisan*, Vol. for 1866.—Religious Tract Society. An excellent volume, cheap and good, deserving a large circulation.

## Poetry.

### A CHRISTMAS SONG.

KINDLE the fires, bring the lights, make the home  
 Gladsome and gay with the strong lamps of love,  
 Come from the distances where you may roam,  
 Keep Christmas and sing as the angels above,  
 For ye have more need for whom Jesus came  
 down,  
 And lay in his weakness in Bethlehem's stall,  
 Upraising his honour, forgetting his crown,  
 The Saviour of sinners, the Friend of us all.

Sing aloud in your joy, and remember the song,  
 On that star-lighted night was of good will and  
 peace,  
 And ever with grateful emotions prolong  
 The Anthem proclaiming to captives release.

Oh, ring out the bells; but your songs shall be  
 sweet;  
 He loved you, redeemed you, and makes you to  
 sing,  
 For the time of your sorrows is short and is fleet,  
 And your song shall be finished at home with  
 the King.

Say, O woe and complainings, "farewell for a  
 day;"  
 And, O joy, "white-winged stranger, oh come to  
 my breast,"  
 And the Saviour shall bless you and brighten your  
 way,  
 And ever from Christmas shall fill you with rest.

MARIANNE FARNINGHAM.

## Denominational Intelligence.

### MINISTERIAL CHANGES.

The Rev. H. Kiddle (late Congregational minister, and baptized by Mr. Spurgeon in March last) has received and accepted an invitation from the Baptist church worshipping in Tanning Street Chapel, Lowestoft, Suffolk.

The Rev. W. Symonds, of Pershore, has received and accepted an invitation to the pastorate of the Baptist church, Guilsborough, Northamptonshire.

Mr. T. Smith has resigned the pastoral office of the Baptist church, Harrow-on-the-Hill, Middlesex, after sustaining it for the lengthened period of nearly thirty years.

Mr. William Evans, from the Haverfordwest Baptist College, has received and accepted an invitation from the Baptist churches at Llanfair-talhaiarn and Llanसानan, in Denbighshire, to become their pastor.

Mr. H. E. Bardwell, of the Metropolitan Tabernacle College, has recently accepted an invitation to the pastorate of the Baptist church at Sutton-on-Trent, Notts.

Mr. G. W. Boughton, of Bristol Baptist College, has accepted an invitation to the pastorate of the Union church, Gainingway.

The Rev. Thomas Poston, late of Cheltenham, has accepted an invitation of the church of St. Clement's, Norwood, to the pastorate.

Mr. Herbert Hill, of the Pastor's College, has received and accepted an invitation to the pastorate of the church of Harrow-on-the-Hill, Middlesex.

Mr. William Davies, of the Haverfordwest College, has accepted an invitation from the church of Llanfair Careinion, in Montgomery, to become their pastor.

The Rev. C. Payne, of Wolvey, has accepted an invitation to become pastor of the Baptist church, Eastgate, Louth, and will enter on his labours there on the first Sabbath in December.

The Rev. Spencer Murch, in consequence of continued ill-health, has resigned the pastorate of the Baptist church, Waltham Abbey. Letters should now be addressed to him at Combe Down, Bath.

The Rev. G. Bouisher, of the Metropolitan Tabernacle College, having supplied the Baptist church, Gillingham, Dorset, late under the pastoral care of the Rev. J. Dunn, for several Sabbaths, has received and accepted an invitation to become their pastor.

The Rev. J. E. Cracknell, of Cambay Baptist chapel, Cheltenham, has signified his intention of resigning in January next, at the close of the third year of his pastorate. His resignation has, with much reluctance, been accepted by the church. The following resolution was unanimously passed:—"Our pastor, the Rev. J. E. Cracknell, having resigned his pastorate over us, we desire to express our high esteem for him as a minister of the gospel of Christ. Also to testify to his kindly spirit toward all, his untiring efforts to benefit the young of his school and congregation, and fulfilling his office of pastor with judicious care; and we fondly hope, that wherever his lot may be cast,

increased usefulness and prosperity may attend him. We would also express our esteem for Mrs. Cracknell, who has endeared herself to many of the young by kindness and instruction." [We shall be happy to hear that Mr. Cracknell is soon engaged in another field of labour. He has our best wishes.—Ed. B. M.]

#### RECOGNITION SERVICES.

**EDDW VALR.**—Mr. J. Williams, of Pontypool College, has been ordained pastor of the English Baptist church of Zion Chapel. The Rev. J. Lewis, of Tredegar, delivered a discourse on the nature of the Christian Church, received the young minister's confession of faith, and offered up the ordination prayer. The Rev. D. Morgan, of Blaenavon, delivered the charge to the minister, and the Rev. D. O. Edwards, of Victoria, that to the church. The services were continued in the afternoon and evening, when several students from the college, with the Revs. W. Brosser, of Newbridge, D. Davies, of Llanvihangel, S. Williams, of Nantyglo, and T. Phillips, of Blaens, officiated.

**BRISTOL.**—Services in connection with the settlement of Rev. David T. Phillips, late of Llanur Major, North Wales, as pastor of the Baptist church at the Pithay, were held on Sunday and Monday last, October 21 and 22. On Sunday, Rev. T. Davies, D.D., President of Haverfordwest College, preached both morning and evening; and on Monday a tea-meeting was held in the chapel, to which between 400 and 500 persons sat down. Afterwards, a public meeting was held, over which Mr. W. Pearce presided; and Dr. Davies gave a very interesting account of the college life and studies of the Rev. D. T. Phillips, while under his care and training. Addresses were afterwards delivered by Revs. David Thomas, B.A. (Independent), R. P. Mucmaster, of Counterslip (Baptist), M. Dickie (Presbyterian), Joseph Morris (Independent). The cause here is steadily on the increase.

**DOWNHAM MARKET.**—Services in connection with the settlement of the Rev. Joseph Hasler, late of Neantishead, as pastor of the Baptist church, Ely-road, were held on Thursday, October 25. In the afternoon, the Rev. George Gould, of Norwich, preached, the devotional part of the service being conducted by Rev. T. J. Malyon, of Lynn. At five o'clock there was a tea-meeting in the school-room. In the evening, a meeting was held in the chapel, presided over by Robert Wherry, Esq., of Wisbeach. After introductory devotional exercises by Rev. W. H. Thompson (Wesleyan) and Rev. T. Rothwell (Methodist Free Church), the chairman delivered a short but excellent address. Mr. Hasler gave an outline of his religious history, and stated the reasons that had induced his acceptance of the pastorate. Prayer for the Divine blessing was offered by the Rev. Mr. Harper, of Lynn. An earnest and impressive address on the

pastoral work was delivered by Rev. G. Gould, followed by Revs. T. J. Malyon, on "The Relation of the Church to the Pastor;" T. A. Williams, of Swaffham, on "The Guilt of the Unconverted;" and J. Scott, of Downham (Primitive Methodist), on "Christian Union."

**BRANDON, NORFOLK.**—October 25, an interesting service was held to form a church, and also to recognize the Rev. W. Gallant as pastor. There is a good chapel, and Mr. Gallant had been labouring for three years and a half with success, but the people had been connected with the church at Barton Mills. The usual services connected with the formation of a Christian Church were held, and sermons were then preached by Rev. J. Walker, of Deptford, to the pastor and to the church; deacons were then chosen, and the meeting concluded with prayer.

#### NEW CHAPELS.

**CRAYFORD.**—The memorial-stone of a new chapel has just been laid by Mr. G. B. Woolley, of Hackney. The Rev. S. Cowdy, of Walworth, delivered an address. The Rev. E. T. Gibson, the pastor, also spoke. The chapel is to seat 350 persons, and to cost £1000. The total raised during the day was £145 10s. Various ministers and gentlemen took part in the evening service.

**JARROW.**—On Monday, October 22, the foundation-stone of the chapel and schools to be erected at the corner of New Grange-road was laid by Henry Angus, Esq., the sheriff of Newcastle-on-Tyne. The church, for which the proposed buildings are to be erected, has been but a short time in existence, and the success of the missionary labours of the pastor, the Rev. Charles Morgan, has been most cheering. On July 30, the proposition to build a chapel, schools, and manse, was taken into consideration, and it was resolved to erect a pile of buildings for this purpose at a cost of about £2500. The first part of the building to be proceeded with is the schools, which will cost about £450, and will seat about 300 persons. Over £200 of this sum has been raised. The Rev. T. H. Pattison and the Rev. Mr. Morgan took part in the proceedings. The tea and public meeting were held in the afternoon in the large hall of the Mechanics' Institute, when a numerous and respectable company sat down. The chair was occupied by John Candlish, Esq., M.P. The Rev. C. Morgan gave a short *resumé* of his connection with Jarrow and the facts connected with the ceremony of the afternoon. Addresses were also delivered by the Rev. G. V. Barker, W. Willier, W. Hanson, and others.

**CRANFORD, MIDDLESEX.**—Interesting services were held on Thursday, Nov. 1, in connection with the opening of the new Baptist chapel. The Rev. W. G. Lewis, of Bayswater, preached. The Rev. T. G. Atkinson, E. E. Fisk, of the Pastor's College,

and Mr. Hawkins, of London, took part in the proceedings. Over 200 friends partook of tea between the services. About eight years ago a few members of an adjoining church residing in the village commenced holding Sunday evening services in one of the cottages; but as their number increased, they hired a larger cottage, which they converted into a mission-room, where, in December 18, 1865, they formed themselves into a separate church of fifteen members. They then commenced both morning and evening services. Since forming the church, ten members have been added, and several candidates are now waiting for admission. On Sunday the Rev. E. E. Fisk preached morning and evening to a good congregation.

**SCARBOROUGH.**—The corner-stone of a new chapel has just been laid by Henry Kelsall, Esq., of Rochdale. It is to be occupied by the new church and congregation under the pastorate of the Rev. J. Lewitt. The building is to seat 850 adults, and to cost £8000. The Rev. Dr. Acworth, S. G. Green, T. Whitehead, R. Bargarie, and other ministers and gentlemen took part in the engagements of the day. It was reported that £4000 had been subscribed, leaving £2000 to be obtained.

**TOTTENHAM.**—The chapel at Wood-green, was opened on Tuesday, October 23. Above 100 friends sat down to tea, after which the place was filled with an interested, and, as the collection proved, a sympathizing congregation. W. Holmes, Esq., took the chair. Addresses were given by the Revs. F. Pugh, of Salcombe, Devon; Frank H. White, of Chelsea; W. Frith, of Bexley; James Pugh, the minister; and G. N. Watson, of West-green, Tottenham; and Mr. R. C. Morgan. Sittings are provided for about 200 persons. The style of the structure is Gothic. The total cost is £380.

**MARK.**—On Tuesday, October 23, another chapel in connection with Cheddar church was opened for Divine worship in this village. There was a devotional service at eleven A.M., presided over by Rev. T. Davies, Cheddar. Prayer was offered by Revs. W. H. McMechan, T. Guild, — Story, and Messrs. E. Clark and Smart. The Rev. E. J. Rodway delivered a suitable address from Phil. iv. 19. Dinner was provided by Mr. and Mrs. Day for the ministers and their friends. At half-past two the Scriptures were read and prayer offered by the Revs. T. Guild and E. J. Rodway, of Weston-super-Mare, and Dr. Steane. The Rev. E. Webb, of Tiverton, preached. In the interval between the afternoon and evening services, 300 persons partook of tea in the chapel. After tea a public meeting was held, at which, in the unavoidable absence of W. Clark, Esq., the Rev. T. Davies presided, who, after a few appropriate remarks, called upon the following ministers and friends to speak:—The Revs. E. Webb, Tiverton; — Story, Broad Chalk; W. H. McMechan, High-

bridge; W. Parry, Wells; Dr. Steane and R. Clark, Esq. The opening services were continued on the following Sunday, when two sermons were preached to crowded congregations by the Rev. T. Davies. The chapel is a neat Gothic building, constructed to seat 200 persons, and will cost, including railings, purchase of ground, etc., £500, towards which £200 have been raised.

**REDDITCH, WORCESTERSHIRE.**—Services connected with laying the foundation-stone of a Baptist chapel in this town were held on Monday, October 29. At three o'clock in the afternoon a procession of ministers and friends arrived upon the ground, and having arranged themselves upon the platform, a hymn was given out by Rev. A. Macdonald, Bromsgrove. The Rev. J. Davies, Birmingham, read 1 Chron. xxix. 1—20. The Rev. J. W. Ashworth, Pershore, engaged in prayer. The Rev. M. Philpin, Alcester, on behalf of the church and congregation, read a lengthened statement, in which allusion was made to the various efforts to establish a Baptist cause in the town since 1800. The Rev. J. Phillips, Astwood, presented, on behalf of the church, a trowel and mallet, elegantly inscribed, to James Smith, Esq., who, with the usual formalities, declared the stone duly laid. Various sums of money were then placed on the stone, which, including a collection made on the ground, tea, etc., amounted to nearly £80. Rev. Isaac Lord, of Christ Church, Aston, gave an address. Rev. R. Eland, Wesleyan, offered prayer. Rev. T. James pronounced the benediction. The tea and evening meeting was attended by about 600 persons. After the tea a public meeting was held, at which Mr. Smith presided. The meeting was addressed by Revs. T. Jones, Studley; W. J. Jones, Birmingham; M. Philpin, Alcester; H. D. Gray, Redditch; A. Macdonald, Bromsgrove; S. Dunn, Atch Lench; G. Lord, Methodist Free Church, Redditch; E. Dyson, Long Crendon, who, in the course of his address, presented, on behalf of Joseph Dodwell, Esq., of Crendon, £10 to the building fund. W. Forth, and J. Phillips, proposed a vote of thanks to the chairman, which was enthusiastically carried. The building is designed by Mr. Alfred Smallwood, of Redditch, architect; Mr. Scriven, of Redditch and Hunt End, is the builder. The cost will be upwards of £800. The style is Italian—the material, red brick with Bath stone and white-brick dressing, and will have a very good and handsome effect.

#### MISCELLANEOUS.

**BRIGHTON.**—The church and congregation of the Rev. G. Isaac, who for the last three years and a-half have worshipped in the upper room, Town Hall, have now removed to the Grand Parade Chapel. On Thursday evening, the 26th Oct., the Rev. C. Clarke, of Maze-pond, London, conducted

the opening service; and on the Lord's-day following, the Rev. G. Isaac preached in the morning and evening, the Rev. R. V. Pryce in the afternoon. The services were all very well attended, and of a highly-interesting character.

**WALSALL.**—In this town, containing about 40,000 inhabitants, a few persons, in dependence on the Lord, have resolved to enlarge the Baptist influence in the town by forming a fresh congregation. The Assembly Rooms are engaged for present use, in which to carry on divine worship; and the ministerial services of the Rev. J. Boxer, late of Willenhall, are also engaged. The effort, although but newly commenced, points with the finger of appearances to future success; and the labours of our minister promise to draw around us a respectable and intelligent people.

**BRAUNSTON, NORTHAMPTON.**—On Thursday, Oct. 25th, an interesting meeting was held in the Baptist chapel, to welcome the Rev. J. W. Cole, who has recently taken the oversight of the church; and also to consider the desirability of repewing and improving the chapel. The meeting was addressed by Mr. T. Bennett, of Daventry; the Rev. T. Rose, of Long Buckley; Mr. Lloyd, of Church-over, and the pastor. Since the year 1840 this cause has been gradually declining, and during the past year it was so low that some thought that the chapel would be closed. It has, however, by God's blessing, greatly revived under the present pastor, and hopes are entertained of its future prosperity and success. £150 will be required for proposed alterations.

**BRIDFORD.**—On Monday, Oct. 22nd, a meeting of an interesting character was held in the Baptist chapel, Mill-street, for the purpose of paying off the remainder of the debt, incurred in the enlargement of that place. After tea a public meeting was held, presided over by the Rev. R. Speed. Prayer having been offered, the chairman stated the object of the meeting, and called upon Mr. Roff, the treasurer, to read the report. From this it appeared that during the past year more than £70 had been collected, and that he was then able to announce that the whole of the debt was paid. Mr. Flanders, the senior deacon, then, in the name of the church and congregation, presented to Mr. Speed a valuable edition of Calvin's works, consisting of fifty-one volumes, who, in acknowledging the gift, referred to the mutual love existing between himself and his people.

**SEVENOAKS.**—The second anniversary of the settlement of the Rev. John Jackson as pastor of the Baptist church, was held on Oct. 17th. The Rev. C. H. Spurgeon preached two sermons. The ladies of the congregation kindly provided tea for upwards of 150 friends. In the evening the chapel was crowded. The preacher justly said that he thought spiritual life generally in the beautiful neighbourhood of Sevenoaks needed a special awakening.

**MELBOURN, CAMBS.**—On Thursday, Oct. 25th, the anniversary of the Baptist chapel was celebrated, when two discourses were preached by the Rev. W. G. Lewis, of Bayswater. The chapel has been completely renovated and improved, and the old debt on the place entirely removed. During the brief period of the valued ministry of the Rev. Henry Wardley (late of Worcester), the cause of Christ in this place has been greatly invigorated, and a spirit of Christian unity with other sections of the one Church cherished and exemplified.

**LINCOLN.**—The forty-seventh anniversary of Mint-lane Baptist chapel was celebrated on Oct. 21st, when two sermons were preached by the Rev. J. C. Wells, of Cottenham; and on Tuesday, Oct. 23rd, when 350 persons sat down to tea in the Corn Exchange. On this occasion, a beautiful china-tea equipage, the gift of the ladies connected with the Sewing Society, was made use of for the first time. This was not the first proof of the generosity of the fair donors, for on August 1st they presented a handsome set of electro-plated vessels for the communion service, and a new pulpit Bible and hymn-book, in addition to a donation of £10 to the fund for refurnishing the school-rooms. After tea the meeting was addressed by the pastor, the Rev. W. K. Armstrong, B.A., and the Revs. W. F. Clarkson, B.A., Giles Hester, of Sheffield, E. Metcalfe, J. C. Wells, of Cottenham, and J. Cookson, M.A., and by Messrs. Freer, Blow, Bausser, and Rowlatt.

**BRADFORD.**—On Monday, Nov. 5th, a public tea-meeting was held to afford an opportunity for giving a public welcome to the Rev. J. B. Lockwood as pastor of the church, Infirmary-street. After tea a public meeting was held in the chapel, which was well attended. Mr. J. Rhodes opened the meeting by presenting Mr. Lockwood with an address, in which was expressed devout gratitude to God for answers mercifully vouchsafed to the cry of his people in time of trouble, the universal and sincere attachment of the members of the church, their fervent desire that health and life may long be continued, and that God's rich blessing may rest upon the labours of his servant. Appropriate addresses followed, by the new pastor, the Revs. J. P. Chown and B. Wood, of Bradford, and R. Hardy, of Queensbury.

**CAMBERWELL.**—On Thursday, Oct. 24th, a tea-meeting was held in Camberwell Hall, by the church and congregation meeting in Denmark-place Chapel, to welcome back their pastor, the Rev. Charles Stanford, after his long and painful illness, of many months' duration. Able speeches were delivered during the evening by Mr. Freeman, Mr. Coles, and Mr. Hodder, deacons of the church; all of which, in the name of the whole church, welcomed the pastor back, praying that the restoration to health which has begun may be continued, and that he may be spared to labour amongst them many years. As a mark of their



love and appreciation of his usefulness, the church presented him with a handsome gold watch and a purse containing twenty guineas.

**KING'S-CROSS, W.C.**—On Sunday, Oct. 23th, the anniversary sermons of Vernon Chapel were preached by the pastor, C. B. Sawday, and on the following Tuesday a public meeting was held. Upwards of five hundred friends sat down to tea, which was provided by the ladies of the church and congregation. The chapel was well filled at the meeting. The pastor presided. The secretary of the church read a report, showing that the church had been prospering greatly during the past year. During the year one hundred and ninety-eight persons had been added to the church, and twenty-five had left or died, leaving a net increase of one hundred and seventy-three. The auxiliaries in the church are being energetically worked. The chapel is crowded on Sunday, and the church are about to commence an effort for a new house of God. During the past year a large sum has been spent in improving the chapel, the whole cost being defrayed by the church. The existing debt, which was £1340 at the commencement of the year, is now reduced to £1160, and arrangements have been made for its systematic reduction. After the report, impressive addresses were delivered by Mr. H. Varley, J. Brown, of Bromley, and Mr. Vine, of Ipswich.

**METROPOLITAN TABERNACLE.**—On November 5th, at the prayer-meeting, Mr. Spurgeon asked the prayers of the congregation on behalf of Mr. Gillet, a young student who is about to leave the Pastors' College for Bombay. Mr. Spurgeon stated that he first met with Mr. Gillet some time ago in Oxfordshire. He found Mr. Gillet, though young in life, to be an earnest Christian, and that from the age of twelve years he had always had an intense desire to become a missionary. Mr. Spurgeon brought him to the College, where for some time past he has been studying with a view to missionary work. A short time ago Mr. Spurgeon received a letter from a Mr. Cassidy in Bombay, offering to help and to teach the language to any young man who was willing to go out. Mr. Gillet at once accepted this offer, and will soon leave England for Bombay. Mr. Spurgeon then called Mr. Gillet forward, and asked him a number of questions with respect to his conversion, his reasons for accepting the present offer, and his prospects when he arrived in India. Mr. Gillet having answered these various questions, gave a short address, in which he stated that he believed himself to be called to this particular work, and that he should go forth to it trusting wholly and entirely in God. At the close of the meeting a sum of about £35 was collected towards paying Mr. Gillet's expenses.

**COMMERCIAL-ROAD EAST.**—Thanksgiving services in connection with the payment of the debt upon Commercial-road Chapel, were held on Sun-

day, Oct. 28th, when the Rev. Jabez Burus, D.D., preached in the morning, and the pastor, Rev. Thomas Goadby, B.A., in the evening. On the following Tuesday, Oct. 30th, a tea and public meeting was held. About two hundred took tea. At the meeting the chair was taken by George Gowland, Esq. After prayer the Rev. T. Goadby stated the special object of the meeting—thanking to God for the removal of the incumbrance of debt. He also gave a brief history of the church, which had now reached its two hundred and ninth historical year—mythically it was much older—and its forty-fifth anniversary within those walls, though not exactly under that roof. The church had moved about from Tower-hill to Commercial-road, and had worshipped in six different houses of prayer. The present house was erected during the ministry of the Rev. Joseph Wallis, afterwards principal of the college now located at Chilwell, and was enlarged and improved in the time of the Rev. George Ward Pegg. The debt of £900 which remained three years ago was divided into two portions, Mr. Goadby undertaking the responsibility of collecting £300, if the people would raise £500 amongst themselves. After continuous effort this plan had succeeded. The chairman congratulated the church and its pastor upon the accomplishment of their task, and gave some friendly suggestions as to the future, and kind and congratulatory speeches, full of wise and earnest counsels, were also delivered by Revs. J. Harcourt, C. Stovel, J. Clifford, LL.B., E. Price, J. S. Stanion.

**PETERBOROUGH.**—On Thursday, September 27, Mr. J. Bloomfield, of London, preached two sermons in the Wentworth Rooms, Peterborough, on behalf of York-street Baptist church in that city. About 150 sat down to tea between services. The discourses were fervent and impressive, the attendance and collections encouraging. Brethren Ibberson, of Ramsey; Akehurst, of Oundle; Ashby, of Whittlesea; and Barrass, of Peterborough, took part in the services: and Brethren Book, of Irthlingborough, and Bristow, of Woodford, were also present.

**PETERBOROUGH.**—Harvest Thanksgiving Services.—A united thanksgiving service for the late harvest was held in the Baptist chapel on Thursday, Nov. 8th, the pastor, the Rev. W. H. Payne, presiding. Addresses were delivered by the Rev. W. Kirkman, Wesleyan minister, and Mr. Hire, of Haverford-west College. A similar service was held at the branch station, Stansbath, on the preceding Tuesday, when the Revs. J. Jones, of the Rock; W. H. Payne, and Messrs. Griffiths and Bevan, took part. The meetings were well attended, and at the close a collection was made for the Society for the Relief of Necessitous Widows and Children of Protestant Dissenting Ministers.

**THE OLD ASSOCIATION.**—This association held its quarterly meeting at Franksbridge, Radnor, on Thursday and Friday, Oct. 18th and 19th. A con-

ference was held at 8 o'clock p.m. the first day, when several subjects were discussed. The next quarterly meeting is to be held at Rhydfelin, Montgomery. A notice is given that it is intended to be moved at that quarterly meeting that each of the associated churches shall contribute some amount annually towards the incidental expenses of the association, &c. The public services commenced at 6 o'clock the first evening, when the Revs. J. George Gravel, and D. Evans, Llanfhangel, Rhyllithon, preached. At 10 o'clock a.m. on Friday the Revs. J. Edwards, Llanidloes, and G. Phillips, Evenjobb, preached. At 2 p.m. the Revs. D. Davies, Dolan, and J. Jones, Rock, preached. At 6 p.m. the Revs. H. Williams, Staylittle, and J. Nicholas, Newbridge, preached. The services were introduced by the Revs. H. Williams, S. Thomas, J. George, and J. Edwards. The congregations were large.

**DOLAN, RADNOR.**—Meetings of an interesting character were held at the above place on Wednesday and Thursday, Oct. 24th and 25th. At half-past 6 o'clock, the evening of the first day, the Rev. E. White, High-street, Merthyr, preached. At half-past 10 a.m. on Thursday, the Revs. J. E. Jones, LL.D., Merthyr, and D. Evans, Dudley, preached. At half-past 2 p.m. the Revs. J. E. Jones, LL.D., and D. Evans, preached. At half-past 6 p.m. the Revs. E. White and D. Evans preached.

**WOODFORD, NORTHAMPTON.**—Special prayer-meetings for the outpouring of the Holy Spirit were held in the Baptist Chapel, Woodford, Northampton on Monday, Nov. 5th. The first meeting commenced at five o'clock in the morning and closed at half-past six. A second meeting was held at noon for an hour. The closing meeting of the day, which was a crowded one, commenced at seven o'clock, at which a special address was delivered by the Rev. T. Bristow, the pastor. A spirit of earnest prayer was manifested.

**COLCHESTER, ELD-LANE CHAPEL.**—A tea-meeting was held, Oct. 23rd, for the purpose of welcoming Mr. Spurrier, from the Metropolitan College, as assistant minister. 230 partook of tea, after which a public meeting was held in the chapel, Mr. Langford, the pastor, presiding. Mr. Spurrier gave a sketch of his religious life, and his views of doctrine, &c. The pastor presented Mr. Spurrier with a purse containing twelve sovereigns as a mark of esteem for his services during the short time he had laboured among them. Messrs. Bennett, Instance, Hayward, and Hill, took part in the services.

**LITTLE WILD-STREET, LINCOLN'S INN.**—The anniversary of the settlement of the pastor, Mr. G. Webb, was held on Nov. 7th. The Rev. C. H. Spurgeon preached in the afternoon. In the evening a public meeting was held, the pastor presiding. After prayer by Mr. Allsop, addresses were delivered by Messrs. Blake, Artillery-street;

Wale, Frith, Baugh. Mr. John Hazen, on behalf of the young men of the congregation, presented Mr. Webb with a railway season ticket, that he might reach town without cost.

**GLASGOW, NORTH FARBURCK-STREET.**—On Lord's-day, Nov. 11th, the anniversary sermons of the Baptist Chapel were preached by Rev. W. Trail, A.M., of Free Kelvin-side Church; Rev. Robert Buchanan, D.D., of Free College Church; and Rev. T. W. Medhurst, pastor. A social meeting to commemorate the fourth anniversary of the pastor's settlement was held on Thursday evening, Nov. 15th. Between three and four hundred friends partook of tea together in the chapel. The chair was taken by the Rev. T. W. Medhurst, and addresses were delivered by Rev. J. Crouch, of Paisley; Rev. Dr. Joseph Brown, United Presbyterian; Rev. E. McLean, of Greenock; and J. W. McGill, Esq. During the year 115 new members have been added to the church, 47 by baptism, and 68 from sister churches. We have lost by deaths, dismissals, and withdrawals, 35 in all. Our actual increase for the year is 80. Our present number of members is 428. The church is happy and united. To the Triune Jehovah be all glory ascribed.

**STRATFORD-GROVE CHAPEL, ESSEX.**—A very interesting and numerous attended meeting was held in the schoolroom, on Thursday evening, September 20th, for the purpose of taking a farewell of the Rev. G. W. Fishbourne, and his family, who, in the providence of God, are about to remove to Bognor in Sussex. The Rev. Mr. Fishbourne having been pastor of the church for about fourteen years, has earnestly laboured for the prosperity of the cause, and has lived in the affections of a united and happy church. Tea being over, a public meeting was held, at which Joseph Freeman, Esq., senior deacon, presided. After prayer, Mr. Freeman, with expressions of affectionate regard, presented to the Rev. Mr. Fishbourne, in the name of the church and congregation, a testimonial, consisting of an illuminated address, accompanied by a purse of money, the purse being knit by an aged widow of one of the deacons of the church, and also a very handsome volume given by a lady friend. Addresses were delivered by the following ministers and gentlemen:—Revs. J. H. Blake, of Bow; Mr. Curwen, of Plaistow; Mr. Stallybrass, of Stratford, Messrs. Comber, Tonge, Rookwood, and C. Stanger.

**ROTHERHITHE, BETSBREE CHAPEL, LOWER ROAD.**—The seventh anniversary of the opening of the above chapel was held on Tuesday, Oct. 16th, when nearly 200 friends sat down to tea; after which the brethren Davies, Frith, Silverton, Leach, and Honan addressed the meeting. The report read showed that ninety-seven had been added to the church during the past year, a considerable increase in the yearly income, by which the minister's income was more than doubled, that

the congregation had so increased, that hundreds during the summer could not gain admission, and that the pastor and deacons have resolved to enlarge the chapel.

**BOW BAPTIST CHAPEL AND SCHOOLS.**—This cause, of which the late Dr. Newman was pastor forty-one years, was formed in the year 1785. The Rev. J. H. Blake, who is well known in the Christian world, has been pastor nearly three years. During that time large numbers have been added to the church, which now contains 254 members. The old building, erected in 1800, having been pronounced unsafe, and insufficient in accommodation, it was resolved to rebuild, and add a large school, with class-rooms, vestries, &c. The architects are Messrs. Searle and Son, and the builder Mr. Frederick Hedgee, whose contract is £5172, less £186 allowed for old buildings. Promises have been made of more than £1100, and we have nearly £700 in hand, and £500 as a loan from the Baptist Building Fund. The Rev. C. H. Spurgeon has kindly undertaken (D.V.) to lay the memorial-stone, Thursday, Dec. 13th, 1866. Christian friends are earnestly entreated to assist in this good work by forwarding subscriptions to the pastor, Rev. J. H. Blake, 4, Addington-road, Bow, E., or the secretary, W. Smellie, Esq., 11, Francis-terrace, Victoria-park, N.E.

### BAPTISMS.

- ABERDARE**, Gwawr Chapel.—Nov. 11, Sixteen, by M. Phillips.
- , Abercromboy.—Oct. 7, Twelve; Nov. 4, Ten; by J. Jones.
- , Bethel.—Oct. 23, Ten, by T. S. Jones.
- , Calvary.—Nov. 4, Twenty-one, by Dr. Price.
- , Carmel.—Sept. 9, Four; Oct. 14, Five; Nov. 4, One; by T. A. Pryoe.
- , Cwmdare.—Oct. 28, Twenty-five, by W. Harris.
- , Cwmbach.—Nov. 4, Twenty, by W. Samuel.
- , Gadly's Chapel.—Oct. 21, Thirty-four, by D. Davies.
- ABERDULAIS**.—Oct. 4, Eight, by J. R. Jones.
- BILDESTON**, Suffolk.—Sept. 29, Five, by A. H. Knell.
- BRIDGNOR**, Salop.—Nov. 7, Three, by C. T. Keen, jun.
- BRINKHAM**, Devon.—Oct. 28, Eight, by W. T. Whitmarsh.
- BURNHAM**, Essex.—Oct. 3, Two; Oct. 31, Three; by John Cole.
- CARDIFF**, Canton, Welsh Church.—Sept. 30, Two; Oct. 28, Three; by T. Thomas.
- CHELTERHAM**, Cambray Chapel.—Oct. 14, Five, by J. E. Cruckwell.
- CRADLEY HEATH**, Reddal Hill.—Oct. 31, Five, by F. W. C. Bruce.
- CHISWICK**, at West End Chapel, Hammersmith, kindly lent for the occasion.—Oct. 26, Six, by R. J. Mesquita.
- EAST DEBBHAM**, Norfolk.—June 24, Two; Aug. 28, One; Oct. 28, Two; by S. Hawkes.
- ELGIN**, N.B.—Oct. 14, Four; Oct. 28, Five; Nov. 4, One; by J. Macfarlane.
- FRAMESDEN**, Suffolk.—Oct. 7, One, by G. Cobb.
- GLASSBURY**.—Nov. 4, Four, by L. Jones.
- GLASGOW**, North Frederick-street.—Nov. 4, Four, by T. W. Medhurst.
- GLYN NEATE**, Swansea.—Sept. 2, Two; Sept. 30, Two; Oct. 28, Twelve; by T. E. James.
- HIGHBRIDGE**, Somerset.—Nov. 11, Two, by W. H. McMechan.
- JARROW-ON-TYNE**.—Oct. 23, Four; Nov. 8, Two; Nov. 15, Two; by C. Morgan.
- LAXFIELD**, Suffolk.—Sept. 9, One; Nov. 11, Four; by R. E. Sears.
- LITTLE LONDON**, Willenhall.—Nov. 4, Five, by J. Pegg.
- LONDON**, Bermondsey, Drummond-road.—Oct. 28, Eleven, by J. A. Brown.
- , Bow.—Oct. 25, Four, by J. H. Blake.
- , Kingsgate-street.—Oct. 3, Eleven; Oct. 28, Eleven; by W. H. Burton.
- , Metropolitan Tabernacle.—Oct. 25, Fifteen; Oct. 29, Six; Nov. 1, Fifteen; Nov. 12, Thirteen; Nov. 15, Fourteen; Nov. 19, Twenty-one; by C. H. Spurgeon.
- , Shouldham-street.—Oct. 28, Three, by J. O. Fellows.
- , Vernon Chapel, King's-cross-road.—Oct. 25, Fourteen; Nov. 1, Eleven; by C. B. Sawday.
- , Victoria Park, Park-road Chapel.—Oct. 14, Six, by R. E. Finch.
- MORRISTON**.—Oct. 28, Twelve, by B. Evans, for J. Richards.
- MOUGHTREY**, Montgomery.—Oct. 23, Two, by D. Davis.
- NANTYGLO**, Hermon.—March 4, Five; Sept. 16, Two; Nov. 11, Ten; by S. Williams.
- NETHERTON**, Dudley, Sweet Turf Chapel.—Sept. 30, Six; Oct. 27, Three; by A. Major.
- NEWBRIDGE**, Monmouthshire.—Oct. 28, Five, by W. Prosser.
- NEWBRIDGE-ON-WYE**, Badnor.—Oct. 28, Four, by J. Nicholas.
- NEWPORT**, Pembroke.—Oct. 7, Eight; Nov. 4, Five; by J. Jenkins.
- NORWICH**, St. Peter's Hall.—Sept. 17, Eleven, by W. W. Willis.
- PAISLEY**, Oakshaw-street.—Nov. 1, Two, by J. Crouch, at George-street Chapel, kindly lent for the occasion.
- PARKEND**.—Nov. 4, Three, by W. Nicholson.
- PETERBOROUGH**, North-street.—Oct. 5, One, by W. K. Dexter.
- PLYMOUTH**, George-street.—Aug. 29, Nine; Oct. 24, Two; by T. C. Page.

PORTHLYNED, Carmarthen.—Oct. 21, Thirty-seven, by D. Morris.  
 RYMNETH, Jerusalem Chapel.—Oct. 28, Thirteen, by M. Wright.  
 ———, Peniel Chapel.—Oct. 28, Twenty-five, by J. Jones.  
 RUDHILL, Surrey.—Nov. 4, Four, by J. Smith.  
 RKSOLVEK.—Oct. 21, Nine, by J. Jones.  
 SHALFOND, Cambs.—Oct. 28, Three, by B. J. Evans.  
 SONGWYNLAK, Glamorgan.—Oct. 7, Five, by W. Jones.  
 SNAILBEACH, Salop, Lord's Hill.—Oct. 21, Five; Nov. 4, Three; by T. J. Phillips.  
 SUTTON-ON-TRENT, Notts.—Oct. 28, Five, by H. B. Bardwell.  
 TRUBLEIGH, Beds.—Oct. 7, Three, by G. Chandler.  
 TARDGAE.—Oct. 28, Five, by T. Edwards.  
 WEDNESBURY.—Oct. 21, Two, by J. Turner.  
 YSTADOCYULAK, Glamorgan.—Sept. 18, Seven, by T. E. James.

### RECENT DEATHS.

At Rothesay, Scotland, on the 4th of August, 1866, died Francis Charles Scott, Lieutenant-colonel, 24th Regiment, Madras Native Infantry, in the 64th year of his age. Colonel Scott was born on board ship, in the China Sea. At an early age he entered the East India Company's service, in which he continued upwards of thirty years. He was, with his regiment, engaged in the Burmese War, and took a distinguished part in the attack upon Coorg, where he was wounded in the left arm. It was while in Burmah that Colonel Scott was brought to know the grace of God in truth, through the instrumentality of the American Baptist missionaries, of whom the celebrated Dr. Judson was one. Colonel Scott was baptized on the 13th of February, 1842, by the Rev. Edward Stevens, pastor of the Baptist church at Moulmein. In 1848, Colonel Scott, having retired from the service, came to England with his family; and in 1850 came to live in Rothesay. The Baptist cause here was then in its infancy, the church had not been formed, but a chapel had been purchased by the late excellent Mrs. Shirreff, in which the gospel was preached every Lord's-day. On the formation of the church, Colonel Scott was chosen its first deacon, and continued faithfully to discharge the duties of his office until, in April last, he was laid aside by a complication of heart and liver diseases, which terminated in his death. For four months he bore his very great sufferings with patience, and submission to the will of his heavenly Father. He repeatedly expressed his firm reliance on his Saviour's finished work alone; and, as already stated, calmly fell asleep in Jesus on the 4th of August, 1866. Colonel Scott was naturally quiet and unobtrusive in his manner. He was a man of few words, but when he did speak, it was with great decision, point, and sound good sense.

His self-diffidence and humility were truly remarkable, and not less so were his firmness and decision in upholding his principles. He was a strong advocate in favour of sound doctrine, and the New Testament order and constitution of the Christian church. He ever manifested the deepest interest in the peace and prosperity of the church; and likewise took a great interest in the religious and charitable institutions of the town, as well as in the various societies connected with the Baptist denomination. As a church, we deeply feel our loss; but our loss is his gain. Will our Christian friends pray for us, and particularly that the Great Head of the church would raise up some brethren among us to take a share in bearing the burden of the Lord's work?

October 14th, at Glasgow, in the 24th year of his age, James Gattens, a member of North Frederick-street Baptist Church. During a two years' illness his faith never seemed to waver, and at the last he was filled with joy in prospect of so soon entering the church triumphant. His death was made the subject of a special sermon on Lord's-day afternoon, Oct. 21st, by his pastor, T. W. Medhurst, from Matt. xxiv. 44.

At Blunham, Beds, Oct. 15th, Mrs. Jeremiah Abbott, in her 61st year. She had been a member at the Old Meeting for several years, the ministry of the gospel there having been the means of bringing her to Christ. She was a very diligent attendant on the means of grace, and much enjoyed the service of God. She suffered through several weeks previously to her death, but died in peace. Her pastor, Mr. W. Abbott, preached a funeral sermon from the words, "Good hope through grace."

At Blunham, Beds, Oct. 31st, in her 78th year, Sarah, the widow of the late Mr. W. B. Usher. She had been a member at the Old Meeting fifty-four years, being baptized in her 23rd year. During a heavy affliction in her 18th year, she became impressed with her sinfulness, and was led to trust in the Saviour. Thus, in the bloom of life, influenced by his winning love, she gave her heart to Christ, and constrained by his love served Him actively through many years. For several years she suffered from gout, feebleness, and blindness, but was much comforted by the love and promises of God. On the last evening of her life she was cheerful, and conversed freely with her minister on visiting her, and died early next morning while in sleep. The last years of her life show the calm resting of her spirit on the Saviour, her patient endurance of suffering, and the hopeful waiting for the coming of her Lord. There was much of the gentleness of mercy throughout her affliction, and especially in her death. A funeral sermon was preached by her pastor, Mr. Abbott.

Mr. John Woodhouse, of Norwich, was born at North Walsham, Norfolk, on Sept. 18th, 1801. He had not the advantage of pious parents, but

was converted at the age of 19, and joined the Wesleyans, among whom he was a class-leader and local preacher and superintendent of Sunday schools. Being thoroughly convinced of the unscriptural character of infant baptism, both he and his wife were baptized at St. Mary's, Norwich, still retaining their connection with the Wesleyans. He then joined St. Mary's, where he continued an honourable member till the celebrated Chancery suit of 1859-60. He remained an earnest, loving, faithful member till his death, which happened on Lord's-day, August 26th, in the 65th year of his age.

**TO OUR READERS AND CONTRIBUTORS.**

DEAR FRIENDS,—It was our privilege to be associated with that devoted servant of God under whose guidance the BAPTIST MESSENGER was first introduced to the churches. He has long since gone to his rest, but "his works do follow him;" and the continued zest with which our magazine is received fully proves that in its establishment he met a real want, and supplied that which was lacking in the religious literature of our denomination. The experience of the year now closing abundantly testifies to the fact, and

has laid us under deep obligation to those brethren in the ministry and others who have placed at our service, with so much willingness, their hearts and their intellects, to assist in our work of conveying religious truth throughout the length and breadth of the land. We herewith tender them our sincere thanks, with the assurance, however, that the need of our warfare still continues. The present is essentially a reading age, and as it is all important that that reading should be such as will lead into truth, we shall still look for a repetition of their kindness. We are especially grateful to those friends who have helped to maintain our circulation; but we feel that much remains to be done. The increase of Baptist churches is large, and the additions numerous, and with a very slight effort our issue might be materially increased. We trust that this result will be accomplished during the coming year; and on our part we promise that nothing shall be wanting to make the MESSENGER in every sense an "Evangelical Treasury," a "Chronicle of the Churches."—In the best bonds, gratefully yours,  
THE EDITOR.

**PASTORS' COLLEGE, METROPOLITAN TABERNACLE.**

**PRESIDENT—O. H. SPURGEON.**

*Statement of Receipts from October 20th, to November 19th, 1866.*

	£	s.	d.
Mr. T. Fairclough	5	0	0
Mr. Sagers	0	10	0
A Debtor to Mercy	0	5	0
Mr. Hose	2	2	0
Three Sermon Readers, Aberdeen	1	0	0
Miss J. C. Burdon Sanderson	5	0	0
Miss E. Burdon Sanderson	5	0	0
Mr. J. Wilson	0	5	0
Mr. H. Pledge	0	2	6
J. G. Westbury	0	2	3
J. H. Bridgewater	0	5	0
Collection at Palace Gardens Chapel after Sermons by C. H. Spurgeon	42	2	6
Mrs. Macbeth	1	0	0
Mr. J. Jackson	1	0	0
Collected at a Prayer Meeting at Lochee	2	0	0
A Friend, per Mr. Drummond, Stirling	1	0	0
Miss Julie Moren	3	3	0
E. S.	0	5	0
J. G.	20	0	6
Mr. C. H. Spurgeon	10	0	0
Proceeds of Lecture by Mr. Medhurst, Glasgow	8	6	6
A Friend in Scotland	20	0	0
Mr. Speight	0	5	0
Mr. R. Law	0	3	1
Mr. J. Clarke	2	0	0
Miss C. Bertall	0	6	0
Friends at Wesleyan Chapel, Kentish Town	4	4	0
J. D.	1	0	0
Miss Phillips	0	7	6
Mr. J. Lang	6	0	0
Mrs. Baker	5	0	0
Mr. G. L. Miller	1	0	0
Moiety of Collection at Oxford after Sermons by C. H. Spurgeon	17	12	11

	£	s.	d.
Mrs. Ward	5	0	0
Collection at Baptist Chapel, Wandsworth	8	14	9
"      "      Church, Assembly Rooms, Padibam	5	4	0
Miss Banting	0	6	0
Miss Congreve	1	0	0
Miss Amy Congreve	1	0	0
Miss Jessie Congreve	1	0	0
Miss Annie Congreve	1	0	0
Mr. and Mrs. Ryder	0	10	0
An Invalid, Tonbridge Wells	0	7	6
"Of Thine own do we give Thee"	0	10	0
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**1. M.** And the evening and the morning were the first day, Gen. i. 5.

Let us acknowledge God in constant succession of day and night, and consecrate both to his honour, by working for Him every day, and resting in Him every night.

**2. Tu.** Serve the Lord with gladness, come before His presence with singing, Psa. c. 2.

Stir up thyself now, begin to mourn and bless the Lord, who made thee and has kept thee in health, and preserved thee from going down to the grave.

**3. W.** Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18.

"The greater the wretch," said Rowland Hill, in his hymn, "The Welcomer here," Christ loves to save big sinners, black sinners, double-dyed sinners, crimson-dyed sinners.

**4. T.** Fearce I leave with you, my peace I give unto you, John xiv. 27.

Our Lord Jesus Christ who died, and therefore made his will valid, rose again, and now He lives to see every stipulation of it carried out, and this blessed covenant is sure to all the blood-bought seed.

**5. F.** Be content with such things as ye have, Heb. xiii. 5.

The Christian's motto is, "God and enough," for he that hath God is content, consequently always rich enough even in poverty.

**6. S.** A broken and contrite heart, O God, thou wilt not despise, Psa. li. 17.

When Augustine by a joy, he had this verse always fixed upon the curtains, so that as often as he woke he might read it.

**7. Sun.** All the promises of God in him are yea, and in Him Amen, 2 Cor. i. 20.

Every promise is built upon four pillars: God's justice or holiness, which will not suffer Him to deceive; his grace or goodness, which will not suffer Him to forget; his truth, which will not suffer Him to change; and his power, which makes Him able to accomplish.

**8. M.** The Church of God which He hath purchased with his own blood, Acts xix. 28.

No blood can take away the guilt of sin but that which is of infinite value, and none is of infinite value but the blood of a precious Redeemer, who is the Son of God.

**9. Tu.** Father, if thou be willing, remove this cup from me, Luke xxii. 42.

He that would know sin let him repair to Olivet, and he shall see a man so wrung with pain that all his head, his garments bloody be. Sin was that press which forced pain to hunt its cruel froth through every vein.

**10. W.** What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them, Mark xi. 24.

Prayer is the bow, the promise is the arrow, and faith the hand which draws the bow, and sends this arrow with the heart-message to heaven.

**11. T.** I have loved thee with an everlasting love, with loving-kindness have I drawn thee, Jer. xxxi. 3.

Sometimes God draws by the silken bands of love; sometimes by the still small voice of His Spirit; sometimes by the knotted cords of pain and sickness; but most effectually by giving his Son to die for us.

**12. F.** We would see Jesus, John xii. 21.

When we are going to seek Christ who is above, let us beware we lose not the star of God's Word, which only is the mark which shows us where Christ is.

**13. S.** And lest I should be exalted above measure, there was given to me a thorn in the flesh, 2 Cor. xii. 7.

When God gave Paul the thorn in the flesh, he would have thrown the gift away, for he did not know its value, until he had proved its blessing in his own experience.

**14. Sun.** God had mercy on me also, lest I should have sorrow upon sorrow, 1 Tim. ii. 27.

When a man builds a house or ship, he takes care that no plank is strained; so God never overtaxes our faith, but brings in some comfort when He sees our faith for the present can bear no more.

**15. M.** The love of God is shed abroad in our hearts, Rom. v. 5.

It maketh God man and man God; thins temporal, eternal; mortal, immortal; it maketh an enemy a friend; a servant, a son; cold hearts, fiery; and vile things, glorious.

**16. Tu.** Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart, Prov. xxxi. 6.

Many a deadly pillow hath its thorns because the doctrine of the finished work of Jesus has been feebly held. The wine has been so mingled with water, that it hath lost its power to cheer.

**17. W.** We trust we have a good conscience, in all things willing to live honestly, Heb. xiii. 18.

A tender conscience is an inestimable blessing; that is, a conscience not only quick to discern what is evil, but instantly to shun it, as the eyelid closes itself against a mote.

**18. T.** As newborn babes, desire the sincere milk of the Word, that ye may grow thereby, 1 Pet. ii. 2.

Godliness is the child of truth; and it must be nursed if we will have it thrive, with no other milk than that of its own mother.

**19. F.** And what I say unto you, I say unto all, Watch, Mark xiii. 37.

Watchfulness is more needful for the Christian soldier than any other, because other soldiers fight with men that need sleep as well as themselves; but the Christian's grand enemy, Satan, is ever awake and walking his rounds seeking whom he may surprise.

**20. S.** All the days of my appointed time will I wait till my change come, Job xiv. 14.

We should be willing to go when God calls, but it is not our place to choose the time of going. When our work is done then we shall go home, not before.

**21. Sun.** There is a friend that sticketh closer than a brother, Prov. xviii. 24.

If therefore you would never be lonely, never be neglected, never want a friend, on earth or in heaven, in life or in death, in time or eternity—Come to Jesus.

**22. M.** God be merciful to me a sinner, Luke xviii. 13.

The prayers of Scripture have two marks upon them—they are very short, and they go straight to Christ; and if we should mention a third, it is this, they always prevail.

**23. Tu.** Blessed is every one that feareth the Lord: that walketh in his ways, Psa. cxxxvii. 1.

How sweet to work all day for God, and then to lie down at night under his smiles.

**24. W.** And when he beheld the city, he wept over it, Luke xix. 41.

The feet that stood upon Olivet; the eyes that looked upon the city; the tears that fell upon the ground were human; but there was the tenderness of God bending beneath that mantle.

**25. T.** The righteous shall flourish as a branch, Prov. xi. 28.

Remember you are not a tree that can stand alone: you are only a branch, and it is only while you abide in Him that you will flourish.

**26. F.** He is the Head of the body, the Church, Col. i. 18.

Jesus is the common heart of his people, for they are one body, and an infirmity in the very remotest and meanest member is felt there, and healed there.

**27. S.** Jesus said, Verily I say unto you, one of you which eateth with me shall betray me, Mark xiv. 18.

Oh that we might abide in the bosom of Him who washed Judas' feet, that we might catch the infectious love and tenderness, so wonderful, so unalloyable.

**28. Sun.** Blessed is he whose transgression is forgiven, whose sin is covered, Psa. cxlvi. 1.

The pleasure of being forgiven sweetens every morsel of bread, and makes a sick bed all soft and downy.

**29. M.** Your goodness is as a morning cloud, and as the early dew it goeth away, Hosea vi. 4.

The way to hell is paved with good intentions, and hell is peopled with those who owe words and prayers for their souls.

**30. Tu.** We love Him because He first loved us, 1 John iv. 19.

When the sunbeams of the Sun of Righteousness fall upon the soul, they draw forth the constant risings of love to Him in return.

**31. W.** I press toward the mark for the prize of the high calling of God in Christ Jesus, Phil. iii. 14.

Not a day should be suffered to pass away without some sensible advancement in love, in devotedness to the interests of religion.



1. T. Jehovah-jireh, Gen. xxii. 14.  
When your soul is trembling and dreading as the dove among snapping vultures, or the lamb before devouring wolves, then come to Jehovah-jireh. Jesus presents aid in every trial, power for every duty, shelter in every storm.

2. F. The forgiveness of sins according to the riches of his grace, Eph. i. 7.  
—Grace can continue to pardon, from falls, in falls, out of falls.

3. S. In thy presence is fulness of joy, at thy right hand are pleasures for evermore, Psa. xvi. 11.  
See what a fair legacy your dying friend Christ hath left you, and there wanteth nothing but possession.

4. Sun. The stone which the builders disallowed, the same is made the head of the corner, 1 Peter ii. 7.  
The princes of this world would not have our Lord Jesus a plian to the wall, or any place in the building; but the Lord made Him the master-stone of power and place.

5. M. And they shall come and shall rest all of them in the desolate valleys, and in the holes of the rocks, Isa. vi. 13.  
Build your nest upon no tree here; for God hath sold the forest to death; and every tree wherupon we would rest is ready to be cut down, to the end we may flee and mount up, and build upon the rock and dwell in the holes of the rock.

6. Tu. Death and life are in the power of the tongue, Prov. xviii. 21.  
Give not the tongue too great liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard—dull; if wanted—thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.

7. W. Ye cannot serve God and Mammon, Matt. vi. 24.  
No one ever tries to walk on two sides of the road at the same time, unless he should be intoxicated; and it argues gross intoxication of mind and spirit when a man attempts to serve both God and Mammon—to win eternal life and yet to live like the spiritually dead.

8. T. Half Quarter. A very present help in trouble, Psa. xli. 1.  
Let the Christian once learn this, and he has gained a steadfast rock of refuge, an ark in which he may find shelter though all the floods of earthly woe should seek to overwhelm him.

9. F. Elect according to the foreknowledge of the God the Father, 1 Peter i. 2.  
The free election of God in the efficient cause of our salvation. The material cause is Christ's obedience; our effectual calling is the formal cause, and the final cause is our sanctification.

10. S. With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early, Isa. xvi. 8.  
Meditation is prayer in ballion, prayer is the ore—soon melted and run into holy desires.

11. Sun. I will love them freely, Rom. xiv. 4.  
This sentence is a body of divinity in miniature; he who understands its meaning is a theologian, and he who dives into its fulness is a true master in divinity.

12. M. Woe unto them that put bitter for sweet, and sweet for bitter, Isa. v. 20.  
Things temporal are sweeter in the expectation; things eternal are sweeter in the fruition! The first shares my hope, the second crowns it. It is a vain journey whose end affords less pleasure than the way.

13. Th. Thou art, my portion, O Lord, Psa. cxix. 57.  
God is all to thee: if thou be hungry, He is bread; if thirsty, He is water; if darkness, He is light; if naked, He is a robe of immortality.

14. W. I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant, Gen. xxxii. 10.  
A soul truly humbled blithly esteems every favour, and judges itself unworthy of the least, looking upon everything as a free gift bestowed only for Jesus Christ's sake.

15. T. But David encouraged himself in the Lord his God, 1 Sam. xxx. 9.  
Faith resting on God, the all-mighty, all-sufficient God, and our God, always present with us, is the sovereign antidote, and the best cure for all heart trouble.

16. F. Keep thy heart with all diligence, Prov. iv. 23.  
The Christian should lock up his heart in the morning and give God the key, lest any evil should come in, and then when he unlocks it at night a sweet perfume of praise will rise at orientide.

17. S. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Titus ii. 13.  
The hope of the Church was always in Messiah; of old she prayed for the mercy of his first advent, now she expecteth his second.

18. Sun. East feeling, Eph. iv. 19.  
The sinner when his conscience hath fallen asleep will lie, like the smith's dog, at the foot of the anvil, though the fire-sparks fly in his face.

19. M. Lest any of you be hardened by the deceitfulness of sin, Heb. iii. 13.  
Will thou give way to sin because it is delightful or because it is pardonable? Who loves poison because it is sweet or who drinks poison because he may have an antidote, seeing it will work to his trouble if it work not out his life.

20. T. Lord, by thy favour thou hast made my mountain to stand strong, thou didst hide thy face and I was troubled, Psa. xxx. 7.  
One while we are upon Mount Tabor and have a glance of heaven; another while we lie in the Valley of Jehoshaphat, weeping because we have lost sight of our heavenly country. Joshua's long day is many times turned into Paul's sad night.

21. W. Therefore endure hardness as a good soldier of Jesus Christ, 2 Tim. ii. 3.  
Watch as for thy life; fight as for thy soul; the time will come when these enemies thou seest to-day thou shalt see no more for ever; then thou shalt lay down thy sword and take up thy crown, and sing, Victory, victory for ever through the blood of the Lamb.

22. T. And they that know thy name will put their trust in thee, Psa. ix. 10.  
Unbelief, that hooting nightbird, cannot live in the light of divine knowledge; it flies before the sun of God's great and gracious name.

23. R. And they sung a new song, Rev. v. 9.  
This, though continually repeated by the heavenly choir, is called their new song, because it is always a matter of as great joy to them as if they had never sung it before, and because the love of God and Christ in their redemption is always opening upon them with new and increasing wonders.

24. S. Precious faith, 2 Peter i. 1.  
Not the mere gropings of an unassisted nature to find and rest in God, but that precious thing which grows assuredly to its object and feels that it has a substantial something to cling to. "Precious" truly!

25. Sun. I will extend peace to her like a river, Isa. lxvi. 12.  
But a river is not equally deep at all points of its course; yet let not the shallowness mourn, for it will become again such that a man can swim in it.

26. M. As many as are led by the Spirit of God, they are the sons of God, Rom. viii. 14.  
The Spirit leads from self to Jesus; from sin to holiness; from earth to heaven; if we are led by the Spirit our worship is unquestionable.

27. Tu. Lord, save me, Mark xiv. 30.  
The journey through life is as Peter's walking on the water; and if Christ does not reach out his hand we are every moment in danger of sinking.

28. W. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, Matt. xxv. 40.  
To a believer every distressed object is Christ's pre-emptory demand, or bill at sight, written with his blood, for so much help, or such a sign, as the case requires.

1. T. ~~Lord praise the name of God with a song,~~  
Psa. lxxix. 30.

The way to induce others to trust in the Lord is to let them hear thee singing because of the joy thou thyself hast received of the Lord.

2. F. ~~When I am weak, then I am strong,~~  
2 Cor. xii. 10.

As the weakness of the old man lies in his vain conceit of his strength, so the strength of the new man lies in his sense of perfect weakness.

3. S. ~~The Word of the Lord endureth forever,~~  
1 Peter i. 24.

Men's works have an age like themselves; and though they outlive their authors, yet have they a stint and period to their duration. The Bible only is a work too hard for the tooth of time, and cannot perish.

4. Sun. ~~Shall a trumpet be blown in the city,~~  
and the people not be afraid? shall there be evil in a city, and the Lord hath not done it? Amos iii. 6.

Well it is for the saints that their crosses are all made in heaven; they would not, else be addicted to their backs as they are.

5. M. ~~Among whom you shine as lights in the world,~~  
Phil. ii. 15.

These three words, lights, lights, and lights in the world, most positively teach that a Christian must have some degree of publicity, and that it is hardly possible for him to carry out his true character if he lives in such secrecy as never to be known to be a Christian.

6. Tu. ~~Grudge not one against another, brethren,~~  
lest ye be condemned: behold the judge standeth before the door, James v. 9.

We should be ready to forgive, remembering how soon we are going into the presence of Him whose wondrous mercy is our only hope: a man that studieth revenge keepeth his own wounds green.

7. W. ~~The word that I have spoken, the same shall judge him in the last day,~~  
John xii. 48.

The Master has a two-edged sword, as well as a golden sceptre; and if we will not come under the sound of the Word, and feel the confounding power of it, we must feel the confounding weight of it.

8. T. ~~Lord, now lettest thou thy servant depart in peace,~~  
according to thy Word, Luke xi. 29.

He speaks like a merchant that hath got all his goods on shipboard, and now desires the master of the ship to hoist sail and begone homewards.

9. F. ~~I shall be satisfied, when I awake,~~  
with thy likeness, Psa. xvii. 15.

This is our watchword, and our song, even in the day of absence and sorrow; and it is this that makes the expected morning so truly a morning of joy.

10. S. ~~I said I shall not see the Lord, even the Lord,~~  
in the land of the living, Isa. xxxviii. 11.

Many besides Hezekiah have made such a mistake; nature is always in haste, but grace is willing to wait.

11. Sun. ~~Son, go work to-day in my vineyard,~~  
Matt. xxi. 28.

Innocence is a prolific source of sin. Standing pools gather mud, and selfish and breed venomous creatures, so do the hearts of free and staid Christians.

12. M. ~~Forgive us, and we shall be forgiven,~~  
Luko vi. 37.

Forgiveness ought to be like a cancelled note, torn in two and burned up, so that it can never be shown against the man; there is an ugly kind of forgiveness in this world, a kind of hedge-hog forgiveness, shot out like quills.

13. Tu. ~~Thou, Lord, shalt make me dwell in safety,~~  
Psa. iv. 8.

They slumber sweetly whom faith rocks to sleep; no pillow so soft as a promise; no coverlet so warm as an assured interest in Christ.

14. W. ~~How hardly shall they that have riches enter into the kingdom of heaven,~~  
Mark x. 23.

Be not desirous of riches, but be afraid of them, lest they be as silver bars to cross the way to heaven.

15. T. ~~The forgiveness of sins according to the riches of his grace,~~  
Eph. i. 7.

All the clouds that have been taken from the sea have never diminished its depth, and all the love and all the mercy that God has given, has not diminished by a single grain the mountain of his mercy.

16. F. ~~My brethren, count it all joy when ye fall into divers temptations,~~  
James i. 2.

Temptations are like winds that rout the tree more firmly in the ground; they tend to establish the soul in Christ.

17. S. ~~All our righteousnesses are but as filthy rags,~~  
Isa. lvi. 6.

God has desired not the glory of man's works, but the glory of his own grace, and therefore has put man's works as to justification under his feet, and counts them as filthy rags.

18. Sun. ~~Labour and strife,~~  
and in righteousness doth life endure, Rev. xix. 11.

Faithfulness in Him that rules is that which makes Zion rejoice, for thereby the promise yield milk and honey.

19. M. ~~We were not redeemed by countable things,~~  
but with the precious blood of Christ, 1 Pet. i. 18.

If I am redeemed by the blood of Christ, and born again of his Spirit, I surely cannot look upon myself as my own. Then let me show that I am not my own by a life of self-sacrifice.

20. Tu. ~~Thou art troubled in spirit,~~  
John xiv. 21.

Christ's weakest moment was the one before his eternal exaltation; and so with thee, O believer, the hour of thy departure is the hour previous to the one when thou shalt be exalted to sit with Jesus on his throne.

21. W. ~~Trust in the Lord with all thine heart,~~  
and lean not unto thine own understanding, Prov. iii. 5.

As the young vine without the wall to support it will fall and shak, so will you unless Christ puts under his everlasting arms to support and uphold you; therefore above all leanings, lean upon Him.

22. T. ~~Continue thou in the things which thou hast learned,~~  
2 Tim. iii. 14.

The whole Scripture is but one entire love letter despatched from the Lord Jesus Christ to his beloved spouse, and who, then, but would be still a-reading in this love letter.

23. F. ~~If ye be reproached for the name of Christ,~~  
happy are ye, 1 Pet. iv. 14.

A reproacher is beneath a man; and the reproached that bear it well are equal to angels. Of all crowns the reproached man's crown will weigh heaviest in heaven.

24. S. ~~When the chief Shepherd shall appear,~~  
ye shall receive a crown of glory that fadeth not away, 1 Peter v. 4.

Sweet glimpses of Jesus we have now, but they are short and often interrupted; but there is cloud small dim our sun. We shall behold Him in his full brightness for ever.

25. Sun. ~~Lady Day. Thy name is as ointment poured forth,~~  
Scl. Song l. 3.

When Christ's name is poured forth, when the love of God through Him is shed abroad in the soul, it will take away the unsavoury scent of the worst prison in the world.

26. M. ~~There is therefore now no condemnation to them which are in Christ Jesus,~~  
Rom. viii. 1.

The curse is gone; no arrow now in the bow of threatening; that was shot into Christ's heart, and can never enter the believer's.

27. Tu. ~~They shall still bring forth fruit in old age,~~  
Psa. xii. 14.

There is nothing more commendable in fulness of age than fulness of knowledge; nor nothing more honourable than to see ancient Christians very much acquainted with the Ancient of Days.

28. W. ~~And take the helmet of salvation,~~  
Eph. vi. 17.

The greatest man on the earth hath will be clad in a drying hour to change his crown for thy helmet; his crown will not procure him this helmet, but thy helmet will bring thee to a crown, not of gold, but of glory.

29. T. ~~God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth,~~  
2 Thess. ii. 13.

Election is the root of salvation, sanctification is the vital sap, belief of the truth its verdure, and good works its fruit.

30. F. ~~He is faithful that promised,~~  
Heb. x. 23.

With men it is a good rule to try first, and then to trust; with God it is contrary; first trust Him and try Him afterwards.

31. S. ~~Can any man give us riches without money and without price,~~  
Isa. lv. 1.

There is no certain method can be learned for growing rich in the world; but in this trade for Christ and his grace there is an office erected to insure your adventure.

1. **Easter Sunday.** Yea Father, that is risen again, Rom. viii. 34.

Fear not, therefore, O believer. Your Head and Redeemer is alive to frustrate every purpose and silence every tongue that would condemn you.

2. **M.** The Lamb who is in the midst of the throne shall feed them. Rev. vii. 17.

The very same Lamb who will terrify by his unmitigated wrath all tribes and classes of earth, will lead by his gentle hand his blood-bought flock through green pastures, and beside still waters for ever.

3. **Tu.** So than they that are in the flesh cannot please God, Rom. viii. 8.

The cross forms a boundary so lofty, that not a single atom of earth or nature can cross over, or pass through to mingle itself with the new creation.

4. **W.** The Lord of Hosts is with us; the God of Jacob is our refuge, Psa. xli. 11.

Here is strength and security, victory and peace. God with us, God in us, and God for us.

5. **T.** That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, John xvii. 21.

Here are two unities. The first is that unity which the Church was responsible to have maintained, but in which she has utterly failed. The second is that unity which God will infallibly accomplish, and which He will manifest in glory.

6. **F.** I will instruct thee, and teach thee in the way thou shalt go, Psa. cxiii. 8.

It is much better to be guided by our Father's eye, than by the bit and bridle of circumstances; and we know that in the ordinary acceptance of the term, providence is only another word for the impulse of circumstance.

7. **S.** My love on Mal. iii. 17.

God is not so merciful to those things out of base material; from black pebbles of the melting brooks He hath taken iron upon which He has set in the golden ring of his immortal love, to make them gems to sparkle on his finger for ever.

8. **Sun.** They will be as one, Psa. xli. 2.

When our wills lie even with God's will, then have we inward peace and tranquillity, and never till then.

9. **M.** To wait for his Son from heaven, 1 Thess. i. 10.

As the loving bride never feels satisfied while her bridegroom is away, but waits and longs for his return, just so should we wait for Christ's coming.

10. **Tu.** He is altogether lovely, Sol. Song v. 16.

Like the sun of Anak, this sentence towers above all others, but its stature falls to reach the towering height of heaven-born love. It is but a faint symbol of unutterable affection.

11. **W.** For as the sufferings of Christ abound in us, so also our consolation aboundeth by Christ, 2 Cor. i. 5.

The clear shining after rain produces an atmosphere that refreshes herbs and cereals; and the joy of the Lord after seasons of adversity makes us fruitful.

12. **T.** Remember the word unto thy servant, upon which thou hast caused me to hope, Psa. cxix. 40.

When thou hast viewed the promise, and affected thy heart with the riches of it, then thy case to the throne of grace, and spread it before the Lord.

13. **F.** Repent ye therefore, and be converted, that your sins may be blotted out, Acts iii. 19.

We must pass through the black tunnel of conviction before we can come out upon the embankment of holy joy; we must first go through the slough of despair before we can run along the walls of salvation.

14. **S.** To an inheritance incorruptible and undecaying, 1 Pet. i. 4.

Say, believer, how small are thy privations, when such are thy enjoyments! how contemptible are thy losses, when such are thy gains!

15. **Sun.** Having spoiled principalities and powers, he made a show of them openly, triumphing over them, Col. ii. 15.

Behold a victorious general leading in chains the distinguished personages whom the chance of war had put into his hands, our blessed Lord exhibited, as it were, to the view of God, of angels, and of his believing people, the vanquished powers of darkness.

16. **M.** Therefore, for ye know neither the day nor the hour wherein the Son of Man cometh, Matt. xxv. 13.

Wait always that because thou knowest not the time of his coming, thou mayest be prepared against the time He cometh. And for this purpose, thou knowest not the time, because thou mayest be prepared against all times.

17. **Tu.** Have mercy upon me, Psa. cxvii. 16.

Just as Luther used to call some texts little Bibles, so we may call this sentence a little prayer-book; for it lies in it the soul and marrow of prayer. It is *multum in parvo*, and, like the ancient sword, juts every way.

18. **W.** All are yours, 1 Cor. iii. 22.

Whatever blessing, consequences flow from the perfect obedience, the finished atonement, the resurrection, ascension, or intercession of the Lord Jesus, all are yours by his own gift.

19. **T.** If so be ye have tasted that the Lord is gracious, 1 Pet. iii. 3.

There is no probability that some may not have tasted that the Lord is gracious, and it is needful to inquire whether we are among the number who know the grace of God by their experience.

20. **F.** The law was our schoolmaster, the new testament, which is shed for us, for the remission of sins, Matt. xxiii. 23.

Sin was so odious, so detestable in the presence of our heavenly Father that no other sacrifice could the same be purged, except by the blood of the Son of God.

21. **S.** Only take heed, ye men, that the Lord is good, 1 Pet. xxiii. 8.

Take this salt and throw it in the turbid waters, and witness if they be not made sweet, as were the waters of old by the prophet Elisha.

22. **Sun.** The Lord is our refuge, and I unto the world, Gal. vi. 14.

All that the natural eye admires, our hearts were once set upon; but at the moment we believed on Jesus, all these began to die. True, they are not dead, but they are nailed to a cross.

23. **M.** Return ye now every one from his evil way, Jer. xviii. 11.

God builds for the repenting sinner a highway of golden promises from the depths of degradation and sin clear up to his Father's house.

24. **Tu.** Sing psalms unto Him, thank ye of his manifold works, 1 Chron. xvi. 9.

God, of whom the noblest master is but a feeble imitator, is painting every hour most wondrous pictures—not hoarded in any gallery, but spread round the whole earth, and glowing for us in overhanging skies.

25. **W.** And now abideth faith, hope, and charity, 1 Cor. xiii. 13.

Love is here surrounded by the other graces, and divides the honours with them; but they have felt the wrap of night and darkness when it will shine luminous against the sky of eternity.

26. **T.** There hath not failed one word of all his good promise, 1 Kings vii. 66.

Blessed is he who can take the five barley loaves and fishes of promise, and break them till his fifty thousand necessities shall be supplied, and he is able to gather up basketsful of fragments.

27. **F.** And the consolations of God small with thee! Job xviii. 1.

Consolation is the dropping of a gentle dew from heaven on desert hearts; beautiful; it is one of the choicest gifts of divine mercy.

28. **S.** We will come unto Him, and make our abode with Him, John i. 14.

One hour with Christ is worth an eternity of all earth's joys; and communion with Him is the best the surest, and the most ecstatic foretaste of the bliss of heaven.

29. **Sun.** Rather rejoice, because your names are written in heaven, Luke x. 20.

Better than any lancet to spill the superfluous blood of our boasting, better than any bitter medicine to chase away the burning fever of our pride, is this most precious and hallowed wine of the covenant, the remembrance of our safety in Christ.

30. **M.** I would have you also unto that which is good, and harmless concerning the world, Rom. xvi. 19.

The people of the world are good judges of what a child of God should be, but they are usurping ones.

1. **Tu.** Grant to be with all them that love our Lord Jesus in sincerity, Eph. vi. 24.

A man awakened to the Holy Spirit looks forward to meeting in the same heaven all who have been washed in the same blood; and as they are to be there through unending ages, he deems it only devout that they should walk together in the way.

2. **W.** My counsel is to be with God, and I will do all my pleasure, Isa. xli. 10.

If there were any countervailing medium, man's will for instance, so that He should be in subservient working under limitation were God inferior, and dependent upon man.

3. **T.** Making melody in your heart to the Lord, Eph. v. 19.

The Spirit has borrowed from melody that pleasure which mingled with seventy mysteries, causes the smoothness and softness of that which touches the ears to convey, as it were, by stealth, the treasure of good things into man's minds.

4. **F.** Of the Lord ye shall receive the reward of the inheritance, Col. iii. 23.

Be not out of love with thy homely work, are long thou shalt sit as high as he that sways sceptres; though your employment be mean, yet the same as his, yet your capacities the same, and ye shall enjoy reward alike.

5. **S.** ~~Be ye~~ God, I will strengthen thee, Isa. xli. 10.

Many a believer lives in the cottage of doubt, when he might live in the mansion of faith.

6. **Sun.** ~~Thine eyes shall see the King in his beauty,~~ Isa. xxxiii. 17.

To view Jesus as the Lamb of God through the glass of faith makes the soul rejoice with joy unpeakable; but oh! to see Him face to face, to look into those eyes and hear that voice—rapture begins at the very mention of it.

7. **M.** ~~Greater is the love we have than he that is in the world,~~ 1 John iv. 4.

A man in the right with God on his side, is in the majority, though he be alone; for God is a multitude above all the populations of the earth.

8. **Tu.** I am sick of love, Sol. Song ii. 5.

Oh happy sickness, where the infirmity is not to death but to life; oh happy disclaimer, wherein the soul renounces not earthly things, but only savoureth divine nourishment.

9. **W.** Half-Quarter. The Lord will come with us, and with his cherubs like a whirlwind, Isa. lxxvi. 15.

We must either be sacrifices to God's justice, to be eaten with fire, or live willing sacrifices to his honour by the sanctification of the Spirit of Christ, through the redemption of his blood.

10. **T.** That I may rejoice in the gladness of thy nation, Psa. cvi. 5.

Every true believer rejoices in the prosperity of the Lord's cause, and desires to share in the trials and triumphs of the Church.

11. **F.** ~~It is the Spirit that quickeneth the flesh profiteth nothing,~~ John vi. 63.

What ado there is to work up the heart to any liking of God! the reason is, we think to do it in our own strength, whereas it can only be done in faith and the Spirit's power.

12. **S.** ~~But was in all points tempted like us,~~ yet without sin, Heb. iv. 15.

There is scarce any situation, however perplexing, to which the Christian who is at a loss to know how to get to act, may not derive sufficient instruction from the example of his Divine Master.

13. **Sun.** ~~And the spirit shall return unto God who gave it,~~ Eccles. xii. 7.

If found one of Christ, rising from the earthly tenement with the guilt of unpardonable sin testifying against it, it will be "driven away in its wickedness," far from the presence of God, and the glory of his power."

14. **M.** Whosoever do ye labour for that which shall not profit? Isa. lii. 2.

Many have been found who despised the enjoyments of the world, but none have ever been found who have turned from religion with disgust or satiety after having once enjoyed it.

15. **Tu.** ~~So He gives us his beloved alone,~~ Psa. cxxvii. 2.

The mother's arms encircle but one, but God clasps every earning soul to his bosom, and gives to it a ready and faithful understanding, beyond the reach of ear or storm.

16. **W.** Few and evil have the days of this your life been, Gen. xliii. 10.

If this saint who had spent a life of prayer, and self-denial, and devotion, had reason to say that "few and evil" had been his days, what account must we be compelled to give who have done little or nothing for God.

17. **T.** Where the Spirit of the Lord is, there is liberty, 2 Cor. iii. 17.

To live to the will of God, is to walk in liberty and light; to walk in light and light, by the beginnings of it to the fulness of it, that is, in his presence.

18. **F.** What profit should we have, if we pray ~~unto him~~ 1 Th. ii. 15.

The man who can pray truly though languishing in extreme indigence, is richer than all besides; whilst he who never bowed the knee, though proudly seated as monarch of all nations, is of all men most destitute.

19. **S.** ~~Some to themselves~~ life, and some to shame and everlasting contempt, Deut. xii. 2.

"Life is sweet and death bitter," said Sir Anthony Kingston to Bishop Hooper at the stake. "True, friend," replied Hooper, "but the death to come is more bitter, and the life to come more sweet."

20. **Sun.** ~~They took knowledge of them, that they had been with Jesus,~~ John vi. 13.

If one hath seen God, hath held converse of hope and love, should he not carry in his eye his words, and his raiment, the sacred tokens of Divine intercourse.

21. **M.** ~~My voice shall not be heard in the morning,~~ Psa. v. 3.

Let the day have a blessed baptism by giving your first waking thoughts into the bosom of God. The first hour in the morning is the rudder of the day.

22. **Tu.** ~~Go ye down~~ for the waters are come in unto my soul, Psa. lxxiii. 1.

When hope is lively and active, then it floats, yea, even danceth on the waters of affliction, but when hope expires a leek, then the billows break into the Christian's bosom, and as sinks apace till hope, with much labour at the pump of the promise, clears the soul again.

23. **W.** That he might be just, Rom. iii. 26.

The chief thing was that God might be just; and therefore here you have mercy and justice shining forth in their great strength and brightness.

24. **F.** ~~Strengthened with might by his Spirit~~ the inner man, Eph. iii. 10.

The Christian's grace is a weak creature conflicting with enemies stronger than itself, and therefore cannot keep the field without strength from heaven.

25. **F.** ~~As the hart panteth after the water-brooks,~~ so panteth my soul after thee, O God, Psa. xlii. 1.

O precious water which quenches the noisome thirst of the world, that watereth the earth of our souls with heavenly showers, and bringeth back the thirsty heart of man to his God.

26. **S.** ~~Follow me,~~ Matt. xvi. 24.

Go along to the journey with a rejoicing heart, knowing that since it is Christ's cross it must be an honour to carry it; and that while you are bearing it you are in blessed company.

27. **Sun.** I will make an everlasting covenant with you, Isa. lv. 3.

The everlasting covenant and the everlasting consolation that flow from it, are everlasting arms with which believers have been sustained in the worst of times.

28. **M.** ~~Cleanse thou me from secret faults,~~ Psa. xli. 12.

You have seen a ship swaying with the tide, and seeming as if it would follow it, and yet it cannot for down beneath the water it is anchored; so many a soul sways toward heaven, but cannot ascend thither because it is anchored to some secret sin.

29. **Tu.** And I beheld and I heard the voice of many angels round about the throne, Rev. v. 11.

Amid the discords of life it is blessed to think of heaven where God draws after Him an everlasting train of music; for there all thoughts are harmonious and all feelings vocal.

30. **W.** ~~Thom which sleep in Jesus will God bring with Him,~~ 1 Thess. iv. 14.

Guarded by angel watchers, sustained by eternal purities, ye shall sleep on ye heroes of glory, till the fulness of time shall bring you the fulness of redemption.

31. **T.** We wot not what is become of him, Exod. xxxiii. 1.

How many have we not said thus of Jemain our secret hero, although our mediator was all the while transacting with God for us.

1. F. Let him that walketh in darkness, and hath no light, ~~be~~ ~~in~~ ~~the~~ ~~darkness~~. Isa. 1. 10.  
This requires a holy boldness of faith indeed, to venture into God's presence. The Father loveth the righteous, who venture to be seen on his face, no golden sceptre of the promise perceived by the soul as held forth to embolden it to come near.

2. S. Did not our hearts burn within us by the way? Luke xxiv. 32.  
The love of Jesus is better than wine, and every crumb from under his table is better than honey and the honey-comb.

3. Sun. And I will make with them an everlasting covenant, Jer. xxxiii. 30.  
Precious consideration for a poor exercised soul, that a covenant God in Christ hath not only engaged for Himself but undertaken for his people also.

4. M. Every imagination of the thoughts of his heart was only evil continually, Gen. vi. 6.  
Human nature is like a bad clock. It may go right now and then, or be made to strike the hour, but its inward frame is ever wrong.

5. Tu. Help, Lord, for the godly man ceaseth, Psal. xli. 1.  
Their enemies will send horses, would ride over the children of Zion, but Jesus puts his bridle in their jaws, and will turn them back by the way they came.

6. W. The man that is my fellow, saith the Lord of hosts, Zeph. iii. 9.  
Fix thine eyes, thine heart, thine whole affections upon Jesus, and let thine ear of faith receive with transports of delight this proclamation of God the Father concerning Him.

7. T. Let him that thinketh he standeth, ~~take heed lest he fall~~, 1 Cor. xiii. 12.  
A full cup is not easily carried without spillage: he that stands upon a pinnacle needs a clear head and a sure pace.

8. F. When He the Spirit of truth shall come, He shall guide you into all truth, John xvi. 13.  
Blind men may read the Bible with their fingers, but blind souls cannot. We want a light to read the Bible by: for there is no reading it in the dark.

9. S. The righteous also shall hold on his way, Job xvii. 8.  
Nothing can be more positive than the Saviour's promise, that his sheep shall never perish, or more plain than the assurance that the righteous shall hold on his way.

10. Sun. The blessing of the Lord was upon all that he had, Gen. xxxix. 6.  
Christ when He blesses, blesses not in word only but in deed. The lips of truth cannot promise more than the hands of love will surely give.

11. M. All things work together for good to them that love God, Rom. viii. 28.  
Christ has entailed upon his estate of providence a perpetual charge of a daily portion for us, and one day we shall clearly perceive that the estate has been well farmed in our behalf, and has always been ours.

12. Tu. According to your faith be it unto you, Matt. ix. 29.  
Little faith getteth much, but great faith is a noble princely merchant, and doth a great trade: it obtaineth millions where little faith only gaineth hundreds.

13. W. No chastening for the present seemeth to be joyous, but grievous, Heb. xii. 11.  
It is sometimes of God's mercy that men are baffled: for they are very like a train going down an incline; putting the brake on is not pleasant, but it keeps the train on the track.

14. T. Comfort the feeble, and support the weak, be pleasant toward all men, 1 Thes. v. 14.  
Where we use faith and righteousness and love, and cry in the Holy Ghost, we should look upon them as the stamped coin of Christ's kingdom, and as a legal tender from God.

15. F. A pure heart, and a good conscience, 1 Tim. i. 5.  
A spiritual conscience deals most with the evil of the heart; but when the conscience is not spiritual, the evil heart is the last thing we deal with.

16. S. Where sin aboundeth, grace did much more abound, Rom. v. 20.  
Our original robes were rent under by Adam, but Jesus has clothed us with a divine righteousness far exceeding in value all the spotless robes of created righteousness.

17. Sun. Let the heart of them rejoice that seek the Lord, 1 Chron. xvi. 10.  
It is not the still purse and the easy calling, but the full heart and the praising disposition, that constitute the blessed life.

18. M. And he called the name of that place Bothei, Gen. xxviii. 10.  
The best consecration any sanctuary or church can receive, is the consciousness that there we have met with God, and the hope that there we may meet Him yet again.

19. Tu. Many will seek to enter in, and shall not be able, Luke xiii. 24.  
Men who neglect Christ, and try to win heaven by moralities, are like sailors at sea in a storm, who pull away at the bowsprit, and some at the mainmast, but never touch the helm.

20. W. Xor Father which is in heaven is perfect, Matt. v. 48.  
God is a light that is never darkened, an unweared life that cannot die, a fountain always flowing, a garden of life, a seminary of wisdom, a radical beginning of all goodness.

21. T. Longest Day, no doth but afflict woefully, nor grieve the children of men, Lam. iii. 33.  
God in mind, afflicted Christian, that while your heavenly Father chastens you with one hand He supports you with the other.

22. F. The Scripture hath concluded all under sin, Gal. iii. 22.  
Shut up as captives by sin, in the prison house of our fallen nature, we are all under the sentence of condemnation; deliverance, however, is available to them that believe in the anointed Saviour, the opener of the kingdom of heaven.

23. S. Then search was made in the house of the rolls, and there was found a roll, and therein was a record written, Ezra vi. 1, 2.  
The accusations of the accuser of the brethren only lead our God to the roll of the Book of the everlasting covenant, wherein is the record that God hath given unto us eternal life. This is a decree according to the law of heaven, "which altereth not."

24. Sun. Midsummer Day, By him were all things created that are in heaven, and that are in earth, visible and invisible, Col. i. 16.  
When we reflect that all the beauties of nature are the works of his hands who died for us on the cross, then indeed the wounded heart bleeds no more, and the drooping spirit exults for joy.

25. M. For they loved the praise of men more than the praise of God, John xii. 43.  
How many part with Christ at this cross-way! like Orpah, they go a furlong or two with Christ, while He goes to take them off from their worldly hopes, and bids them prepare for hardship, and then they fairly kiss and leave Him: loath to lose heaven, but more loath to buy it so dear.

26. Tu. In the day that I cried Thou answerest me, and gavest me strength in my soul, Psal. cxxviii. 2.  
David received it in duty, but had it not from his duty but from his God. He did not pray himself strong, but God strengthened him in his prayer.

27. W. To this man will I look, even to him that is poor and of a contrite spirit, Isa. lxxvi. 2.  
The low place is the safe place, and whatever volubility may lie in that path, it will always lead to blessing, if faith is but in exercise.

28. T. Where I am, there shall also my servant be, John xii. 26.  
We are now where Jesus was, and as Jesus was; we shall soon be where He is, and as He is.

29. F. The God of grace who hath called us to glory, 1 Peter v. 10.  
Grace is always grace, but it never seems so gracious as when we see it brought to our unworthy selves.

30. S. So teach us to number our days that we may apply our hearts unto wisdom, Psal. ix. 12.  
Because the ebb and flow of our short thread of life are quickly passing, and that thread hath an end, and we have no hands to cast a knot, and add one day or a finger breadth to the end of it.

1. Sun. How much more shall your Father which is in heaven give good things to them that ask Him, Matt. vii. 11.

God could not have struck the foundation note of human desire purer than He did by this declaration.

2. M. Can you not sing in the jubilate in honor of the kingdom prepared for you, Matt. xxv. 34.

The sweetest music is not the peal of marriage bells, nor tender descants in moonlight woods, nor the trumpet notes of victory. It is the soul's welcome to heaven.

3. Tu. This I recall to my mind, therefore have I hope, Lam. iii. 21.

If believers would prayerfully raise the shades of the past, they would find light for the present, and if they would turn to the flock of Truth and the throne of grace, their candle would soon shine as heretofore.

4. W. Christ in you, the hope of glory Col. i. 27.

Live in Christ, and you are in the suburbs of heaven, there is but a thin wall between you, and the land of praises—you are within an hour's sailing of the shores of Canaan.

5. T. Whosoever drinks of the water that I shall give him, shall never thirst, John iv. 13.

He who drinks from the bottle, as did the son of the bondwoman, may have to complain of thirst; but he who dwells at the well, as did Isaac the child of promise, shall never lack.

6. F. Leaving us an example that ye should follow, 1 Pet. ii. 21.

Christ is painted for us in no gallery, but his life is painted four-fold in the four Gospels, and our own hearts are the canvas upon which we are to copy it.

7. S. And not only so, but we glory in tribulation also, Rom. v. 3.

"Why should I murmur," said Henry Martyn in his last sickness, "weakness, peril, and pain, are but the ministering angels whose office it is to conduct me to glory."

8. Sun. And there appeared an angel unto him from heaven strengthening him, Luko xxii. 43.

There will be no Christian but what will have a Gethsemane, but every praying Christian will find that there is no Gethsemane without its angel.

9. M. Man of sorrows, the living God, Isa. xlii. 2.

This is the oily spiritation in which the human soul can be assured it will never meet with disappointment.

10. Tu. He that believeth on the Son of God hath the witness in himself, 1 John v. 10.

Blessed assurance—none can know how delicious and refreshing it is, but such as have felt it; as none can know how sweet honor is but those who have tasted it.

11. W. We believe in God, believe also in me, John xiv. 1.

The simple, constant, exclusive, absolute duty of the Christian is to believe in Christ. If he doubts, fears, or disbelieves, he does that which is below duty, and actual sin.

12. T. Depart from me, ye evil doers, for I will keep the commandments of God, Isa. cxix. 116.

God delights in a heart overflowing with fervour and holy resolutions, and also in the fruits of righteousness though these may at first be few.

13. F. Let me die the death of the righteous, Num. xxiii. 10.

For to them death is but to lean on the Almighty for a few steps down a narrow valley; to step out of Jordan upon the borders of the better land; and to have ten thousand angels compound utter their cordial welcome.

14. S. The night cometh when no man can work, John ix. 4.

Then work "now," and like the blacksmith who at one long stride swings the glowing bar to the anvil, and rings his hammers on it, "strike whilst the iron is hot."

15. Sun. The Spirit of the Lord is perfect, conceiving the soul, Isa. xlii. 1.

The Bible is among other books, as a diamond among precious stones; as the most sparkling, aptest to scatter light; as the most solid, and aptest to make impressions.

16. M. Who his own self bare our sins in his own body on the tree, 1 Pet. ii. 24.

Ignorance of this great fundamental truth of the gospel keeps thousands in darkness. It is the great ball and chain upon the leg of many spiritual prisoners; and if they did but know that, and could spell "substitution" without a mistake, they would very soon come into perfect joy and liberty.

17. Th. Love your enemies; bless them that curse you, Matt. v. 44.

You must not only chain your thoughts of hatred and put them down into the dungeon, but you must call up a choir of sweet singers to bless, in their places.

18. W. God is in the midst of her; she shall not be moved, Psa. xlvi. 5.

What cares the child when his mother rocks it, though all storms beat without; and so we, if God doth all might and tend us, shall be heedless of the tempests and blasts of life below they never so rudely.

19. T. Being justified by the blood, we shall be saved from wrath through Him, Rom. v. 9.

The great security of the believer is the atoning blood, and this only, guarantees his eternal safety.

20. F. Then they received Him into the ship; and immediately the ship was at land whither it went, John vi. 21.

When Christ is absent, his people go but slowly; but when He joineth himself to them, oh how fast they steer their course, how soon are they at their journey's end.

21. S. What should I wait for the Lord any longer? 2 Kings vi. 33.

Faith will help the soul to wait, though God defers to give; but unbelief will take huff and throw up all, if God makes any tarrying.

22. Sun. I will give, saith He, to them in my house, and within my walls, a place and a name better than that of sons and daughters, Isa. v. 5.

As of old all true worship was to be found at the temple, so now it is only to be found with Christ, and with them that are in Him.

23. M. Deliver him from going down to the pit; I have found a ransom, Job xxiii. 24.

Justice would not, could not have suffered us to have had any benefit by mercy had it not found an ark, a Christ to rest upon.

24. Tu. We must, through much tribulation, enter into the kingdom of God, Acts xiv. 22.

No man goeth to heaven but by the cross; the cross is the standing way-mark which all they that go to glory must pass by.

25. W. Thou hast forgiven the iniquity of thy people, Psa. lxxxv. 3.

As all misery springs from sin, forgiveness of sin must prepare the way for the removal of every evil and the communication of all good; without it no deliverance can eventually prove a blessing.

26. T. And to Jesus the precious and the precious, and the blood of sprinkling, Heb. xii. 24.

Through all times, and through all chances, the atonement retains its efficacy, and the speaking blood yet pleads with its glad tidings before the throne, "Ye are not come to Sinai but to Zion."

27. F. The love of Christ which passeth knowledge, Eph. iii. 19.

Oh! to have the love of Christ! You can take it across the river of death with you; you can wear it as your bracelet in heaven, and set it up as a seal upon your heart; for his love is "strong as death and mightier than the grave."

28. S. It is the spirit that quickeneth, the flesh profiteth nothing, Rom. vii. 6.

We may reason as long as we please; but we cannot reason ourselves into regeneration; we may meditate till our hair is grey with study, but we cannot meditate ourselves into the new birth. It is worked in us by the Spirit alone.

29. Sun. Ask, and it shall be given you, Luke xi. 9.

Blessed by our rich Lord Jesus Christ, who sendeth not beggars from his house with an empty dish; He filleth the vessel of all such as will come and seek.

30. M. By the grace of God, I am what I am, 1 Cor. xv. 10.

When we look at our own guiltiness, we see in our salvation one of our Saviour's greatest miracles; we may defy any man to show us a greater wonder.

31. Tu. Christ is all, and in all, Col. iii. 11.

It should be our heaven to lay many burdens and weights upon Christ, and to make Him all we have, root, top, beginning and ending of our salvation.

1. **W. Obedience to save.** Sin is strong, Satan is strong, death and the grave are strong, and so is the curse of the law, but Christ saves and delivers from all these despite their force and power.

2. **To Our Father, Matt. vi. 9.** By this one name we are made to understand that all our mercies are the offspring of God, and that we also, who are called, are his children by adoption.

3. **F. Forasmuch then as the children are partakers of flesh and blood.** He also himself likewise took part of the same, Heb. ii. 14.

If in all our distresses we could bear upon our minds the remembrance of our Redeemer's manhood, we should never bemoan the absence of a sympathizing heart, since we should always have his abundant compassion for our consolation.

4. **S. Fight the good fight of faith.** This fight is not one of main force, or physical might; if it were we might sooner win it; but it is a strife of mind, a contest of heart, a struggle of spirit—oftimes an army of souls.

6. **Sun.** Blessed is the man that keepeth the Sabbath from polluting it, Isa. lvi. 2.

Stations on the line of your journey are not your journey's end; but each one brings you nearer. Such are "the Lord's days."

6. **M. Thou shalt love the Lord thy God with all thy heart.** Deut. 6. 1.

Jehovah claims and desires our highest and constant love, and it is at once our duty and our happiness to observe this precept.

7. **Tu.** ~~Because we saw the miracles,~~ not because we saw the miracles, but because we did eat of the loaves, John vi. 26.

It is not feigning compliments, but gracious intentions that crown the work in the eyes of Christ. It is not the toil and business of professors, but their love to Him, that makes Him approve them.

8. **W.** ~~God send all glory upon Him,~~ upon Him, 1 Pet. v. 7.

Oh trembling hearts, perplexed and weary, it is no fabric—it is the glorious liberty of the children of God to cast all upon the sympathizing heart of the man Christ Jesus.

9. **T. Let will not I forget thee with the Lord,** Isa. xlix. 15.

Were we but capable of seeing now the Lord Jesus has been tried even by his people ever since there was one of them in this world, we should be amazed at his patience and gentle dealings with them.

10. **F. Say to them that are of a fearful heart,** be strong, Isa. xxxv. 4.

The Christian of all men needs courage and resolution. Indeed, there is nothing he doth as a Christian, or can do, but is an act of valour: a cowardly spirit is beneath the lowest duty of a Christian.

11. **S. Half Quarter.** The words of his mouth were smoother than butter, but war was in his heart, Psa. lv. 21.

Joah kissed Amasa, but he took no heed to the sword in Joab's hand. God looks to the heart, and sees what is in its hand; be more than therefore stand clear in thy thoughts, as to the ends thou setest at.

12. **Sun.** Yea rather, that is risen again, who is oven at the right hand of God, Rom. viii. 34.

Fear not, therefore, O believer; your Head and Redeemer is alive to frustrate every purpose, to resist every power, and to silence every tongue that would condemn you.

13. **M.** As many as I love, I rebuke and chasten, Rev. iii. 19.

—Oh now immense the comfort that flows into a wounded spirit, when love, deep unchangeable love, covenant love is seen in the hand that has stricken.

14. **Tu.** Make thee an ark of gopher wood, and piece it within and without, Gen. vi. 14.

All true Christians must be like Noah's ark, they must have a holy inside and a holy outside; their profession and practice must agree together.

15. **W.** They that know thy name will put their trust in thee, Psa. ix. 10.

Unbelief is the daughter of ignorance. The more ignorance the more unbelief; the more knowledge of Christ, the more faith.

16. **T. Men and brethren what shall we do?** Acts ii. 37.

No stalwartness of man's will can stand when God hath absolutely said to the contrary; He can make them come as doves to the windows, that had afore resolved never to come to Him.

17. **F. It is the blood that maketh an atonement.** Lev. xvii. 11.

The white linen that clothes the saint, the raiment meet for thy soul and approval of God, was woven upon the cross with colours more enduring than Tyrian purple: it was dyed in the blood of the Son of God.

18. **S. Whatsoever ye do, do it to the glory of God.** 1 Cor. x. 31.

Enquire in no pursuit in which ye cannot look up unto God and say, Bless me in this, O my Father.

19. **Sabbath.** Sabbath was made for man, not man for the Sabbath, Mark ii. 27.

Our Sabbaths should be hills of delight and joy in God's presence, so as time rolls by, we shall go on from mountain top to mountain top till at last we catch the glory of the gain, and enter in to go out no more for ever.

20. **M.** Before I was afflicted I went astray, but now I have kept thy word, Psa. cxix. 67.

The Lord casts a man down when he wants to chasten him, and the chastening is always to make him something finer than he was before.

21. **Tu.** Of his fulness have all we received, and grace for grace, 1 John i. 16.

There is the existence of all grace in the child of God; but there is in every grace. In proportion as you depend on the fulness of Christ, you will receive out of that fulness.

22. **W.** These that have turned the world upside down are come hither also, Acts xvii. 6.

Paul and his companion meddled to be sure only with the religion of Jesus, but that faithfully preached meddled with everything else on earth.

23. **F. These are the works of Christ, and to die is gain.** Phil. i. 21.

Rest land above the skies to reach it we must die; but if after death we obtain a glorious immortality, then "to die is gain."

24. **F.** Set your affections on things above, not on things on the earth, Col. iii. 2.

A horse that is loaded with gold and pearls all day may have a foul stable and a scalled brook at night; and woe be to him that increases that which is not his, that ladeth himself with thick clay.

25. **S.** A garden inclosed is my sister, Sol. Song iv. 12.

This is the garden of the Lord, so well protected by walls and hedges that no wild boar of the wood can enter. The redeemed, and they only, may pluck the fruits, and content themselves with the delights thereof.

26. **Sun.** The captain of their salvation, ~~he~~ ~~fact through suffering,~~ Hab. ii. 10.

Tyrian, it is said, rent his clothes to bind up his soldiers' wounds; Christ poured out his blood as balm to heal his saints' wounds, tears off his flesh to bind them up.

27. **M.** The desire of the righteous shall be granted, Prov. x. 24.

Desire is the proof of life, and test of nature; if our nature were holy, so will our desires be, and then God will grant them holy.

28. **Tu.** That we should be to the praise of his glory, Eph. i. 12.

The Christian's shot is discharged on every condition; but he cannot say, "This I did," or "That I suffered," but God wrought all in us, and for us. The very comb of pride is cut here, no room for exulting in the night.

29. **W.** ~~We will not come unto thee~~ that ye might have life, John v. 2.

Christ here propoundeth life as the only argument whereby he alloweth sinners to come to Him; in which he propoundeth nothing for them but their safety.

30. **T.** Rejoicing that they were counted worthy to suffer shame for his name, Acts v. 41.

Indeed this is hard labour, but he content; the dearer thou payest for it to win the souls of others, the greater will be the crown.

31. **F.** I will put a new spirit within you, Ezek. xi. 19.

Christ comes with a blessing in each hand; forgiveness in one, and holiness in the other, and never gives either to any who will not take both.

1. **S. I will sing praise to thy name O thou most High, Psa. ix. 2.**

Daily rejoicing is an ornament to the Christian character, and a suitable robe for God's choristers to wear.

2. **Sun. And the how shall be in the cloud, Gen. ix. 16.**

When we stand under the darkest cloud we see the bow of promise, and we know that God will not suffer the soul that loves Him to be overwhelmed by its deluge.

3. **M. Ho that watereth shall be watered also himself, Prov. xi. 25.**

Get thy heart tenderly affected with the welfare and prosperity of all things that bear the stamp and image of God.

4. **Tu. We are justified by faith, without the deeds of the law, Rom. iii. 28.**

We are justified in the sight of God from the whole lump of our sins, both past, present, and to come, by free grace, through that one offering of Christ, once for all.

5. **W. What time I am afraid, I will trust in thee, Psa. lvi. 3.**

The doubting Christian sinks, but as a traveller in a slough where the bottom is firm, and so recovers himself; but the unbeliever sinks in his fears, "like a man in a quicksand," till he be swallowed up in despair.

6. **T. That ye may abound in hope through the power of the Holy Ghost, Rom. xv. 13.**

True hope is a jewel that no one wears but Christ's bride; a grace with which no one is graced but the believer's soul.

7. **F. If ye endure chastening, God dealth with you as with sons, Heb. xii. 7.**

Affliction in some of its many and varied forms is the allotment of all the Lord's people. If we have it not we lack the evidences of our true sonship.

8. **S. I will not forsake thee, nor forsake thee, Josh. i. 6.**

Ought not these words to cast all fear and care for ever to the ground? He who possesses Him to whom all things belong, possesses all things.

9. **Sun. I have loved you with an everlasting love, Jer. xxxi. 3.**

Oh love without beginning, without bounds, without interruption, or inconsistency, which all the bitter doings of man's iniquity have not been able to quench.

10. **M. When thou doest alms, let not thy left hand know what thy right hand doeth, Matt. vi. 3.**

True goodness is like the glowworm in this, that it shines most when no eyes except those of heaven are upon it.

11. **Tu. What shall a man give in exchange for his soul? Matt. xvi. 26.**

God hath given a man two eyes; if he lose one he hath another; but he hath but one soul; if he lose that it is irrecoverable—it can never be made up again.

12. **W. Be strong in the Lord, Eph. i. 10.**

The way to grow strong in Christ is to become weak in ourselves. God poureth not power into man's heart until man's power is all poured out.

13. **T. They shall hunger no more, neither thirst any more, Rev. vii. 10.**

By and by we shall get home, and then at the fountain head of rapture and delight, all hunger and want will be done away in the full and everlasting enjoyment of God and the Lamb.

14. **F. Knowing this, that the fruit of some with worketh patience, James i. 9.**

God does not send graces as he sends light and rain, but they are wrought in us through long days of discipline and growth. Like acorns they sprout quickly, but grow long before ripening.

15. **S. The Lord is my shepherd, I shall not want, Psa. xxiii. 1.**

Give us ten thousand pounds, and one reverse of fortune may take it all away; but let us have an spiritual hope of this divine assurance, and we never can become bankrupt so long as we hold this security.

16. **Sun. I am the bright and morning star, Rev. xxii. 16.**

Be thou our morning song, our noontide joy, and our evening meditation. Bless with all the wintry seasons of our pilgrimage shine forth, sweet Jesus, upon our souls.

17. **M. But we speak the wisdom of God's mystery, 1 Cor. ii. 7.**

What God reveals in His Word, let thy reason submit unto; what He proposes to thee for matter of faith, beg of Him to enable thee to believe.

18. **Tu. The year of our redemption is come, Isa. lxxiii. 4.**

My ransomed. They were so in the covenant from everlasting, and when the time comes for calling them by His grace, He claims them as the gift of His Father, and the purchase of His blood.

19. **W. Know ye what worketh the Lord with you, and with His army, that are engaged, Matt. iv. 10.**

Commonly when we get much of the honour and glory of this world, it is by bending the knee too low to the prince and god thereof.

20. **T. Pray without ceasing, 1 Thess. v. 17.**

Keep open the path from your heart to the heart of God, and let airy feet be always treading its trackless way.

21. **P. He looketh forth at the windows, showing himself through the lattice, Sol. Song ii. 0.**

How sweet are even these visits of his love, when we can get though but a glimpse of the King in His beauty, through the windows of ordinances, or the lattices of His blessed Word.

22. **S. Behold the Lamb of God, John i. 36.**

The poor timid believer who fears to go in front, may like the woman in the gospel who came behind, touch but the hem of Jesus's garment: efficacy from the Lamb is in every direction.

23. **Sun. Where two or three are gathered together in my name, there am I in the midst of them, Matt. xxviii. 20.**

Ye who part after sweet fellowship and communion with Jesus, seek it by the footsteps of the flock, and beside the shepherd tents, where Jesus feeds his flock.

24. **M. And the Lord shut him in, Gen. vii. 16.**

If the Lord hath shut us in we shall ride out all the storms and floods of sin; and Noah-like rise above the foundations of the greatest deeps, being shut in the ark Christ Jesus.

25. **Tu. The man will not be in rest, until he have finished the thing this day, Ruth iii. 13.**

It is one of the most blessed truths of the gospel that the seeking sinner is not more earnest to see Jesus than Jesus is to see him, and form himself in the sinner's heart the hope of glory.

26. **W. Every man also on the things of others, Phil. ii. 4.**

Thou best shall your own happiness be secured, for no joy is ever given freely forth, that does not have quick echo in the giver's own heart.

27. **T. Now I pray to God that ye do no evil, 2 Cor. xii. 7.**

When the believer sins, he is not sinning against a cold, unfeeling law, but is striking with cruel hand at the living, loving heart of God.

28. **F. Blessed are they that die in the Lord, Rev. xiv. 13.**

They are blessed, and their memory is blessed, for it is not associated merely with broken-hearted human regrets but with thoughts of all God has done for them, and is willing to do for us until He re-unites us all in His kingdom above.

29. **S. Michaelmas Day. Thou hast kept the good wine until now, John ii. 10.**

Thus were we constrained to say when first we were made to drink of the blood of the Lamb, for never before had our souls been so satisfied.

30. **Sun. Edie daily, 1 Cor. xv. 31.**

Happy days when God himself is striking off one by one the fetters and manacles of earth, and will soon send his angels to open for us the last iron gate of earth's prison.



1. **M.** Thou wilt keep him in perfect peace, whose mind is stayed on Thee. Isa. xxvi. 3.  
Social comfort and consolation may be given to Christians, but it is the diligent habit of soul in walking with God which brings settled comfort.
2. **Tu.** Out of the heart proceedeth evil thoughts, Matt. xv. 19.  
Hard thoughts of God are natural to us; they swarm in our breast by nature, and it is only as the love of God is revealed to us by the cross of Christ that these evils are cast out.
3. **W.** Thou art the helper of the fatherless, Psa. x. 14.  
God is the parent of all orphans; when the earthly father sleeps beneath the sod, a heavenly Father smiles from above; orphan children are always fed, and well they may, when they have such a Father.
4. **Th.** Looking unto Jesus, Heb. xii. 2.  
Let me be looking to Jesus, if possible, every hour: for every look will not only give relief, but also supply strength to resist sin the next hour.
5. **E.** We all do fade as a flower, Isa. xlvi. 4.  
The coming death of the summer leaves and flowers preaches to us a solemn sermon of our own death drawing nigh. Watch that leaf chattering down from that silent tree, and then listen to the echo in your own heart.
6. **S.** For where your treasure is, there will your heart be also, Luke xii. 34.  
Keep your taste, your love, your hope in heaven; it is not good your love and your Lord should be in two sundry countries.
7. **Sun.** Work, for I am with you, saith the Lord of Hosts, Hag. i. 13.  
Christ will not be hid where He is; grace will ever seek for itself, and be fruitful in well doing. The sanctified cross is a fruitful tree, it bringeth forth many grapes.
8. **M.** Rejoice evermore, 1 Thess. v. 16.  
Joy in the Lord, as it is the most delightful, it is the most serious thing in the world, filling the soul with holy shame, and blushing, and drawing tears of sweetest love.
9. **Tu.** That he who loveth God love his brother also, 1 John iv. 21.  
Love is the music of the soul, which in heaven throbs with hallelujahs, and on earth swells towards God with devotion—towards man with sympathy.
10. **W.** I live by the faith of the Son of God, Gal. v. 20.  
Faith is the soul's outward, not inward look. The object on which faith fixes its eyes, is not the heart's ever-varying frame, but the never-varying Christ.
11. **T.** Let your speech be always with grace, Col. iv. 6.  
The Christian has learned where the salt-box is kept in God's great house, and so his speech is always seasoned with it, so that it may do no hurt, but much good.
12. **F.** Fear God, and keep his commandments, for this is the whole duty of man, Eccles. xii. 13.  
God and religion live in them a solid and substantial good; the one is our utmost end and happiness, the other is the best adapted means to attain it.
13. **E.** For the love of Christ, constraineth us, 2 Cor. v. 14.  
Jesus loves to see us lay our time, our talents, our substance, upon his altar, not for the value of what we give, but for the sake of the motive from which it springs.
14. **Sun.** And being in an agony He prayed more earnestly, Luke xxi. 44.  
The sufferings of Jesus in the garden were immediately from the hand of God; it was Jehovah bruising and putting His to grief for us.
15. **M.** He that saith he abideth in Him ought himself also so to walk, even as He walked, 1 John ii. 6.  
Christ's example is ours. It is to the Christian what the imperial weight and measure are to men of traffic, by which business is transacted, and from which there is no appeal.

16. **Tu.** For I delight in the law of God after the inward man, Rom. vii. 22.  
True obedience is the conformity of the whole man to the will of God—a will within to do what God pleaseth, and a power without to put it in practice.
17. **W.** Thou wilt make all his bed in his sickness, Psa. xli. 13.  
When God makes the bed, he must needs lie easy that weakness hath cast thereon; a blessed pillow hath that man for his head, though to all beholders it is as hard as stone.
18. **T.** Having predestinated us unto the adoption of children by Jesus Christ, Eph. i. 5.  
Redemption, when determined upon by the God of heaven, included in it both Christ and his people; and hence in the decree which fixed it, they were brought into a near and intimate alliance.
19. **T.** God was in Christ reconciling the world unto Himself, 2 Cor. v. 19.  
Man can suffer, but he cannot satisfy. God can satisfy, but He cannot suffer; but Christ, being both God and man, can both suffer and satisfy too.
20. **S.** His visage was so marred more than any man, and his form more than the sons of men, Isa. lii. 14.  
Some of heaven's best family pictures in this world are humble saints under affliction; for they are most like the original, who was a man of sorrows and acquainted with grief.
21. **Sun.** Thou shalt call his name Jesus, Matt. i. 21.  
In this one name of the Lord the whole of the gospel is folded up; it is the light, the food, the medicine, the very jubilee of the soul.
22. **M.** Blessed be the Lord who daily loadeth us with benefits, Psa. lxviii. 19.  
Faith needs no hoards, no banking houses, nay it is faith's precious property and blessedness to be always empty that the sweetness of being filled with Jesus may be better known.
23. **Tu.** As he sought the Lord, God made him to prosper, 2 Chron. xxvi. 15.  
Outward prosperity, if it follow close walking with God, is very sweet; as the cypher, when it follows a figure, adds to the number, though it be nothing in itself.
24. **W.** Our fulness have we received, and grace for peace, John i. 16.  
Jesus is as the sweet flower of the field; and faith, like the bee, gathers from it and brings home both the golden honey and the wax to the hive, and lives upon it.
25. **T.** Perfecting holiness in the fear of the Lord, 2 Cor. viii. 1.  
Happy art thou if thy heart be possessed with three fears; a fear for grace received, a greater fear for grace lost, a still greater fear to recover grace.
26. **F.** Have any of the rulers believed on Him? John vii. 48.  
Miserable are those who measure the authority of a doctrine by the numbers receiving it. Truth always overcomes, though for a time it is found among the few.
27. **S.** Separate from sinners, Hab. vii. 26.  
They who separate from whatever is unholly, have Him nearest them who is altogether holy.
28. **Sun.** Resist the devil, and he will flee from you, James iv. 7.  
The devil's first assault is violent, resist that, and his second will be weaker; that being resisted he will prove a coward.
29. **M.** Behold the blood of the covenant, Exod. xxiv. 8.  
What more do we need to know for our peace than that this blood has really been shed upon earth and accepted in heaven.
30. **Tu.** God is a spirit, and they that worship Him must worship Him in spirit and in truth, John iv. 24.  
In the worship of God, while the body is upon the knees, the soul should be upon the wing.
31. **W.** God is love, 1 John iv. 8.  
God is lovely in all his creatures, more lovely in his ordinance; but most of all lovely in Christ who is altogether lovely.

1. T. Those that know their God shall be strong and do exploits, Dan. xi. 32.  
 Blind zeal is soon put to a shameful retreat, while holy resolution, built on fast principles, lifts up its head like a rock in the midst of the waves.

2. F. The beauty of holiness, Psa. cxix. 2.  
 The brightness which gleams through a good man's life, outshines the sun in its meridian splendour.

3. S. Ye ask and receive not, because ye ask amiss, James iv. 3.  
 It is possible there may be much in the prayer of a real Christian, that operates as a blight upon his request and that seems to close the ear and heart of God.

4. Sun. When I see the blood, I will pass over, Exod. xii. 13.  
 Blessed words! When He beholds the hearts' blood of his own Son sprinkled upon the broken heart of a poor sinner, He will pass over him in the great outpouring of his wrath.

5. M. He did not many mighty works there, because of their unbelief, Matt. xiii. 12.  
 Truly, unbelief is the root of all bitterness, which, springing up, troubleth us; it confines even the voice of Omnipotence, and limits the Holy One of Israel.

6. Tu. How camest thou in hither, not having a wedding garment? Matt. xxiii. 12.  
 A wedding-garment we must have of one whole piece, broad as the law, spotless as the light, and richer than an angel ever wore. Such a robe is the robe of Jesus.

7. W. For thou hast maintained my right, Psa. ix. 4.  
 One of our nobility has for his motto, "I will maintain it," the Christian has a better and more humble one, "Thou hast maintained it." God and my right are united by my faith; while God lives my right shall never be taken from me.

8. T. He shall gather the lambs with his arm, and carry them in his bosom, Isa. xl. 11.  
 Jesus takes particular care of all his weak and feeble people.

9. F. They shall never perish, John x. 29.  
 God loves his saints as the purchase of his Son's blood; they cost Him dear, and that which is so hardly got shall not be easily lost.

10. S. Under the shadow of the Almighty, Psa. xc. 1.  
 The saints' falls have been when they run out of their trench and hold; for like the cones, they are a weak people in themselves, and their strength lies in the rock of God's almightiness, which is their habitation.

11. Sun. Him that cometh I will in no wise cast out, John vi. 37.  
 Oh precious truth, replete with encouragement to the sin-burdened Christ-seeking soul; sweeter music is not heard in heaven than these words.

12. M. Whatever is born of God overcometh the world, 1 John v. 4.  
 One of the two is certain, either we are warring against the world, or we are its passive, unresisting victims.

13. Tu. Comfort ye, comfort ye my people, saith your God, Isa. xl. 1.  
 All the promises relative to salvation are absolutely free, and will most surely be fulfilled to the heirs of promise, being founded on the immutability of Jehovah.

14. W. As thou hast sent me into the world, even so have I sent them into the world, John xvii. 18.  
 The saints of God are sent into the world that their lives should be a constant uncompromising protest against its vanities and its sins.

15. T. In the Lord have I righteousness and strength, Isa. xli. 24.  
 The felt conviction of our own weakness will be the measure of our strength; strong in Jesus's might, the Christian can do exploits.

16. F. One God, who is above all and in you all, Eph. iv. 6.  
 Oh, thrice blessed and eternally blessed are they who are God of themselves, and above themselves, that they may be in love united to Him.

17. S. He that winneth souls is wise, Prov. x. 30.  
 A wise man converses with the wicked, as a physician with the sick; not to contract their disease, but to cure it.

18. Sun. Lord, increase our faith, Luke xii. 6.  
 In order to grow in faith, we have three things to perform: to ask for it, to put it in practice, and to view it in the example of the saints by a deep study of God's Word.

19. M. Thou, O God, hast proved us; thou hast tried us as silver is tried, Psa. lxxvi. 10.  
 Painful providences, mysterious dispensations, straitened circumstances, are so many trials of faith, all designed of God to place the precious metal in the crucible that it may be purified and tried.

20. Tu. Sin shall not have dominion over you, Rom. vi. 14.  
 No victory that ever flashed the cheek of an Alexander, or a Caesar, may once be compared with his, who, in the grace that is in Christ Jesus, overcomes a single corruption.

21. W. Thou art of purer eyes than to behold iniquity, Hab. ii. 18.  
 Rest assured Christ will not dwell in the parlour of our hearts, if we entertain the devil in the cellar of our thoughts.

22. T. O Israel, I am God, even thy God, Psa. l. 7.  
 Jehovah both makes the believer's soul a sanctuary for Himself, and is a sanctuary to it—the glory in the midst, and a wall of fire round about.

23. F. Look unto me, and ye shall be saved, Isa. lvi. 1.  
 That a man may look towards heaven, he must find nothing on earth whereon to lean it.

24. S. And thou shalt not be brought into the love of God, 2 Thess. iii. 5.  
 The love of God in the soul never expires; united to the source from whence it emanates, the holy fire, dim and dying though it may appear, never goes out.

25. Sun. Let us go into the house of the Lord, Psa. cxxii. 1.  
 For there is our temple, our tabernacle, our cherubim, and our mercy-seat; for there God is present with us by his Word.

26. M. So shall we be ever with the Lord, 1 Thess. iv. 17.  
 As there is no intermission in the joys of heaven, so shall there be no expiration; when God has once placed his saints in paradise, He will never transplant them.

27. Tu. They that sow in tears shall reap in joy, Psa. cxxvi. 5.  
 Every one sows from tears and seals after joy; and yet true joy must be the fruit of tears.

28. W. I have chosen thee in the furnace of affliction, Isa. xlvi. 10.  
 The furnace is a needed process of sanctification. If not, why has God so ordered it, and why do all more or less pass through it.

29. T. My soul waiteth for the Lord, Psa. cxxx. 6.  
 How can we expect the Lord to open the windows of his grace, and pour us out a blessing, if we will not open the windows of expectation, and look up for his promised favour.

30. F. That ye may stand perfect and complete in all the will of God, Col. iii. 12.  
 Every Christian should set his heart upon completeness; much is provided and much is promised, therefore much should be sought and expected.

1. S. Who shall separate us from the love of Christ? Rom. viii. 35.

No one can be robbed of his delights whose joy is Christ. Eternal is his gladness who rejoices in an eternal good.

2. Sun. By this shall all men know that ye are my disciples; if ye have love one to another. John xiii. 35.

By this one gentle, sweet, and holy test, the most timid and doubting child of God may decide the genuineness of his Christian character.

3. M. Lord, teach me to pray. Luke xi. 1.

Alas, how much prayerless prayer do we have to mourn over: how little brokenness of heart, how faint a taking hold of the atoning blood; how little faith in the ability of Jesus to aid, and in his readiness to bless.

4. Tu. ~~There is the salt of the earth, Matt. v. 13.~~

Let but one grain of the salt of God's grace fall into the corrupt fountains of the human heart, and there is deposited a counteracting element which at once commences a purifying and saving process.

5. W. In that day there shall be a fountain opened for sin and uncleanness, Zech. xiii. 1.

Oh grace most precious that has opened a fountain which cleanses every stain; that has provided a robe which covers every spot.

6. T. Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Luke x. 21.

Every doctrine of God's Word, when rightly received, becomes a spring of action, a source of joy, an argument for humility.

7. F. The salvation of the righteous is of the Lord, Psa. xxxvii. 39.

Of all the consolations which flow into the soul of the afflicted believer, not the least is that he has a covenant God to go to in prayer: what can supply its place!

8. S. Your adversary the devil goeth about seeking whom he may devour, 1 Pet. v. 8.

Satan is still the great enemy of the saints, and yet how insensible we are of the great power which he exerts over the people rescued for ever from his grasp.

9. Sun. This kind goeth not out but by prayer and fasting. Matt. xvii. 21.

We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often and long alone with God.

10. M. The friendship of the world is enmity with God, James i. 4.

One heaven cannot bear two suns, nor one soul two kings; when Christ takes the throne, sin quits it.

11. Tu. In due time Christ died for the ungodly, Rom. v. 6.

Christ died not only to give life to them that repent, but also to give them repentance unto life: not only to give salvation to them that believe, but also to give them to believe unto salvation.

12. W. I have made a covenant with my chosen, Psa. lxxix. 3.

In the midst of domestic trials, family changes, thwarted designs, and blighted hopes, God has made with his children, in the hands of their Surety and Mediator, an everlasting covenant.

13. T. They that are whole need not a physician, but they that are sick, Luke v. 31.

Wonderful Physician! no disease can baffle Thee, for Thou art Divine; no suffering can fail to move Thee, for Thou art human.

14. F. I sat down under his shadow with great delight, Sol. Song ii. 2.

What doth this her sitting under his shadow better signify than a soul sitting under the thoughts of Christ, and the precious promises that grow out of Him, as branches out of a tree?

15. S. Thou art a God ready to pardon, Neh. ix. 17.

The petitioner who trusts his case to the hands of our Elder Brother, Surety, and Intercessor, will surely prevail in obtaining pardon rich and free.

16. Sun. ~~Not blithful in business, James i. 17.~~

As faith useth her wings of prayer to fly to heaven, so she useth her feet of duty and obedience, with which she walks and bestire herself on earth.

17. M. Think it not strange concerning the ~~very fact which ye try, 1 Pet. iv. 12.~~

Happy were thou be, O Christian, if the result of all his searching and humbling shall be the filling and enriching of thy soul with larger communications of grace and truth from Jesus.

18. Tu. In all their affliction, ~~the saints shall be tried, Isa. liiii. 4.~~

Then Christ bore the first stroke of this cross, it rebounded off Him on you, and you got it second hand, and you and He are halvers of it.

19. W. ~~Shall we continue in sin, that grace may abound? Rom. vi. 1.~~

If grace has abounded in our experience, we shall tremble at the idea of indulging in sin; grace always sets the heart against sin.

20. T. ~~Healed me, 1 Sa. xlviii. 13.~~

Nothing has such an influence upon our covenant God, as the sighs, groans, and tears of his weak and humbled children.

21. F. A friend loveth at all times, Prov. xviii. 24.

Such a friend is Christ, and such a friend is as one's soul, and a rare happiness, hardly to be matched.

22. S. ~~The Lord helped me, 1 Sa. xxxiii. 13.~~

The help we have received is only introductory to what our God intends to give: for his mercies are like a chain, every link draws the next nearer to us until we receive the crowning mercy, even life for evermore.

23. Sun. Happy is the man that feareth ~~the Lord, Prov. xlviii. 14.~~

We shall never fall into the sin we fear, while we fear it, for fear is our preservative.

24. M. ~~Be filled with the Spirit, Eph. v. 18.~~

The Spirit of God is a loving spirit, and a love-producing spirit; if we were filled with the Holy Ghost, we should be full of love.

25. Tu. Christmas Day. Unto you is born this day in the city of David, a Saviour, which is Christ the Lord, Luke ii. 11.

We marvel not that hovering over the spot where this great mystery of godliness transpired, the celestial choir awoke such streams of music as were never before heard, and shall we not rejoice in the incarnation of the Son of God, shall our hearts be cold and unmoved?

26. W. Look up, your redemption draweth nigh, Luke xxi. 28.

Look only, look always, look intently to Jesus; suffer looking, live looking, and die looking to Jesus, who is at God's right hand in glory.

27. T. ~~The cross of Jesus, Luke ix. 25.~~

It was an object of sorrow to those who stood by; but it is an object of joy to us: for we joy in God through Jesus Christ, by whom we have now received the atonement.

28. F. Nevertheless we made our prayer unto our God, Neh. iv. 9.

Children of Zion who mourn over her ruins, and favour her dust! Why do you not arise with one mind to plead her cause with God, and invoke his blessing upon her interests.

29. S. ~~Jesus only, Matt. xvii. 9.~~

Let others have their motives, and we will have ours. None but Jesus. None but Jesus can do helpless sinners good.

30. Sun. Giving thanks for all things to God Eph. v. 4.

Among the gifts of the Spirit of grace, this itself is one, that the longer we frequent the school of Jesus, so much the richer source of delight does thanksgiving become.

31. M. ~~Grew up in Him in all things, Eph. iv. 15.~~

You can look back upon what you were at the beginning of the year which is now closing; can you say that you have grown in grace, and in the knowledge of the Lord Jesus Christ?

**BAPTIST CHAPELS IN AND AROUND LONDON,**

ARRANGED ACCORDING TO THE NAMES OF THEIR SEVERAL LOCALITIES, WITH THE NAMES AND RESIDENCES OF THE MINISTERS.

**TIMES OF SERVICE:—**Lord's-day Morning at 11; Evening at half-past 6; Week Evenings at 7.  
\* *Service on Sabbath Afternoons at Three o'clock.*

Acton	...	...	...	...
Alie-street, Little, Whitechapel.	TH...	...	P. Dickerson, Gloucester-terrace, New-road, Mile-end	...
"    Great, Zoar Chapel.	TH...	...	Various	...
Arthur-street, Bagnigge-wells-road	...	...	S. Wills, D.D., Holloway	...
Arbillely-street, Bishops-gate-street	...	...	J. Blake, 19, Middleton-terrace, Dalston	...
Bagnigge-wells-road, Vernon Chapel.	W. ...	...	C. B. Sawday, 6, Vernon-street, E.C.	...
Barkham-terrace, Lambeth	...	...	G. D. Evans, 20, St. Paul's-road, Walworth	...
Battersea, W.	...	...	I. M. Soule, Battersea-rise, Surrey	...
Bayswater, Palace-gardens Chapel	...	...	John Offord, 3, Shaftesbury-crescent, Bayswater	...
"    St. James's-square...	...	...	H. Varley, 9, Grove-terrace, Notting-hill	...
Bethnal-green, Hope Chapel, Twig Folly.	TH.	...	...	...
"    Squirries-street.	W. ...	...	C. W. Banks, 5, Cardigan-road, North Bow	...
Bexley-heath	...	...	W. Frith, Bexley-heath	...
Blackheath, Dacre-park.	TH.	...	B. Wale	...
Blandford-street, Manchester-square.	W. ...	...	A. J. Towell	...
Bloomsbury Chapel.*	TH. M. 11	...	W. Brock, 12, Gower-street	...
<b>BOROUGH—</b>				
Borough-road.	W. ...	...	J. Harcourt, 17, Trinity-square, Borough	...
Surrey Tabernacle.	W. ...	...	J. Wells, 6, St. George's-place, North Brixton	...
Trinity Chapel, Trinity-square.	TH.	...	E. J. Silvertown	...
Maze-pond, Thomas-street.	TH...	...	C. Clark	...
Metropolitan Tabernacle, Newington.	TH.	...	C. H. Spurgeon, Nightingale-lane, Clapham	...
New Park-street.	TH.	...	...	...
Unicorn-yard, Tooley-street.	W.	...	...	...
Bermondsey-read, London-road.	TH.	...	J. Cooper, 6, Upper Mint-street	...
Bermondsey, New-road.	TH.	...	T. Chivers, Old Kent-road	...
"    Church-street.	W. ...	...	J. L. Meeres, 2, Brandford-terrace, Spa-road	...
Alfred-place, Old Kent-road.	M. ...	...	W. Young, 1, Grove-place, Grange-road, Bermondsey	...
Chapel-court, High-street.	TH.	...	T. Gunner, 24, New Church-street, Bermondsey	...
Bow, Old Ford.	TH.	...	J. H. Blake, 4, Addison-road, N.E.	...
"    Bethel	...	...	H. G. Maycock	...
"    North Bow, Park-road	...	...	R. R. Finch, 8, Assembly-road, Mile-end	...
Brentford, Park Chapel...	...	...	W. A. Blake, 4, Trafalgar-square, W.C.	...
"    Old	...	...	J. Parsons, Old Brentford	...
Brixton, New Park-road.	TH...	...	D. Jones, B.A., 8, North-road, Clapham-park	...
Bromley, Kent	...	...	A. G. Brown, Brathay Lodge, Clapham-park	...
"    Middlesex	...	...	...	...
"    George-street	...	...	H. Lance	...
Brompton, Onslow Chapel.	TH.	...	J. Bigwood, 1, Tregunter-grove West, Brompton	...
Camberwell, Denmark-place.	TH.	...	C. Stanford, Grove-lane, Camberwell	...
"    Mansion-house Chapel	...	...	W. R. Rowe, Brixton-hill	...
"    Charles-street, New-road.	TH...	...	T. Attwood, Langton Cottage, Vassall-road, S.	...
"    Cottage-green.	TH.	...	R. Sears, 3, St. George's-terrace, Camberwell	...
Camden-town	...	...	H. Higham, 50, Ernest-street, Regent's-park	...
Camden-road, Upper Holloway	...	...	F. Tucker, B.A., 29, Billdrop-road, Camden-road	...
Canning-town	...	...	...	...
Chadwell-street, St. John-street-road.	TH...	...	J. Hazleton, 87, Chapel-street, Pentonville	...
Chelsea, Sloane-street.	TH.	...	F. White, 13, Hemus-terrace, Chelsea	...
Church-street, Stoke Newington	...	...	G. Stevens, 58, High-street, Hoxton	...
City-road, Nelson-place.	W. ...	...	...	...
Clapham-common.	W. ...	...	J. E. Giles, 13, Milton-street, Wandsworth-road	...
"    Rise, Craumer-court.	TU...	...	...	...
"    "    "    "    "    "	...	...	— Rowlands, Wright's-building <sup>1</sup> , Acre-lane, Brixton	...
"    Courland-grove.	TH...	...	S. Ponsford, Loughborough-road, Erixton	...
"    Wirttemberg-street	...	...	H. Hall, Manor-street, Clapham	...
Claremont-street, Hackney	...	...	J. Osborne, 27, Duncan-place, Hackney	...
Olerkenwell, Red Lion-street	...	...	...	...
Colney Hatch	...	...	Supplies	...
Commercial-road, Wellesley-street.	TH.	...	T. Stringer, 73, Lincoln-street, Bow-road	...
"    Devonshire-place.	TH.	...	T. Goudby, B.A., Talbot-square, Commercial-road	...
"    Devonshire-street...	...	...	C. Brown, 3, Colt-street, Limehouse	...
Cornwall-road, Bayswater	...	...	J. A. Spurgeon, 33, Elgin-crescent, W.	...
Cromer-street, Gray's-inn-lane...	...	...	C. W. Thomas, 200, Euston-road	...
Cumberland-street, Shoreditch	...	...	G. Webb, 4, Chester-place, Bethnal-green	...
Dalston, Queen's-road.	TH.	...	W. Miall, 1, Brookham-villas, Richmond-road, Dalston	...
Deptford, Florence-place	...	...	J. S. Anderson, 29, Rokeby-road, Lewisham	...
"    Midway, Lower-road.	W. ...	...	J. W. Munns, 13, Brunswick-terrace, Rotherhithe	...
"    Devonshire-street	...	...	J. Guinnell, Ashburnham-grove, Greenwich	...
Devonshire-square, Bishops-gate-street	...	...	W. T. Henderson, 19, De Beauvoir-square, N.	...

East-road, City-road ... ..	J. A. Jones, 50, Murray-street, City-road
Ealing ... ..	A. Ferguson, Metropolitan Tabernacle
Edmonton ... ..	
Lower ... ..	D. Russell, 18, Surrey-grove, Lorrimore-square, S.
Edward-street, Dorset-square ... ..	J. Wise, Grove-place, Lison-grove, N.W.
Eidon-street, Finsbury, Welsh. W. ... ..	M. Evans, 28, Clifton-street, Finsbury
Fulham-road ... ..	A. Branden, 6, Camera-street, Chelsea
Goswell-street-road, Spencer-place. TU. ... ..	P. Gast, 1, Union-square, New North-road, N.
Gower-street. TH. ... ..	Various
Grafton-street, Fitzroy-square. TH. ... ..	C. Marshall, 207, Oxford-street
Greenwich, Lewisham-road. W. ... ..	J. Russell, Blackheath-hill; and E. Dennett
Lecture Hall. W. ... ..	B. Davies, 28, Burney-street, Greenwich
Hackney, Mare-street. TH. ... ..	D. Katters, 8, Parkfield-terrace, Hackney
Oval ... ..	H. Myerson, Chapel-house
Grove-street ... ..	W. Wasill
Hackney-road ... ..	J. Russell, Andover-terrace, Queen's-road, Dalston
Hammersmith, West End. TH. ... ..	P. Bailhache, Shaftesbury-road, Hammersmith
Hampstead. TH. ... ..	W. Brock, jun., Hampstead
New End. W. ... ..	W. Cooper, Windsor-cottage, Finchley
Harlington ... ..	
Harrow-on-the-Hill ... ..	T. Smith, Harrow
Harrow-road ... ..	J. Munns
Henrietta-street, Brunswick-square. TH. ... ..	W. N. Vine
Henry-street, Gray's-inn-road ... ..	G. Horsley
Highgate, Southwood-lane. TH. ... ..	J. H. Barnard, 34, Wigmore-street, W.
Hill-street, Dorset-square. W. ... ..	J. Foreman, 8, Paddington-green
Holborn, Kingsgate-street. W. ... ..	W. Burton
Holloway, Upper John-street. TH. ... ..	F. Green, 43, Northampton-road, Clerkenwell
Homerton-row. TH. ... ..	W. Palmer, 11, Homerton-terrace
Hounslow ... ..	W. H. Evans, 1, Claremont-villas
Hoxton, High-street. TH. ... ..	
Islington, Providence-place. W. ... ..	
Cross-street. F. ... ..	C. Bailhache, 105, Church-road, Islington
Baxter-road ... ..	J. Hobson, 48, Moorgate-street, E.C.
James-street, St. Luke's. ... ..	E. J. Farley, 79, City-road, E.C.
John-street, Bedford-row. TH. ... ..	Hon. B. W. Noel, A.M., 36, Westbourne-terrace, Pad-
John's-row, St. Luke's. W. ... ..	G. Wyard, 197, Downham-road, Islington, N. [dington
Kensington, Cornwall-gardens ... ..	S. Bird, 15, Sussex-place West
Kentish-town, Hawley-road ... ..	E. White, 3, Tufnel-park, Holloway
Keppel-street, Russell-square. TH. ... ..	S. Milner, 27, White Lion-street, Pentonville
Kilburn, Canterbury-road ... ..	T. Hall, 10, Peel-road, W.
Kingsland, Tabernacle ... ..	J. Patterson
Kingsland-road, Ware-street ... ..	J. Whitteridge, 16, Union-square, N.
Lambeth, Regent-street. TH. ... ..	R. B. Lankester, 3, Kennington-pl., Up. Kennington-lane
Langham-place, Regent-street. W. ... ..	J. Wigmore, 83, Stanhope-street, Hampstead-road
Lee, High-road ... ..	R. H. Marten, B.A., Rose-cottage, Blessington-road, Lee
Little Wild-street. TH. ... ..	G. Webb, Eynesford, Kent
Meard's-court, Dean-street, Solo. TH. ... ..	J. E. Bloomfield, 41, Patahull-road, Kentish-town
Mill-end-road, Darling-place. W. ... ..	C. Godelier, 13, Stepney-green
Mintern-street, Dorchester-hall ... ..	W. Crowhurst, 23, Balme's-terrace, De Beauvoir-town, N
New-cross, Brockley-road ... ..	T. J. Malyn
New North-road, Wilton-street. TH. ... ..	W. Flack, 80, Rotherfield-street, Islington
Norwood, Westow-hill. TH. ... ..	J. W. Tipple, 2, Eliza-villa, Alma-road
Norton-street, Twig Folly ... ..	C. E. Merrett, 13, Park-villas, Hackney
Notting-hill, Johnson-street. TH. ... ..	P. W. Williamson, 14, Clarendon-road, W.
Norland Chapel ... ..	J. Stent, 9, St. Ann's-villas
Orchard-street, Portman-square ... ..	T. D. Marshall, 192, Oxford-street
Paddington, New Church-street.* W. ... ..	J. Burns, D.D., 17, Porticus-road, Paddington
Præd-street. W. ... ..	J. Clifford, M.A., 22, Fulham-place, W.
Pancras-road, Old Saint. W. ... ..	
Peckham, Park-road ... ..	T. J. Cole, Grove-terrace, Peckham
Peckham-rye-lane. W. ... ..	G. Moyle, Blenheim-grove, Peckham
Pimlico, Westbourne-street. W. ... ..	H. Wise, 8, Wilton-terrace, Pimlico
Princess-row. TH. ... ..	
Pinner ... ..	Various
Plumstead ... ..	W. Leach, Perry-terrace
Conduit-road ... ..	G. E. Arnold
Poplar, Cotton-street. TH. ... ..	B. Preece, 2, Agnes-street, Limehouse
Folkestone-terrace. TH. ... ..	
High-street. TU. ... ..	T. Davies, 82, West Smithfield
Regent's-park, late Diorama. W. ... ..	W. Landels, Brighton
Rotterhithe, Lucas-street. W. ... ..	J. Butterfield, 2, Nelson-place, Old Kent-road
Shadwell, Victoria-street. W. ... ..	
Shacklewell, Stoke Newington. TH. ... ..	J. B. Stanion, London-road, Clapton-downs
Shepherd's Bush, Oklund's Chapel ... ..	C. Graham, 8, Wilton-villas, Shepherd's-bush
Shouldham-street, Bryanston-square. TH. ... ..	J. O. Fellow, 8, Abbey-gardens, N.W.
Soho Chapel, Oxford-street. W. ... ..	

Stepney, Old-road ... ..	J. Webster, 9, Wilson-street, Stepney
Stookwell, Chapel-street... ..	J. Evans, Providence-cottage, Park-road, Clapham
St. John's Wood, Abbey-road ... ..	W. Stott, Chapel House
Stoke Newington, St. Mathias-road ... ..	
Stratford-grove, TH. ... ..	G. W. Fishbourne, Stratford-grove
Sydenham ... ..	J. W. Todd, Perry-hill House, Lower Sydenham
Tottenham, High-road. TH. ... ..	R. Wallace, Chapel House
Twickenham ... ..	W. Freeman, Twickenham
Uxbridge ... ..	G. R. Lowden, Uxbridge
Vauxhall, Kennington-lane ... ..	J. Hearson, 8, New Bridge-street, S.
Victoria Park, Grove-road ... ..	Allen Curr
Walworth, East-lane. TH. ... ..	W. Alderson, 17, Trafalgar-street, Walworth
„ Arthur-street. W. ... ..	S. Cowdy, 58, Albany-road
„ Road. TH. ... ..	W. Howieson, 2, John's-place, Albany-road, Camberwell
„ York-street ... ..	J. Chislett, 3, Albion-terrace, Walworth
Wandsworth. TH. ... ..	
„ East-hill ... ..	J. W. Genders, Wandsworth
Westbourne-grove, Bayswater... ..	W. G. Lewis, 8, Ludbrook-place West, Notting-hill
West Drayton ... ..	J. Gibson, West Drayton
Westminster, Romney-street. TH. ... ..	
Whitechapel, Commercial-street. TH. ... ..	C. Stovel, 5, Stebton-terrace, Commercial-road East
White-street, Little Moorfields ... ..	J. Webb
Wilderness-row, St. John-street ... ..	J. Hewlett
Wimbledon ... ..	L. Snow, Wimbledon-common
Woolwich, Albert-road... ..	H. Hanks
„ High-street. W. ... ..	C. Box, 42, Brunswick-terrace, Woolwich
„ Queen-street. W. ... ..	J. Teall, Upper Maryon-road, Charlton
„ New-road. TH. ... ..	J. Griffiths, 12, Deptford-bridge, S.E.
„ Parson's-hill ... ..	W. Woods

\* \* \* In the event of change of residence, Ministers will oblige by forwarding an early notice.

**CHANGES IN THE PASTORATE.**

PLACE.	NAMR.	WHERE.
Aberchirdee, Banffshire, S. Crabb, Metropolitan College		
Aberdore, T. R. Price, Manorbier		
Accrington (Blackburn-road), W. H. Wylie, Romsey		
Acton, Middlesex, E. Taylor, Marlow		
Airdie, A. Home, Glasgow College		
Aldborough, Suffolk, Isaac Bridge		
Alerton, Yorks, W. E. Winks, Chilwell College		
Amersham, Bucks, G. W. Bannister, Regent's Park College		
Ashford, Kent, P. G. Scorey, Wokingham, Berks		
Ashton-under-Lyne, J. Hughes, Pontypool College		
Atherton, H. Hall, Bacup		
Avening, J. Webley, Hillsley		
Banbridge, Ireland, S. J. Banks, Canterbury		
Banbury, G. St. Clair, Regent's Park College		
Bassaleg, Monmouth, E. P. Williams, Cwmbrane		
Bedford (Mill-street), J. Speed, Metropolitan College		
Bedwas, Monmouth, P. Williams, North Wales College		
Berea Blaenau, Monmouth, T. Phillips, Pontypool College		
Berwick-on-Tweed, T. V. Tymms, Regent's Park College		
Bildesdon, Suffolk, A. H. Knell, Metropolitan College		
Bingley, Yorks, J. C. Forth, Metropolitan College		
Birchington, Kent, J. Light		
Birmingham (Lodge-road), F. G. Marchant, Metropolitan College		
Birmingham (Yutea-street), T. Thomas		
Biocley, Worcester, J. C. Middleitch, Bow		
Bourne, Lincoln, J. Greenwood, Chilwell College		
Brabourne, Kent, G. Wright, Metropolitan College		
Brentford, Middlesex, W. A. Blake, Shouldham-street		
Bridport, Dorset, T. C. Finch, Bath		
Briercliffe, Lincoln, W. Cheetham, Tring		
Brixham, Devon, W. T. Whitmarsh, Shefford, Beds		

PLACE.	NAMR.	WHERE.
Brosley, Salop, J. W. Carter		
Burton Fabis, Leicestershire, W. Hill, Oriassa		
Canterbury, W. Heritage, Maunton, Gloucester		
Canton, Cardiff, D. B. Jones, Pontypool College		
Capelgwyn, Anglesea, D. Jones, Haverfordwest College		
Carlton Rode, Norfolk, M. Noble, Necton		
Chenies, Bucks, W. C. Ellis, Great Lumpford		
Chippenharn, Wilts, J. Whittaker, Regent's Park College		
Coalville and Whitwick, W. Salter, Lineholme		
Colechester (St. Helen's), T. D. Reynolds, Earl's Colne		
Coleford, Gloucester, W. H. Tetley		
Conistone, Lancashire, G. Howells, Whitworth, Monmouth		
Coseley, Stafford, W. Green, Chipping Norton, Oxon		
Cottenham (Ebenezer), G. Pung, Glemsford		
Cottenham, J. C. Wells, Houghton		
Cranfield, Beds, J. Mose, Birmingham		
Cunbach, Aberdare, W. Samuel, Rhuddlan		
Cupar, Fifeshire, D. McCullum, Scotland		
Dacre Park, Blackheath, B. B. Wale, Plymouth		
Darlington, J. H. Gordon, Astley Bridge		
Dowlais (Moriah Chapel), J. Thomas, Amwlch		
Downham Market, Norfolk, R. Lennie, Metropolitan College		
Earl Soham, Suffolk, C. Smith, Hadleigh		
Exeter, J. Field, Metropolitan College		
Eyemouth, Berwick, J. Downie, Scotland		
Fakenham, Norfolk, C. Deavan, Minchinhampton		
Forton, Gosport, J. Neobard, Regent's Park College		
Glasgow, D. Young, Kinclaven, Perth		
Glasgow (Bath-street), T. A. Holyoak, Bristol Coll.		
Gosport (Stoke-road), C. H. Harcourt, Missenden		
Gravesend (Windmill-street), W. Emery, Hemel Hempstead		
Guisborough, Northampton, J. Parkinson, Hinckley, Leicester		
Haddenham, Cambridgeshire, H. B. Robinson, Soham		

PLACE.	NAME.	WHEREOF.
Halifax (Steep-lane)	W. Hnigh	
Hunler, Stafford	R. Johnston	London
Harlow	F. Edwards, B.A.	Regent's Park College
Hartlepool	E. Edwards	New Millford
Hemel Hempstead	W. B. Bliss	Pembroke Docks
Hinckley	Leicester, J. Driver	Barlestone
Holywell	Flint, O. Davies	Llangollen
Inskip	Lancashire, E. Brown	Rawdon College
Kilturn	Midlsex, T. Hall	Paddington
Kilmarnock	E. Stobo	Scotland
Kingsbridge	J. W. Davies, B.A.	Hull
Lantwit Major	D. T. Phillips	Haverfordwest College
Leechdale	Gloucester, W. Wheeler	Minster, Whitby
Leeds (Nienheim Chapel)	T. B. Thomas	St. Neots
Leeds (Call-lane)	W. Taylor	Stoke-upon-Trent
Lincoln (Mint-lane)	W. K. Armstrong, B.A.	Berwick
Lockerly	Hants, H. V. Gill	Milford
London (Eagle-street)	W. H. Burton	Metropolitan College
London (Shouldham-street)	J. O. Fellows	Thaxted
Lowestoft (London-road)	J. B. Blackmore	Cotterham
Lymington	W. C. Jones	Warminster
Maddeley, Salop	E. Jenkins	Rawdon College
Maescnar, Carmarthen	P. Phillips	
Margate	J. Drew	Halifax
Merthyr Tydvil	W. Davies	Holyhead
Merthyr (Tabernacle)	Dr. Jones	Salem, Cardiff
Middleton	W. L. Green	Regent's Park College
Milford, Hants	W. Monk	Horley
Milford Haven	D. George	Pontypool College
Milton, Oxon	A. Powell	Appledore
Minchinhampton	H. A. James	Metropolitan College
Montacute, Somerset	R. Kerr	Metropolitan College
Nantygwr (Bethel)	T. Phillips	Pontypool College
New Cross, London	T. Malyon	Regent's Park College
New Mill, Tring	R. Shindler	Modbury
Norwich (St. Peter's Hall)	W. W. Willis	Metropolitan College
Norwich (St. Clement's)	R. G. Moses, B.A.	Lymington
Norwich (Pitt-street)	W. Hawkins	Borough, London
Okeington, Cambridge	J. Parish	
*Oldham (Manchester-street)	P. P. Rowe, M.A.	
Owen Darwen, Lancashire	H. A. Tanner	Portishead, Somerset
Paulton, Somerset	E. Davies	Pembroke Dock
Pembroke (Bethlehem and Salem)	J. C. Davies	Punchestone, Pembroke
Peterchurch	J. Beard	Garway
Plaistow (Union Chapel)	J. Foster	Raleigh
Plymouth (Union-street)	J. Flory	Bethnal Green
Preston (Fishergate Chapel)	J. Odell	Bathmines, Dublin

PLACE.	NAME.	WHEREOF.
Ramsay, Huntingdon	T. Baker, B.A.	Ridgmount Beds
Rayleigh, Essex	J. R. Jenkins	
Redhill, J. Smith	Metropolitan College	
Rhuddlan, Flint	R. Davies	Bala
Ripton, Yorks	F. Butcliffe	Southport
Risworth, Halifax	J. R. Taylor	
Salford (Great George-street)	J. Whitby	East Dereham
Salisbury (Brown-street)	S. Newman	
Sandhurst	R. A. Griffin	Metropolitan College
Saundersfoot, Pembroke	J. Williams	Haverfordwest College
Scarborough, J. Lewitt	Nottingham	
Sharnbrook, Beds	A. Peet	
Sheffield (Cemetery-road)	Giles Hester	Loughborough
Shrewsbury (Myle Cop.)	D. Jones	Haverfordwest College
Sirkswy, near Tredegar	H. C. Howells	
Southampton (Portland Chapel)	C. Williams	Accington
Southwell, Notts	J. Shaw	Whitstone
Southwark (Maze Pond)	C. Clark	Halifax
Spaldwick, Hunts	A. W. Grant	Metropolitan College
Stanton, Bury, Bucks	J. Mennet	
Stanwick, Higham Ferrers	J. Jenkinson	Oakham
Staybittle and Dylini (Montgomery)	H. C. Williams	North Wales College
Steventon, Beds	J. G. Wooster	Landbeach
Stoney Stratford, Bucks	J. Harrison	Rawdon College
St. Albans, T. Watts	Wisbeach	
St. Austell, Cornwall	R. Sampson	Bristol College
St. Clears, Carmarthen	D. Richards	Haverfordwest College
St. Heliers, Jersey	F. T. Medcalf	
St. Neots, J. S. Wyard	Cottenham	
Swoffham	T. A. Williams	Haddenham Cambridgeshire
Swansae, D. W. Morris	Owmsarudda	
Tenbury, D. Sinclair		
Tenevelyn, Glamorgan	T. E. Rowlands	North Wales Baptist College
Tetbury, J. B. Brasted	Cumbrane	
Trapston, W. H. D. King	Bristol College	
Tredegar	R. Williams	
Tring (Akeman-street)	J. Bennett	Chatham
Usk, Monmouth	D. Morgan	Pontypool College
Wanntroan, Glamorgan	T. Thomas	Pontypool College
Wednesbury, Stafford	J. Turner	Liverpool
West Malling, Kent	E. Jones	Trowbridge, Wilts
Weston-by-Weedon	J. Lea	Moulton, Northampton
Weston-super-Mare	B. Lewis	Ross, Hereford
Woolwich	W. Woods	Swoffham College
Wolvey, Warwick	C. Payne	Chilwell College
Wotton, Beds	J. Inghis	Metropolitan College
Yelling, Hunts	W. Giddings	

### NEW CHURCHES FORMED.

Ealing	Kilburn (Canterbury-road)	Newcastle-on-Tyne	Victoria Park
Gondhurst, Kent	London (Golden-lane)	Vauxhall	

### COLLEGES.

BRISTOL.—Founded 1770. President, Rev. T. S. Crisp. Resident Tutor, Rev. F. W. Gotch, LL.D. Classical and Mathematical Tutor, Rev. F. Bosworth, M.A. Treasurer, Joseph Eyre, Esq. Secretary, Rev. N. Hayercroft, M.A. Number of Students, 27. Receipts, £1601 2s. 7d. Disbursements, £1437 12s. Capital invested, £165 17s. 7d.

**RAWDON** (near Leeds).—Founded at Bradford, 1804; removed to Rawdon, 1850. President, Rev. B. G. Green, B.A. Classical Tutor, Rev. W. Skae, M.A. Treasurer, Thomas Akeel, Esq., and William Stead, Esq., Bradford. Hon. Secretary, Rev. J. P. Chown, Bradford. Number of Theological Students, 26. Income, 1864-5, £1412 2s. 6d. Expenditure, £1402 8s. 5d.

**REGENT'S PARK**.—Founded 1810. Number of Students, 43. President, Rev. J. Angus, D.D. Classical Tutor, Rev. B. Davies, LL.D. Mathematical Tutor, Rev. G. H. Rouse, LL.B. Treasurer, J. Gurney, Esq. Secretary, Rev. G. W. Fishbourne. Income, £250. Expenditure, £2100.

**PONTYPOOL**.—Founded 1807; removed to Pontypool, 1838. Students, 28. Theology, Rev. T. Thomas, D.D. Classics, Rev. G. Thomas, M.A. Treasurer, Henry Phillips, Esq. Annual Income, £362 9s. 11d. Expenditure, £261 15s. 7d. Jubilee Fund, £2017 5s. 2d.

**HAVINGFORDWATER**.—Founded 1839. Students, 30. President, Rev. T. Davies, D.D. Classical and Mathematical Tutor, Rev. T. Burditt. Secretary, Rev. T. E. Thomas, Trehale. Treasurers, William Rees, Esq., and Joseph Thomas, Esq. Income, £853 10s. 4d. Expenditure, £689 12s. 2d.

**CHILLWELL** (near Nottingham).—Instituted in 1797, and conducted successively in London, Wisbeach, Loughborough, Leicester, and Nottingham; removed to Chillwell, 1881. Income, 1864-5, £740 12s. 11d. Expenditure, £669 16s. 8d. Present number of Students, 11. Theological and Resident Tutor, Rev. W. Underwood. Classical Tutor, Rev. W. R. Stevenson, Nottingham. Secretary, Rev. Samuel Cox, Nottingham. Treasurer, Mr. T. W. Marshall, Bank-house, Loughborough.

**PASTORS' COLLEGE, METROPOLITAN TABERNACLE**.—Instituted at Camberwell, 1856; removed to Tabernacle, 1861. President, C. H. Spurgeon; Vice-President, Rev. J. A. Spurgeon. Lecturer on Natural Science, W. R. Selway, Esq. Tutors, Rev. G. Rogers, Mr. A. Fergusson, and Mr. Gracey. Tutors of Evening Classes, Mr. Fergusson, Mr. Gracey, and Mr. Keys. Present number of Students, 93. Students in the Evening Classes, 225. Amount required annually, £5000.

*Note*.—The number of students, as mentioned above, may not be the exact number the institutions are capable of receiving, the number not being always filled up.

The Colleges named (except the Pastors' College) are entitled to give certificates, qualifying for matriculation at the University of London; and many of the students have already taken degrees and honours there.

## NEW CHAPELS,

EITHER OPENED DURING THE YEAR, OR NOW IN PROCESS OF ERECTION.

Bangor	Howgate, Falkirk	Rodney, Stoke
Birmingham, Aston Park	Keighley, Yorks	Royton, near Oldham
Brampton, Hunts	Kilburn (Canterbury-road)	Salem-hall, Islington
Chelsea	Landport (Lake-road)	Sharnbrook, Bedford
Ealing	Leicester	Victoria Park
Ewias Harold, Hereford	Leighton, Buzzard (Hockcliffe-rd.)	Winchester (City-road)
Foxton, Leicester	Liverpool (Breck-road)	Wick, Calthness-shire
Godshaw, Lancashire	Lyonshall, Hereford	Winwick, Hunts
Goudhurst, Kent	Milton, Cambs	West Hartlepool
Harlow, Essex	Netherton, Worcester	Weston-super-Mare
Hastings	Newcastle-on-Tyne	

## RELIGIOUS AND BENEVOLENT SOCIETIES.

**BAPTIST MISSIONARY SOCIETY**.—The Income of the year was £31,468 11s. 8d.; and the Expenditure £31,480 0s. 3d. Sir S. M. Peto, Bart., is Treasurer; and the Rev. F. Trestrail and E. B. Underhill, Esq., Secretaries. The Mission House is 2, John-street, Bedford-row.

**YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION** is in aid of the Baptist Missionary Society, by forming Sunday school and other Juvenile Auxiliaries. Treasurer, W. Dickes, Esq.; Secretaries, Mr. J. Tressider, Mr. H. Keen, and Mr. S. Crawley.

**GENERAL BAPTIST MISSIONARY SOCIETY** was formed in 1817 to carry on Missionary work on the principles of the New Connexion of General Baptists. Income, £5809 7s. 5d. Expenditure, £6002 13s. 6d. Treasurer, Robert Pegg, Esq., Derby. Secretaries, Rev. J. C. Pike and Rev. H. Wilkinson, Leicester.

**THE BAPTIST HOME MISSION FOR GREAT BRITAIN AND IRELAND**.—Treasurer, G. B. Woolley, Esq. Secretary, Rev. C. Kirtland. Office, 2, John-street, Bedford-row. Receipts, £4244 15s. 0d. Payments, £3717 3s. 10d.

**GENERAL BAPTIST HOME MISSION**.—Treasurer, W. Stevenson, Esq., Greenhill, Derby. Secretary, Rev. W. Chapman, Melbourne, Derby. Receipts, £219 12s. 7d. Payments, £168 0s. 0d.

**BIBLE TRANSLATION SOCIETY** has for its object—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance, on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and, further, to aid in producing and circulating other versions of the Word of God, similarly faithful and complete." Income for the year, £1759 3s. 7d.; Expenditure, £1729 2s. 7d. Treasurer, Rev. Edward Steane, D.D., Rickmansworth. Secretary, Rev. W. W. Evans, 33, Moorgate-street. Travelling Agent, Rev. David Thompson, Appledore, Devon.

**BAPTIST TRACT SOCIETY** was formed to disseminate the truths of the Gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinists and Strict Communion Baptists. Treasurer, J. Oliver, Esq. Depot, Mr. E. Stock, Paternoster-row.

**BAPTIST UNION**.—The objects of this body are said to be—"To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated Evangelical; to promote unity of exertion in whatever may best serve the cause of Christ in general,



and the interests of the Baptist Denomination in particular; to obtain statistical information relative to Baptist Churches and Institutions throughout the world; to prepare annual Reports of its proceedings, and of the state of the Denomination. It fully recognizes that "every separate church has within itself the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification." The Pastor of every Church connected with the Union is a representative *ex officio*; and every Church is entitled to appoint as representatives two of its Members. Every association of Baptist Churches connected with the Union is entitled to appoint two representatives. Churches, Associations, and Ministers are admitted on written application. Treasurer, George Lowe, Esq., 9, St. John's-wood Park. Secretaries, Rev. Dr. Steane; Rev. J. H. Hinton, M.A.; and Rev. J. H. Millard, B.A., 83, Moorgate-street.

**BAPTIST BUILDING FUND** assists by gifts or loans, without interest, in the building, enlargement, and repair of Calvinistic Baptist Chapels. Treasurer, James Benham, Esq., 21, Wigmore-street, W. Honorary Secretary, Mr. Alfred T. Bowsar. Travelling Agent, Rev. R. Webb, 17, East View, Preston. Agent and Collector, Rev. J. H. Blake, 4, Addison-road, N.E. Receipts, \$4110 10s. 9d. Payments, £3897 13s. 3d.

**THE UNION BAPTIST BUILDING FUND**.—Formed 1865; Treasurer, R. Pedley, jun., Esq. Secretary, Mr. J. Roper, 13, West-street, Leicester. This Society has been formed by our General Baptist brethren, and is so constituted that upon the removal of certain legal difficulties it may unite with the Baptist Building Fund.

**BAPTIST BUILDING FUND FOR WALES**.—This Fund was established in connection with the commemoration in 1852 of the Ejected Ministers of 1662. It was then proposed to raise £2000 to be used as a Loan Fund to assist in paying for the Baptist chapels of the Principality. Mr. L. Jenkins, Maesycwmwr, was appointed Agent to the Society, and soon discovered that the churches were not only able but willing to contribute a much larger sum. At the present time £5000 have been actually paid, and a further sum was promised, amounting to upwards of £8000. Therefore the Society has been enabled to grant loans to the amount of £4140, a considerable proportion of which has been lent to the English Churches of the Principality. The third Annual Meeting was held August 23, at Zion Chapel, Llanelly, Carmarthenshire (Rev. T. E. Thomas, J. P., Trehael, in the chair), when the Report of the Committee, containing much gratifying information to the subscribers, was unanimously adopted.

At the commencement of the operations four years were granted to pay the promised subscriptions to the fund, and the present is the fourth year, which will close in August, 1866, by which time it is presumed the subscribers will have faithfully paid up, and the final report, containing the name not only of each church with the total amount collectively paid by it, but also the name of every subscriber of four shillings and upwards, shall be published. Edward Gilbert Price, Esq., Aberdare, Treasurer; L. Jenkins, Maesycwmwr, Secretary; Asa J. Evans, Esq., Cardigan, Hon. Solicitor, with 24 committeemen selected from all parts of the Principality; Dr. Thomas, Pontypool, being chairman.

**BAPTIST EVANGELICAL SOCIETY**.—Treasurer, W. Shaw, Esq., Huddersfield; Secretaries, Mr. J. C. Woodcock, New Malden, near Kingston, Surrey; and Rev. J. Woodward, Ilford, Essex.

**THE BAPTIST MAGAZINE FUND** is for the benefit of the Widows of Baptist Ministers, recommended by the contributors. Treasurer, Joseph Tritton, Esq., 64, Lombard-street; Secretary, Mr. Gilbert Bight, 33, Moorgate-street.

**THE SELECTION HYMN-BOOK FUND** is applied to the Relief of Widows and Orphans of Baptist Ministers and Missionaries. Treasurer and Secretary, W. L. Smith, Esq., St. Albans.

**THE PARTICULAR BAPTIST FUND** is for the Relief of Ministers and Churches, the Education of Ministers, and the presentation of books to Students and Ministers. Treasurers, W. L. Smith, Esq., and Mr. Justice Lush; Secretary, Mr. R. Grace, 2, Tudor-villas, Lyndhurst-road, S.E.

**THE BAPTIST WESTERN SOCIETY FOR AGED OR INFIRM BAPTIST MINISTERS** is another institution for affording Ministerial relief, managed chiefly by residents in the provinces. Secretary, Mr. G. Ashmead, 19, Small-street, Bristol.

**THE NATIONAL SOCIETY FOR AGED AND INFIRM BAPTIST MINISTERS, AND THEIR WIDOWS AND ORPHANS**.—Established 1858. Object:—"This Society is a Mutual Benefit Society amongst Baptist Ministers of both sections of the Denomination. Each ministerial member has to pay £3 3s. a-year from time of entrance, and back from 30 if above that age. At 60 years of age, upon relinquishment of the pastorate, and under some circumstances at an earlier period, the member becomes entitled (in accordance with provision of Rule 6) to £30 or £36 per annum. The Society also proposes to give £20 a-year to the widows of deceased members. Treasurers, W. Middlemore, and J. H. Hopkins, Birmingham; Secretaries, Rev. C. Vince, J. I. Brown, I. Lord, and B. C. Young, Coseley.

**WARD'S TRUST**.—John Ward, LL.D., Professor in Gresham College in 1764, left £1200 Bank Stock for the education of two young men for the ministry at a Scotch University, preference being given to Baptists. Trustees, Rev. E. Steane, D.D., Dr. Angus, W. L. Smith, Esq., Joseph Tritton, Esq., and Rev. I. M. Soule.

## GENERAL BENEVOLENT SOCIETIES,

### IN WHICH BAPTISTS ARE MORE OR LESS INTERESTED.

**AGED PILGRIMS' FRIEND SOCIETY**.—Asylum, Westmoreland-place, Peckham. Treasurer, Mr. R. Kenneth; Secretary, Mr. W. Jackson.

**APPRENTICESHIP SOCIETY**.—Formed 1829. Treasurer, Alderman Challis; Secretary, Rev. I. V. Mummery. Office, 4, Blomfield-street, E.C.

**ALMY SCRIPTURE READERS AND SOLDIERS' FRIEND SOCIETY**.—Object:—"To spread a saving knowledge of Christ amongst our soldiers, without denominationism." President, Major-General A. L. Lawrence, C.B.; Treasurer, Sir J. Kirkland, 17, Whitehall; Bankers, Bank of London, 460, Strand; Secretaries, Colonel Robert Pitcairn, and Rev. W. A. Blake. Income for the year ending March, 31, 1866, £10,228 6s.; Expenditure, £7828 7s. 10d.

**ASYLUM FOR FATHERLESS CHILDREN**, Reedham, near Croydon.—Instituted 1844. Treasurer, Baron L. de Rothschild; Hon. Secretary, Rev. Thomas Aveling; Sub-Secretary, Mr. G. Standliff. Office, 10, Foultry, E.C.

**BIRMINGHAM SCHOLASTIC INSTITUTION FOR SONS OF MINISTERS**.—Founded 1850. Object:—"To assist in providing an adequate education for the sons of ministers of limited incomes, irrespective of sectarian distinction." The pupils are placed under the care of the Rev. T. H. Morgan, Birmingham. Each scholar costs the institution—which is supported by voluntary subscriptions—about £27 per annum. Premium paid by parents in part support of the pupils—minimum, £10; maximum, £15. Secretary, Rev. R. A. Davis, Independent Minister, Smethwick, Birmingham.

**BRITISH AND FOREIGN SCHOOL SOCIETY**, Normal School, Borough-road.—Formed 1808. Treasurer, H. E. Gurney, Esq.; Secretary, E. D. J. Wilks, Esq. Central School, Borough-road, S. E.

**HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES**, Blackheath, S. E.—Established 1842. Treasurer, C. Curling, Esq.; Secretary, Rev. G. Pritchard.

**INSTITUTE FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES**, Walthamstow, N. E.—Minute Secretary, Mrs. Pye Smith; Cash Secretary, Mrs. S. J. Nash.

**LADY HEWLEY'S CHARITY**.—Secretary, W. Vizard, Esq., 55, Lincoln's-inn-fields.

**LONDON AGED CHRISTIANS' SOCIETY**, 32, Sackville-street, W.—Secretary, Mr. A. W. Stone.

**MILL-HILL SCHOOL**, Hendon, N. W.—Treasurer, Thomas M. Coombs, Esq.; Honorary Secretary, A. Wells, Esq.; Resident Secretary, Rev. T. Rees; Head Master, Rev. P. C. Barker, LL. B.

**ORPHAN WORKING SCHOOL**, Haverstock-hill.—Instituted 1758. Treasurer, T. M. Coombs, Esq.; Secretary, Mr. Joseph Soul. Office, 32, Ludgate-hill, E. C.

**RAGGED CHURCH AND CHAPEL UNION**.—Object:—"To raise funds to assist in providing buildings for places of worship on Sundays, and general school purposes during the week, for the destitute poor of the Metropolis." Patron, the Right Hon. the Earl of Shaftesbury; President, the Right Hon. the Lord Ebury; Treasurer, A. Spelling, Esq.; Hon. Secretary, J. A. Merrington, Esq.; Secretary, Rev. W. A. Blake, 4, Trafalgar-square, W. C. Income, £534 12s. 1d.; Expenditure, £455 0s. 8d.

**ROBINSON'S REFUGIUM HACKNEY**.—Built and endowed by the late Mr. S. Robinson, a member of the Independent Church then meeting at Founder's-hall, for twelve widows of Protestant Dissenting ministers, eight of them being Independents and four Baptists. Each widow has a separate set of apartments, and a pension of £13 per annum. Mr. Robinson also created a fund, called "Robinson's Relief," from which annuities of £10 are paid to sixteen Independent and eight Baptist Ministers. Trustees, Messrs. J. B. White, S. Gale, W. Lepard Smith, J. East, E. Viney, B. Dixey, and J. Carter.

**SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSIDENT MINISTERS**.—Formed 1818. Treasurer, Thomas Piper, Esq.; Secretary, Rev. G. Rogers, 6, Frederick-terrace, Commercial-road, Peckham.

**SOCIETY FOR THE RELIEF OF NECESSITIOUS WIDOWS AND CHILDREN OF PROTESTANT DISSIDENT MINISTERS**.—Formed 1753. Treasurer, Stephen Olding, Esq.; Secretary, Mr. C. T. Jones, 23, Brunswick-crescent, Camberwell, S.

**SURREY MISSION**.—Established 1797. Treasurer, J. Tritton, Esq.; Secretaries, Rev. R. Ashton and I. M. Soule.

**WEST OF ENGLAND DISSIDENTS' PROPRIETARY SCHOOL**, Taunton.—President, W. D. Wills, Esq., Bristol; Secretary, Rev. H. Addiscott, Taunton; Corresponding Secretary, Rev. J. S. Underwood Taunton; Principal, Rev. W. H. Griffiths, B. A.

## NOTICES OF DECEASED MINISTERS.

1. **THE REV. JABEZ TUNNICLIFFE**, of Leeds, was born at Wolverhampton, on Feb. 7th, 1809. He received religious impressions in very early life, but was not then decided for Christ. He derived much benefit from the influence and prayers of his pious father. In his eighteenth year he found peace of mind, and became a member of the Independent church at Wolverhampton, and soon began to preach in the surrounding villages. He studied for a short time under the care of the late Rev. T. Stevenson, of Loughborough, and became Pastor of the Baptist church at Cradley. He originated and preached to the Baptist church at Cradley Heath. In 1835, he succeeded the late Rev. W. Butler at Longford, and for seven years preached with much acceptance and success; even now he is remembered by many of the friends there with great affection. In 1842 he went to Leeds as a home missionary, and preached at Byron-street and other places. At length he settled as pastor of the church meeting in Call-lane Chapel, Leeds, where he remained during the last fifteen years of his life. In 1844 he was elected chaplain of "The Leeds Borough Cemetery," which office he retained till his death. He was the founder of the "Band of Hope" movement in England, and a very popular advocate of the Temperance cause. His Christian catholicity secured for him the esteem of all sections of the Church. He was severely exercised by grievous domestic trials. His last illness was of a distressing kind; his tongue was partially paralysed, and he could therefore converse but little. In reply to a question, he said, "My hope is in the blood of Jesus." He died in peace, on the 15th of June, 1865.

2. **THE REV. W. G. LEWIS**, late of Cheltenham, was born at Margate, on the 19th of March, 1797. His father's funeral was amongst the earliest of his recollections; he was but eight years old when his widowed mother, by the side of the coffin, impressed upon his tender mind counsels which were never eradicated throughout his life. When it became necessary that he should make a start in life, he was apprenticed to a draper in Margate, and here, shortly after a protracted struggle with sceptical doubts, he was brought to decision for Christ, and was baptized at Sandwich by Rev. — Smeed, of Ashford. At the expiration of his indentures, he commenced business there on his own account, and married the youngest daughter of Mr. Goldsmith, of Ramsgate. During three or four years of commercial life, he was burdened by an anxious desire to give himself to the Christian ministry, and which led him to preach to a little band of the Lord's people at Sandwich. In the spring of 1824 he was invited to supply at Zion Chapel, Chatham; an invitation to the pastorate followed; and here he laboured for eighteen years, an honoured instrument in bringing souls to Christ. In 1841 he resigned the charge, and two spheres of

labour were presented for his acceptance—the one at Church-street, Blackfriars, the other at Cheltenham. The opening year, 1842, found him the successor of the Rev. James Smith, who had recently removed to New Park-street Chapel, from the last-named town. Regent-street Chapel was two years subsequently **quitted** for the handsome and commodious building known as Salem Chapel, which was reared for him by the munificent liberality of a dear friend. In the spring of 1864, he resigned the charge of the church at Cheltenham. Circumstances had arisen which produced the feeling on his mind that the services of twenty-two years were too lightly appreciated by a portion of his flock, and he accordingly left the scene of his lengthened and honourable pastorate in that town. After preaching several weeks in Liverpool and other parts of the country, and having served the Missionary Society by a month of deputation work, he took up his abode at Weston-super-Mare, and, at the request of several friends, commenced preaching in the Assembly rooms in that watering-place, with prospects of still protracting the active labour without which he could not live. Early in March, 1865, a severe cold was followed by inflammatory symptoms in the throat, and when these succumbed to the kind and able medical treatment which he experienced, hepatic disease of an aggravated character was developed, and under this, in a few short hours, he sank into the sleep of death; the last twelve hours of life on earth being spent in almost uninterrupted testimony to the goodness and faithfulness of God, and unshaken confidence in the Saviour's finished work. On the 27th of March his remains were laid in the sunny cemetery of Weston. A grave hewn out of the rock on one of those beautiful slopes that overlook the great Western waters, waits that grand command—"Come forth." The service at the grave was conducted by Dr. A. M. Brown, of Cheltenham, the kind and faithful friend of years; and funeral sermons were preached at Weston-super-Mare, by the Rev. J. Penny, of Clifton; at Cheltenham, by the Revs. Dr. A. M. Brown, and T. F. Newman, of Shortwood; and at Zion Chapel, Catham, by the Rev. J. Lewis.

3. **THE REV. GARGOY HAWSON** was born at Dartmouth in Devonshire, on the 27th of November, 1789, and was the oldest of eight children. In consequence of his father losing his property, and being taken prisoner by the French, he spent his early years under the care of his grandmother, with whom he frequently attended St. Saviour's Church, from which the Rev. J. Flavel was expelled by the Act of Uniformity. He had, indeed, the advantage of a fair secular education, but his friends were ill fitted to direct his soul in the way of godliness. At the age of thirteen, he was apprenticed to his uncle, a ship-builder at Plymouth, where he attended the ministry of the well-known Dr. Hawker, and under whose preaching it pleased the Lord to reveal to him his lost condition as a sinner, and also to lead him into the liberty of the sons of God. He now began to attend the Baptist Chapel at Howe-street, Plymouth, where he was baptized in the summer of 1810, and in a member of which church Mr. Hawson found the greatest earthly blessing—a loving, godly wife. Removing to Portsea, he soon became a regular preacher in the villages round, and eventually received an invitation to labour in connection with a society for spreading the truth in destitute parts of Middlesex and Surrey, his head-quarters to be at Staines. Here he laboured from January, 1824, until July, 1825, when a little church was formed, consisting of twelve members, with Mr. Hawson for their pastor. Rev. Messrs. Porter of Staines, Pritchard and Ivimey, of London, Fisher, of Liverpool, J. H. Hinton, and others, took part in the services. It was here that Mr. Hawson was destined to spend thirty-six years of an active and useful life. During the first seven years of his ministry, the congregation greatly increased, the chapel was enlarged to the full extent the ground permitted, and many were added to the church. When this chapel in its turn became too small, a new one was erected, and opened November 8th, 1837. During the year 1859, increasing years and other circumstances led him to relinquish the pastorate, removing to Clifton, where none knew him well without feeling that he was a man of God who was bringing forth precious and abundant "fruit in old age." A few days before his death, a severe attack of bronchitis seriously aggravated his long-standing complaint, but immediate danger was not apprehended till the morning of Saturday, March 25th, when he became rapidly worse, and never rallied. To his daughter, who very shortly before the end asked, "Do you still feel Jesus with you?" he said with emphasis, "Yes; *always*." These were almost his last words. In the early morning of the Lord's-day, so gently that his daughter, who held his hand, could not tell the moment of his departure, "he fell asleep"—passed away at the dawn of his last Sabbath on earth to enter upon the eternal and holy Sabbath of heaven. He was buried in the Bristol Cemetery, Rev. H. Craik and his pastor, Rev. John Penny, taking part in the funeral services.

4. **THE REV. ROBERT FYNE**, Baptist minister, Weston, Northamptonshire, was well known in the denomination, and for nearly forty years stood connected with that body. His death took place on March 11th, after a long and very trying affliction borne with Christian patience and submission to the Divine will, and his mortal remains were followed to the grave by an affectionate family and a loving and sincere flock, among whom he laboured successfully for many years.

5. **THE REV. W. UPTON**.—The Rev. W. Upton, the minister, during forty-four years, of the Baptist church, St. Albans, has been called to his rest, in the sixty-ninth year of his age. His deeply attached church and congregation mourn the loss of a faithful pastor, scarcely less so, indeed, than his widow and only daughter. The illness which terminated in death, began just before Christmas, but only a fortnight ago it was fully expected that he would be able to resume, at least partially, his pulpit duties. The night before his death he passed in pain and uneasiness; but it was regarded as a temporary depression, perhaps attributable to the inclemency of the weather, and did not excite alarm. On Saturday, the 25th of March, he got up and dressed, and was seated in his arm-chair in his upstairs sitting-room. In the afternoon Mrs. Upton, on entering his room after a momentary absence, found that—probably in his sleep, quietly and painlessly—his soul had left its body and returned to the bosom of its God. So passed away the faithful spirit, calmly and sweetly as the setting sun at close of day. The deceased was the son of the well-remembered Rev. James Upton, for upwards of forty years pastor of Church-street Chapel, Blackfriars, now known as Upton Chapel. In his last illness the deceased was comforted by the brotherly sympathy and Christian communion of the ministers of the Church of England, amongst others, the Rev. Dr. Nicholson, the rector of the parish in which he resided; and two of them, the Rev. H. N. Dudding, vicar of St. Peter's, and the Rev. H. Smith, incumbent of Christchurch, followed to the grave the remains of their brother in Christ. The funeral took place on Friday, the 31st. Many of the shops in the town were partially closed, and these signs of respect extended to most of the places of business. Most of the male members of his church followed the remains of their late honoured and

beloved pastor to the tomb. The Rev. C. Bailhache, of Cross-street Chapel, Islington, late of Watford, officiated. It is a rather remarkable fact that a former minister of the chapel, the Rev. John Gill, filled that office for fifty years; he died in 1809, seventy-nine years of age. To him succeeded the Rev. John Carter, who was five years minister, and died in 1816. The Rev. John Sargent next became the pastor, and he was Mr. Upton's immediate predecessor. The funeral sermons were preached on Sunday, April the 2nd; in the morning by the Rev. Samuel Booth of Birkenhead, formerly a member of Mr. Upton's congregation, and in the evening by the Rev. William Braden of St. Albans.

8. THE REV. THOMAS REES, late of Newtown, Montgomeryshire, was born at Penybont near Manch- loogh, Pembrokeshire, in the year 1833, and lively memories of him are still entertained by hundreds in the counties of Pembroke, Monmouth, Hereford, and Montgomery. Only a very short sketch of his history has been hitherto given to the public. He was an ardent and persevering student, a laborious and successful preacher of the Word, a cheerful companion, a firm friend, and, above all, a devoted Christian. When a boy at home, he was remarkable for his acquaintance with Scripture, and would discuss theological questions with great tact and success. He put on the Lord Jesus by baptism at Rhydwillim; and to his death adorned his profession with a godly conversation. He bore out the sentiment, uttered by himself some years after, "When we get the likeness of a person whom we love, we hang it up to adorn the best apartment, or carry it along with us; so the believer in baptism puts on his Lord's likeness, and from that day henceforth he must carry it about with him as the likeness of his Saviour's sufferings." After keeping a school for some time in his own neighbourhood, in the year 1857 he entered Pontypool College; while here, he made great progress in his studies, stood high in the esteem of his tutors and fellow-students, and was deservedly popular in those churches dependent on the college for supplies. He generally passed among his fellow-students by the name of Great Rees, or Rees Mawr; his stature was an index to a mind of strength in his case, as it was in that of Andrew Fuller, and with our brother's awkward massive countryman Christmas Evans, and his ministerial ancestors Gabriel Rees and Thomas Williams. Mr. Rees spent one of his vacations at Ledbury in Herefordshire, from which church he received an invitation to become its pastor; but he declined doing so, thinking it better to return to college and pursue his studies another year. After spending four years at Pontypool, he entered upon the arduous work of the ministry at Newtown. Though, to all appearance, he seemed calculated to endure any amount of fatigue and labour, yet he had only been about twelve months in the ministry when it became manifest that death had set his mark upon him, and his strong frame rapidly sunk under the advances of that insidious foe, consumption. He was removed to his home in Pembrokeshire, about three weeks before his death. A few days before his death, his mother said to him, "Thomas, I am afraid you will die; see that you make it right with the Son of God." "Oh, mother," he replied, "that matter is settled now these many years." He could with truth say to his soul, "Soul, thou hast much good laid up for many years." On June 19th, 1862, he was ushered by death into the Master's presence.

## PUBLICATIONS.

### WEEKLY.

*The Freeman.* Fourpence. Stamped, Fivepence. Elliot Stock, 62, Paternoster-row.

### ANNUAL.

*Baptist Hand-book.* Sixpence. Elliot Stock.

— *Year-book and Almanack.* Twopence. Paul, 1, Chapter House Court.

— *Almanack.* Twopence. Partridge and Co.

### MONTHLY MAGAZINES.

*Baptist Magazine.* Sixpence. E. Stock.

— *Messenger.* One Penny. Paul.

*The Church.* One Penny. E. Stock.

*General Baptist Magazine.* Fourpence. Simpkin and Co.

*Primitive Church Magazine.* Twopence. E. Stock.

*Earthen Vessel.* Twopence. Stevenson.

*Missionary Herald.* One Penny. Pentress and Co., and E. Stock.

*Juvenile Missionary Herald.* One Halfpenny. B. Stock.

## THE ROYAL FAMILY OF GREAT BRITAIN.

QUEEN ALEXANDRINA VICTORIA, born 24th May, 1819, succeeded to the throne 20th June, 1837; married 10th February, 1840, to the late Francis Albert, Prince of Saxe Coburg and Gotha. *Issue:* 1. Princess Victoria Adelaide (Princess Frederick William of Prussia), born Nov. 21st, 1840.— 2. Albert Edward, Prince of Wales, born Nov. 9th, 1841 (married to Princess Alexandra of Denmark, 1863).— 3. Princess Alice Maude Mary (Princess of Hesse Darmstadt); born April 25th, 1843.— 4. Prince Alfred Ernest Albert, born Aug. 6th, 1844.— 5. Princess Helena Augusta Victoria, born May 25th, 1846.— 6. Princess Louisa Caroline Alberta, born March 18th, 1848.— 7. Prince Arthur William Patrick Albert, born May 1st, 1850.— 8. Prince Leopold George Duncan Albert, born April 7th, 1853.— 9. Princess Beatrice Mary Victoria Frederica, born April 14th, 1857. George William Frederick Charles, Duke of Cambridge, cousin to the Queen, born 26th March, 1819. George Frederick Alexander, King of Hanover, cousin to the Queen, born May 27th, 1819. Princess Augusta Caroline of Cambridge (Duchess of Mecklenburgh-Strelitz), born 19th July, 1822. Princess Mary Adelaide of Cambridge, born 27th November, 1833.

## REIGNING SOVEREIGNS, PRINCES, AND PRESIDENTS.

Austria and Bohemia, Emperor, Francis-Joseph I., aged 35, accession Dec., 1848.	Mecklenburg-Schwerin, Grand Duke, Frederick, aged 43, accession March, 1842.
Baden, Grand Duke, Frederick, aged 39, accession Sept., 1856.	Mecklenburg-Strelitz, Grand Duke, Ferdinand William, aged 46, accession Sept., 1860.
Bavaria, King, Ludwig, accession March, 1863.	Nassau, Duke, Adolphus, aged 49, accession Aug., 1839.
Belgium, King, Leop. I., aged 75, acc. July, 1831.	Papal States, Pope, Pius IX., aged 73, accession June, 1848.
Brazil, Emperor, Pedro II., aged 40, accession April, 1831.	Persia, Shah, Nasser-ed-Dini, aged 36, accession 1848.
Brunswick, Duke, William, aged 59, accession April, 1831.	Portugal, King, Louis, aged 27, acc. Nov., 1861.
China (a Regency), Emperor, aged 11, accession Aug., 1861.	Prussia, King, Frederick William V., aged 68, accession Jan., 1861.
Denmark, King, Christian IX., accession 1863.	Russia, Emperor, Alexander II., aged 47, accession March, 1856.
Egypt, Pasha, Ismail Pasha, accession 1863.	Saxe Coburg, Duke, Ernest II., aged 47, accession Jan., 1844.
France, Emperor, Louis Napoleon, aged 57, accession Dec., 1852.	Saxe Meiningen, Duke, Bernard, aged 65, accession Dec., 1803.
Great Britain, Queen, Victoria I., aged 46, accession June, 1837.	Saxe Weimar, Grand Duke, Charles, aged 47, accession July, 1853.
Greece, King, George I., aged 19, acc. June, 1863.	Saxony, King, John I., aged 64, acc. Aug., 1854.
Hanover, King, George V., aged 46, accession Nov., 1851.	Spain, Queen, Isabella II., aged 35, accession Sept., 1833.
Hesse Cassel, Elector, Frederick William, aged 63, accession Nov., 1847.	Sweden and Norway, King, Charles XV., aged 39, accession 1859.
Hesse Darmstadt, Grand Duke, Louis III., aged 59, accession June, 1848.	Turkey, Sultan, Abdul Aziz, aged 35, accession June, 1861.
Holland, King, William III., aged 49, accession March, 1848.	United States, President, Andrew Johnson, aged , accession April, 1865.
Homburg, Landgrave, Fred., aged 82, accession Sept., 1848.	Wirttemberg, King, Charles I., aged 42, accession June, 1864.
Italy (Sardinia, Naples, &c.), King, Victor Emanuel, aged 45, accession Mar., 1849, to Sardinia; Mar., 1861, took the title King of Italy, etc.	

## ECLIPSES IN 1866.

There will be five Eclipses during the year: three of the Sun, and two of the Moon.

March 16.—Partial Eclipse of the Sun. Invisible at Greenwich, but visible between the northern part of Asia and North America.

March 31.—Total Eclipse of the Moon. Partly visible at London.

April 15.—Partial Eclipse of the Sun. Is invisible at London. It will be visible in Australia and the Southern Ocean.

September 24.—Total Eclipse of the Moon. Invisible at Greenwich. It will be best seen at 146 degrees of west longitude, and on the Equator, where the Moon will be at the zenith.

October 8.—Partial Eclipse of the Sun. Partly visible at London.

## RATES OF POSTAGE, MONEY ORDERS, NEWSPAPERS, etc.

Inland Letters to any part of the United Kingdom, if not exceeding half an ounce, are charged...	1d.
Exceeding half an ounce, but not exceeding 1 ounce.....	2d.
"    1 ounce,    "    "    1½ ounces.....	3d.
"    1½ ounces,    "    "    2 ounces.....	4d.

And so on, an additional penny for every additional half-ounce, or fraction of half-ounce.

Unstamped letters are charged double postage on delivery.

All letters should be clearly addressed in a plain hand. The stamp should stand above the address, to the right hand of the writer.

If coin be enclosed in a letter, the letter will be charged double the fee of a registered letter.

**REGISTERED LETTERS.**—Colonial letters, book-packets, etc., except those to Ascension, Vancouver's, British Columbia, and Labuan, may be registered upon payment in money of a fee of 6d. over and above the postage. Letters only can be registered to certain foreign countries, but in many cases only to the port of despatch. Inland letters are charged 4d.

*Registered Letters for France, and Countries through France, except those sent in the closed Mails to India, etc., are charged a fee equal in all cases to the postage. To Russia, Poland, and Italy, 6d., in addition to 4d. for every ½ oz. or fraction thereof. Registered letters must be posted half an hour previous to ordinary letters.*

**Stamped Newspapers,** from one Post Town to another within the United Kingdom, free, provided that they are folded with the Stamp outside, and posted within fifteen days of publication. India *via* Southampton, 2d. Newspapers to the Colonies, stamped or un-stamped, 1d.; *via* any Foreign Country, 2d.

**MONEY ORDERS** are granted and paid at every Post Town in the United Kingdom.—3d. for sums not exceeding £2, and 6d. not exceeding £5, not exceeding 27 9d., and £10 1s. The Commissions on Money Orders to the Colonies is fourfold these sums, and on Money Orders payable at Malta or Gibraltar, fivefold.

Payment of an order must be obtained before the end of the second month, exclusive of the month the order was issued in, or a fresh commission must be paid; under any circumstances an order will

not be paid after twelve clear months. (Money Orders payable in the Colonies, including Malta and Gibraltar, must be presented for payment within six months after that of issue.)

In case of the miscarriage or loss of a Money Order, a duplicate is granted on a written application (with the necessary particulars, and inclosing the amount of a second commission in postage stamps) to the Comptroller of the Money Order Office of the kingdom where the original order was issued.

SAVINGS BANKS have now been established at most of the money order offices. Deposits are received daily, during the same hours as for Money Orders, from 1s. upwards, and upon every pound, yearly interest is given at the rate of £2 10s. per cent.

**COLONIAL AND FOREIGN MAILS.**—The Mails are made up for *Australia, New South Wales, New Zealand, Queensland, and Tasmania*, *viâ* Southampton, 20th, morn., 6d.; *viâ* Marseilles, 26th, Even., 10d. *Belgium and Continent of Europe*, *viâ* Belgium, daily. *Canada*, Thursday, Even., 6d.; Saturday, Even., *viâ* United States, 8d. *Cape Coast Castle*, and *Sierra Leone*, 23rd, Even., 6d. *Cape of Good Hope*, 5th, Even., 1s. *Ceylon*, *viâ* Marseilles, 10th and 26th, Even., 10d.; *viâ* Southampton, 4th and 20th, Morn., 6d. *China*, *viâ* Marseilles, 10th and 28th, Even., 1s. 4d.; *viâ* Southampton, 4th and 20th, Morn., 1s. *Egypt and Malta*, *viâ* Marseilles, 3rd, 10th, 18th, and 26th, Even., 6d., under  $\frac{1}{2}$  oz.; *viâ* Southampton, 4th, 12th, 20th, and 27th, Morn., 6d. under  $\frac{1}{2}$  oz. *France and the Continent of Europe*, *viâ* France, twice daily. *Gibraltar*, *viâ* France, Morn. and Even., 6d. under  $\frac{1}{2}$  oz.; *viâ* Southampton, 4th, 12th, 20th, and 27th, Morn., 6d. under  $\frac{1}{2}$  oz. *India*, *viâ* Marseilles, 3rd, 10th, 18th, 26th, Even., 10d.; *viâ* Southampton, 4th, 12th, 20th, and 27th, Morn., 6d.; (no Mails to Bombay or the North-West Provinces are forwarded on the 10th and 26th, or 4th and 20th.) *Mauritius*, *viâ* Southampton, 20th, Morn., 6d.; *viâ* Marseilles, 28th, Even., 10d. *New Brunswick and Nova Scotia*, alt. Sat. Even., 6d.; *viâ* United States, 6d. *Newfoundland and Prince Edward's Island*, alt. Sat. Even., 6d. *United States*, every Saturday evening and Wednesday morning, 1s. *Vancouver's Island and British Columbia*, every Sat., Even., 1s.; *viâ* St. Thomas and Panama, 2nd and 17th, Morn., 2s. 4d. *West Indies (British)*, 2nd and 17th, Morn., 1s.

**REDUCTION OF POSTAGE ON LETTERS FOR THE NETHERLANDS.**—A new postal convention has been concluded with the Netherlands, according to which the following alteration in the rates of postage on letters between the United Kingdom and the Netherlands, *viâ* Belgium, will take place, when prepaid letters will be chargeable as follows:—Not exceeding  $\frac{1}{2}$  oz., 3d.; above  $\frac{1}{2}$  oz., and not exceeding 1 oz., 6d.; and so on, adding one rate for each additional half ounce, or fraction of half an ounce. When posted unpaid, letters will be chargeable, on delivery, with one additional rate of 3d. each. The foregoing rates comprise both the British and foreign charges.

**THE BOOK POST.**—A Book, unstamped Newspaper (or stamped Newspaper more than fifteen days old), or any number of Books or Printed Letters from one Post Town to another, within the United Kingdom, in a cover open at the ends, and not exceeding two feet in length, not exceeding 4 oz. 1d.; not exceeding 8 oz. 2d.; not exceeding 16 oz. 4d.; and for every additional 8 oz. or fraction thereof, 2d. A Book-packet may contain any number of separate books or other publications (including printed letters, and printed matter of every kind); but no written letter is allowed in any case.

The privileges of the Book Post are now extended to the whole of the British Colonies and Settlements at the following rates:—To Ceylon, East Indies, Hong Kong, Labuan, Mauritius, New Zealand, New South Wales, Queensland, S. and W. Australia, Tasmania and Victoria (*viâ* Southampton), 4 oz. 4d., 8 oz. 8d., 1 lb. 1s. 4d., 1 lb. 2s., etc. The weight of each packet to India, Queensland, or New South Wales, is limited to 3 lbs. To other places, not exceeding 4 oz. 3d., 8 oz. 6d., 1 lb. 1s.,  $\frac{1}{2}$  lb. 1s. 6d., etc. Packets to any part of Cape Colony other than Cape Town, Port Elizabeth, or Mossel Bay, must be addressed to the care of some one at either of these places.

## THE DISSENTER'S LEGAL ADVISER.

**REGISTRATION OF CHAPELS.**—Dissenting Chapels are registered under the 18th and 19th Vic., c. 81, which provides—That every place of worship which by the Act of William and Mary, the 31st and 32nd George III., and the 15th and 16th Vic., is required to be registered, if it has not been already registered, may be certified in writing to the Registrar-General, through the Superintendent Registrar of the District. Such certificate is to be in accordance with the form provided by the Act, and furnished by the Superintendent Registrar, and is to be in duplicate. The two certificates will be forwarded by the Registrar to the Registrar-General, who, having recorded the same, will return one to the Registrar, by whom it will be delivered to the party certifying. The fee is 2s. 6d.

When a registered place of worship ceases to be used as such, the person, or one of the persons, who certified, or a trustee, owner, or occupier, is to give notice of the fact, according to a form provided, to the Superintendent Registrar. No fee is payable on this.

The Registrar-General is directed to publish a list of all places certified, and not afterwards cancelled, when a Secretary of State may direct, and such list is to be forwarded to every Superintendent Registrar, and be open to any inspection on payment of 1s.

The Registrar-General, on a fee of 2s. 6d. being paid, may give to any person a certificate of the fact of a chapel having been registered (provided it has not subsequently been cancelled), and such certificate will be received as evidence.

**REGISTERING PLACES OF WORSHIP FOR MARRIAGE.**—Any proprietor or trustee of a certified place of worship may apply to the Superintendent Registrar of the District to have such building registered for solemnizing Marriages. He must be provided with a certificate signed, in duplicate, by at least twenty householders, that such building has been used by them during one year, at least, as their usual place of worship, and that they wish it to be registered. The two certificates are to be countersigned by the proprietor or trustee, and will be sent to the Registrar-General, who will thereon register the building, and send one of the certificates to the Superintendent Registrar, who will thereon give a certificate of registry to the proprietor or trustee, and notify the fact of registry in the *Gazette*. The cost of the entire proceeding is £3. If the building is afterwards disused for religious worship, the Registrar-General may cancel the registry; but on being satisfied that the congregation have removed to another building, he

may substitute the new building, though it may not have been used one year. Application is to be made to the Superintendent Registrar, and a fee of £3 will be charged for the substitution. After the register of the old building has been cancelled or transferred, it cannot be used for Marriages.

**DISSENTERS' MARRIAGE LAW.**—Marriages may be celebrated without or with a religious service, and in the Superintendent Registrar's office, or in a registered place of worship. Marriages may be by certificate or by license. A certificate will be issued after twenty-one days' notice to the Superintendent of the District in which each of the parties resides. A license may be had on application being made, by only one of the parties to be married, to the Superintendent Registrar of the District in which either of them resides, and after the expiration of one whole day after notice has been given. But the certificate and the license, when obtained, will remain in force for the following three months. In the case of a marriage by certificate, there must be previous residence of seven days in the district; and by license, of fifteen days. Should there not be in the district in which see such a building exists—and should it be desired, and the information be given with the notice—a marriage may be celebrated in the usual place of worship of both or either of the parties, though that should be out of the district in which one or both reside, provided that it be a registered building, and not more than two miles beyond the limits of the district in which notice is given.

**OFFICE OF DISSENTING REGISTERS OF BIRTHS, BAPTISMS, AND BURIALS.**—A commission was issued by William IV., dated September 13th, 1837, and renewed by her present Majesty, to certain gentlemen, "to inquire into the state, custody, and authenticity of any such registers or records of births or baptisms, deaths or burials, and marriages lawfully solemnized, as have been heretofore or are now kept in England and Wales, other than the parochial registers," and "to inquire what measures may be taken for collecting and arranging the same, and to empower them to call for all documents, papers, and records, which may appear calculated to assist their researches," etc.

The commissioners, having made their second report, retired, according to the Act of Parliament; all the registers and records examined and approved by them are now deposited in the custody of the Registrar-General, at the Non-Parochial Register-office, Somerset-house, London, which, for the purposes of the Act 3 & 4 Vict., c. 92, is deemed a branch or part of the General Register Office. Searches and extracts from these registers and records will be granted on every day except Sundays, Christmas Day, and Good Friday, between the hours of ten and four, upon personal application only, and payment of legal fees. *Applications by letter for search or extract cannot be complied with.* Persons residing in the country, therefore, who may require searches or certificates, must, of necessity, apply to a friend in London, or employ an agent. All other communications by letter, on the subject of the above-mentioned registers and records, must be addressed to the "Registrar-General, General Register-office, London;" and it is requested that the words "Non-Parochial Registers" may be written on the outside of all such letters, the postage of which may be left unpaid. The fee for each search is 1s., and for each certificate, 2s. 6d.

**RELIGIOUS TRUST AND DISSENTERS' CHAPELS ACTS (7 & 8 Vict. c. 45).**—This Act recites 1 William and Mary, c. 18, 12 Geo. III. c. 44, 53 Geo. III. c. 160, 6 Geo. I., and 57 Geo. III. c. 70, and whereas prior and subsequently to their passing, certain meeting-houses, schools (not being grammar schools), and other charitable foundations, were founded in England, Wales, and Ireland, for purposes beneficial to Dissenters, but which were unlawful, it enacts that the (Relief) Acts named, together with deeds relating to such trusts, shall be construed as if they had been in force at the time of such foundation. *So far as no particular doctrine, or mode of regulating worship, is prescribed by a will or other instrument, declaring the trust of any Dissenting place of worship, either in express terms or by reference to some book or other document, the usage of twenty-five years immediately preceding any suit relating to such place, of the congregation, shall be conclusive evidence that such doctrines, etc., as have been so taught may properly be so taught.*

**CHAPEL DEEDS.**—1. All deeds must be enrolled within six months after date, or they will be void.

2. The signing of the deed by the *Vendor* or *Grantor* must be attested by two witnesses. This is required by an Act of Parliament.

3. The following form of Acknowledgment must be inserted on the margin or some other part of the Deed:—"Taken and acknowledged by A— B— party hereto, at —, in the county of —, this — day of —, 18—, before me, C— D—, a commissioner to administer oaths in Chancery in England,"

**REGISTRATION OF BIRTHS.**—An infant should be registered within six weeks after birth. No fee is payable; but after 42 days a fee of 7s. 6d. is chargeable.

**REGISTRATION OF DEATHS.**—Notice should be given of deaths to the district registrar. Let this be done early, that the undertaker may have a certificate to give the minister who performs the funeral service.

In Scotland marriages must be registered within 3 days, births 21 days, and deaths 8 days.

**VACCINATION ACT.**—It is imperative by law that parents should have every child vaccinated within three calendar months after birth, either by the appointed public vaccinator, or by a legally qualified practitioner. If other than the parents are left in charge of the child, the vaccination must then be within four months of birth. If the child be not taken in eight days after vaccination to be examined by the medical practitioner in order to ascertain the result of the operation, parties not complying incur a penalty not exceeding 20s. The registrars of each district are required to send notices to the parents or guardians of children whose births they have registered, stating also the names and addresses of the public vaccinators, and the hours of attendance.

**LANDLORD AND TENANT.**—A yearly tenant must take care that he gives notice to quit his premises half a year before the time of the expiration of the current year of his tenancy. If by agreement, a quarter's notice is to be sufficient, such notice must always expire with the tenancy if that is yearly. —If a landlord neglects to repair the premises, according to his covenant, the tenant may maintain an action against him; but such neglect does not absolve the tenant from payment of the rent. —A landlord can legally dispose of goods taken under a distress for rent, by appraisement, without putting

them up by auction.—A landlord may take possession of the goods of his tenant's lodger which have been taken away under distress for rent; or may maintain an action for pound breach.

**COURT CASES.**—The courts have jurisdiction for the recovery of debts, legacies, distributive shares of intestate's effects, and balances of partnership accounts. And in cases of breach of contract, taking or detaining goods, assault, trespass, and all other personal actions (excepting libel, slander, seduction, breach of promise of marriage, ejectment, and cases involving questions of title), to the amount of £20. Applications for summonses must be made fourteen days before every court-day at the office of the clerk.

**STAMPS, DUTIES, etc.**

**RECEIPTS.**—For sums of £2 or upwards ..... 1d.  
Persons receiving the money are compellable to pay the duty.

For every delivery-order for goods of the value of 40s. and upwards, lying in dock, wharf, or warehouse, 1d. Dock-warrant, 3d.

**DRAFTS, BILLS, &c.**—Draft or Order for the payment of any sum of money to the bearer, or to order, on demand, including banker's cheques ..... 1d.

		£	£ s. d.	£	£ s. d.
		5	0 0 1	500, and not exceeding	750 0 7 6
Not exceeding	.....	10	0 0 2	750	1,000 0 10 0
Exceeding { £5, and not exceeding	.....	25	0 0 3	1,000	1,500 0 15 0
10	.....	50	0 0 6	1,500	2,000 1 0 0
25	.....	75	0 0 9	2,000	3,000 1 10 0
50	.....	100	0 1 0	3,000	4,000 2 0 0
75	.....			Exceeding	

and 1s. for every £100 up to £500 For every additional £1,000..... 0 10 0  
**HOUSE DUTY.**—Inhabited house, of the value of £20 or upwards ..... 9d. in the £1.  
 If occupied as a farm-house by a tenant or farm-servant, or for purposes of business 6d. ,,

**LIFE AND FIRE INSURANCE.**

Policy of insurance made upon any life where the sum insured shall not exceed £25.....	0 3	Above £500, and not above £1,000, then for every £100, and any fractional part of £100	1 0
Above £25, and not above £500; then for every £50, and any fractional part of £50.....	0 6	And where it shall exceed £1,000, for every £1,000, and any fractional part of £1,000	10 0
		Policy of assurance for loss or damage by fire	0 1

**FIRE INSURANCES.**

For every £100 insured for a year, or for any fractional part of £100 per annum..... 1s. 6d.

**APPRENTICES' INDENTURES.**

Where no money is given Under £30.....	2s. 6d.	For £100, and under £200	£6
For £30 and under £50	£1	200	300
50	2	300	400
50	3	400	500

Indentures for sea-service and poor children are exempted.

**DUTIES ON LEGACIES OF £20 AND UPWARDS.**

To children or descendants, per Cent.....	£1	Great uncle or aunt, or descendants per. Ct.	£6
Brother or sister, or ditto	3	Any other person	10
Uncle or aunt, or ditto	5	Husbands and wives are exempt.	

**STAMP DUTIES ON PATENTS FOR INVENTIONS.**

On petition for grant of letters-patent	5 0 0	On certificate of record of notice of objections	2 0 0
On certificate of record of notice to proceed	5 0 0	On certificate of every search and inspection	0 1 0
On warrant of law-officer for letters-patent	5 0 0	On certificate of entry of assignment or license	0 5 0
On the sealing of letters-patent	5 0 0	On certificate of assignment or license	0 5 0
On specification	5 0 0	On application for disclaimer	5 0 0
On the letters-patent, or a duplicate thereof, before the expiration of the third year	50 0 0	On caveat against disclaimer	2 0 0
On the letters-patent, or a duplicate thereof, before the expiration of the seventh year	100 0 0	On office copies of documents, for every ninety words	0 0 2

**ADMISSIONS.**

To act in any Court as Advocate.....	£50	To be Fellow of College of Physicians.....	£25
To the degree of a Barrister-at-law in England or Ireland.....	50	To a Corporation in respect of privilege	1
As Attorney, Solicitor, or Proctor in England or Ireland.....	25	To ditto, any other ground	3
To act as Notary Public in England.....	30	To any Ecclesiastical Benefice in England or Ireland, according to the value of the same.	

**PROPERTY AND INCOME TAX.**

From April 1865 to 1866, all incomes of £100 per annum, and not exceeding £200, are taxed at the rate of 4d. in the £ upon a proportion of the same: those of £200 and upwards, at 4d. in the pound.



## TWINBERROW'S

# Dandelion, Camomile, & Rhubarb Pills.

An effectual cure of indigestion, all stomach complaints and liver affections. In cases of constipation these Pills never fail in producing a healthy and permanent action of the bowels, so that in a short time aperients will not be required, and being quite as innocent as castor oil may be given to children.

The extensive sale and universal approval of these Pills have been such as to induce several individuals to imitate them, against which the public is cautioned.

Sold at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each.

## Twinberrow's Preparation of Myrrh

Having been used extensively for more than twenty years with most satisfactory results, he conceives it unnecessary to say more than that it is an effectual remedy—1st. In diseases of the gums, particularly scurvy, those which recede from the teeth, and are tender. 2nd. For the preservation of the teeth. 3rd. For preventing teeth which are decayed from becoming worse. 4th. For prevention of toothache. 5th. For purifying the breath, which may be affected by the state of the stomach, or any other cause, imparting at the same time a most agreeable and refreshing effect.

Prepared by TWINBERROW, Operative and Dispensing Chemist, 2, Edward's Street, Portman Square, London; and may be had of all Patent Medicine Vendors in the United Kingdom, Bath, DAVIES, GREEN, & JAMESON.

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## FRAMPTON'S PILL OF HEALTH.

Price 1s. 1½d. and 2s. 9d. per box.

**T**HIS excellent Family Pill is a Medicine of long-tried efficacy for purifying the blood, so very essential for the foundation of good health, and correcting all Disorders of the Stomach and Bowels. Two or three doses will convince the afflicted of its salutary effects. The stomach will speedily regain its strength; a healthy action of the liver, bowels, and kidney; will rapidly take place, and renewed health will be the quick result of taking this medicine, according to the directions accompanying each box.

**PERSONS OF A FULL HABIT**, who are subject to headache, giddiness, drowsiness, and ringing in the ears, arising from too great a flow of blood to the head, should never be without them, as many dangerous symptoms will be entirely carried off by their timely use.

For **FEMALES** these pills are truly excellent, removing all obstructions, the distressing headache so very prevalent with the sex, depression of spirits, dulness of sight, nervous affections, blotches, pimples, and sallowness of the skin, and give a healthy, juvenile bloom to the complexion.—Sold by all vendors of medicine.

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**K**AYE'S WORSDELL'S PILLS. This invaluable Medicine, which has been known throughout the United Kingdom for nearly half a century, and recognised by all who have tried it to be the **BEST PURIFIER OF THE BLOOD**, is admirably adapted to supply a great want—that of a remedy always at hand, easy of application, and certain in its results. From their largely extended sale and general adoption, they may be fairly classed as a **HOUSEHOLD NECESSARY**. Sold by all Chemists and other dealers in Patent Medicines, at 1s. 1½d., 2s. 9d., and 4s. 6d.

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## BLAIR'S GOUT AND RHEUMATIC PILLS.

Price 1s. 1½d. and 2s. 9d. per Box.

**T**HIS preparation is one of the benefits which the science of modern chemistry has conferred upon mankind; for during the first twenty years of the present century I speak of a cure for the Gout was considered a romance; but now, the efficacy and safety of this medicine is so fully demonstrated by unsolicited testimonials from persons in every rank of life, that public opinion proclaims this as one of the most important discoveries of the present age.

These Pills require neither attention nor confinement, and are certain to prevent the disease attacking any vital part.—Sold by all medicine vendors.