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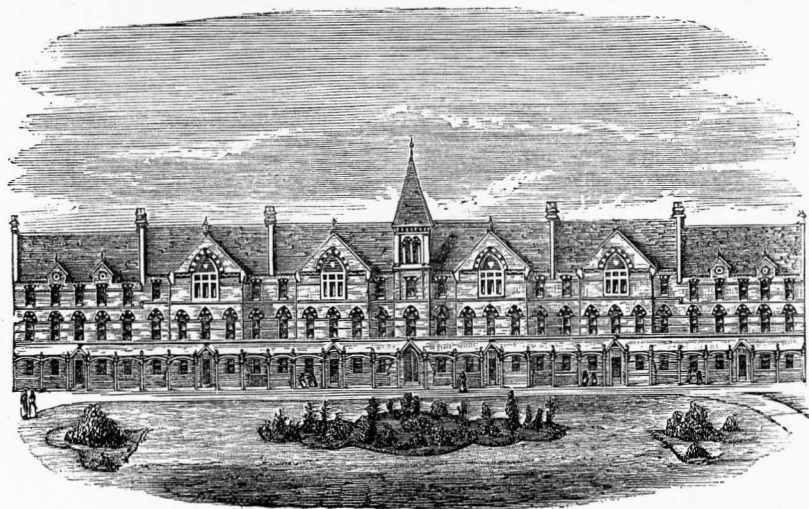
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GIRLS' ORPHANAGE, STOCKWELL.—PRESIDENT, C. H. SPURGEON.

THE  
BAPTIST MESSENGER:

AN

*Evangelical Treasury*

AND

CHRONICLE OF THE CHURCHES.

FOR THE YEAR 1881.

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LONDON:  
61, PATERNOSTER ROW.

## TO OUR SUBSCRIBERS AND READERS.

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DEAR FRIENDS,—The close of another year reminds us that time is rapidly passing along; this behoves us to labour with all earnestness in the cause of Christ our Saviour.

For any benefits which have accrued from the publication of this serial, we desire to ascribe thanksgiving to the alone Author of “every good and perfect gift.”

Man without God is powerless to achieve any lasting success; but, strengthened by Divine succour, he becomes mighty, through God, to the pulling down of strongholds.

The Church of Christ, always exposed to peril and assault, can never be destroyed, for it is founded upon a Rock.

The vapourings of Infidelity and the crudities of science, falsely so called, will eventually subserve the progress of Truth; so that amid much to create misgiving there is also much to inspire confidence.

The great need of the age in which we live is not more light but more love. When the followers of the Lord Jesus have learned of Him to “love one another with a pure heart fervently,” the first step to an abiding union will have been taken. The religion of the Gospel is emphatically LOVE. The secret spring of all that is acceptable to God and operative among men is LOVE, and he who loves most labours best, because he reflects in all his movements the image of the heavenly.

For all the mercies of the past, for all the consolations of the present, and for all the hopes of the future, we stand indebted to Him who “loved us and gave Himself for us.”

We express our obligations to the many valued coadjutors who have contributed to the pages of this Magazine. They have rendered important service to the cause of Christ, and will, in due season, reap the rich recompense which attends on well-doing.

Without attempting the introduction of novelties, it will be our endeavour to stand in the old paths, and to continue steadfast in “the faith once delivered to the saints.”

Yours faithfully,

WILLIAM ALEXANDER BLAKE,

*Editor.*

THE BUTTS,  
NEW BRENTFORD, MIDDLESEX,  
31st December, 1881.

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## A SIMPLE PROOF OF SINCERE LOVE.\*

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

“If ye love Me, keep My commandments.”—JOHN XV. 15.

OH, what tender care our blessed Saviour bestowed upon His disciples! When about to pass through scenes of unexampled suffering, and to endure the terrible pangs of death, He had scarcely a word to say of His own bitter passion. He does not ask their sympathy, nor does He bemoan Himself that He may excite their grief. Job in his afflictions yearned for commiseration; he said, “Have pity upon me! have pity upon me, O my friends, for the hand of the Lord hath touched me.” Not so Jesus. His whole heart goes out towards His beloved followers; and all His thoughts and anxieties are for their welfare.

The counsel He gives them shows the solicitude He felt on their behalf. How much He cares for the inward part of their religion! Hence He exhorts them to pray; and He tells them that with His name to plead they need never fear a nonsuit. Exceeding great and precious is that promise, “If ye shall ask anything in My name I will do it.” With this summons to secret devotion He combines a call to open obedience, which is as it were the outward part of their religion, “If ye love Me, keep My commandments.” Let us learn, then, from His dear lips to use all diligence lest we neglect our secret duties, or slight our public obligations. The rather should we endeavour, as before the Lord, and in the strength of His Spirit, to cherish and nurture those virtues which give forth their sweetest perfume in the shades of retirement; to enter our closet, to shut the door; to seek communion with Jesus, so shall the secret of the Lord be with us, and we shall abide under the shadow of the Almighty, and, at the same time, it behoves us to be wary of our conduct, that we may commit no offence against Christ in our converse with the world. We had need watch our words, and weigh our actions, lest in any respect we should fail to adorn the doctrine of God our Saviour in all things.

The care that our Lord felt for His disciples was still further shown by His concern that their faith should be steadfast and their love beyond suspicion. As an antidote against heart-trouble He gives them this prescription—“Ye believe in God, believe also in Me.” It was their faith in Himself which He would have nourished by their prayer in His name and for His sake. “Whatsoever ye shall ask in prayer, believing, ye shall receive.” The more heed ought we to give to maintain our trust in God and in Christ, because faith is a radical and fundamental grace, it is the mother-root and great vein whence all the graces we exercise have their beginning and strength. Yet He was equally solicitous about their love that they should show such proofs as would set their sincerity above suspicion. For if faith be the fruit, love is the flower. The flower is nothing, and cannot

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even be produced without the root, and the root itself is valueless, and can never be seen in its beauty unless it buds and sends forth the flower which is the sign of its own maturity. Is not our *faith* the fountain from which our actions must flow? If we confide in the wisdom and the power of Christ, and believe alike in His fellowship with the Father and His friendship toward us, then of course it will become our constant aim to do just as He bids us without the least deviation. So too our *love*; if the fervour and vehemence of our attachment to Jesus be prompted by gratitude and stimulated by a sense of His goodness—oh! what heed we shall give to all His counsels, and how we shall chide our hearts if we grieve Him by negligence of any duty He has enjoined! If ye love Me, keep My commandments. So very careful is Jesus, both for the inward and for the outward, for the private and for the public, for the root and for the fruit of their religion. Let us be likewise diligent and prayerful, standing constantly upon our watch-tower lest it be taken by storm.

From the words of our text I think we may gather three points:—First, our Saviour invites a proof of love; secondly, He suggests a means of comfort; and, thirdly, He uses the precept as a stepping-stone to the promise of the Comforter Himself.

I. First let me draw your attention to the special proof of love which Jesus asks. At that hour His disciples were conscious of an intense affection of heart to their beloved Lord. Sometimes love nestles so quietly in our breasts that it may almost be said to slumber. No strong emotions are called into exercise, and therefore for the time being we are hardly aware whether we love or not, because the passions are not brought into vigorous play. Yet they may be speedily aroused, for when a friend is grievously sick and his death is hourly expected, the tender sympathies that spring up and vibrate from every nerve solve any doubts and make us keenly sensitive of our love to him. The grief we feel at the thought of his departure is to us a convincing argument that no sophistry can resist. So were the disciples at that moment conscious of an intense affection towards Jesus. The "if" is not inserted here to challenge their sincerity, nor does it give countenance to His suspicions; but the "if" is put in this place to point an argument, which is all the more forcible, because just then their love at fever height was rather shown by sad, anxious thoughts than by strong, brave acts of loyalty to their good Lord. At such a juncture no doubt nature would suggest that if they loved Jesus they should sit down and sympathize with Him. Had He not told them that one of them should betray Him? Had He not foretold that the hour was coming when He would be left alone, forsaken of them all? What would love suggest but that they turn the garden into a Bochim, and everyone of them gathering around him say—"Alas, alas! my Master, that Thou shouldest be taken from our midst, that Thou shouldest be subjected to such shame, such reproach, such suffering, such a cruel death!" These were but the suggestions of nature, and they are never equal to the suggestions of grace. So Christ, as if to counteract the grief which He knew they would feel, insists upon the higher evidence of pure devotion. "If ye love Me, keep My commandments." It is not by your tears but by your testimony that I would have you show the sincerity of your love. What mean ye to weep and break My heart? Why nurse a sorrow that depresses your own spirits? Why not nerve yourselves to



action, when there is a mission to fulfil? I give it in charge to you while I go to the Father. The campaign I have opened I leave you behind to complete. Greater works than I have done you shall do. Riper fruits than I have reaped you shall gather. Show your love for me by accepting my legacy of labour. This is not a time to weep but a time to work. Keep therefore My sayings, and go into all the world, and glorify God by preaching My Gospel to every creature.

How naturally would the suggestion come to them at such a time to give up all in despair. Is He going to leave us? Then what is there in life for us to cherish? "Whom have I in heaven but Thee, and there is none upon the earth that I desire beside Thee?" "My father, my father, the chariot of Israel and the horsemen thereof." If Jesus departs the sun is darkened and the moon reflects no light; the rivers are dried up, and we, who were as trees by the margin, for lack of nourishment shall wither and decay! If Jesus dies the foundations are removed, and what can the righteous do? The fabric of our comfort is gone, the citadel of our security is overthrown, and our city is left desolate! "Come, let us sit down and rend our garments and roll ourselves in the dust, for nothing now remains to us of joy or of hope." That, I say, would be the dictate of nature. But the counsel of Christ challenges more implicit faith in Himself. He will not tolerate their idle cowardice or their listless despair. "Shake yourselves from the dust; pluck up courage; quit yourselves like men; and if ye love Me, keep My commandments." He asks not such a display of love from them as sometimes the world admires in a wife who, when her husband is taken from her, gives vent to paroxysms of grief, and then yields herself to a sad and settled melancholy, refusing to be comforted. I charge you, says He, to shake off your lethargy, to gird up the loins of your mind, and go forth to fight My battles, to plough My fields and to trim My vines. "If ye love Me, feed My lambs; tend My sheep; keep My commandments."

Passing now from the occasion, and the reason why our Saviour spoke these words at this particular juncture, we proceed to remark that there are many who never show their love to Christ in this practical way, by keeping His commandments. Not a few parade their professions like a certain scribe, of whom we read in the Gospel that he said to Jesus, "Master, I will follow Thee whithersoever Thou goest." But do they follow Christ? Nay, when they learn that the Son of Man fares worse than the foxes that burrow in the earth, or the birds that shelter in the trees, they are more intent on finding a soft pillow for their own heads than on surrendering their souls to His service. They are ready enough to join the crowd of sycophants who throng Christ when He is hailed with honour and greeted as "Rabbi"; when He rides through the streets in state and the multitude cry "Hosannah!" Yet, alas for them, they cannot watch with Him one hour; they will not go with Him to prison and to death. Like Mr. By-Ends, they would make a good bargain of their religion; when it comes to losses and crosses for Christ's sake, those who will may have the brave country on the other side the Jordan all to themselves; they will be content to have their heritage here. But remember—

"No big words of ready talkers,  
No fine boastings will suffice;  
Broken hearts and humble walkers,  
These are dear in Jesus' eyes."

And these are the only men who give such a proof of their love as Jesus Christ can accept.

Some there are, likewise, who would "do some great thing" to confer honour, as they think, upon Christ. Yet the kind of homage they offer He never courts. Those people pleased Him not in olden time who, with a faint semblance of love and loyalty, would have made Him a king. Did He not hide Himself from them? Tell me, can you think that the sacrifices of fools can be pleasing in His sight? With their gold and silver they may rear grand edifices; they may devise rituals for which He has no relish; by sweet chanting and by flowing strains of music, by loud organs and by low masses; by little wafers and uplifted chalices; by wearing stole and cassock; by performing services and by studying postures, they vainly think that Jesus Christ is to be glorified. Their adoration is an abomination. If they can but get a few of the rich to be His acquaintance and obtain the patronage of royalty, they fancy that Jesus Christ is very much honoured. The defence which is often set up for the showiness of Papal and Anglican ceremonial is that kind and loving spirits thereby find an outlet for their devotion. Is it not meet, they say, that the house of God should be the best-decorated house in the parish? Ought not the table of the Lord, which we reverently call the altar, to be spread in the daintiest manner? Nay, but Jesus Christ says to us, "If ye love Me, keep My commandments." Better than the gorgeous cathedral with its towering spire; better than the swell of the organ or the chant of well-trained voices; better than the waving censers of incense or the uplifting of the golden chalice; better than all these outward displays the proof of heart sincerity which He requires who said, "If ye love Me, keep My commandments." Cling to the simplicity of a dutiful obedience and attempt no new devices. Accept the Gospel as I deliver it to you, and go ye into all the world and preach it to every creature, baptizing all those who believe it "in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatsoever things I have commanded you." This shall be the soundest, safest and most satisfactory proof of your love. Do not seek to do something which is not required at your hand. Be not rummaging about for relics of bygone generations. Know that works of supererogation are entirely superfluous. With the sorry speculations of your own addled brains never dally. Let the purer enthusiasm of your honest heart find expression in that obedience which is better than sacrifice. If you love your Lord there is no other way of showing your affection or your allegiance than this—"If ye love Me, keep My commandments."

But while these two ways are adopted by the more frivolous and the less thoughtful, there are other methods in which we think we show our love. Into some traps we occasionally fall through the infirmity of the flesh, while we think, perhaps, that we are manifesting our obedience towards our Lord Jesus Christ. For example, by bold speeches for Christ, such as Peter made. Oh, how Peter loved his Lord! "Though all men should forsake Thee, yet will not I; though all men be ashamed, yet will I never be ashamed. I will go with Thee to prison and to death." We sometimes may utter rash vows. The preacher has probably done so in your hearing. In moments of earnestness and zeal he has protested that he would do some noble deed. Far better that he refrained from any such boasting. 'Twere better far to keep quiet as to any promise till we have achieved the purpose

of our heart. You, too, have doubtless at times opened your mouth wide at the prayer-meeting; and though your petitions were properly expressed, there has been a degree of vain-glorious confidence in your own love rather than an absolute reliance upon that grace which must foster your love, or else it will die out. Even in private we are often tempted to sit down and speculate upon what we could do or what we could bear for Christ: if it does not break forth from our lips, yet there is a Peter-like estimate of ourselves in contrasting the fervour of our affection towards our Lord with that of other people. We see the blemishes of our neighbours, and say, "Oh, we could never do as they do!" We see, perhaps, companies of men dragging on a miserable existence with reference to religion, and we say, "Ah, if I were at the head of affairs things would be very different!" This is our unseemly method of vaunting our love to Jesus, when we talk of what we would do if we had the opportunity, what we would give if we had the rich man's purse, how we would preach if we had the great orator's ability, how we would pray if we were asked to stand up in an assembly, how we would conduct affairs if we were in the directorship of societies, and so on. Yet this is not the way which Jesus Christ wants, and it is not the proof of love which He seeks—"If ye love Me, keep My commandments." When He had asked Peter the question, "Lovest thou Me?" He did not say, "Go, Peter, and henceforth tell with burning words of this thy love towards Me to other men, but "Go, feed My lambs; feed My sheep." Actions here must take the place of words. Obedience to Christ's law must be the proof which no eloquence could substantiate.

At other times the flesh is apt to express its love to Jesus in what is, if possible, a still more uncomely way. Our indignation is roused, and our anger is kindled on behalf of Christ. In a controversy, it may hap about the truth, we grow warm, and our blood boils till we begin to fight the Lord's battles with the devil's weapons. We are like John, him of the loving spirit, who, provoked by the affront offered to Jesus when some Samaritans refused Him admittance into their village, said, "Wilt Thou that we call fire down from heaven, as Elijah did, and consume them?" We feel so full of love to Jesus Christ that we could almost knock the man down who speaks a word against Him. Like Peter, we get our Lord upon the hilt of our sword, and we want to cut off the ear of Malchus, and the head of somebody else. We would fain fight for Jesus Christ in a way that could only dishonour His cause, and destroy our own spiritual life. And this I have known some people do when defending liberality. I think it was Rowland Hill, who confessed that at one time he was a great bigot against bigotry, a bigot for liberality, and if other men could not go the whole length that he did—and would to God they could have done it—in liberality, then he was angry with them, and was not liberal enough to let them be illiberal. I know my own infirmity will often lie that way. If I am trying to defend a doctrine against an error, and to speak up for the Master, there is just the temptation to smite too hard, not the error, perhaps, but the brother himself who is defending that error. This is our way of showing our love to Christ. Some of you in the workshop are apt to lose your temper when you are talking about religion. You are soon vexed when they call you by ill names. When you are defending your minister, of the doctrine which he preaches, and you accept, if you get tripped up by a little of that irritability to which

you are prone, you soon fall into sin. Now our Master as good as says—“Do not be angry with men for My sake ; do not go about the world fighting other people for Me, but if you love Me, keep My commandments !” That is the true way to fight the devil, for it deals a more terrible blow at his empire than any arguments and controversies you can engage in. Defend the faith, but defend it in love. Contend earnestly for the faith once delivered unto the saints, but contend for it lovingly, and ever keep yourselves pure in your obedience to your Master, remembering that this is the first and chief proof of love—“If ye love Me, keep My commandments.”

Some of us, likewise, have rather a tendency to show our love to Christ by our fussiness in attending to services that are not enjoined or required at our hands. Martha will supply me with a picture of what I have in my mind. Jesus Christ has come to her house, and He is to be entertained. One dish is not enough, but there shall be many. What can she devise to honour such a guest ? What fresh invention, what new dainty, shall she put upon the table to feast one whom she loves so well ? She gets cumbered with much serving. And so we who are ministers, deacons, elders, Sunday-school teachers, and perhaps singers—all of us who are doing anything for Christ—grow anxious and uneasy about the way in which we will do this, and that, to conduct the service with the utmost decorum. Our attention is distracted with perhaps thinking about the doors being closed or the windows being opened, or we are wondering whether the people are accommodated here and there, till we get into a fidgety, feverish state of mind because we want to have the order of worship free from reproach. We look upon all this as a proof of our love of Jesus, and indeed it may flow from love to Him, but it is not the proof which Jesus asks. Still He saith to us, when we have done any service which seemed meet and befitting, “If ye love Me, keep My commandments.” There is no sentence of reproach, you know, said against either Martha, or John, or Peter ; they are all good in their places ; but still, obedience is the touchstone, and the true criterion of character.

Once more only. The flesh sometimes puts on a spiritual garb, and it presumes to say—“I love Jesus, therefore I will spend much time in rapturous communion with Him.” Let me not be misunderstood. The more private communion we can have with Christ the better. Still, there is a sort of tender sentimentality that indulges itself in solitude and pines for a tranquillity that is favourable to rhapsody. The love of Jesus asks for no flights of imagination ; for nothing that is emotional. When Mary was about to clasp her Saviour’s feet, you remember He said—“Touch Me not, but go tell My disciples I am risen.” Her desire for communion was entirely thrown into the shade by His demand for compliance with duty.

Communion, as it strengthens us for service, is to be sought after and highly prized ; but if I lead the life of a recluse, and spend my time constantly in contemplative study, whether in cloister or in glen, my enjoyment, however pure and refined, is prompted by a kind of self-indulgence. There is nothing really chivalrous in running away and hiding one’s self from the temptations of the world. Be it our aim rather to master every sinful passion, to discharge every obvious duty, and to bring forth fruits of righteousness according to the grace we receive ; for this is the proof of love which Jesus asks—“If ye love Me, keep My commandments.” He

saith not, "If ye love Me—commune with Me, abide with Me constantly in private," but "keep My commandments." So we are equally removed from the hurry-skurry, which is running hither and thither, and from that seclusion which keeps its own secrets without contributing to the common good, when we are showing our love to our Lord by keeping His commandments.

Why do you think it was, dear friends, that He selected this as the proof of love? Might it not have been because this really is the best proof? Obedience is such a sweet combination of all the graces, that I might liken it to the frankincense which was used of old, and which consisted of single grains of all the spices. Obedience has in it faith, and love, and humility, and patience, and the hope that waiteth for a reward. All the graces, like sweet essences, are combined in obedience; and, therefore, if the Saviour is to have the choice of the alabaster box of precious ointment which is to be broken and be poured on His head, He selects this very precious and very costly obedience.

And is not obedience the surest and most sincere proof of love? The hypocrite can pretend to his raptures, the carnal-minded man can busy himself about the externals of religion, and works of supererogation as he thinks them; we can any of us, without the assistance of the Holy Spirit, talk big words, and the devil himself can help to make us angry for Christ, but to serve God constantly by a faithful and loving obedience to Jesus Christ—this is such a grace that none but the spiritual can attain to it, this is so sure a mark of true love that we may say that he who brings forth this good fruit of obedience to his Master, must be a plant of the Lord's right-hand planting.

Let it never be forgotten by you that this is *the* test which Jesus Christ gave of His own love. He loved you, and how did He show that love? By talking? True, there are exceeding great and precious promises, but Jesus Christ did not show His love for you by mere words, by great professions or by secluding Himself and meditating upon you. No, but He showed His love by coming from heaven to earth, by making Himself of no reputation, by taking upon Himself the form of a servant, and in the form of a servant working out a righteousness for you, and suffering all the wrath of God on your account. Oh, beloved brethren and sisters, if this is Jesus' proof of His love to you let your obedience be the proof of your love to Him.

And, once more, I think that He has surely selected this proof because it is most consistent with the relations which exist between Him and us. He is our Master. If we call Him "Master" and "Lord," how can it be that we love Him if we keep not His commandments? Better still, He is our Husband, and what is the true proof of love which the Holy Spirit would have the spouse of Christ give? Why, that she be subject unto her husband in everything, for as the husband is the head of the wife, even so is Christ the head of the Church. If He be a husband let Him have His honour, and if His church be a spouse, let us act the part of a spouse and pay Him a spouse's honour. Let the true and sincere love of our hearts be proved and wrought out by the actions of our lives. Obedience, then, is the Saviour's test, but it must always be a loving obedience, not obedience rendered through fear. There is a holy, filial fear of God which is next akin to love; but perfect love casteth out all other fear than this,

for fear hath torment. We must serve God, not under the compulsions of the law, or else our works will be slavish, but under the sweet influence of love, because the love of Christ constraineth us. When we yield Him a willing and cheerful obedience to every word which He has spoken, then we have proven that we do really love Him. "If ye love Me, keep My commandments."

I have been long upon the first part of my subject because this proof of love is the main point I want to insist upon. I can hardly leave it now till I have again urged you Christian people, and specially you young professors, who have lately joined the Church and want to be doing something extraordinary for Jesus, not to forget the common-place virtues, seeing that it is by the holiness of your ordinary life you will best show proof of your love to Christ. If a herald of the Cross be wanted to go as a missionary to India, that may not be the office best suited for any of us; but what is demanded of every one of us is to keep Christ's commandments by a holy walk in the shop, by consistent conversation at the counter, by such actions, such words, and such habits as shall prove that all our passions and powers have been subjugated to His will, and that we desire to be conformed to His image. The religion of every-day life, not Sunday religion only, but the religion which threads its course through all the week days and sanctifies things secular, is a thrilling witness to sincerity. Let the religion of your chamber, of your house, of the Exchange, of the street, of the shop, of the desk, of the plough-tail, of the cobbler's bench and the tailor's board, bear testimony that you have learned of Jesus. This is the test of a gracious union of heart to our most glorious Christ. "If ye love Me, keep My commandments."

II. I must be very brief on the second point. This chapter is full of comfort. Every word is intended to pour balm into the wounds of Christ's disciples. The suggestion of the text is spoken for THE COMFORT OF THE SORROWING ONES—"If ye love Me, keep My commandments."

Obedience to Christ diverts the mind. If we sit down and pine over any sorrow it will grow upon us, and eat its way farther and farther into our soul; but if we rise up and go forth to feed the hungry, to clothe the naked, to teach the ignorant, we shall find that our mind has something else to engage its attention; the grief ceases to corrode, and when the constant friction is relieved, recovery begins and health and cheerfulness return. I do believe that many persons who are vexed with doubts and fears would not have one doubt where they have a hundred, if they did but work for our blessed Master. A garment, if it be laid up and not worn, will get the moth into it. So do many of us get the moth of doubt into us because we do not serve God more. A sharp tool may be kept bright so long as it is used, but it will soon get rusty when it is laid aside. It is much the same with us. Keep God's commandments; follow Jesus in the path of service and you shall have joy and comfort, notwithstanding the anxieties and afflictions that must fall to your lot. The worldling's policy is to divert his thoughts with divers amusements, so he flies to mirth if he would escape from melancholy. But the Christian's wisdom is to brace himself up for the battle of life, fully conscious that while he is doing service he is drowning sorrow. There is a kind of casuistry that suits cadaverous souls. Evangelists like Calvin, Knox or Whitefield, were not agitated with such doubts and fears as often owe their origin to the atmo-

sphere. They were so bent in defending the faith and publishing the Gospel that they found no time for fretting and worrying themselves about their own interest in Christ. They came into actual contact with the sin and sorrow of the world, and they were far too much engaged in serving their Lord and proclaiming salvation to those who were ready to perish, to sit down and fret about the trials and difficulties of adjusting their feelings to their faith. Your minds shall be diverted from your own sorrows when you catch their spirit and consecrate your service to your Lord.

Christian service opens up to us many streams of consolation. He that does the Lord's will, shall know of the doctrine. The key of doctrine is often found in practice. There are some high, sublime, and comforting truths which you do not and never will understand, till you serve God better. When you put both your hands to the work, strain every sinew, and bring every muscle into play for your Lord and Master, your spiritual health will increase, your eyes will grow brighter, and you will be able to see better into the mysteries of His loving will, and to rejoice therein. The doctrines of divine election and final perseverance are often kept back from some until they have been exercised either by service or by trial, and then suddenly as with a flash of light the truth is revealed to them, which ever after becomes to them a fountain of consolation.

And I might add that service in itself, through the blessing of the Holy Spirit, is always a means of comfort, because of the blessedness which it yields to a generous heart to be doing good to others. Oh! you little know how much pleasure you would derive from the kindly endeavours to impart joy to others. I passed a brother yesterday whose eyes sparkled, and his cheerful face was lit up with smiles. Though I did not know the man, I seemed to read his character in his countenance. Surely, thought I, he is a busy one who is trying to dispense some blessings to the needy. Again this morning I fell in with him, and this time I made his acquaintance. His cordial greeting pleased me, and his lively manner induced me to ask on what good errand he had been. "Well," said he, "I have just been visiting some poor people, and talking with some sick ones, and I have had a sweet time with them." Yes; that is the way to get sweet times; find me the man who keeps the Lord's commandments most diligently, and I think I can point out to you the happiest of mortals. I shall not have to look so far as the neighbour who sits at his elbow, for he is the man himself. Oh, the joy that a Sunday school teacher has in that class of lads, or in that little group of girls! Oh, the happiness of the evangelist, who preaches in his little room, when he hears of a soul being saved! Perhaps he has got some temptation of his own on hand, but he almost forgets that in the thought that he has brought another to Jesus. I can say that often when I have had doubts about my own interest in Christ, I have had no small comfort from the blessedness of knowing that others have been led to see their interest in Him when I have been preaching the Word. To see Jesus Christ's name honoured, His cross lifted up, and to know that He is getting more and more precious to His dear people—why, beloved, this is to let a stream of sunlight into the dungeon, and to make all radiant the scene where blackness and darkness had prevailed before. Work for Jesus. There is sunshine in work. Work for Jesus. There is heaven in work, for even in heaven itself they serve God day and night, and surely it is next door to heaven on earth to love Jesus and keep His commandments.

I wish I could stir up any of you who are lying idle, like Issachar, crouching between two burdens, to do something that would require industry and perseverance. You know how boys in the winter time, when they stay indoors, get close to the fire, and rub their hands, and still complain of the cold; but if they go out, and father gives them some wood to chop in the yard, their blood begins to circulate in their veins, and they forget the severity of the weather. I have often felt bitterly cold when I arrived here on a Sunday morning, and some brother, who has perhaps walked a long distance, tells me that he does not feel it so; for the exercise he has been taking had made him all aglow. Sitting sometimes in our warm rooms at night we hear the winds howling, and we shiver, and pity those who are trudging along the streets, though if they have any interesting business on hand they scarcely notice the weather. So an active and earnest Christian takes no heed of the trifling inconveniences over which indolent, dawdling professors groan so heavily. He is thinking of the glory of his God and the joy of winning souls; he is anticipating the coming of his Master, and the Crown of Life which the Lord shall give him at the last day. Animated with such hopes, labour is light, and the peace of his conscience excludes peevishness from his breast.

III. Our third point, for which I have not much time left, was to show that the keeping of Christ's commandments is a blessed stepping-stone to the more abundant reception of the indwelling of the Comforter into our hearts.

You notice the connection between the text and the succeeding verses—*"If ye love Me, keep My commandments; and I will pray the Father, and He shall give you another Comforter that He may abide with you for ever; even the Spirit of truth."* You well know, beloved, that the Holy Spirit will not dwell in an *unholy* heart. You understand well enough that passage—*"How can two walk together except they be agreed?"* If you walk not in the way of God's commands, the Holy Spirit will not abide with you as your Comforter. There is an everlasting abiding of the Spirit in all the quickened for their effectual salvation, but there is no such abiding for their continual comfort. The Holy Spirit does leave the Lord's people at times, so far as the conscious enjoyment of His presence is concerned. If you would know the workings of the Spirit, experience them perpetually, and be acquainted with them in their highest and fullest degree; remember, the path that winds up the hill of God is the path of obedience.

A faithful observance of the two Gospel ordinances is a preparative to the reception of the Holy Spirit. If you love Christ you must do as He has told you. If you do not love Him you are not called upon to keep His special commandments, for you are under the law and not under grace; the law will enforce its distinct obligations upon you; with the Gospel you are not particularly concerned. But if you love Jesus Christ then you come under the Gospel regulations which He has enjoined. And what are His commands? Two are pre-eminent. The one is—that you be baptized in the name of the Father, and of the Son, and of the Holy Ghost; and the other is, that you meet with His people around His table in the breaking of bread. Now although there is nothing saving either in Baptism or in the Lord's Supper (for any such inference the Scriptures offer not the slightest warrant), yet remember, that our love to the Saviour



is to be shown by our keeping His commandments, and the sequel is, "I will send you the Comforter." Thus to the disciples who believingly observe Baptism and the Lord's Supper, there is an increase of grace, a promise of vital importance to our welfare. Thus the Ethiopian eunuch, when baptized, went on his way rejoicing, because the Spirit of God descended on him. As to all the other commands of Jesus, moral or spiritual, inasmuch as obedience to them prepares us to have communion with Christ, and with the Father, and with the Spirit, they are the best preliminaries to the reception of His divine influences. If thou wouldst abound in grace, become a valiant man in the Lord's army, and be made partaker of the highest privilege of saints, be not unmindful of this counsel—"If ye love Me, keep My commandments."

While I have been thus exclusively addressing those who love Christ, the fear haunts me that there are some here who love Him not. Do they mourn that they do not love Him? Do they lament that their hearts are not right towards Him? Then this is *the* commandment—that ye believe on Jesus Christ, whom God hath sent; "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed on the Son of God." "Believe on the Lord Jesus Christ and thou shalt be saved." Trust Jesus and you are saved. God, in His infinite mercy, lead you to put simple confidence in Jesus, and to rely with unquestioning faith upon the precious blood which He shed for the remission of sin, and you shall have eternal life, according to His promise.—Amen

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## Poetry.

### ONLY.

ONLY a seed—but it chanced to fall  
 In a little cleft of a city wall,  
 And, taking root, grew bravely up  
 Till a tiny blossom crown'd its top.

Only a flower—but it chanced that day  
 That a burden'd heart pass'd by that way;  
 And the message that through the flower was sent,  
 Brought the weary soul a sweet content.

For it spake of the lilies so wonderfully clad,  
 And the tired heart grew strangely glad  
 At the thought of a tender care over all,  
 That noted even a sparrow's fall.

Only a thought—but the work it wrought  
 Could never by tongue or pen be taught;  
 For it ran through a life like a thread of gold,  
 And the life bore fruit a hundred-fold.

Only a word—but 'twas spoken in love,  
 With a whisper'd prayer to the Lord above,  
 And the angels in heaven rejoiced once more;  
 For a new-born soul "enter'd in by the door."

## THE GIRLS' ORPHANAGE, STOCKWELL.

BY VERNON J. CHARLESWORTH.

IN the year 1867 the foundation-stones of the Orphanage for Fatherless Boys were laid, and the Institution has taken rank amongst the best of its class. Upwards of 600 boys, all of them bereft of their fathers, and many of them being motherless, have found a Christian home and training, the average number in residence at one time being 240. Cast upon the Fatherhood of God, this little colony has never lacked a meal, and no difficulty has been experienced in finding situations for the boys on the completion of their term of residence. The few who have gone to an early grave, victims of inherited disease, died triumphant in the faith and hope of the Gospel, and a large proportion of those who are settled out in life are united in church fellowship, and many of them are engaged in works of Christian usefulness. Two of the old boys, having passed through the Pastors' College, preside over Christian churches, and one other is now a student for the ministry in Wales. God has been very gracious to the Institution, and to His name be all the praise.

From the commencement, Mr. Spurgeon has had his heart set upon a similar Institution for girls, but resolved never to move in the matter until he should hear a Divine command which could not be mistaken. That it would come, sooner or later, he felt assured, and for twelve years he frequently made it a subject for prayer. To have taken a different course would have been strangely contrary to the rule which he has observed throughout his public career. Until he is certain of the

Lord's will he will never commit himself to a new enterprise, but when once the indication is given, his action is prompt and his devotion complete. As a worker together with God, he has not formulated a scheme and then sought the Divine approval, but has waited for his commission, and then claimed the blessing which waits on obedience and consecration. It is impossible to contemplate the career of Mr. Spurgeon without being struck with his disinterestedness. With such a genius, and with such a capacity for work which he displays, fortunes might have been his playthings; but self-seeking has been a vice abhorrent to his nature. He has lived for others, not for himself, and has deserved the encomiums which the world pronounces in just recognition of his character and life-work. Testimonials, while prized by him as expressions of confidence and esteem, have only been regarded as agents for augmenting his usefulness, and not as offerings for his own enrichment. When the church at the Tabernacle celebrated the completion of the 25th year of his ministry, in May, 1879, he devoted the entire sum subscribed to the institutions he had originated or fostered.

It was at this juncture Mrs. Hill-yard, who generously gave £20,000 for the commencement of the Boys' Orphanage, sent a cheque for £50 towards the erection of an Institution for Fatherless Girls. Mr. Spurgeon, feeling the time had come for action, devoted a similar sum from the Testimonial fund, and the enterprise was set on foot. By a singular conjunction of providences the property adjoining the Boys' Orphanage was offered for sale and secured, and the whole of the

money required for its purchase was generously contributed by the public. Plans for the dwelling-houses were soon drawn, and a contract entered into for their erection. As with the older Institution, so with this, friends came forward and offered to defray the main cost of the houses. Mr. Spurgeon and his publishers gave the money for one house; his deacons subscribed for another; a City merchant for the next; a London manufacturer gave and collected sufficient to pay for the fourth; and a member of his church subscribed £1,000 towards the undertaking. It was resolved to commence with the four houses thus provided for; but the hearty co-operation of his friends justified proceeding with the erection of two others, to provide sufficient accommodation for 250 children. A terrace of six houses, with schoolrooms above, is now nearing completion, and by the time it is finished it is hoped the amount of the contract will be subscribed. To furnish them will involve a considerable outlay; but no fears, we think, need be indulged as to the means being forthcoming at the right time. The stewards of the Lord's bounty will esteem it a joy to be associated in the good work. Mr. Spurgeon, who has never gone beyond the guiding cloud, will not precipitate other buildings which are requisite—such as an infirmary, a dining-hall, a gymnasium, a swimming-bath, and a house for the head master. These will all come in due course; and when the quadrangle is completed the Institution will witness to the

world that God honours faith and answers prayer in providing for those who are left to His tender care, apart from the sacred ministry of parental solicitude and the shelter of the family home.

The same principles which have worked so well in the Boys' Institution will be applied to that of the Girls, viz. :—

1. The Cottage Home system, which secures the location of the children in family groups, and surrounds them with a social atmosphere.
2. The selection of the most needy and deserving candidates, irrespective of the denominational connection of their parents, from all parts of the United Kingdom.
3. The exclusion of any peculiar dress which would constitute a badge of charity.
4. The adoption of such methods as will secure for the children an education and a training to enable them to maintain themselves on leaving, and which shall promote their spiritual and eternal well-being.

In a circular issued by Mr. Spurgeon he says: "The pastor's heart is often heavy through mental weariness, and those who desire his health and vigour for the ministry of the Word, can best promote it by assisting this benevolent design. What better deserves our help? It is for our Lord Jesus' sake that we have undertaken this labour, and in His name we ask His disciples to remember us and our large family of little ones."

## Earnest Preachers and their Living Deeds.

JAMES SMITH, OF CHEL-  
TENHAM.

(FIRST ARTICLE.)

ABOUT fifty years ago the good people of Cheltenham, as well as good people elsewhere, were exceedingly pleased with the advent of a new religious book writer. The books he wrote, however, were not much to look at. They were small and unadorned, consisting chiefly of short pieces evidently condensed from the preacher's sermons, with a quaint article here and there: and they were not at all noted for either great intellectual vigour or depth of thought. But from the commencement they took with the religious public amazingly. No sooner was one book issued than another was called for, and the ready writer, with his numerous preaching engagements, had enough to do to comply with the printer's incessant request for "copy," and to supply the popular demand. The reasons for this popularity are soon told. In the first place, the titles of these little books were exceedingly attractive. They bore such titles as "The Believer's Daily Remembrancer," "The Love of Christ," "A Messenger of Mercy," "The Church as it Ought to Be," "Refreshing Dew-Drops," "Manna in the Wilderness," "Light for Dark Days," "Sunny Subjects for all Seasons," "Bread from Heaven," "Good News for All," "Food for Hungry Souls," "The Way of Salvation Set Forth," "A Book you will Like," and others equally as striking. All successful authors know well that a great deal depends upon a suitable title, and in this respect James Smith displayed

much tact, if not genius, in his varied selections. But the titles of the books were, after all, only the genuine indication of their valuable contents. To use the phraseology of the publishers, they were all works "eminently calculated to strengthen and encourage the believer in the Lord Jesus Christ on his journey heavenward; and likewise to awaken the unbeliever to a sense of his guilty condition in the sight of God." They all contained in their simplicity the essence of the Gospel, and were thus sound in doctrinal, experimental, and practical truth. Moreover, each article bore the impress of intense earnestness. The reader could not but feel that the writer had an ardent desire both for his salvation and the welfare of his soul. Hence believers were not only "edified and built up in their most holy faith," but numbers of the unconverted, through their perusal, were led to consecrate themselves to the service of the Lord. Thus to the present day, in living books as well as in living hearts, James Smith in thousands of cases, "though dead, yet speaketh."

In his autobiography, Mr. Smith tells us that he was born of poor parents, on November 19th, 1802, in Old Brentford, Middlesex. When quite a child he experienced a marvellous deliverance from death. Near their residence was a very deep well which supplied all the inhabitants of the neighbourhood with water. Happening to go one day with his brother to this well, while looking down in it his foot slipped, and he fell in head foremost. An alarm was at once raised, and a man working at a smith's shop close by

immediately ran to the rescue. In a fright he let himself down by the chain, and caught the drowning boy by the clothes, just as he was about to sink for the last time. The well being narrow at the bottom, his rescuer sustained himself and the lad, by placing one foot on each side until two ladders were tied together and let down, and then he carried him up. The escape appeared to be almost miraculous, inasmuch as the bucket was down the well when the fall took place, and the wonder was that the poor boy in descending did not strike his head against it. But strange to state, to the surprise of everybody, he was comparatively uninjured; and we do not wonder, therefore, that he should look upon this narrow escape from death as a proof of God's special providential care, and say, "Surely the eye of the Lord was upon me for good: and my life was spared to taste the sweetness of His grace, be useful to others, and glorify His great and holy Name."

His early life was a life of poverty and struggles. When quite young his father died, leaving his wife a widow with eight children. She supported them as best she could with dress-making, but owing to the difficulty of doing so James was taken from school when about ten years of age and sent to work at a soap manufactory. Mixing from this time with ungodly workpeople, he lived as they lived, until it pleased the Lord through the instrumentality of a plain countryman to convince him of sin and bring him to decision. This man, whose name was Tennant, and who probably came from Wiltshire, was staying at Hammersmith on the Lord's Day, and being a local preacher among the Independents he was asked to come and preach at Brentford that evening. It was

rather remarkable that he had never preached there before, nor did he ever preach there again. The account of his conversion can best be given in James Smith's own words. He says:—

"Well, in the evening I took my place in the chapel as I had done for some weeks—as hard, as carnal, and as indifferent about divine things as I ever had been. The minister was a plain, unlettered man. His manner was solemn, but there was nothing attractive in his voice, eloquent in his words, or winning in his composition. He gave out his text, Mark viii. 36, 37: 'What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?' His manner was remarkably solemn and earnest; my attention became riveted; the word was accompanied with power and demonstration of the spirit, and divine life was imparted, which evinced itself in a deep-drawn sigh. I felt convinced that the world, if I could gain it, would be no compensation for the loss of my immortal soul. Now the arrows of the Almighty were within me, and I left that place in great distress of mind. When I retired to bed I could get no rest, but tossed and tumbled about until the dawning of the day. Ah, it is difficult for a person to sleep when he has a guilty conscience for his companion, and is awakened to a sense of his dreadful danger! At last weary nature, worn out with terror, anxiety, and alarm, fell asleep, but it was not refreshing sleep. When I awoke in the morning the burden of guilt was lying heavy on my conscience, and the iniquity of my heels was compassing me about. My secret sins were set before me and appeared to be placed in the light of God's countenance. The text was engraven

on my memory, and like the writing on the wall of Belshazzar's palace, filled me with the most distressing fears. All my false confidence was gone; my forms of prayer would not meet my case; the way of salvation I knew not, and therefore could only sigh and cry, 'God be merciful unto me a sinner!' For though I had now sat under the Gospel for some time, I was altogether ignorant of God's way of salvation. The doctrines of the Gospel I understood not, especially that most precious doctrine of free salvation through the slaughtered Lamb."

Little did this unlettered lay preacher think of the good work that God was doing by him in bringing this careless lad to feel the power of God's truth; and of the saving results that would follow in the cases of hundreds who afterwards were destined to be converted through his instrumentality! Surely this is an encouragement for all who in this arduous way engage themselves in the preaching of the Word. After much trial at home and at his work—for his mother had now married an ungodly cursing and swearing man—through the preaching of the Word James Smith was led into the truth as it is in Jesus, to enjoy peace with God and "sweet fellowship with the Father and with His Son Jesus Christ." His situation at this period he thus describes:—

"My sister had not long before given me a new Bible, which I read whenever I had a few moments at command; and my poor mother, who looked upon the Bible as only a book for Sundays, was annoyed to see me with it at every meal, and was continually crying out that I should spoil my new Bible by using it so often and sitting over the fire with it. My father-in-law would curse and swear and speak against the Lord's people, and my sisters

would ridicule me, calling me a Methodist. Thus, at my work I had no peace, and at home but little quiet. Very often I had no place for prayer, except when I could steal up into one of the lofts unobserved, until I selected a spot under a large tree in a field not far from the town, which we called the first field of Boston. To this spot I regularly resorted; and at dinner-time, instead of going home, I would take my dinner with me and an old Testament; and in the evenings, when the weather permitted and there was no service at the chapel, here I would sit and read and pray, and enjoy free and uninterrupted communion with God. To this spot I have made my way through the snow at ten o'clock at night, regardless of the keen and piercing cold, and have enjoyed the sweetness of a warm heart when the body has been chilled with cold. By five o'clock in the morning, when anything lay heavy on my mind, have I made my way to this, to me at that time the most hallowed spot on earth."

Soon after this, having heard a sermon on Christian baptism, he was impressed with the belief that baptism was for believers only, and that as a believer it was both his privilege and duty to be baptized. He accordingly connected himself with a newly-formed church, was baptized, and received the right-hand of Christian fellowship. From this time, however, persecution at his work waxed hotter and hotter; several new hands were set on, to whom the very appearance of religion was offensive; he was therefore made continually the butt of their laughter and ridicule, and they did all they could to oppose him. They filled his ears with vulgar songs, filthy jests, and profane oaths, until he was well-nigh at his wits'

end. His only refuge was ejaculatory prayer and a quiet season of retirement for prayer and meditation whenever it could be found. Business being brisk and wages good, he married; but shortly afterwards, work failing and domestic trouble following, he was frequently brought into straits, out of which he was only delivered by the Lord's providential hand. Amidst all his trials, however, he sought to win souls for Christ; and we think we cannot do better than close this article, which relates to his early days, than by quoting the first entry that he gives on this point. He then relates how the Lord was pleased to bless his first feeble attempts to extend His kingdom:—

“From the time the Lord gave me the enjoyment of His love I was very desirous to bring sinners to the Saviour; but my natural shyness was a very great hindrance to me. I had lured one young man to walk with me in the fields at B—, and had spoken to him of Jesus. We had

kneeled together under the old tree, and I had reason to believe that he was saved in the Lord. Just after I went to C—, I received a letter from my eldest brother, informing me that a remark made to him in conversation had awakened serious thoughts in his mind and led him to seek the Saviour. This deepened and strengthened my desire to win more, which has increased from that day to this; and I now record it as my settled conviction, that no believer ever desired the salvation of souls and made use of means in a prayerful spirit to that end, but was more or less successful. No one could be less likely than myself in the early days of my religious experience—for my natural temperament and some things in the creed I then held were directly opposed to it—and yet the Lord gave souls to me then; and blessed be His holy name, He has given me a troop since then.”

*(To be continued.)*

## Essays and Papers on Religious Subjects.

### SKETCH OF THE LIFE OF D. PAOLO CAVALIERE GRASSI,

*A Convert from the Roman Catholic  
Priesthood.*

I TAKE it, that all Evangelical Christians—whether Baptist or not—have noticed with feelings of more than ordinary interest, recent accounts of the truly evangelistic work of the Rev. Mr. Wall, who is now labouring in the most earnest and self-sacrificing manner to spread the Gospel in Rome. No person,—save, indeed, a cynic,—can doubt

but that the blessing of Almighty God has, in the most marked manner, rested upon the labours of Mr. Wall; and indeed it appears to me that the rev. gentleman has the strongest possible claim to the prayers, sympathy, and pecuniary support of every evangelical Christian. In fact, so strongly do I feel, as a member of the literary profession, for the trials and personal opposition with which Mr. Wall has at this moment to contend, that I am bold to offer to the readers of the BAPTIST MESSENGER some account of the life and work of

D. Paolo Cavaliere Grassi, recently an eminent priest of the Roman Catholic Church, to whom the ministry of Mr. Wall has, under God, been so richly blessed.

Signor D. Paolo Cavaliere Grassi was born in Rome; and by a somewhat singular coincidence was christened in the same parish as the lamented D. Luigi de Sanctis. He was brought up and instructed by ecclesiastical teachers; and when comparatively a young man entered upon the career of a Roman Catholic priest. From the date of his ordination as priest, the purity of his character won for him the sympathy and kindness of his ecclesiastical superiors. In the year 1850 he was appointed rector of the church of St. Chiara, in Rome; and afterwards, being formally examined, and his preaching approved of by the celebrated Cardinal Brignole, he was sent to govern the parish of Tarano, in Sabina. Here his zeal, activity, and kindness won for him the respect and affection of his people. During the short time he lived in the parish he did much to alleviate the distress of the poor. He established day and night schools for the peasants, and spent the whole of his income upon the poor and infirm. In short, he was known as the "Apostle of Sabina."

From thence, later on, he was called to Monte Romano, in the diocese of Civita Vecchia. During the year 1856 the Asiatic cholera broke out, and Signor Grassi was unceasing in his attendance upon the sick and dying. Subsequently he was appointed Prefect of the hospital of St. Giacomo, in Augusta; where for ten years, to the great satisfaction of his superiors, he gave himself to the work of relieving the inmates. In consideration of his valuable services he was elected to the benefice of the Basilica Tiberiana.

Touching his "conversion," Signor Grassi, in a most eloquent farewell letter which he addressed to his eminence Cardinal Patrizi, Cardinal Vicar of Rome, stated formally his reasons for the step which he has recently taken. He admits that for several years he had entertained grave doubts as to the truth of the Roman Catholic religion, because the worship, the rites and doctrines of that church had *not* given peace to his soul. Then he brought his doubts to the light of the Holy Scriptures: and there he found that "his works could not save him;" that by "believing on the Lord Jesus Christ" *alone* could he "obtain eternal life." By continuing his study of the Scriptures, he commenced to see the errors of the Roman Catholic church, and to discern the true church of Christ. Convinced of the truth, he decided to abandon *all* "for the love of Christ."

Accordingly, on Sunday, the 28th September, 1873, D. Paolo Cavaliere Grassi, of the Orders of St. Maurizio and Lazzaro, and Canon of the Patriarcale Basilica Tiberiana, in Rome (commonly called Santa Maria Maggiore), was baptized in the Baptist chapel, Via Laurina, and was admitted to the Lord's Supper. Naturally enough, the priests, both secular and regular, are bitterly cast down at this desertion.

At the subsequent celebration of the Lord's Supper, Signor Grassi—still attired in his ecclesiastical robes—publicly declared his faith in Christ. In language as solemn as it was well chosen, he spoke of the ordinance as no longer a sacrifice, or the body of Christ; but simply as bread and wine taken "in remembrance of Him." On the same Sunday evening there was a public conference held in the chapel, when Signor Grassi explained to the people the motives which had in-



duced him to leave the Roman Catholic Church. After showing that, with the Scriptures in his hands, it was impossible for him to remain in a church which is merely a negation of the Church of Christ, in a few simple and convincing words he concluded by inviting the Romans to come, "not to Luther, or Calvin, or any other reformer, but to Christ, and to return to the glorious testimony of the Church of the Catacombs and of the martyrs of Rome."

Having formally associated himself with the Baptist Church under the able direction of Mr. Wall, Signor Grassi called—in company with Mr. Wall—to bid his former clerical associates farewell. No language can adequately describe that memorable scene; it beggars description. They knew well enough that he whom they had so long known, loved and honoured, was *sincere*. As a loving father, Signor Grassi told them of the terrible conflict through which he had passed; why he had given up all, and chosen his home with a little company of Christians meeting in a tent, and begged them to consider well his reasons. All were deeply moved, and when Signor Grassi rose, they gathered around, embraced and kissed him. Not only so, *six* of his former associates have followed to inquire, "What is truth?" and in one day twelve priests called on Mr. Wall to ask for light. Of these one was a Doctor in Theology, another a Doctor of Laws, and a third a Doctor in Philosophy. On another occasion, the superior of a convent sent a priest to Mr. Wall for tracts and copies of the Scriptures to distribute among the inmates.

I will now briefly refer to the subsequent appearance of Signor Grassi before the "Inquisition." In due time he received a formal summons to appear before that tribunal, to "re-

cant or endure the penalty." Having decided to appear, he applied to the Government for protection; but was advised not to venture, and that, if he did go, "he must bear the responsibility." The Revs. Messrs. Wall and Duni called on the "Inquisitor-General." He accompanied them, but remained outside, so as to be out of danger.

During the interview, the "Inquisitor-General," learning that he was below, secretly sent an officer, saying, "Your friends desire you to come in." Not suspecting the snare, he followed—not, as he thought, to where his friends were—but to another part of the "Inquisition."

By some means the door was open, and Mr. Wall caught a glimpse of him as he passed. The treachery flashed across his mind, and he called to him to escape instantly, which he did. Of course, "nothing wrong was intended."

Another interview was appointed for nine o'clock the next morning. Signor Grassi, assisted by Mr. Wall and a priest who is a prominent professor in a college in Rome, spent nearly the whole night in preparing "his vindication." In the morning, after solemn prayer to God, Signor Grassi and his friends started for the "Inquisition." By arrangement, certain of his friends were to stand in the street, ready to render assistance if needed. Four only went in. They were promised permission to be with him, but the officers of the "Inquisition" desired to see him *alone* a moment first. He ventured. Soon loud and earnest talking was heard. Again and again admission was demanded and promised, but *not* granted. After an hour of terrible suspense to his friends, the door opened and Signor Grassi appeared. Taking the hand of a friend and pressing it to his heart, he said, with deep emotion, "E

finito ! E finito !” “ It is finished ! It is finished !”

Surely all the readers of the BAPTIST MESSENGER will pray for Rome, Signor Grassi, and the work of the Rev. Mr. Wall ! H. G. G. King's Coll., London.

Signor Grassi is now labouring at Rome under the auspices of the General Baptist Mission.—ED.

### SIMON BEARING THE CROSS.

BY REV. T. R. STEVENSON.

ALLUDING to the crucifixion, Luke tells us that “ they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.” So many sermons are and have been preached about this incident that we may fairly suppose the reader sees its principal lessons. Around the once obscure name of Simon manifold associations gather. Nevertheless, we may possibly ponder it again with advantage, for when, we should like to know, is any passage of Scripture exhausted ? “ The well is deep,” and numerous demands on its resources will fail to dry it up.

You will observe that, when he became the first cross-bearer, Simon was “ coming out of the country.” What a change ! The bright, beautiful “ country,” so fresh and fertile, and the uproar and excitement of a large city during a public execution. We can hardly imagine a stronger contrast. Quiet cornfields were exchanged for crowded streets, the songs of birds were followed by the cries of an infuriated multitude, in place of browsing flocks tended by their shepherds were Roman legionaries conducting their victim to an ignominious death. Surely the sable-visaged Cyrenian would never forget that day ! And yet it was not altogether exceptional. Do we

not observe a counterpart in our own experience ? How sudden and complete are some of life's vicissitudes ! We wake on a certain morning surrounded by old scenes, expecting ordinary occurrences, planning usual duties and pleasures, but perhaps before we again lay our heads upon our pillow a dark, dreadful shadow, such as none foreboded, has fallen athwart our home. In the treacherous climate of England we often go from a genial, gracious spring day back to the relentless, cruel winds of winter, and our personal history ever and anon resembles it. No wonder that a high authority says, “ Ye know not what shall be on the morrow.” The fine words which Shakespeare puts into the mouth of Marc Antony touching the “ yesterday” of Cæsar, and his tragic “ to-day,” have something answering to them in the lot of the meanest and the lowliest. A solemn fact, truly. Nay, it would be quite intolerable but for the kindly aid of faith : she, however, assures us that amid the discord there is harmony, and that, inasmuch as He is love, God can and will bring light out of darkness.

Simon did not go to Jerusalem with the intention of carrying the cross : nothing was farther from his thoughts. What was the extent of his knowledge concerning Christ ? Very limited, we may be certain. The cross-bearing came to him under ordinary circumstances : he was about his common pursuits. We shall do well to mark this carefully, for here again, if we look at home, we may recognise an analogy. Our cross meets us in the usual course of things ; we have no need to invent it or seek it ; it is certain to be presented. Troubles do not require manufacturing ; they spring up spontaneously.

(To be continued.)

## Reviews.

*Like the Palm Tree*, being a few thoughts suggested at a Soldiers' Bible Reading, by James W. Bryans, Captain (retired), Late H.M. Bombay Army.—Nisbet & Co., Berners-street.

WE have had before to speak favourably of Captain Bryans' literary efforts, and this one has no less our heartiest commendation. It is a good exposition of the metaphor, written methodically and with plain, simple earnestness, which makes it sure of being read with good results.

*Bows and Arrows for Thinkers and Workers*, collected by George Wilson M'Cree.—Temperance Publication Depot, Strand, W.C.

THIS sixpenny pamphlet contains one hundred subjects, presented in Facts, Poems, Hints, Anecdotes, &c. Our friend Mr. M'Cree says this book is intended to promote earnest thought and sound speech on social subjects. Well be it so. It is adapted to promote such a purpose, and let the workers and thinkers use it in such way. Come to it to glean—not to take away a cartload.

**ALMANACKS.** *Soldiers' and Sailors'*.—Partridge, Paternoster-row. A full pennyworth, specially suitable for soldiers. *Our Own Almanack and Christian Counsellor*, by Walter Mayers.—Partridge and Co. And *Spurgeon's Illustrated Almanack*.—Passmore and Alabaster, Paternoster-buildings. Both very good, well illustrated, full of good things, and containing valuable information. The quality of these is about equal.

*The Baptist Almanack and Congregational Hand-Book*.—Thirtieth year of publication.—Robert Banks, Racquet-court, Fleet-street. This comprehensive and really good denominational almanack should be in the possession of every church

officer, from the minister to the village preacher and Sunday-school teacher. *John Ploughman's Sheet Almanack* has a good woodcut of the Girls' Orphanage, Stockwell.

The Religious Tract Society, 56, Paternoster-row. *The Boys' Own*, Part 22, has a striking coloured plate of a Roman Bull-fight, and its articles maintain all the vigour of the first number. *The Girls' Own*, Part 11, is a casket full of valuable hints and instructions for girls. The Parts 348 of the *Leisure Hour* and 320 of the *Sunday at Home* tell a story of past usefulness, and are cheering with bright promises of future work. *Friendly Greetings* has our thorough approval, while we wish success to our three worthy friends, *The Cottager*, *The Child's Companion*, and *Tract Magazine*.

**BAPTIST MAGAZINES.** With the December number of the *Baptist Magazine* closed the editorial career of the Rev. W. G. Lewis, who has done his work worthily, and leaves the "Magazine" superior in many respects to what it was when he entered on its editorship. Our brother has our thanks, our best wishes for his future, and our sincere prayers for him, that he may have richly the Divine blessing and the Divine guidance. We have received the December numbers of *Sword and Trowel* and the *General Baptist Magazine*. Also specimen numbers of the *Baptist Visitor*, published monthly by the Baptist Tract Society. This latter can be adapted to any Baptist Church or locality.

*The Messenger of the Presbyterian Church of England*, *The Missing Link Magazine*, *The British Flag*, *The Voice of Warning*, *Evangelical Christendom*, and *The Day of Rest*, have our very best desires for a large and useful circulation.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. J. C. THOMPSON has been compelled, on account of ill health, to resign the pastorate of the church at George-street, Paisley.

Rev. J. Hillman, of Leeds, has accepted an invitation to the pastorate of the church at Hampden Chapel, South Hackney.

Rev. Z. T. Downen has resigned the pastorate of the church at Bootle, Liverpool.

Rev. W. Sutton, late of Oakham, Rutland, has accepted the invitation of the church meeting in Zion Chapel, Bradford-on-Avon.

Rev. W. S. Llewellyn, of Bowdon, has accepted a call to the pastorate of the church at Ogden, near Rochdale.

Rev. Samuel Vincent has resigned the pastorate of Park Chapel, Great Yarmouth, and accepted an invitation from the church at Southport, Lancashire.

POLE-STREET, PRESTON.—Mr. G. Goodchild, late of Mr. Spurgeon's College, has received and accepted a very cordial call to the pastorate of the church.

After fulfilling for eight years the duties of evangelist in connection with the church at Farsley—in association with Rev. J. Naylor, pastor—Rev. J. K. Scott has just resigned that relationship, and accepted an invitation to the charge of a new church at Preston.

HEBDEN BRIDGE, YORKSHIRE.—Rev. W. F. Ibberson has been reluctantly compelled, on account of the continued sickness in his family, to resign his pastorate here.

LYDNEY.—Mr. Davis, of Bristol, has accepted an invitation to undertake the pastorate of the church at Lydney.

BUILTH-WELLS, BRECONSHIRE.—Mr. H. V. Thomas, of Pontypool

College, has accepted an invitation from the church here to become their pastor.

FOLKESTONE.—Rev. R. Jeffery, of Kingsgate-street, has accepted the invitation to the pastorate of the above church.

Rev. H. J. Betts has resigned the pastorate of the church at Grange-road, Darlington.

Mr. A. Knell, who resigned the pastorate of the church at Ridgmount, Beds, through domestic bereavement, has accepted an invitation to the pastorate of the church, Walsham-le-Willows, Suffolk.

### RECOGNITIONS.

RECOGNITION services in connection with the settlement of Rev. W. Dickins, of Regent's-park College, were held at Rayleigh on Sunday, the 14th, and Wednesday, the 17th of Nov. On Sunday sermons were preached by Rev. J. Angus, D.D., the president of the College. At the close of each of the services an appeal was made by Dr. Angus for contributions towards the funds of the college which had given to the church at Rayleigh two pastors, and has one of its members at the present time amongst its students training for the Christian ministry. These services were continued on Wednesday, when a sermon was preached by the Rev. S. Manning, LL.D.

A recognition meeting in connection with the settlement of the Rev. D. E. Evans, late of Wolverhampton, as pastor of the Lodge-road Church, Birmingham, has been held, and was largely attended. After tea a very successful meeting took place in the chapel, under the presidency of Mr. Thomas Adams, at which the Revs. A. Mursell and A. North, together with the deacons of the church, gave addresses.

Rev. W. J. Staynes has just been publicly recognised as pastor of the church at Vale, Todmorden, at a meeting over which Mr. Haworth Greenwood presided. Revs. W. Gray, W. H. Smith, H. Rayment, W. Wood, and P. J. K. Chappell, took part in the proceedings.

Services have been held in Marshall-street Church, Edinburgh, in connection with the settlement of Rev. Alexander Wylie, M. A., in the pastorate as successor to the late Rev. F. Johnstone. Rev. Mr. Newnam, of Dublin-street Church, occupied the pulpit in the forenoon. In the afternoon the pastor preached, and in the evening the pulpit was occupied by the Rev. P. J. Rollo, of Glasgow. Large audiences were present at the services.

Recognition services in connection with the settlement of Rev. J. J. Irving, as pastor of the church at Maidenhead, have just been held. Rev. W. Cuff preached, and a public meeting under the presidency of the Rev. D. Martin followed. Rev. G. T. Inglis, J. B. Warren, and others took part.

WOOD GREEN.—The ordination of the pastor, Rev. J. L. Bennett, took place on November 17, the service being conducted by Rev. T. G. Atkinson. After singing and prayer, the secretary related the circumstances connected with the invitation to the pastorate, when Mr. Bennett gave an account of his entering upon the work of the ministry; and then the charge to the pastor was delivered by Rev. W. G. Lewis, and that to the church by Rev. D. Gracey.

Recognition services connected with the settlement of the Rev. H. Beresford Robinson, late of Waterbeach, as pastor of the church at Fuller Chapel, Kettering, have been held. Rev. J. B. Myers presided at a public meeting, at which the Rev. J. T. Brown, T. Barras, W. Orton and others delivered addresses; and during the proceedings an interesting sketch of the history of this ancient church was given, showing that its founder and first

pastor was Mr. W. Wallis, who succeeded from the independent church over which the Rev. W. Madewell, previous rector of the parish, presided.

### NEW CHAPELS.

A HANDSOME new chapel is in course of erection at Princes Gate, Liverpool, as the result of efforts made by the congregation attending the ministry of Rev. Hugh Stowell Brown at Myrtle-street Chapel. The edifice is intended to meet the requirements of a new neighbourhood. The lecture hall and class-rooms being completed, it was decided to commence a Sunday-school on Sunday last. The lecture hall itself is one of the finest buildings of the kind in Liverpool, and the series of rooms for young men, women, and infants are exceedingly well arranged. The foundation-stone was laid in July last by Mr. J. Barran, M.P., about eighteen months since. The inauguration services will probably be held in February next.

At Small Dole, Henfield, have just been laid memorial stones of a new chapel—the first place of worship in the district—by Mrs. H. M. Bainbridge and Mr. J. C. Clark, the Revs. C. D. Crouch, of Shoreham, G. S. Yeale, of Brighton, and W. M. Compton, also taking part in the proceedings. The new edifice, which is to be called Zion Chapel, will be erected on a site given by Mr. Collins. A handsome Bible was contributed by a friend to be laid on one of the stones. The cost involved in the building is about £350. At a public meeting in the evening, under the presidency of Mr. Dude, several ministers delivered addresses.

A new chapel erected at Fernhill, Horley, chiefly at the cost of Mr. S. Barrow, of Redhill, has been formally opened for worship. Rev. G. J. Adeney, of Reigate, conducted a special service, after which a tea and public meeting was held, Mr. Donkin presiding, and Mr. W. Olney, S. Barrow, and Revs. P. Blakey (pastor), B. Marshall, G. A. Webb, and others

delivered addresses. The edifice, which is to accommodate 250 persons, has cost nearly £600, the site being provided by a friend at a nominal rent.

Dunchurch Chapel, Rugby, is to be rebuilt at a cost of nearly £1,000.

WORTHING.—The church gathered by Mr. Stead at Montague Hall, Worthing, having long felt the unsuitableness of meeting in a hall devoted during the week to theatricals, resolved to erect a chapel. For that purpose a good freehold site was secured, sufficiently large to allow of the erection of a lecture hall (to be used as a Sunday-school) in addition to the chapel. The memorial stone of the lecture hall was laid on Nov. 23, by the Hon. Mrs. Trotter, who commenced the building fund with £50, and who generously gave another £50 on the stone. Rev. J. S. Seale read a portion of Scripture. Prayer was offered by Rev. C. D. Crouch, and an address on Baptist principles was given by Rev. W. Barker. Tea was afterwards provided, and was followed by a public meeting over which Mr. W. Frost presided, when addresses were given by Revs. W. Barker, E. A. Wain, C. D. Crouch, J. T. Jeale, W. Compton, and the pastor, W. F. Stead. The proceeds of the day nearly reached £90.

#### ANNIVERSARIES,

To commemorate the 15th year of the pastorate of the Rev. J. O. Fellowes, were held in Trinity Chapel, John-street, Edgware-road, on Sunday, November 21, when sermons were preached in the morning by Rev. Bevell Allen, and in the evening by Rev. W. Chalmers, D.D., Professor at the Presbyterian College, Queen's-square. On Monday, November 22, a large company assembled to tea, and in the evening a public meeting was held, under the presidency of Joseph Peters, Esq., when addresses were delivered by the Revs. W. G. Lewis, W. Stott, A. Ferguson, and J. Hawes, the pastor, and deacons, thus closing a most successful and enjoyable anniversary.

#### MISCELLANEOUS.

HYDE, NEAR MANCHESTER. — On Saturday, November 13, the Baptist church held its annual tea-meeting. The chair was occupied by the pastor, the Rev. H. Watts, and addresses were delivered by the Revs. Thos. Robinson, of Hyde, T. Parsons, A. Bowden, Thomas Williams, T. J. MacCartney, Mr. Charles Nickson, and Mr. Thomas Rowbottom. The chairman stated that no report would be given until after the bazaar, which it was intended to hold the commencement of next April, and then he hoped to be able to inform them that the debt of £1,300 on the chapel had been largely reduced, if not liquidated. The meeting altogether was of the most hopeful and cheering kind.

LUTON.—On Thursday, November 25, a free tea was given to the poor of Park-street Chapel, and over £13 worth of flannel garments distributed. A brief address was given by the pastor, and all were pleased, both the donors and the receivers. On Monday, November 29, Miss C. Blake, organist of Park-street Chapel, gave a concert, assisted by the chapel choir, with the object of raising funds for the purpose of giving two-shilling pieces to the poor of the church and congregation. The proceeds were over £10. During the interval the pastor gave an address upon the history of sacred music.

PORTSMOUTH.—On Tuesday evening, December 7, a choir of the Stockwell Orphanage Boys gave an evening of song, interspersed with recitations and addresses, under the direction of Rev. Vernon J. Charlesworth, at Lake-road chapel. The pastor, Rev. T. W. Medhurst, announced that his Bible class and friends had collected during the year £55 8s. 6d., which, with the collection that night, £25 5s. 6d., made up the sum of £80 14s., as their donation towards the support of the Orphanage. The following letter was read by Mr. Charlesworth from Mr. Spurgeon: — "Westwood, Beulah-hill, Upper Norwood, December 4.

— Dear Mr. Medhurst, — You are always kind, and the cause of kindness in others. Your friends have always been among the best of my friends; God bless them all. I am especially grateful to the collectors for the Orphanage. In this increasing work, I need increasing help, and am doubly thankful when it comes through the churches presided over by our college men. Thank every collector for me. I wish I could give each one a hearty shake of the hand, and say, 'Thank you for helping my poor boys and girls. May their Great Father bless you. Accept my hearty affection.' — Yours very truly, C. H. Spurgeon." The Mayor presided, and the spacious chapel was densely crowded. The following day the boys were taken in a steam launch round the forts in the Solent, over H.M. yacht and H.M.S. *Glatton*, after which they sat down in the schoolroom to a substantial dinner, provided by the liberality of friends.

### RECENT DEATHS.

On Monday, December 6, in the 57th year of his age, Mr. Joseph Wilson, for eleven years an active deacon of the church under the pastorate of the Rev. J. O. Fellowes, meeting in Trinity Chapel, John-street, Edgware-road, deeply lamented by a numerous circle of relatives, and to the great grief of the church, congregation, and Sunday School, to whom he was endeared by his hearty co-operation, consistent walk, and genial Christian character. His body was interred in Willesden Cemetery on Friday, December 10, and his sudden death was improved by his pastor on Sunday evening, December 12, who preached from the text, Genesis v. 24, "And Enoch walked with God: and he was not; for God took him."

### BAPTISMS.

*Abercarn*, Mon.—December 12, Nineteen, by E. E. Probert.  
*Aberdare*.—December 8, Three, by T. Jones.  
*Abertillery*.—December 5, Three, by L. Jones.  
*Accrington*.—December 4, at Bethel Chapel, Two, by W. Hughes.  
*Appledore*, North Devon.—December 9, Three, by W. Gillard.  
*Birmingham*.—November 30, Constitution-hill, Three, by J. Burton.  
*Bramley*, Leeds.—December 10, Five, by W. G. Coker.  
*Burton-on-Trent*.—November 28, Guild-street, Six, by J. Askew.  
*Cardiff*.—November 28, Eleven; December 5, Two, by A. Tilly.  
*Carmarthen*.—December 5, Seven, by J. Thomas.  
*Chatteris*, Mill End.—November 28, Three, by F. J. Bird.  
*Coniston*, Lanc.—November 14, One, by G. Howells.  
*Coombe-Martin*, N. Devon.—November, 28, Five, by J. Glover.  
*Cutsdean*, Worcestershire.—November 28, One, by W. C. Ellis.  
*Dalton-in-Furness*.—November 21, Five, by J. G. Anderson; December 5, Two, by J. G. Anderson.  
*Darlington*.—December 4, Three, by J. Wilson.  
*Derby*, St. Mary's Gate.—November 3, Sixteen, by J. W. Williams.  
*Falmouth*.—December 1, Two, by J. Douglas, M.A.  
*Faringdon*, Berks.—November —, Six, by E. George.  
*Franksbridge*.—November 28, Two, by T. D. Jones.  
*Gamlingay*.—December 12, Three, by W. F. Edgerton.  
*Golcar*.—December 5, One, by the pastor.  
*Gorton*, Gosport.—November 28, Four, by C. Philp.  
*Griffithstown*.—November 28, Six, by J. Tucker.  
*Haddenham*, Cambs.—November 24, Two, by T. H. Smith.  
*Halstead*.—November 24, Four, by E. Morley.  
*Hastingsden*.—November 28, Trinity Chapel, One, by P. Prout.  
*Haverfordwest*.—December 1, Nine, by Professor Edwards.  
*Lark Hill*, Middleton.—November 28, Two, by J. Shred.  
*Lincoln*.—November 28, Mint-lane, Five, by G. P. Mackay; December 5, Three, by E. Compton.  
*Lineholm*.—December 5, Eight, by W. Wood.  
*Liverpool*.—November 28, Soho-street, Three, by E. Walter.  
*Longton*.—November 28, Five, by G. T. Johnson.  
*Mansfield*.—November 17, Four, by J. Parks.

*Maryport*.—November 24, Two, by R. Walker.

*Merthyr*.—December 5, One, by T. W. Davies, B.A.

*Metropolitan District* :—

*Mil-yard*.—November 21, at the Seventh Day Baptist Chapel, Three, by W. M. Jones.

*Leytonstone*.—November 28, Two, by J. Bradford.

*Trinity Chapel*, Edgware Road.—September 30, Two, by J. O. Fellowes.

*Metropolitan Tabernacle* :—

November 29, Nine; December 2, Eighteen.

*Milgate*.—November 28, Three, by T. Griffiths.

*Moleston*, Pembrokeshire.—November 28, One, by T. Evans.

*Netherton*.—At Ebenezer, November 28, Five, by W. Millington.

*Newport*, Mon.—November 28, Stowhill, One, by J. Douglas.

*North Curry*.—December 7, One, by W. Fry.

*Oswaldtwistle*.—December 5, Two, by H. Webster.

*Portsea*.—November 28, Three, by J. W. Genders.

*Radcliffe*, near Manchester.—December 4, Six, by G. M. Harvey.

*Rhyl*.—November 28, Six, by J. J. Williams.

*Shoreham*.—December 12, Five, by C. D. Crouch.

*Southampton*.—December 2, Carlton Chapel, Three, E. Osborne.

*South Shields*.—December 2, at the Tabernacle, Nine, by G. West.

*Southwell*.—December 5, Two, by J. H. Plumbridge.

*St. Austell*.—November 14, Two, by R. Sampson.

*Stockton-on-Tees*.—December 5, Three, by G. Wainwright.

*Swindon*.—December 1, Thirteen, by F. Pugh.

*Tonpandy*, Rhondda Valley.—December 5, Seventeen, by J. M. Jones.

*Treharris*.—December 12, One, by T. L. Thomas.

*Tunbridge*.—December 13, Eleven, by Mr. Swinch.

*Waterhouses*.—December 1, Three, by G. Pring.

*West Bromwich*.—November 14, One, by C. J. Clarke.

*West Cowes*, Isle of Wight.—Victoria-road Chapel, November 19, Seven, by G. Sparks.

*Woolwich*.—December 2, at Parson's Hill, Nine, by J. Wilson.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from November 14th to December 14th, 1880.

£ s. d.		£ s. d.		£ s. d.	
Mr. W. Ladbroke ...	1 0 0	Dr. MacGill .....	1 1 0	Rev. S. F. Bridge, per	
Part of Communion		Mrs. Kennard .....	0 10 0	T. Greenwood, Esq.	0 10 0
Collection by		Pastor George Hear-		Part Collection at	
Church in Plum		son .....	2 2 0	Penge Tabernacle,	
Tree House .....	0 15 0	Mercy and Grace .....	1 1 0	per Rev. G. Samuel	5 0 0
Mr. E. Isaac .....	3 0 0	Mrs. James Smith ...	1 1 0	Mr. William Dowsett	5 0 0
Mr. J. H. Gould .....	1 1 0	Mrs. M. M. Fergusson	1 0 0	Communion Collec-	
Miss M. Heath .....	5 0 0	Collected by Mrs.		tion by the Bridg-	
J. W. L., a Thank-		James Withers,		water Baptist	
offering .....	5 0 0	Reading :—		Church, per Rev.	
Mr. James Bayne ...	0 10 0	Mrs. John Omer		H. Moore .....	1 1 0
Executors of the late		Cooper .....	1 1 0	Annual Subscriptions :—	
Mr. Samuel Willson	5 0 0	Messrs. Heelas and		Mrs. Townsend .....	1 0 0
Mr. William Gourlay	21 0 0	Co. ....	1 1 0	Mr. Robert Heley ...	1 1 0
A despairing one.....	0 10 0	Mr. Andrew Richard-		Mrs. Sarah Brown	
H. B. W. ....	5 0 0	son .....	1 0 0	(half-yearly).....	1 0 0
"A Friend in Scot-		Mr. S. H. Woodeson	1 0 0	Weekly Offerings at	
land" .....	25 0 0	Mrs. John Leech .....	0 10 0	Metropolitan Ta-	
Free-will offerings at		Mr. Robert Oakshott	0 10 0	bernacle :—	
our Mission Hall,		Mr. James Withers	0 10 0	November 14.....	46 3 10
per Mr. A. Ross.....	6 5 0	Mr. J. H. Fuller.....	0 5 0	" 21.....	23 3 2
H. J., Malta .....	2 0 0	Profit on Sale of		" 28.....	45 0 0
Mrs. Ellis .....	0 10 0	Books, per Mrs.		December 5.....	48 10 0
A Student, per J. A. S.	2 2 0	James Withers.....	6 0 0	" 12.....	44 0 0
Mr. F. W. Brackett...	1 0 0	Proceeds of Lecture			
Miss Bradford .....	0 2 6	at Cambridge, by			
An aged Christian,		Mrs. Foster, of			
per Pastor T. D.		Waterbeach .....	5 10 0		
Cameron.....	10 0 0				£206 17 0

Subscriptions will be thankfully received by C. H. SPURGEON, Beulah-hill, Upper Norwood, S.E.



## A CALL TO COMMUNION.

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

“Come with Me from Lebanon, My spouse, with Me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions’ dens, from the mountains of the leopards.”—SOLOMON’S SONG iv. 8.

IN the verses which immediately precede our text Christ has been praising His Church. He tells her that she possesses all sorts of beauties, and He concludes His description by saying, “Thou art all fair, My love; there is no spot in thee.” Observe, dear brethren, that such beauty belongs to no one by nature. Are we not in ourselves black as the tents of Kedar? So defiled, polluted and worthy of detestation, as we feel and know ourselves to be, what right can we have to a smile from Jesu’s face? But see how He deals with us. He finds us in our loathsomeness and deformity, and having first washed us in His blood He next puts His own beauty upon us, hangs His own jewels upon our neck, clothes us with His own spotless righteousness, and then, though it is His beauty and not our own, yet He admires us for that very beauty with which He has arrayed us. At first Jesus loves us only because He will love us. While we are yet dead in trespasses and sins His heart goes after us; when our sins break out in our face like the leprosy, yet still His heart clings to us with a force which is strong as death and mightier than the grave. But after He has fairly got a hold of us with the strong hand of grace, and made new creatures of us, then, though He still continues to love in sovereignty, yet now there is the springing up of a love of complacency towards us on account of what He has made us to be. When He finds us as sinners He can take no such delight in us, though He regards us even then with benevolence; but when He has converted the sinner into a saint, cast all his sins behind His back, and covered him with His immaculate righteousness, He loves that saint with a pure appreciation of the comeliness of character of which he is possessed, being conformed to His own image, and endowed with the best gifts and the choicest graces. Then, as true love always begets a desire for the company of those we love, so the Lord feeleth a longing towards His people. If the Lord has looked on thee, beloved, and made thee a new creature, if He has made thee white in His washing, and glorious by the imputation of His righteousness, then He longs after thy company; He loves thee with a vehemence that cannot be satisfied without thy society on earth, and He will never be completely satisfied until He has that same society in heaven. He will not be content until thou shalt sit upon His throne, and wear His crown, and share His joy.

Our text contains the longing of a gracious Saviour after a gracious soul. He has given that soul the beauty of God; He has given it in Himself perfection, and now He longs and pants to have communion with

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that soul. Let us take the words and meditate upon them now as a loving invitation addressed to ourselves as we sit around the table to commemorate the Lord's death, and afterwards, if time permits, as a divine summons which will meet every one of the Lord's people by-and-by. Yet a little while the hireling's day will be fulfilled, and He shall say to each of us, "Come with Me; come with Me."

What a sweet invitation this is from Christ to our souls, to His spouse, to every believer here!

"Come with Me from Lebanon, My spouse, with Me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards." I shall attempt to show you that the Saviour calls His people away from everything else to Himself. How He lures them and draws them away from all earthly enjoyments! "Come with Me, My spouse, with Me from Lebanon." Lebanon was a place of enjoyment. There, in the forest, King Solomon built his summer palace. It was the resort of those who wished for pleasure. It was covered, we are told, with odoriferous herbs, so that all the air was laden with a sweet perfume. On the top of Lebanon stood the glorious cedars, and these also yielded a fragrance. It was a place of delight and of retirement. A man who could not enjoy himself there would surely be miserable everywhere else. Lebanon was to the Jewish mind the very picture of a terrestrial Paradise. If a man would choose where he would go and refresh himself he would go to the cool snow-hills of Lebanon in the midst of the summer. Well, brethren, and even upon earth we have some gratifications. I do not like the sad complaint of those who are always saying:

"Oh! what a wretched land is this,  
Which yields us no supplies!"

This world is not the fit home for a Christian; he can never find that in it which will satisfy his loftier aspirations; but still there are many mercies that spring up along the pilgrim's path, and not a few joys which are both lawful and refreshing. What shall I say to those of you whom God has planted in families, of the parental hearth, that rallying-place of the affections? We have been sometimes told that the old Saxon words are the best in our English language. Such words as "mother" and "father," "home," and "heaven,"—how they touch our softer feelings! Is there not sweet music in the mention of "home"? What happy thoughts it wakes up! And can we speak of our parents without kindling precious memories? Then we turn to our children with fondest love as the gems of our house. Yea, and all the members of the social circle, be they husband or wife, brothers or sisters, cousins or friends, do they not supply us with a Lebanon in which we are not ashamed to take much delight? Then beyond the pale of such familiar society there is an outer world which must need yield us some sort of comfort. The very losses that we are wont at times to groan over are a set-off against gains that at other times have made us glad. The struggles we have are not without successes, or else we should not so willingly engage in them. Weary toil gets its wages. And most of us like talking about our trials when we have come out of them with a little triumph. Rest is peculiarly refreshing to those who labour and are heavy laden. Whatever our condition in life

there is little decency in being perpetually discontented. The Christian beyond all other men ought to be alive to the fruits that are luscious to the taste, and the flowers that please us with their colour and their fragrance. There is no virtue in the Pharisaic spirit which forges prohibitions and imposes abstinence from those bounties of Providence freely bestowed upon us of God. In vain they deliver to us precepts that have no divine authority. Such a species of asceticism Jesus Christ neither practised Himself nor enjoined on His disciples. If any man has a fair title to those temperate enjoyments of this present life which involve no sin, it is the true heir of life eternal.

“ This world is ours and worlds to come,  
Earth is our lodge, and heaven our home.”

Who so free in a father's house as his children? For whom are the good things brought forth in their season, stored up, and afterwards spread out—for strangers or for his own sons and daughters? Friends, we will say it with gratitude, and let those who choose murmur—there are joys beneath the skies, wells of water in the waste howling wilderness, and pleasant palm-trees in the dreary desert! But here comes the point; and the Saviour cries, “Come with Me from Lebanon, My spouse, with Me from Lebanon.” Beloved, you are called upon to-night to forget all the earthly joy of which you are now partaking or have ever known, to indulge in that spiritual repast which the well-beloved Lord of our souls has provided for those who love Him. Rend yourselves away from these inferior delights which you only relish because you are creatures made in the image of the first Adam, and regale yourselves with those heavenly viands which are delicious to your taste because you are now made in the image of the second Adam; for they better become your new-born nature. As you think of the joys you have felt on earth, let them only be as stepping-stones, as rounds in a divine ladder to raise you up to a more spiritual state of mind. Let a father's love remind you of the love of Him who gave His Son for you. Let the joys of friendship only help you to understand the affection of the “Friend that sticketh closer than a brother.” Let even your marriage ties here below teach you to think of the tender regard of Him who is more closely allied to you than your earthly spouse can be, for He is yours and you are His, by eternal union one. You have been drinking of the nether springs perhaps this afternoon in your households. “Come with Me,” says Jesus, “and drink of the upper streams where the river flows more sweet, more pure, more deep.” You have slaked your earthly thirst with sweet cordials, your mouth has been satisfied with good things, and your youth has been renewed like the eagle's. Come now, and wait upon the Lord, and quench your spiritual thirst with the wine, and the milk, and the dainties that He proffers you. Now let your souls feed on heavenly bread, and drink of the water which flows from the Rock of Ages. It is not always easy, particularly when these joys of sense are in prospect rather than in retrospect, to banish them from memory. You may be anticipating something in the week that is coming, Christian; there is a joy that is flitting before your imagination, and you are beginning to seek it. I beseech you hear the voice of Jesus as He says,—“Come with Me from Lebanon, My spouse, with Me from Lebanon. Do not linger so much on the scenes that are about to open, dazzle you for an hour, and then

pass away ; but come and enjoy My society and commune with Me." Oh ! put those other cups aside, and drink ye of My chalice. Lay aside all other meats to come and feast on this heavenly manna which is better than angels' food. What, can ye not leave awhile that greed of earthly cheer ? Can ye not, at least for this sacred hour, forego the common propensities of men ? 'Tis Jesus speaks. Oh, I pray you by His wounds, and by His love, regard what He saith. 'Tis He, His name is written on your heart. 'Tis He, His heart was broken for your sake. 'Tis He, His head is wet with dew, and His locks with the drops of the night. 'Tis He, He knocks at the door of your heart, and He says—"Let Me come in to thee ; come now, commune with Me ; come away from all those allurements that would entice thee, cut the cords that bind thee ; lift thyself up from the dust ; shake thyself and arise ; put on thy beautiful garments of contemplation and adoration, and come with Me from Lebanon, My spouse, with Me from Lebanon, come with Me even from earthly delights and from human joys." Cannot we do that to-night ? Oh, if the Spirit of God enable us we can, my brethren, my sisters. Oh, if the Holy Ghost will give us wings we shall mount like eagles, and leave the world like a speck behind as we soar upward with our face toward the sun, and our eye fixed on Him. Picture Him now, and this may help you. Bring your imagination into play. Portray before your eyes the Sufferer. He is despised and rejected. He gives His back to the smiters, and His cheeks to them that pluck off the hair. He hides not His face from shame and spitting. He hangs on yonder tree. The passers-by wag their heads ; the scoffers thrust out the tongue ; the multitude reviles ; He dies in grief. Will you not think now of what He did for you ? Shall He ask you twice ? Will not your willing heart the rather say,—“Yes, Jesu, martyred, murdered for my sake, I will come with Thee from every earthly joy” ? Or, if that picture cannot draw you, see Him yonder. He has led captivity captive, and dragged your foes at His triumphal chariot wheels. There He sits—Prophet, Priest, and King—upon the eternal throne,—

“Looks like a lamb that has been slain,  
And wears His priesthood still.”

More glorious far is He than all the kings of earth, and He casts into the shade even those principalities and powers whose radiance is brighter than the sun. Will not this enchant you ? Will not your hearts fly upwards towards His throne ? If you will not at His voice certainly you will not at mine ; but oh Spirit of God ! come, and make us obedient to this loving request—“Come with Me from Lebanon, My spouse, with Me from Lebanon.”

But to pass on ; Jesus invites us to come with Him even from spiritual enjoyments, for at least two of the three mountains mentioned here rather indicate the spiritual mirth of a believer than his temporal happiness. “Come with Me from Amana.” The word “Amana” signifies “firmness,” “steadfastness.” And when He saith, “Come with Me from Hermon,” you know how Hermon is the place where the dew of God drops, and is likened in the Scripture to those who dwell together in unity. Well, now, sometimes you and I have sweet enjoyment—standing, as it were, upon the summit of Amana—contemplating the steadfastness of the purposes and decrees of God. I know of no mountain which it is more delightful to

visit, unless it be Mount Calvary. Behold and see how in days of old, or ever He had laid the foundation of the earth, Jehovah resolved in Himself that He would have a people who should show forth His praise; how ere the day-star's lamp was lit He elected those people to be His in the sovereignty of His infinite love, how ever since then the purpose of His heart has stood like a mountain of brass, firm to all the seed. Not one of His chosen has He cast away, not one of His beloved has He given over to the sword; nor one of His darlings has He cast to the power of the dogs. There is a divine felicity in discerning the everlasting love of God, and in tracking it through the course of time and in watching the flow of that river of infinite unfailling love.

"Each year  
Gives back the spirits of its dead, and time  
Whispers the history of its vanished hours:  
And the heart, calling its affections up,  
Counteth its wasted ingots."

The haze hangs thick over all that is changing; but that which is permanent and unchanging stands out in peerless beauty before our vision. Still, as we gaze, Christ seems dearer and heaven seems nearer, and our confidence grows stronger that He who loved us at the beginning will love us even to the end. Oh! how sweet to know that nothing from the heart of Christ can sever one of the blood-bought, to think that our Redeemer entered heaven as our forerunner, and that you and I are certain to be with Him there. We are as sure to be glorified with Him as He is to be glorified with His Father. Why, we are one with Him, and we were chosen in Him from before the foundation of the world. Yet when you stand on the top of Amana it is well to look to your feet, for sometimes high doctrines and weak heads do not agree. When you are on the top of Amana, tarry there as long as you like, but mind that you look from Amana to Golgotha. Oh! I love to hear the doctrine of election preached with the preacher's eye always fixed upon Christ. In the hands of some men predestination is as hard as a piece of granite. The points of Calvinism with some are like so many halbert points which they are ever pushing at coming sinners to keep them back from Christ, or else they thrust them into the bowels of their brethren in malice and in envy. Let us never so misuse the doctrines of grace. I would have them preached as Dr. Hawker did. Such was his loyalty and love to the divine Master that the doctrines of grace as he taught them distilled like the dew. You might be saturated with a sense of the divine sovereignty, and instead of revolting against the absolute claims of the Almighty upon your allegiance, you would find yourself refreshed by the sweet influence of His authority. All honour to our most precious Christ, whether he be preached of contention or of goodwill. The sun is bright anyhow, but never so bright as when Jesus shines upon the crystal of truth, and the crystal reflects the rays of the sun. Brethren, cherish sound doctrine; but as in the first chapter of the Ephesians, let the "*in Him*," and the "*in Whom*," and "*in the Beloved*," prove that Jesus Christ Himself is the focus of your faith. Let your enjoyment of the infinite privileges and inviolable safety of His chosen people be based and bottomed upon the fact that you are one with Him. Your heart can only be steadfast as you abide in Him; you cannot live without Him; therefore you must wait for the

fulness of joy till you shall be for ever with Him. Thus look from the top of Amana. Here, too, another mountain is mentioned. Climb to the summit of Mount Hermon, for there is much spiritual strength to be derived from brotherly love. Some churches really are an atrocious scandal to our sacred profession. We have received into our fellowship many Christians who tell us they have been members of six, seven, or eight churches in a very short career—paltry Baptist communities with a home up some court or gateway, which consist of a lot of quarrelsome people who can hear no preacher to edification. Discontent drew them together, and it is only a little while before they begin to wrangle with one another, and split up again. Such places may be of some little service to other churches, as conduits to a common sewer carrying off the refuse of faithless, factious folk who are always fomenting feuds. But, sorry am I to say it, many Christians have been so disgusted with the entire order of church fellowship by their example, that they have said, "I will never join a church again." Thank God this has not been our experience. The Lord has given us, notwithstanding the thousand faults that mar our beauty, something like love to one another. I do think that sometimes when we meet together for solemn prayer and sacred praise our sighs and songs have gone up to heaven in sweet concert, and we have been almost as happy as we well could be this side of the pearly gates. Down in the Lecture Hall, where we have been breaking bread every Lord's-day, the few hundreds of us who meet there have found the communion of saints passing sweet, and we have been inclined to sing that familiar ditty,—

"Midst scenes of confusion and creature complaints,  
How sweet to my soul is communion with saints!"

A quarrelsome church—what a hell upon earth it is! A happy church—an united church—what a blissful scene! My soul would always dwell on Hermon, for there the Lord commanded the blessing, even life for evermore. But do remember, Christian, when you are on Hermon, you must still look to Christ as the centre and sum of all bliss and blessedness. If we seek for all our solace in the brotherhood of saints apart from the Saviour, of whom the whole family in heaven and earth is named, we shall soon lose the savour of fellowship. Unless we have communion with Christ we become a mere club of odd fellows holding common opinions. Let the members of the church be all dear to you beyond any creature qualities that may commend them, but love the Head most, for He is Lord of all. Love the brethren, but oh! love Christ. Cherish a full recognition of the unity of the flock amidst all the diversity of folds in which the sheep are penned, but cleave ye close to the good Shepherd. Let your union with Christ be indisputable, and when sweetest frames and tenderest feelings steal over you in intercourse with Christian brethren, still hear the voice of the Elder Brother saying—"Look from the top of Amana, from the top of Shenir and Hermon."

So, then, in our highest spiritual enjoyments, whether solitary or with our companions, the enjoyments of the closet or of the sanctuary, the Lord's table or baptism, the hearing of the Word, or the singing of praise, the core of our happiness should be Christ. We should still point to Him as the centre of the target. Though the visible church, and the vital doctrines of the Gospel, may be, as it were, the proper circumference, yet let

Him be the centre at which we aim—"Looking unto Jesus, the Author and Finisher of our faith."

Our time flies very rapidly, therefore let us note again that this invitation bids us come away as much from the entanglements and trials as from the enjoyments of life. You see it concludes thus—"From the lions' dens; from the mountains of the leopards." You do not want much explanation here. You who mingle with the world know that there are many "lions' dens" in it, and you who are constantly toiling and struggling for your livelihood will not fail to interpret the meaning of "the mountains of the leopards." Where is there not a lions' den? In what region is there perfect safety for a Christian? We certainly cannot say of the common walks of life—"No lion shall be there, neither shall any ravenous beast come up thereon." True, in the secret path of fellowship with Jesus there is safety, perfect safety, where the redeemed walk, but while we are men, and among men, we must still be subjected to these beasts of prey, and especially to that roaring lion who goeth about seeking whom he may devour. But a sweet voice saith—"Come with Me from the lions' dens and from the mountains of the leopards." Sister, forget the sickness of thy household. Brother, lay aside the thought of thy poverty for a moment. Merchant, dismiss thy calculations and cast thy care on Him who careth for thee. Thou who art vexed with many doubts, rock them to rest awhile; and you who are distressed with temptations, desist from thinking of them. Harken to the voice of Jesus. He speaks to you. Are not His words sufficient to draw you away from the strife and clamour of your circumstances and give thee strength and confidence to come to Him? "Come with Me from Lebanon, My spouse, with Me from Lebanon." Away from every earthly care; away from anxieties, and apprehensions, and despondencies. Fly, ye doves, when the hawk pursues you, fly ye to the clefts of the divine rock, the wounds of Jesus, and hide yourselves therein. Oh! that the Spirit of God might enable every one of us to feel as if the whole world with its joys and its sorrows were dead to-night, and as if we were alone with Christ, talking and communing with Him. Do not deny thy Master the gratification which He asks of you. He asks it because you are His spouse. He loves you; He knows that you love Him; He is married to you; you are married to Him. You are to live with Him for ever; you are to be a partner of His glory; you are soon to dwell in His own house, never to be separated from Him. Is it not natural that He should want you to come with Him now? Can you refuse Him? Shall not the sweet love which has made you what you are, and which has bound you to Him by such silken chains, shall not this draw you to Him now? He wants you to come to Him for your good as well as for His own delight. It will make you like Him to be with Him. Being with you He will be like a bundle of myrrh, and will perfume your character. He knows it will charm your grief away. What if you were to depart from the world, were He with you death would be swallowed up in victory. He knows what there is on this earth to hinder you, and He knows that you will be sanctified by His presence. He knows it will make your faith strong, and your love burn vigorously. He knows you need His presence; He understands your emptiness and your weakness without Him; and like as a father pitieth his children so He pities you, and prescribes

this as a remedy for all your ills and for all your diseases—"Come with Me from Lebanon, My spouse, with Me from Lebanon." I will take for my motto at the table to-night—"With Jesus." Let it be yours as well as mine. With Jesus! Let us try to get every thought with Jesus, every wish with Jesus, every single reflection that looks back, and every hope that looks forward—let it all be with Jesus, and let us say—

"My heart is with Him on His throne,  
And ill can brook delay;  
Each moment listening for His voice,  
'Rise up and come away.'"

In a very short time we shall have this message sent to every one of us personally concerning our departure from this world.

"Come with Me from Lebanon, My spouse, with Me from Lebanon." You will have to go up to your bed as Moses went up to the top of Nebo. Your brief sojourn below will be left behind you, as a panorama that has passed before your eyes. The curtain falls. The busy, boisterous scenes are succeeded by a blank. No longer are you able to attend to the ordinary duties that have been wont to engage your attention. Common cares and special trials recede into the background. On that sick bed you shall feel a strange solitude. To the top of Amana and the top of Hermon you go up, leaving the world far below you; its joys and griefs alike dwindle and grow smaller and smaller. Another world begins to dawn on your nearer sense as you draw close to the verge of time. High up on those lofty peaks another voice will greet your ears, saying,—*"Come with Me, come with Me."* Then you will leave the poor body, the weak flesh to become food for worms, and you will mount upward to be with Jesus. He will come and meet you, and your soul shall spread her wings in haste to go to Him. You shall fly undismayed through death's iron gate, nor fear the terror as you pass.

You will go up with Jesus through the fields of ether to the glorious place of His regal abode. There you shall behold His face and abide in His presence for ever, embosomed in His affection, and partakers of His glory.

"What joy, what beauty must be there,  
In soul and sense,—beyond whato'er  
Beauty, or joy we call;  
Where in His glory shines the King,  
Where flows of bliss th' unsullied spring,  
Source, centre, end of all!"

And yet we do not find it very pleasant to think of death. There are gloomy surroundings that indispose us to sing "*Nunc dimittis!*" When languor and disease invade our mortal frame, we start and stand aghast. The graveyard may be so cultivated that it is fair to look upon as a garden of flowers. But we shrink at the sight of that cold wet tomb, and those heavy clods as they fall so drearily upon the coffin-lid. Who likes to think of lying there in that narrow bed—a mouldering mass of corruption! Ah! but it is all a mistake; we are not our very selves going to be tenants of that house at all. It is merely the body that must be committed to the tomb, there to be refined. We go not there; *we*, the true *we*, con-



scious of life and tenacious of existence—we mount to heaven; we who believe in Jesus and are preserved by Jesus, we go to be with Jesus. He is not dead, He left the tomb, we go to dwell with Him. Our doom is not among the dead, but our destiny is to live where He ever liveth. Is it not infinitely sweeter, to paint the rapture of the soul in its flight to glory, quitting the domain of sin and sorrow, than to depict those dismal bugbears that haunt our sickly dreams? Blessed death! Blessed death! Were there no dying we might weep to die.

“He that hath found some fledged bird’s nest may know  
At first sight if the bird be flown;  
But what fair field or grove he sings in now—  
That is to him unknown.”

Must we be always shut up in this dreary prison? Like the caged lion we might run and rage round the bars of our cage. Oh, how the Christian must have longed to break through the barriers of mortality and breathe the air of liberty and brightness of an immortal spirit. Our gracious Christ methinks, hath crowned death with garlands. Welcome shall be the hour of our departure in the pathway to the realms of the blessed, unless it be granted to us, which were better still, to be caught up together with the Lord in the air. How we will hail the call of Jesus, “Come with Me,” though a pale angel bear the message! The portals close: our brief day is past; but now the gates of Paradise are opened wide to let us in and enjoy the charming wondrous of the celestial city. Well, now you have not yet heard this summons, but you may hear it before the labours of this day are gone, and your tired limbs lie down to sleep. Sweet thought to some the solace of a sudden release from all their cares and sorrows, if mayhap the change should come in the twinkling of an eye. We are never sure to be here long as prisoners in this world. Why, when I think how near death may be to some of us the stone walls of our dungeon seem to be but mere cardboard. Glistenings of the eternal state gleam through the fence and fort of this mortal nature when we remember that we may be in heaven in a minute. I say, there is but one pulse to stop, the heart to cease its wonted beating, and ere the clock ticks we may be gone, and you and I may know even as we are known. The land is not very far off; the King in His beauty is only screened from our view by a cloud. Wait His pleasure, and ere long the angelic messenger shall have the golden token to bring you, the silver cord shall be loosed, the pitcher shall be broken at the fountain, and the wheel broken at the cistern; then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it, so shall you be blessed for aye.

Ah, dear friends, I would that all in this congregation could understand me. Alas, then, that I should have been talking riddles to so many of you. The sweet voice of the Shepherd who says “Come with Me,” will sound strange to you who are not of His sheep. You do not know Him. Oh, what you miss! What can compensate a soul for the lack of that consolation which is in Christ? To be sheltered from the wrath to come; to be forgiven all your sins; to be delivered from the fear of death; to be given a good hope through grace—this is cause for unspeakable gratitude. Do I hear you say, Oh that I had satisfaction like that? I would give all earthly pleasure for such celestial cheer. Soul, you may have it for the

seeking. You need not distract your heart with doubts. Seek, and ye shall find. If thou believest in Jesus He will befriend thee. And what is it to believe? sayest thou. It is to trust Him. My Lord Jesus asks nothing of thee. Thou mightest come into this house with heart hard as adamant, with a glance of His gracious eye He can melt it. Black as thy character may be, He can brighten it. He has the happy art of turning foes into friends. Oh that these lips of mine might utter His love to the lowly, saying,—“Look unto Me, and be ye saved, all ye ends of the earth.” Look and ye shall be lightened. There is life in a look at the Crucified One; there is life at this moment for you. Look to Him as the substitute for your sins. If you trust Him your trust will be the evidence that He has loved you and given Himself for you.

God grant that you may now look to Him. Your look may interpret to you His love. My text shall then be a test of truth to your conscience. He who bought you with His blood shall say to you, “Come with Me from Lebanon, My spouse, with Me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions’ dens, and the mountains of the leopards.” It will be a happy crisis in your life-story, one and all of you, if you listen and respond to such a call.

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#### FAITH'S ESTIMATE OF HER LORD.

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My soul has reached the secret source,  
Whence living waters flow;  
To other streams, however fair,  
My heart no more shall go.

Now by my side there flows a spring,  
Whose waters deep and pure,  
My soul will ever fill with joy,  
And happiness secure.

The secret of the Lord is mine,  
The sweetness of His love;  
And while I rest upon His word,  
My peace shall ne'er remove.

I do not envy other's wealth,  
Or joy which honour gives;  
For in my very heart of hearts,  
A secret sweetness lives.

I would not live for this world's smiles,  
Or bliss its pleasures bring;  
The peace which lives within my heart,  
Holds every precious thing.

Before the shrine of human love  
My heart no more shall fall;  
My faith now feeds on Jesu's love,  
And finds in Him her All.

## Earnest Preachers and their Living Deeds.

JAMES SMITH, OF CHEL-  
TENHAM.

(SECOND ARTICLE.)

THE manner in which Mr. Smith was brought out as a preacher of the Gospel gives us striking proofs both of his great sincerity and intense earnestness. At a little meeting occasionally held by himself and a few Christians at the house of a fellow-member for the purpose of reading the Word, singing hymns, and praying together, he first began to exercise his gift in prayer, and ventured also to offer a few remarks on various portions of the Scriptures as he read them. Here he tells us he "was enabled in a measure to surmount the fear of man," and that as they opened their hearts to each other in relating the Lord's dealings with themselves as individual believers both in providence and in grace, they enjoyed most blessed seasons, for the Lord would meet with them, and turn the cottage room into a little heaven.

As the height of James Smith's ambition was to be "a BIBLE CHRISTIAN," to attain that desirable end he read his Bible daily, constantly meditating on what he read, and praying that he might ever live under its influence. His brief remarks and expositions, therefore, came home to his willing hearers with unction and power, and this led them often to intimate it to be their belief that he possessed gifts for the exercise of the Gospel ministry. He was accordingly urged by them from time to time to engage more publicly in its exercise, but he never could be prevailed upon in his own place of worship, even in the unexpected absence of

supplies, to give as much as a word of exhortation. Still his mind was often exercised deeply on the subject, and days and nights of anxious prayer were spent over it. Now he rejoiced in hope of thus being made useful, and then he would be cast on the borders of despair. But the thought followed him up that surely the Lord would never continue to favour him with a spirit of prayer for that which he never intended ultimately to grant! To the old tree he therefore constantly repaired, that under its shade he might "spread the matter before the Lord," and there while pleading with Him, to make known His mind and will he "enjoyed much of God's presence, and seemed to enter into the holiest by the blood of Jesus."

Months of anxiety and patient waiting rolled over his head, and then in answer to prayer the way most unexpectedly was opened up and every obstacle removed. After some conversation with his pastor, in which he declared that "his mind was fully made up, that he would not move or take any step until he saw clearly the Lord's directing hand," one Lord's-day evening, after service, he was completely taken by surprise on being informed that he was expected to preach at Alton on the third Lord's-day in November. His reply was, "I preach! I have never agreed to preach." "No matter," said his informant, "I have received a letter from the Church there, and have written back to say that you will go and preach to them on that day, as I wish to go with you and can only go on that day." This led Mr. Smith to believe that "the hand of the Lord" was in it, inasmuch as "it

began, went forward, and was settled without his knowledge of the matter." But soon terrible exercises, fears, and searchings of heart followed, lest, on the one hand, he should run without being sent; and lest, on the other hand, he should fight against God. He now recollected that the third Lord's-day in November would be his twenty-fourth birthday; and this rather added to his depression, as he "fancied it would be rendered memorable by his confusion." To the old tree he again repaired, enjoying many precious seasons under it, and crying daily, "If Thy blessing go not with me carry me not hence." At last when the time arrived for leaving home the way for going to Alton was unexpectedly cleared. He obtained leave of his employer to go, although on account of there being much work on hand a few days before there was not the least probability of the application being granted. So in company with his informant—a brother of the name of Lindley—he took the journey, and arrived safely at his destination. What followed can best be told in his own words. He says:—

"I learned that my pastor had been there during the week, had preached twice, and had published that I should preach three times on the Lord's-day. The people knew not but that I was a regular preacher, and I was bound not to tell them until after the services were over. Oh, what a night was the first I spent in that place! I pleaded with God as one desperate, crying out, 'O Lord, Thou knowest that I have not thrust myself out into the ministry, but Thou hast led me here. In Thy mercy, therefore, be with me, and in Thy faithfulness answer me.' It was long before I could get to sleep, and by three o'clock I was awake again, and in great distress of mind I arose

for prayer. The night was wet, cold, and dark, and yet I could not lie in bed. I heard the rain fall almost in torrents, and in the deepest gloom I sat and wished for the day. At length the light began to dawn, and I have seldom found myself in a worse plight than I was on that Lord's-day morning. All things appeared to be against me. If my pastor had not been there, if the people had been left without the ministry for some time, or if I had not been published to preach three times it would not have been so bad. 'Oh,' said I, 'that I had never ventured, had never come! I might now have been enjoying myself with my family, and been looking forward with pleasure to meeting with the Lord's people in our own beloved sanctuary. Now I am in a strange place, among a strange people, in a dreadful state of mind, and yet must attempt to preach God's Word. Oh, how could I be so foolish! Lord forgive me! Saviour, pardon me! Forgive me this once, and keep me from ever stepping out of my proper place again!' My heart seemed ready to burst, and my eyes refused a tear; never did I feel so keenly as now. At length I sunk into a kind of reverie, from which I was aroused by a call to breakfast, for which I had not the least appetite.

"Having led the devotions of the family, I immediately retired to my room again, where I remained until summoned to go to the chapel. Now if I could I would have fled, but every way of escape was cut off. The chapel was small, but full. There sat my friend Lindley, who received me with a smile, but the very sight of him seemed to sink me lower, for I felt sure that I should be shut up, and as he had brought me there, it would be almost as bad for him as for me. At length I felt it would not do to give way to fears,

and crying to the Lord for help I entered the pulpit. After reading the Scriptures and prayer I took as a text Psalm ix. 18, 'For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.' In speaking the Lord assisted me, and the time fled faster than I was aware of, and thus the Lord proved Himself in my experience, 'THE FAITHFUL GOD.' And I found the apostle's words to be true, 'Though we believe not, yet He abideth faithful: He cannot deny Himself.' In the afternoon I spoke from Zech. ix. 10, 'He shall speak peace unto the heathen.' The place was crowded; I lost my self-possession, forgot all I had prepared, and was obliged to speak, as it seemed to me, at random, yet that afternoon many testified that the Word was with power, and their souls were refreshed. They obtained a blessing, and found it good to be there. Before the time for the evening service my spirits sunk very low, but I spoke from Zech. xiii. 1, 'In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.' In speaking the Lord gave me liberty; I spoke with freedom and enjoyed the exercise. The people appeared to hear with profit, and many said that they had found it to be a good day. Thus ended one of the most trying and one of the most important days of my life. At its close I rashly said that I never would attempt to speak again, and that no man should induce me to do so. But what man cannot effect God can accomplish with ease, and 'The way of man is not in himself; for it is not in man that walketh to direct his steps.'

Such was the striking and soul-humbling way in which the Lord was pleased to call His useful servant into the responsible work of the

ministry. Bowed frequently down by many fears, with much trembling of heart, and yet with constant tokens of the Divine approval, James Smith, in spite of his rash vow, preached in sundry places, until he was desired to settle for a time on probation as a stated pastor both at Devizes and Cheltenham. His heart was at Devizes, and thither he wished to go. There his ministry had been abundantly fruitful. He says, "On my way to Devizes I preached at Marlborough; and during my stay at Devizes, in most of the towns and villages around. I preached three times on the Lord's-day and generally five evenings in the week. Here my ministry was greatly blessed, and many were converted to God; the chapel became crowded and believers were added to the Lord. These were my joy then, and will be my crown of rejoicing when my Master appears." How greatly he was beloved there appears by the scene that occurred when he was called upon to preach to them his farewell sermon. The place was crowded as usual, people occupying the pulpit stairs, and even filling the vestry. The scene was most affecting. The good old man who acted as clerk could not proceed in giving out the last hymn through his deep emotion; nearly all the congregation wept; and as the preacher took his departure, the people formed a lane on each side of the aisle for him to pass through the chapel. We are not surprised to hear him say that to leave the friends at Devizes thus was a great trial. He tells us that "perhaps no four months of his ministry was ever more signalized by the number of conversions than the four months he spent at the old chapel at Devizes in 1828." Yet, strange to state, he was never during the course of his

long ministry privileged to visit the place again. He had frequently entertained a great wish to do so, having heard often of his spiritual children there that they continued in the grace of God. But that desire was never fulfilled; and therefore he took consolation in the hope of meeting them at last at his Father's right hand. While preaching at Devides he received a letter from Cheltenham desiring him to go there as soon as possible. Accordingly he went, and after preaching there he saw evidently that the finger of Providence pointed out that town as his future place of labour. His first sermon there was attended by a most remarkable occurrence. His text was 1 Cor. ii. 2, "For I determined not to know anything among you save Jesus Christ, and Him crucified." On this occasion a man and his wife came to hear him. And what was the result? The woman was converted to God and the man went out and hanged himself. Thus the Word was "a savour of life" unto life to the one, and a "savour of death" unto death to the other. An acceptance of the Church's invitation to preach for twelve months led to a final settlement; and thus Mr. Smith entered on that lengthy pastoral career in which, as a winner of souls, he was so greatly honoured by the Lord.

*(To be continued.)*

### REV. EBENEZER HUNT,

WIDELY KNOWN AS THE "MINISTERIAL FARMER," LATELY OF HAYES GATE FARM, MIDDLESEX.

THE late Mr. Ebenezer Hunt was born of godly parents at Harmondsworth, Middlesex, on the 29th April, 1805.

His father, a yeoman of good

means, had ten children, all walking in the truth. Throughout life the family tie has been strong and unity abiding, having in practice one faith, one hope, one baptism, holding firmly to the covenant doctrines of grace.

When a youth Mr. H. did not shun work. He would proudly say, "Many a winterly morning have I brushed away the frost from the plough handle." He honoured his parents both for their week-day and Sunday example, adding, "'Tis the first wine that stains the cask."

Marvellous joy accompanied the dawn of light, closely connected with which was a conversation with the late J. H. Hinton while on a visit. Almost he relinquished the farming for the ministry, but the state of his health forbade.

The Word as preached by him at Deal was in its effects blessed and lasting. Moreover, it was there he engaged the affections of Miss Christiana Bradley, who was to become the fond partner of his joys in life's toils. This lady had given her heart to the Lord and to His people at the age of seventeen. Piety and grace of manner won friends everywhere.

The domestic hearth was first at Hatton, but on the removal of his brother Josiah he succeeded him at Hayes Gate, where, for more than twenty years, prosperity awaited them. The villages nearest to Harlington were his first care, but often he supplied at Staines, Windsor, Uxbridge, and occasionally for the Rev. Charles Stovel.

One of the earliest preaching stations occupied by Mr. Spurgeon's student was a large hall at Wandsworth. To this Mr. H. alludes in a letter of March 14th, 1859:—"They wanted me again at Wandsworth. I judge by it I did not tire them all out. I told them I was engaged. Their attendance was first-rate."

The following specimen of style is from the same letter:—"Wishing that your implements for spiritual labour may be in first-rate order, so that you dig deep into the mines of the precious ore of Gospel truth, bring up some heavy nuggets of unsearchable riches, thereby enriching yourself, and increasingly fitting you to be the bearer to others of invaluable good, is the sincere prayer," &c.

Mr. H. declined to be more than a supply from month to month, but regularly occupied the pulpit of Park Chapel, Brentford, from 1858 to 1864. Notwithstanding a distance of four miles, the one week-evening service was soon increased to two, he and his family being rarely absent, whatever the weather might be.

To many mourning hearts he has effectively whispered in verse; also times of special interest kindled poetic fire. On a promise of two sermons, Mr. Spurgeon (March, 1859) was welcomed as follows:—

"True, 'tis a barren field  
Where you are called to sow,  
But God can make it yield,  
And cause the seed to grow;  
Plough then in hope, nor yield to fear  
That God does not for Brentford care.

"Come, then, and spread His fame,  
The ancient story tell;  
Exalt the Saviour's name  
That saves from death and hell:  
The good old wine our hearts will cheer,  
And Brentford will like spring appear."

There is living testimony to God's blessing on the work, and to the effectiveness of Mr. Hunt's out-door preaching in summer, and also to the Sunday afternoon services in winter in the old British School

Rooms, Mrs. Hunt sacrificing her dinner to going round the neighbouring courts with tracts and invitations to the service.

Mrs. Samuel Hunt's health was the cause of a visit to Buxton in 1861. Writing from there he says, "Be the bearer of our Christian regards to those at the prayer meeting on Monday; much as there is here to interest, we shall not forget you all. We wish you good appetites to live on Gospel fare; however varied your lots may be it must be well with such. Those who feast at the King's table on free bounty surely ought to look jolly and be hard workers in the kingdom of God. Alas! that we should be such poor representatives of Him we profess to love. Lord, revive us!"

Mr. Hunt's second visit to Buxton was sixteen years later, by which time the town had assumed, in a surprising degree, an air of grandeur and importance. He greatly admired, and has often quoted, the good Vicar of Burbage, one mile from Buxton. By this time Mr. H. was near seventy-three years of age; yet he climbed with ease the highest peaks of Derbyshire, and with his conversation delighted the ears of companions, while adorning and strolling through the lovely vales and dales of the High Peak.

The early students of the "PASTORS' COLLEGE" can well recall the pleasant outings at Hayes Gate, which gladly they would have had to come more than once a year. At first a dining-room sufficed, but afterwards tents were in requisition; it is believed the greatest pleasure was theirs who gave in the name of the Lord. Mrs. Hunt's illness and death was the cause of its discontinuance.

For a number of years successively on "treat day" the roads from Park Chapel, through Southall and

Hayes, would resound with cheery voices of children, for that they all were going to Hayes Gate to spend a happy day.

On other occasions, the superintendent and teachers, and again, detachments of the congregation would accept the kindly invite to go over to Hayes for an evening.

With memory well stored from Gurnell, Burkitt, Flavel, and the still more ancient writers, prophets, evangelists, and apostles, open-air was preferable to indoor study.

His presence was commanding, his style homely, lively, original, quaint, and sometimes provocative of a smile, which he did not fail to turn to account.

The labourer's good appetite.

The ploughman's straight eye.

The quick ear and clean taste of sheep.

The greedy habits of some other animals.

*Vehicles* too dirty for the owner's name to be deciphered.

Heavy and light-eared corn, were some apt illustrations or incentives given with so much native humour and evident enjoyment, that appreciation was sure and application easy.

A chapel debt of fully £900 resting on the place had to be, and was grappled with, but not for one moment did this prevent strong advocacy for the support of Foreign Missions.

On the third Sunday in April, 1863, taking for his morning's text, "Other sheep I have which are not," &c., and in the evening, "We have this treasure in earthen vessels," the collections for the Baptist Missionary Society on that occasion being so good filled him with thankfulness.

Mention must be made of the interest Mr. H. took in tract distribution. He held, and held so

strongly that it amounted to a fundamental principle, that soul conversion does not take place apart from the *Word*; this intensified his desire for the circulation of Scripture and Scripture tracts.

This work, long prior promoted under the secretariat of Mrs. C. Watkins, was continued by Mrs. W. G. Brown, and more recently by Mrs. Blake.

On one occasion, Mr. H. and a friend or two providing funds, there came down from the Religious Tract Society such a parcel that it was something for a man to carry; the greater portion of which were to make up new bundles for distributors of loan tracts.

Swiftly did half a vestry full of willing hands set to work to stitch and sew, Mr. H. "assisting" first by good-humoured remarks and smiles, then finishing up with an animated address.

Nine was the number of tract districts in Brentford allotted to Park Chapel, and twenty-eight districts were worked by Wesleyan and Congregational churches, the town being thus divided into thirty-seven workable districts.

Then, as *now*, some ladies elected to *give away* from house to house the *Appeal, Band of Hope, British Workman, Cottager, &c.* The requirements of the age may, perhaps, have accelerated the change from the former to the latter method of distribution.

Unhappily, so the finite mind would say, Mr. H. was through life the subject of severe nervous affection, which to a degree unmanned him, at times rendering close study painful, greatly marring the pleasure of hearing discourses, and disturbing comfortable repose after either speaking or hearing; sometimes on this account he would decline to make an engagement or promise.



until near the hour appointed for service.

By some of his friends, even more than by himself, this was regarded as a sufficient barrier to extended mental exercise, and his truly honest reply to them would be, "Better wear out than rust out"; nevertheless, our highly-esteemed and warm-hearted brother was thereby hindered from wider usefulness.

If in youth he had been so overjoyed that he could scarce restrain himself from preaching to the very crows, so in mature age was he so enamoured with the condescension and the sublimity of redeeming and discriminating grace that he could not but speak aloud of such love and good-will to man; and, health permitting, was ever ready and happy in proclaiming, "Behold! behold! the Lamb of God, which taketh away the sin of the world."

Some surviving pastors and still more who rest from their labours, have seen his evident delight in convening the ones and twos to confer on things touching the kingdom, the theme which lay so near his heart. Thus has he proved a Mr. Greatheart to one and another of the dear ministers of Christ, while each one has said, "It is good for me to be here."

Few things distressed him more than the too-easy and too-frequent removal of Christian ministers from posts of honour and usefulness; on hearing it, he would exclaim, "The cement is bad," or, perhaps, "The glue is not good."

Still more did he mourn that estrangement which prevents loving intercourse or occasional and pleasurable visits to the old sphere of labour. "Thank God," he would say, "I have never been to the place yet where I could not with pleasure go again."

Of his worldly calling, of his easy

and excellent farm management, of the prosperous times which then ruled, of the good providence which waited on him, or of the substantial results attending the same, little need be said here.

When as yet we had not made the acquaintance of either, a near neighbour who was of "no religion at all," said in our hearing, "Never saw such a man as Mr. Hunt. That great field of clover of his has been cut for weeks. It has rained every day ever since. I should think it is quite spoiled; and he seems as if nothing would make him fret." The same neighbour, more than a quarter of a century later, alluding to Mr. Hunt's death, said, "If ever there was a good man he was one."

But recently (too well-remembered by all) fraudulent balance-sheets, panic, failure of banks, inability of prodigal and petty states to meet engagements, brought cruel reverses, privations, and even ruin to many an English home.

It has been estimated, and probably not wrongly, that at the present moment a seventh part of English incomes are adversely affected by the sad agricultural depression which prevails, and therewith a similar proportion of honest toilers and thrifty families are made familiar with hardship and painfully reduced in circumstances.

Be it ours ever to speak the encouraging word and point to happier times, rather than unnecessarily wound any who are bravely struggling for life and manfully seeking to cope with the difficulties of the day.

Yet to a friend and well-wisher may some plainness of speech be accorded, with the indulgent hope that, by the Holy Spirit's blessing, some reflection may arise and some good result.

Witness every one of us, our God is

bounteous, supremely good, and immeasurably wise. In the great and wide expanse of His eternal storehouse there is a redundancy of blessing, a rich provision, more than enough to supply all our wants.

Our Jesus, while He walked the Galilean paths and conversed with the toiling husbandmen, beheld with joy the growing, waving, ripening corn. Thus will He (that same risen, loving Saviour) and His servants ever do till time shall end.

Our late friend would say that his brother, who had preceded him in the farm at Hayes, had left no weeds for him to uproot, adding that poppies, either amongst the corn or in the church, were gaudy, transient things, quite useless except to look at.

The experienced or experimental farmer, as he drives past and observes the cultivation of some, with a shake of the head, it may be, will say, "There are farmers and farmers."

May we not also say that in the tendencies of the human heart, in the bent of the moral nature, in giving the loose rein to passion, there have been farmers and farmers?

How many farms in our land have been weighted with sin of blackest dye and shameful disregard and forgetfulness of the claims for personal service of that God of whom David wrote (Psalm lxxv. 10, 11): "Thou waterest the ridges thereof abundantly, &c. Thou crownest the year with Thy goodness, and Thy paths drop fatness. The valleys also are covered over with corn; they shout for joy, they also sing."

The painful impress of full forty years ago, not complimentary to farmers in midland counties, remains sharply defined on the memory still. One morning, when starting on a journey of over one hundred miles, he said, "Let us read the

traveller's Psalm, the 121st," at its close remarking, "There, isn't that a good traveller?"

Her Majesty the Queen having visited an aged relative of his in her hundredth year (Mrs. Bagster, of Old Windsor, formerly of Paternoster-row), Mr. H., filled with loyal affection, indulged the poetic strain.

ON HER MAJESTY'S VISIT TO MRS. BAGSTER, JULY 7, 1877.

How highly honour'd you have been  
To have a visit from the Queen,  
Who came to the secluded spot  
Where Providence has fix'd your lot.

Her Majesty, and Princess too,  
How great their kindness so to do!  
What condescension it does seem  
From England's much beloved Queen!

To visit you and give her ear  
To one now in her hundredth year,  
"Who talk'd of Christ," "of nearing  
home,"

Her ground of hope in *Christ alone*.

"Believing in the Saviour's name,  
May we there meet nor part again;"  
Most graciously the Queen express  
Her gratitude for the request.

May we not hope that she was led  
To visit one upon her bed  
For some wise end we cannot see,  
Because now wrapt in mystery?

She saw what Barnabas beheld,  
"The grace of God" plainly reveal'd.  
God grant *that grace* extended be  
To *all* the Royal Family.

A useful lesson may we learn  
From one who teaches to discern;  
The "one thing needful" is to see,  
"By faith," the Gospel mystery.

Our *only* anchorage on earth,  
That proves we are of heavenly birth,  
Here fix'd we need not fear to fall,  
For Jesus is our "*all in all*."

Should storms assail our shatter'd  
bark,

And leave us struggling in the dark,  
A skilful Pilot nigh at hand  
Will guide us to the *better land*.

AMEN.

That he might be near his eldest daughter, Mrs. Oberlin Harris, Mr. H. removed to Windsor in 1877, enjoying the society of and occasionally assisting the pastor of Victoria-street Chapel, every week becoming more and more a favourite at the Christian homes his strength permitted him to visit.

One whose acquaintance with our dear friend only extended to a decade or two, a very Mary of the Christian family of these modern days, writes:—"I did so much esteem and love dear Mr. Hunt; he was so cautious not to say a word against anyone, he seemed full of love to other Christians, and so anxious to keep pace among them. His thoroughly consistent, holy walk and conversation caused me to love him as I did."

Mr. H. once more visited his old flock at Park Chapel. "All being well," he wrote, "you may expect me at Park on the 14th;" this was the 14th October, 1877, and it proved to be his last visit.

He preached both morning and evening with sanctified affection, earnestness and emotion.

The fire of zeal still burned when in his seventy-sixth year, and only three months before his death, his sufferings and weakness then being great. Speaking of a neglected village and his desire to go and preach there he said, "People may think the old man has no more work in him, but I think I have."

Increased weakness, pain and sorrow ensued, his sufferings (borne with great patience) during the last few weeks being very great.

Surrounded by dutiful and affectionate children and grandchildren, he passed his last moments and falling asleep joined the triumphant band above on the 24th July, 1880, in his seventy-sixth year.

The voice is hushed, but who can

tell how many boatmen and boat-women still plying their craft, who heard him beside the canal; how many farm-labourers now with families who listened to him when preaching in barns and tents; how many factory hands who recognised his familiar voice loud and clear preaching in the highway, the plain yet grand highway of Christ's salvation, are now honouring God with their lips and lives, having seen Christ from the day they viewed the word-pictures of the ministerial farmer. A man who had listened and passed on wrote from London years after enclosing a donation, and telling of good received. Was not this a brand plucked from the fire?

Young men and young women there are usefully employed, connected with Christian churches in busy important centres, whose earliest spiritual nourishment was derived instrumentally from his more stated labours.

In his case, as in a glorious array of others, arithmetic will fail to show the cumulative good arising from one holy consecrated life.

On many occasions in recent years Mr. Hunt supplied the pulpit of Sussex-street Chapel, Brighton, a strong attachment existing between the cultured and Christ-loving pastor there (Rev. W. Poole Balfern) and himself.

In a recent letter Mr. Balfern writes, "I loved him greatly," and of his labours and Christian character Mr. B. goes on to say: "His preaching was singularly fresh, quaint, striking and original; very experimental, searching and discriminating; and yet while intensely earnest and practical, full of love, tenderness and sympathy for the afflicted, tried, and tempted. Greatly attached to the old divines, and loyal to what would be termed

the old Gospel lines of truth. As the result of conflict and sanctified affliction and sorrow, he was humble, charitable and gentle as a little child. His entire spirit, conversation and deportment that of a holy man who habitually realized the presence of God, and lived in communion with his Lord and Master, and while holding fast to his convictions of vital and experimental truth, he was of a catholic spirit, free from all narrowness and bigotry, loving all true Christians and earnestly devoted to the extension of the Redeemer's kingdom.

"He was especially truthful, and earnestly sought conformity to his Master's will in all things; at the same time full of self-abasement, his faith clung only to the finished work of Christ as the ground of his acceptance before God and hope of eternal life.

"The spirit of the Apostle was pre-eminently his: 'God forbid that I should glory save in the cross of the Lord Jesus Christ, by whom I am crucified unto the world, and the world unto me.'"

*Brentford.*

J. C.

## Essays and Papers on Religious Subjects.

### SIMON BEARING THE CROSS.

BY REV. T. R. STEVENSON.

*(Continued from page 22, January number).*

NEVERTHELESS, who of us is not guilty of a perverted ingenuity in creating them? For example: much of our misery arises from fears about the future. That gifted but erratic man, Hartley Coleridge, could not open a letter without trembling. He was perpetually dreading possible ills. More or less we all do likewise, for we foolishly and needlessly project ourselves into the hereafter. Analyse your sources of disquiet and we venture to say that you will find they grow mainly neither from to-day nor yesterday but to-morrow. Few reach the lofty altitude of faith occupied by him who exclaimed, "I will fear no evil." Again and again we are like a skittish, half-trained horse, which, when he ought to trot steadily forward, shies at his own

shadow and imperils the vehicle he is drawing. "Even when we are at rest," writes a living author, "we fear that some 'trouble may be a-brewing to our rest'; even when the day has gone fairly to our mind, when its duties have been done and its difficulties surmounted, we look forward with anxious and apprehensive eyes. 'To-morrow,' we may say, 'this trouble may come upon us or that, this loss or that, this blow to our peace or that.' We may have enough for to-day, but we dread lest we should not have enough for to-morrow. We believe, or profess to believe, that the Lord will provide; but unless He puts a provision for our whole life into our hands at once, instead of meting it out to us as our needs arise, we cannot trust His bounty. Probably there is hardly a man among us who, since he arrived at what we call 'years of discretion,' has not been goaded day after day, year after year, by harassing anxie-

ties for the future, which have to a large extent made his life bitter to him." \*

Now all *that* is cross-bearing of a wrong kind, and the less we have to do with it the better. Don't go to meet the burden : it will be laid upon you quite soon enough without your seeking it. Daily experience affords ample scope for self-abnegation. Patience, meekness, trust, are needed almost every hour that we live. Is the home circle such as to render long-suffering superfluous? Do you never hear a call to courage in the store or the office? Charity and good temper are tested in our most ordinary occupations. Ah, when you are "coming out of the country" the cross will become yours.

Look at the incident in another light. Who was it that said, "Some men achieve greatness, others have greatness thrust upon them"? Whoever it was, he might have backed his assertion by a reference to the Cyrenian. How renowned he is! His name is known through the length and breadth of Christendom. It is surprising that Dante did not picture a disappointed dupe of ambition scowling with the evil eye of envy on the far-famed African. Little imagined he, when he passed through the gates of Jerusalem that morning, that he was destined to take a part in the most momentous tragedy that the whole universe has ever seen. So far from that, he actually resisted at first. "Him they compelled to bear His cross." Oh *if he had only known all*, he would not have been reluctant. Constraint would have been out of the question. Rather would he have pressed forward, impetuously shouldering his way through the crowd, to the cross,

\* "Biblical Expositions." By Rev. Samuel Cox.

that he might relieve the great Sufferer, thus securing enjoying an honour unparalleled.

This teaches us that we may be miserably bad judges as to the meaning of events while they are transpiring. Things that we groan over and protest against may by-and-by be our very boast and joy. If it was thus with Simon, why should it not be the same with us? "*Should it not,*" do we say? Nay, it is or has been, and that not seldom. What person of middle age, worth anything at all in the shape of wisdom and rectitude, has not found it out? Precisely the experiences which most annoyed have often proved to be our best friends. We feel a crown of thorns on our brow: it pricks and inflames; vainly we try to lift it; our attempts only send the pitiless points more deeply into our throbbing temples; but presently the smart assuages, the wearying ache dies, and glancing in some mirror that we chance to pass, lo! we see that the wreath has burst into beautiful blossoms. Don't you recollect that when we were rosy, round-faced bairns we gathered near our mother's knee on peaceful Sunday afternoons while she read to us from the old Book? And don't you further remember that of all the favourite tales in the said Book none were better liked than the story of Joseph? No marvel: the instincts of a child are accurate and pure: the biography of the patriarch is full of pathos and truth. Well, think how appositely the ups and downs of his life illustrate the fact of which we have been speaking. Like Simon, he never saw the meaning and value of dark dispensations until they were over. Depend upon it, if, when the hapless lad, stripped of that notorious coat, sat disconsolate at the bottom of the pit, you had looked down and told him it was all right, that he had but

to keep his courage up and everything would end well with him, he would not have endorsed your sentiments. Supposing that when he was sold to the Ishmaelites, and swinging to and fro on the back of one of those camels "bearing spicery and balm and myrrh," he had been catechised as to his notions of Divine Providence, he would have been in no mood to take an optimist view of the world. Or, could you have planted a ladder near the narrow window of his detested cell in the Egyptian prison and glanced at his face, you would have observed it to have been "sicklied o'er with the pale cast of thought," thought perplexed and desponding. But say, what do you guess was the patriarch's doctrine about all this when in after years he remembered and brooded over it? Did he not, with moist eye and quivering lip, bless the great Being who through and by such vexations vicissitudes led him alike to goodness and to happiness? And God cannot do otherwise with us if we are faithful. "His purposes will ripen fast," and we have only to be truthful and obedient in order to prove it.

Simon carried the cross *after* Jesus had done so. We are called to bear no cross which the Master has not first endured. This our final remark has often been made, but it is so consolatory to people who are in trouble that its repetition verges on a duty. Nothing can be more welcome: it affords real relief. According to the old Bohemian legend, St. Wenceslaus, the king, went forth one bitter winter's night to his devotions. The better, as he mistakenly thought, to mortify the flesh, he walked over ice and snow bare-footed. This also his servant did until, overcome by the austerities of the season, he began to faint. Thereupon the monarch bade him put his feet into the foot-

steps that *he* left behind and strength would return. He did so, and, as Jeremy Taylor says, "fancied a cure or found one." When we are tempted to sink beneath wintry trials, we may get new energy by marking that we are following the track of Christ.

My brother, what is your cross? Whatever it may be, the Saviour has carried it before you. Are you in reduced circumstances?—Christ belonged to a regal but fallen family. Are you sneered and snarled at because of your work? Caste cried out, "Is not this the carpenter?" Has calumny dimmed your fair name? It called Jesus a wine-bibber. Do friends become foes? Remember Judas the betrayer. Do malice and craft threaten your very life? Him who said, "Ye go about to kill me."

"In all distress of spirit, grief of heart,  
Bodily agony, or mental woe,  
Rebukes and vain assumptions of the world,  
Or the poor spite of weak and wicked souls,  
Think Thou on God. Think what He underwent  
And did for us as men. Weigh thou thy cross  
With Christ's."  
*Colombo.*

## THE GIFT OF PEACE.

BY THE REV. W. ABBOTT.

"Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John xiv, 27.

THESE are very precious words. Precious because spoken by so wise, kind, and faithful a friend as Jesus Christ. Precious because so suited to the every-day exercises of the Christian mind and circumstances of the life.

We have often read, listened to, and thought of these words, but we do not tire of their repetition. There is ever a welcome in their sound, and a blessing in their mission.

Peace is a Jewish and also a Gospel word. It was the Jewish social greeting. It was also the friendly greeting of the Risen Saviour: "Peace be unto you."

Peace is a word much used in the Scriptures, and in various senses. Sometimes in the sense of safety, quiet, unity, comfort and rest. In the text as expressive of the affectionate solicitude of Christ for his disciples.

Peace is a Gospel doctrine, or good news about peace with God for sinful men. The news of peace is ever welcome. The rumour of it may be deceiving, but the fact of it is gladdening. The mission of Christ was to procure and dispense peace. The angelic announcement at His advent was to this effect: "Glory to God in the highest, on earth peace, and goodwill towards men." He preached peace during His life; He made peace in His death by the blood of His cross. It is "peace with honour." He honoured the Father by His death, and procured peace that pacifies the guilty conscience of the sinner. "Being justified by faith, we have peace with God through our Lord Jesus Christ." The Gospel still says to the penitent, "Thy sins, which are many, are all forgiven thee. Go in peace."

The peace and the wrath of God are opposed. The commission of sin subjects us to the wrath of God; the pardon of sin gives us the peace of God. The putting away of wrath, and the bringing in of peace are by Jesus Christ. Believers in Him escape the curse and share the

blessing. They have joy and peace in believing, and abound in hope through the Spirit.

Peace is a Gospel antidote for heart trouble and fear. A sense of the guilt of sin produces this state of heart, and nothing but the peace of Christ can relieve it. To the Saviour the sinner must apply for it, and seek it as a gift, or he will fail to receive it. The gracious Saviour gives this peace; and while precious in itself, it is also in its free bestowment, and in its happy effect.

Amidst the cares, sorrows, temptations, and disappointments of life, the peace of Christ alone can calm, soothe, sustain, and cheer the mind. "The peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus." Christ also says: "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

Peace is the purport and spirit of the Gospel benediction. It is Christ's parting word to His sorrowful and anxious disciples. It is full of tenderness, and so assuring. His words have received a fuller meaning from His after history. He anticipates this. The full, free grace of the Gospel is in them. And as still applied by the Spirit is felt to be so.

The precious peace of Christ is still graciously given; and anxious supplicants still seek for it, and gratefully enjoy it. Jesus is a sovereign giver; not like the world, selfish, deceptive, fickle; but as the wise, rich, generous, faithful Friend.

The peace of the Saviour is the sure antidote of death, the greeting of heaven, and the fruition of eternity.—*Bleunham*.

## Reviews.

*Heroes in the Strife; or, the Temperance Testimonies of some Eminent Men.* By FREDERICK SHERLOCK, author of "Illustrious Abstainers." Hodder and Stoughton, 27, Paternoster Row.

WE noticed lately the companion volume ("Illustrious Abstainers"). A noble army of truly great men who have given their adherence to the cause of temperance. The former volume gives us a brief summary of the history and the mental and moral features of its subjects. This volume gives, in a more extended form, the testimonies and reasons of these philanthropists for their advocacy and practice of total abstinence. The work is intensely interesting, and will certainly tell with good effect in promoting the cause of temperance—a cause which must commend itself to every Christian and manly heart.

*The Church.* New Series, Vol. XXIII. Elliot Stock, 62, Paternoster Row.

THIS old and familiar friend is as fresh and good as ever. The leaders by Dr. Culross, Dr. Cuyler, Revs. Graham Tarn, Bosworth, Stevenson, and others, with an abundance of stories &c., with much denominational information, make it a good volume for family reading.

*The Teacher's Storehouse and Treasury of Material for Working Sunday School Teachers.* Vol. V. Elliot Stock.

THIS is an especially rich storehouse full of excellent lessons, apt illustrations, condensed thought, and useful suggestions. It is worthy of the Centenary year, and promises to come to the work again with renewed consecration to help, further, develop the Sunday School system, and to help the teacher to greater efficiency. Teachers, you will do well to get this volume.

*The Biblical Museum.* A collection of Notes Explanatory, Homiletic, and Illustrative, on the Sacred Scriptures. By JAMES COWPER GRAY. Vol. IX., containing the books of Jeremiah, Lamentations, and Ezekiel. Elliot Stock.

OUR readers are aware of the readiness with which we from the first advised that this work should find a place in every Christian's library. It is not only the best commentary, but the only one of the kind published. *Portable, cheap, nicely bound; crowded with expositions, illustrations, anecdotes, divisions of texts, marginal notes*, all of priceless worth to the reader who would really be efficient in the knowledge of the Scriptures, and thoroughly furnished for every good word and work. The present volume is equal to either of its predecessors.

*The Brethren: their Worship and the Word of God at Open Variance.* By ROBERT H. CARSON, Pastor of the Church of Christ meeting in the Baptist Chapel, Tubbermore, Ireland. Elliot Stock.

THIS is a serious charge to make against a sect who lay particular and special claim to be the most rigid in their adherence to the teachings of God's Word. We have read this pamphlet with care, and think that the writer has proved these most unbrotherly brothers are chargeable with grave and solemn departures from the teaching of the Master and His apostles.

*Bible Class Primers.* Edited by PROFESSOR SALMOND, Aberdeen. *The Life of David.* By the late Rev. PETER THOMPSON, M.A. Edinburgh: MacNiven & Wallace.

AN excellent idea, and most important series in course of publication. This number divides the "Life of David" into eight sections, and these into



sub-sections, comprising all the chief features and events in the history of David, from his birth to his death, and closing in the eighty-third sub-section with a summary of the character of David. It is in every way a good contribution to our Biblical literature. We are sorry that we cannot give a London publisher, nor state the price of the work. These are mistakes which we hope to see corrected, as such a work should reach the millions.

*The New Cyclopædia of Illustrative Anecdote.* Containing a vast collection of Authentic Anecdotes on a Wide Range of Subjects. Designed for Ministers, Teachers, and the Family Circle. Elliot Stock. No. 1. To be completed in eighteen Threepenny Parts.

This number bids fair to be and do all that the title sets out to do, and if used with skill will be a power. We, however, think it needs a gift to be really good in relating or using anecdotes. Many are mighty at it, and many are wrecked by it. May we be made wise to win souls.

THE Religious Tract Society have sent us a rich and varied budget.

The *Leisure Hour* opens with a beautiful chromo of the Haunted House, and the *Sunday at Home* with a charming illuminated frontispiece. In the former, besides much good, instructive pastime reading, we notice the specially well-written articles upon the ascent of Chimborazo, and unbeaten tracts in Japan. The *Sunday at Home* opens with what promises to be an effective social tale, styled "Mrs. Bond's Troubles," by Mrs. Prosser. The *Boy's Own* and the *Girl's Own* present themselves to their readers as bright and cheering as heretofore, with chromos and abundance of wood-cuts and printed matter, which will please and do good to our juveniles of both sexes. Of *Family Greetings* we cannot speak too highly. Tract distributors, take our advice and distribute these readable *Greetings*. The *Cottage*, The *Child's Companion*, and the

more serious tract magazines deserve our good word, and encouragement from all.

We have received the *Baptist* and the *Freeman*, *Truth* and *Progress from Australia*, the *British Flag*, also *Evangelical Christendom*: all have our best wishes that each may have a successful new year. The *Baptist* has a special feature, as it presents its readers with a correct life-like photo of our dear friend Dr. Landells. No doubt this generous gift will be highly appreciated, and at the same time we hope bring our Baptist newspaper into prominence in some families where it is seldom seen. We always feel at home when we enter the home of a Baptist family and find the *Baptist* and *Freeman* lying side by side.

We are delighted to see that the Baptist Tract Society have sent forth the twenty-fifth thousand of *Baptist Principles and History*, by the Rev. JOHN W. ASHWORTH. This penny *multum in parvo* is all to our mind. It should be read by every Baptist and circulated everywhere. The January number of the *Sword and Trowel*, the *Baptist*, and the *General Baptist Magazine* are to hand, and are more than good average numbers. Space forbids us saying more.

*The Minister's Pocket Diary, Clerical and Vade Mecum*, 1881. This book belongs to the Rev. If lost, the finder will be rewarded on sending it to the above address. London: Hodder & Stoughton, 27, Paternoster-row.

SUCH is the title-page of what is really the most comprehensive and compact minister's pocket-book in existence. Its contents are something like legion, and we should think it will be indispensable to the minister's breast-coat pocket. We cannot find fault, and we can hardly suggest improvements in a thing so good. But if a clip or snap were substituted in place of the indiarubber band, or the band fastened to the book, and also a place provided for the pencil, we think it would be appreciated.

## Denominational Intelligence.

### PRESENTATIONS.

REV. M. HUDSON'S Bible-class presented him at Scarisbrick-street Chapel, Wigan, on the 1st Jan., with seventeen volumes of books, among which were Mr. Lewin's "St. Paul's Life and Epistles," Mr. Spurgeon's "Treasury of David," and three volumes of the "Pulpit Commentary."

At a church meeting at South-street Church, Exeter, Rev. Sidney W. Bowser, B.A., was presented with a very handsome collection of books. The presentation was from the church and congregation, Sunday school, and Mutual Improvement Class. A beautiful illuminated address, setting forth the appreciation of his services as pastor with the Rev. F. Bosworth, M.A., was also presented.

Rev. J. Harper has been presented with a purse of gold in recognition of his labours at the village station of Westgate, whilst pastor of the church at Rotherham.

On Christmas Day, at a devotional service connected with Portland Chapel, Southampton, the pastor, the Rev. H. O. Mackey, was presented by his congregation with a purse containing £16 10s., as a token of love and esteem.

Rev. B. Holland, pastor of the church at Stanwick, has been presented with a purse of money as a token of esteem.

### CHANGES IN THE PASTORATE.

REV. R. WALKER, of Maryport, Cumberland, has accepted an invitation from the church at Poole, Dorset.

Rev. Albert Braine has notified to the church at Holyrood-street, Chard, that he will resign the pastorate at Lady Day next.

Rev. D. O. Davies, of the Manches-

ter College, has accepted a call of the church at Langum, Haverfordwest.

Rev. J. Duncan, M.A., has resigned the pastorate of the church at Leith, and accepted a call to that at Graatown.

Rev. W. G. Lewis, having preached his farewell sermons at Westbourne-grove Chapel, after a ministry of thirty-four years, has commenced his new pastorate at St. Albans.

Rev. T. Bury has, after fifteen years' ministry, resigned the pastorate of the church at Golcar, and will close his ministry there six months hence.

Rev. John Doubleday, of the Pastors' College, has accepted an invitation to the pastorate of the church at Sittingbourne.

Rev. W. S. Llewellyn, of Bowdon, has accepted a call to the pastorate of the church at Ogden, near Rochdale.

Rev. J. Stutterd has, after fifteen years' ministry, resigned the pastorate of the church at Crowle, Lincolnshire.

At a meeting of the church and congregation, Thrapstone, it was unanimously resolved that a cordial invitation should be given to Rev. Arthur James, B.A., late of Regent's-park College, and formerly of Queen's College, Galway, to become the pastor of the church.

Rev. W. Osborne, late of Bristol, has accepted the pastorate of the church at Ayton-place, Eastbourne.

BIRMINGHAM.—Rev. A. H. Collins, of Milton, has accepted an invitation to the pastorate of Selby-park Church.

Rev. W. K. Dexter, of Grundisburgh, Suffolk, has accepted the invitation of the church to the pastorate at Dacre Park, Lee.

STOKE NEWINGTON, N.—Rev. Edwin H. Ellis, of the Pastors' College, has been invited to the pastorate of Wellington-road Chapel.

## MISCELLANEOUS.

**PARK-STREET CHAPEL, LUTON.**—The first Lord's Day in this year the evening service was one which will be memorable in the history of the church. The pastor, Rev. J. H. Blake, in presence of a solemn and crowded congregation, gave the right hand of fellowship to forty-eight persons, a large proportion of whom were from among the young men of the congregation. Numbers of other converts would have been similarly received had there been time to have attended to their baptism. These are waiting. What hath God wrought!

On Monday evening, Jan. 3rd, a New Year's tea was given at Park Chapel, Boston-road, Brentford, to the parents of the children attending the Sunday schools connected with the above place. Over 300 sat down. A public meeting was held in the evening, and addresses were delivered by the Revs. W. A. Blake, A. F. Brown (pastors), and J. Stanion, Hounslow; Messrs. Atkins, March, and W. G. Brown (superintendent), who was congratulated on having attained his twenty-first year of office as superintendent. A number of prizes were given to those scholars who had been most regular in their attendance.

**NOTTING-HILL.**—The twenty-second anniversary service in connection with the opening of Norland Chapel has been celebrated, sermons being preached by Rev. J. O. Fellowes and J. Hawes. A tea and public meeting was held on the Monday, when Mr. J. T. Campbell presided, and Revs. Walter Morrison, D.D., W. Scriven, Geo. W. Pope, Messrs. Leach, Ackland, and Newbury gave addresses.

## BAPTISMS.

**Arlington.**—December 16, Two, by C. Testro.  
**Ashton-under-Lyne.**—December 26, Three, by A. Bowden.  
**Barrow-in-Furness.**—December 26, Abbey-road, Three, by J. Hughes.  
**Bedminster, Bristol.**—December 19, Six, by J. J. Ellis.

**Belfast.**—December 26, Regent-street, Four, by E. T. Mateer.

**Birmingham.**—December 26, Longmore-street, Four, by W. Oates; November 28, Hope-street, Five, by J. Stanley.

**Bristol.**—January 6 (Broadmead Mission), Seven, by W. Bodley.

**Brockhurst.**—January 10, Two, by B. French.

**Burton-on-Trent.**—December 26, Guild-street, Three, by J. Askew.

**Bury St Edmonds.**—January 2, Garland-street, Twelve, by M. Cumming.

**Caersus.**—December 12, Seven, by J. Nickloes.

**Chatham.**—January 2, Zion Chapel, Thirteen, by J. Smith.

**Chudleigh, Devon.**—December —, Five, by Mr. Doke.

**Colne, Lancashire.**—December 26, Eight, by A. Parker.

**Combe-Martin.**—December 26, Six, by J. Glover.

**Coventry.**—December 26, Gosford-street, Six, by W. Reynolds.

**Dalton-in-Furness.**—December 5, Two; 19th, One; 26th, Two, by J. G. Anderson.

**Foot's Cray, Kent.**—December 26, Three, by R. E. Sears.

**Georgetown, Tredegar.**—December 26, Two, by T. Jermine.

**Great Broughton.**—January 4, One, by J. M'Nab.

**Great Grimsby.**—December 26, Victoria-street, Twelve, by E. Lauderdale.

**Griffithstown, Pontypool.**—December 26, Two, by J. Tucker.

**Haley, Surrey.**—December 15, Five, by B. Marshall.

**Hanley.**—December 26, New-street, Two, by A. E. Johnson.

**Harlow.**—December 22, Potter-street, Three, by A. E. Realf.

**Hastings.**—December 22, Five, by W. Barker.

**Haverfordwest.**—December 26, Five; at Salem, One, by D. O. Edwards.

**Honeyborough.**—December 26, Two, by J. Johns.

**Hunslet.**—December 26, Three, by A. E. Greening.

**Ilford.**—December 21, Four, by J. Young.

**Kirkstall, Leeds.**—December 1, Four, by W. B. Golding.

**Linholme.**—January 2, Six, by W. Wood.

**Llanvihangel.**—December 26, One, by S. H. Jenkins.

**Lochalphead.**—January 9, Two, by J. Knox.

**Loughwood.**—December 12, One, by R. Bastable.

**Luton.**—Park-street, December 9, Thirteen; 16, Fourteen; 23, Twelve, by J. H. Blake.

**Lyndhurst.**—December 19, Three, by W. H. Payne.

**Machen, near Newport, Mon.**—January 2, at Siloam, Five, by D. Lloyd.

**Market Drayton.**—December 27, Two, by T. Clark.

**Merthyr.**—December 26, Two, by J. W. Davies; January 9, at Bethel, Seven, by E. Lewis.

*Metropolitan Tabernacle* :—  
 December 30, 1880, Eleven.  
*Middlebrough*.—December 26, Five, by W. Whale  
*Moleston*.—December 26, Three, by T. Evans.  
*Morley*.—December 19, Five, by R. Davies.  
*Newport, Mon.*—December 26, Three, by A. T. Jones.  
*Nottingham, Old Basford*.—January 2, Three, by J. Alcorn.  
*Old Swan, Liverpool*.—December 26, Four, by S. Hawkes.  
*Pennar, Pembroke Dock*.—December 5, One; 19, Three; 26, One, by E. Evans.  
*Porth*.—December 19, Six, by O. Owens.  
*Prestcigne*.—December 26, Two, by S. Watkins.  
*Rhuddlan, North Wales*.—December 19, Four, by B. Evans.  
*Risca, Mon.*—December 19, Sixteen, by T. Thomas.  
*Rotherham, Yorkshire*.—December 26, Six, by J. Harper.  
*St. John's Wood*.—December 16, Abbey-road Chapel, Five, by W. Stott.

*Shoreham*.—December 26, Four, by C. D. Crouch.  
*Southampton*.—December 26, Carlton Chapel, Four, by E. Osborne.  
*South Shields*.—December 29, Five, by G. West.  
*Staincliffe, Yorkshire*.—December 26, Six, by J. Kendall.  
*Stockton-on-Tees*.—December 26, Four, by G. Wainwright.  
*Stratford-on-Avon*.—December 31, Three, by J. Pugh.  
*Thurlergh, Beds*.—December 26, Three, by G. Chandler.  
*Tongwynlais, Cardiff*.—January 2, Two, by W. T. Price.  
*Treorkey*.—December 19, One, by D. Davies.  
*Turton-on-Avon*.—December 26, Five, by D. Sharp.  
*Whitstable-on-Sea*.—January 10, Three, by E. A. Lawrence.  
*Willingham, Cambs*.—December 26, Seven, by R. S. Latimer.  
*Winstow, Bucks*.—December 12, Nine; 26, Six, by F. J. Feltham.

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

*Statement of Receipts from December 15th, 1880, to January 14th, 1881.*

£ s. d.		£ s. d.		£ s. d.	
S. E. W.	0 2 6	Miss Gough	0 2 6	Mr. Edward Adam	1 1 0
Mr. A. H. Scard	0 5 0	G. H.	0 5 0	Mr. C. Allard	1 0 0
Lizzie Culver	1 0 0	Mr. A. G. Apperly	1 0 0	A Farmer	5 0 0
Mr. A. Doggett	5 0 0	Help	2 0 0	Mrs. E. A. Gilbert	5 0 0
N. M.	0 10 0	Mr. Robert Ryman	5 0 0	Mr. F. Ritchie, for	
Mr. W. Roughhead,		Mr. John Hector	4 0 0	the late Miss Edwin	10 0 0
per Pastor W. Cuff	0 5 0	Mr. William Moir	1 0 0	Miss Ada E. Thomas	0 10 0
Mr. Thomas Souter	0 2 0	Mr. Bainbridge	10 0 0	Mr. C. J. A. N.	
A Sermon Reader,		Mr. John Martin	1 0 0	Fadley	1 0 0
Carlton, Beds	1 0 0	W. and E. H.	0 7 0	Mrs. Wyman	0 10 0
Collection at Drum-		Miss Spliedt	2 0 0	Rev. J. P. Chown	1 1 0
mond-road Chapel,		Mr. William Badden		A. H. J.	0 10 6
per Pastor J. A.		and Friend	2 0 0	C. S. F.	0 5 0
Brown	4 16 0	Mr. Alfred Searle	1 0 0	Mrs. Krell	5 0 0
A Friend in Edin-		Mrs. Walker	0 5 0	Mr. A. H. Scard	0 5 0
burgh	0 5 0	Mr. Hunt, per J. T. D.	1 1 0	"C. C., Edinburgh	0 10 0
Miss M. C. Hart	2 0 0	Mr. D. Butherford	1 0 0	Mr. Armstrong, War-	
Mr. J. B. Denholm	0 14 0	Mr. W. H. Balne	0 10 0	rambeen	10 0 0
Mr. Thomas Gregory	1 0 0	Mr. W. Bowker's		Executors of the late	
Mr. James Sommer-		Class	13 0 0	Mrs. Adam, Aber-	
ville	0 10 0	Miss Crawford, per		deen	19 19
Mr. H. G. Fisher	2 0 0	J. T. D.	0 5 0	Bartholomew	8 9 8
Mr. John Coventry	1 1 0	Mr. Spriggs, per Mr.		A Friend, per Rev.	
Mr. & Mrs. McHardy	1 0 0	Buckmaster	0 5 0	G. Rogers	20 0 0
E. A. H.	0 10 0	Annual Subscriptions	—	Weekly Offerings at	
A. N.	0 5 0	Mr. Wilkinson	0 5 0	Metropolitan Ta-	
Mr. W. McEwing	2 0 0	Mr. W. Ewing	1 0 0	bernacle :—	
Mr. Peter Lamont	0 10 0	Half-yearly Subscrip-		Dec. 19, 1880	70 0 0
Mias E. J. Bowley	1 0 0	tions :—		26, "	81 6 5
Mr. G. Elder, per		Mr. Blundstone (½		Jan. 2, 1881	30 0 0
Mrs. Jeffrey	2 0 0	yearly sub.)	1 0 0	" 9, "	30 17 10
Thankoffering for a		Mr. Wm. Casson	1 0 0		
faithful Pastor	0 5 0	Mr. E. J. Upward	5 0 0		
Mr. Battam	0 10 0	Rev. Thos. King	40 0 0		

Subscriptions will be thankfully received by C. H. SPURGEON, Boulah-hill, Upper Norwood, S.E.

## A HOST OF FEARS PUT TO FLIGHT.

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

“He only is my rock and my salvation; He is my defence; I shall not be greatly moved.”—PSALM lxxii. 2.

FAITH in God is the mother of true peace. The moment our faith begins to falter and we cease to rest only upon God distractions and disquietudes beset us. The life of Abraham was happier far than that of Jacob, simply because Abraham had a more child-like confidence in God, and Jacob had too much natural craft to give up his own plans and schemes for a simple obedience of God's statutes and reliance on His promises. He is the wise man who leaves his wisdom at the foot of the cross; and his walk will be the more discreet who parleys not with his own conceits and prejudices, but diligently observes the precepts and commandments of the Lord. Depend upon it, dear friends, this is a safe and certain rule. In waiting upon God you consult your own welfare. Calm composure and perfect peace of mind can be enjoyed alone by those who stay themselves only upon God. On the other hand, if you delight yourself in the creature your fondest hopes will fade like a dream, and if you wait upon man for help you are doomed to disappointment. Our help cometh only from the Lord God, who made heaven and earth. Now in the matter of our eternal salvation this great truth comes out very conspicuously. The man who believes on Christ alone is a saved man, and so long as he rests only upon Him, his peace shall flow like a river, deep, broad, and increasing in volume; but the moment a Christian man begins to look askant and turn half an eye to any other than the one Mediator, farewell to his comfort. His soul can never be moved while Christ is the solitary rock of his defence; but directly he begins to solace himself with his graces, or to ascribe to the work of the Spirit within him some brilliant effects upon his own character, there appear spots in his sun, leprosy creeps over his frame and mars his beauty, and all the blossoms of his joy and hope begin to decay.

I have selected this subject on purpose to comfort some young Christians who are labouring under fears which I am persuaded they have no right to entertain. Such fears arise from their having forgotten the simplicity of their first confidence. If I can bring them back to say, “My soul, wait thou only upon God;” if by the Holy Spirit's power they shall be led to see that Christ only is their rock and their salvation, I think their fears will die a natural death, and they will begin at once to rejoice in God.

Let us begin by briefly laying down the doctrine that the ground of a believer's salvation lies entirely in his God; and then we will endeavour to deal with some of the doubts and fears which spring up when this principle is neglected; for I am persuaded that if we hold fast and firm by this great cardinal truth we shall never be greatly moved.

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I. This then, dear friends, is the doctrine on which we base our discourse. The salvation of the believer lies entirely out of himself, and exclusively in his God. "He only is my rock." A rock is a place of refuge; a natural shelter firm and steadfast. Men need a refuge from the wrath of God: Christ is that refuge. By His atonement He became like a rock that is cleft. His wounds and the spear-thrust make the Rock of Ages cleft for sinners. We receive that atonement, and fly, by that act, to the refuge. Understand, we are in the habit of building a great many things on this rock, but what we build on the rock is not our refuge. He only—"He only is my rock." We are in the habit, after we have come to Christ and found deliverance from the wrath to come, of reaching after other things, and rightly so too; we grow; we proceed from grace to grace; but our growth in grace and those precious things which God the Holy Spirit gives us, are not the rock of our refuge. The rock, not what has been built upon it—the rock, the rock alone, is our refuge from divine wrath. A rock, again, is a place of standing. Now a believer stands before God accepted in Christ. As the atonement of Christ shelters him from divine wrath so the righteousness of Christ gives him a standing before God the Father. The law was broken; Christ was punished for it for me; therefore am I free. The law is still required to be kept; Christ kept it, therefore I stand upon Christ's righteousness as my place of security and acceptance before God. But again, remark, dear friends, we are in the habit of building upon that rock. The Apostle Paul does not censure us if we do, he only warns us not to build wood, hay, and stubble, but he tells us to build upon the foundation gold, silver, precious stones, and things that will endure the fire. But do mark, beloved friends, that not the gold, nor the silver, nor the precious stones, nor all the graces which the Spirit of God gives us, make us safe or enable us to stand before God. We do not stand on them; we still stand on the rock. The pith of what I mean to say is this: there stands a man: God is not angry with him though that man has been a great offender; but he is acquitted of every charge that could be laid against him. How is that? Christ has washed him; he believed in Christ, and Christ has cleansed him from every sin. But more; I see that man over yonder; he is an object of divine love, the Mighty God calls him His son, speaks to him as to a dear child, fondles him, cares for him, protects him, ennobles him, promises to glorify him. How is this? Does that man deserve such favour? Oh no! and yet God regards him as if he did. Why, He sees that man renewed in the image of His Son Jesus Christ; He sees that man robed in the righteousness of the Lord Jesus, and therefore that man stands on the rock in two senses—delivered on the one hand from wrath, and on the other hand made acceptable before God. Now this, and this only, is the ground on which we hope for salvation. "He only is my rock."

The text goes on to say—repeating itself—"He only is my salvation." The salvation of a believer is threefold. It is a salvation from punishment. Let men say what they will, it is not consistent with the nature of God to suffer sin to be unpunished. Every man's conscience tells him that he must be punished for sin, except, indeed, those very hardened persons in whom conscience has been seared as with a hot iron. With a sense of guilt there is always a sensibility that retribution is justly to be

looked for. What would you think, dear friends, of that judge who had more care to acquit the criminal than to uphold the dignity of the law? Let the judge protect the criminal from unfair prejudice by all means; but what of one criminal, or of a thousand criminals when the constitution has to be considered? The solemn sanctions of law and the awful claims of justice must rise paramount. Truth must prevail though all the tribes of the earth tremble. "Fiat justitia, ruat cœlum," let justice be done though the heavens fall. In every man's conscience that sentence is stereotyped. He may dislike but he cannot deny it. If men sin they know that punishment dogs their steps. How is it then that the believer escapes the doom he deserves? Whence is it that he can say, "I never shall be condemned"? Where has he found the courage to cry with the apostle, "Who is he that condemneth? Who shall lay anything to the charge of God's elect?" Here is a man who has entailed the penalty yet claims exemption from the punishment. With unutterable surprise we look at the unparalleled situation. The man tells us that he has faith, and as he says so he points to an Advocate, and the Advocate points to an atonement. That Advocate is the Mediator between God and men. To Him we turn for a solution of the mystery. Yonder, behold a cross. There did our great Substitute bear our sins in His own body on the tree. By the sacrifice of Himself He procured our salvation. The pains that we deserved He endured; the wrath divine that we merited He appeased with His precious blood. At cost immense our souls are thus redeemed. Do remember this, dear friends. God is faithful: therefore He fulfils His threatenings as well as His promises. In righteousness He rules. His law is honoured and His justice vindicated in constructing the channel through which mercy flows. The only reason why the sentence is averted from the sinner is because the stroke fell on the Surety. The believer does not buy his freedom by his faith. His liberty comes when he forsakes all to follow his Lord; and then as a disciple he learns of the doctrine. Nor is it merely as a deliverance from wrath, but as a discharge from debt that we trace salvation entirely to the Lord. While we had incurred the penalty of disobedience there was an infinite obligation which it was our bounden duty to fulfil. Who among you can keep God's law? People go to church and hear the words of the law read, and they say, "Lord have mercy upon us and incline our hearts to keep this law." This is a very good prayer, no doubt. But, dear friends, is there any one here in whose case the prayer has been so answered that his heart has become fully inclined to keep God's law? or if the heart has been inclined have you not found by painful experience that when the spirit is willing the flesh is weak? The holy law cannot be kept by frail fallen man. Its demands are too high for our debased nature to meet. Its precepts are so pure that we cannot comply with them, and yet there is no possibility of our going to heaven unless we have such a righteousness as is conformable in all things to the law of God. How then can any mortal man have a good hope, much less a full assurance that he shall enter heaven? There are not a few of us who have the witness of our own conscience, and the more sure witness of the Holy Spirit, that we are born of God and heirs of the heavenly inheritance. And the simple explanation of the whole matter is this. That same Jesus who bore the penal curse for our sins on the tree, and poured out His life's blood as our ransom, kept the law for us with a

perfect obedience. Every jot and tittle He fulfilled. His infinite merit was imputed to us because He accepted our responsibilities, taking our place, discharging our debts as He stood bondsman on our behalf. Now therefore we expect to have the reward as the fruit of His toil and triumph bestowed on us by His free grace. This then, dear friends, is the second sense in which Christ only is the salvation of His people. Still further there are dangers to which the Christian is every day exposed through the whole course of his pilgrimage. Like every other man he carries evil within him, and he walks about in a world that is full of evil ; yet undaunted by these perils he presses forward, believing that he shall persevere to the end, and that he shall one day behold the face of God with joy, not having spot or wrinkle or any such thing. How dare he cherish such an expectation ? Why, he will tell you that Jesus said, "Because I live, ye shall live also." That same dear Man who once did hang upon a tree, who died and was buried, has risen again from the dead and gone up to heaven as the representative of all His redeemed people. He knows the covenant security of every quickened soul since God the Father has raised us up together with Christ and made us sit together in heavenly places in Christ Jesus ; and well may he rejoice that the sceptre of all worlds is in the hands of Him who sits at the Father's right hand, Do you not see, then, that whether it be the sinner's doom, his debt, or his danger, the Christian finds and feels that Christ only is his rock, his salvation, his defence, and that he shall not be greatly moved ? Friend, I would not give a farthing for your religion if this simple faith is not the top and bottom, the sum and substance of it. This is the Gospel, and whosoever preacheth any other doctrine than this, as said the apostle so say we, let him be accursed. Though we or an angel from heaven preach any other Gospel than that which was delivered unto us by our Lord Jesus Christ and His inspired apostles, let him be anathema maranatha. This is the message of mercy which alone is able to save your souls, and every soul that is in Christ has been brought to acknowledge and confess this truth. No ceremonies, no good works, no prayers, no experience, no work of the Spirit even, can be put as a ground of acceptance. Our motto must be "Jesus only."

"None but Jesus, none but Jesus,  
Can do helpless sinners good."

Far be it from us, dear friends, to speak a slighting word of prayer ; it is the Christian's vital breath : or to decry good works ; they are the natural fruits of true faith : or to make light of the ordinances of God's house ; they are religious obligations and refreshing institutions. But this we affirm and testify : "Other foundation can no man lay than that is laid which is Jesus Christ." Personally He is our Saviour. By His substitution, His sacrifice, and His sacred offices He has effected our redemption. Believe and your souls shall live. This is the doctrine from which by God's help we will never depart.

II. Let us now proceed to deal with the fears that assail our faith. They are many in number as a mighty host. Many young people are greatly harassed by them and some old people too, for after we have cut our wisdom teeth we are not always proof againt the plausible pretexts of these fears that perplex us. It will be my aim to dash to pieces these



deceitful fancies by this one doctrine that our Lord Jesus Christ alone comprises all our salvation in Himself.

As I want to sweep up those dragons of Egypt into heaps, I shall have to sketch a few pictures that you may better understand the cases I describe.

Here is a young woman. After suffering much distress from an acute sense of sin, she heard the Gospel preached, and she believed in Christ. As the result of her faith she enjoyed a feeling of profound peace and rapturous pleasure; her mind was not only calm, but it was filled with delight. With melody in her heart she could sing all day. Her daily work ceased to be drudgery. It was enlivened by cheerful thoughts; her little troubles seemed very light; she seemed so happy that she thought she should soon be in heaven. Such equanimity and such ecstasy seemed to her evidences of her interest in Christ, and fondly she thought that her peace and joy would last for ever. But they are gone, all gone. Now she is in a very dark frame of mind; she has not even a spark of joy as bright as a glow-worm might give. Nay, her spirits have sunk as low as possible; and this is why she is cast down; she says,—“I am a hypocrite, or else I never should have lost my joy; I cannot be truly a child of God or else it would be with me as in days gone by; I am a lost soul; I fear I am cast out from God’s presence, because the light of His countenance is withdrawn.” My sister, my sister, do you not see the bottom of all this mischief? You once came to Christ as a poor sinner, and you trusted alone in Him. Then Christ gave you your spiritual joy, and you were so pleased with it that you forgot to look to Him; you came to be so content with that joy that you said, “Ah, this is an evidence that I am saved;” you began to lean on your joy, and therefore He took it away. Do you see why? Because you made too much of it. If you had kept your eye on Him as you did at first that joy might have continued. I am not sure it would, but it might have done so. The probable reason why you have lost it now is that you put it where Christ should be. Now, do not you understand that your salvation never did lie in your joy? If you were saved when you were joyful you are certainly quite as much saved now that you are sad. That cannot shake the foundation. Did you believe in your joy, let me ask you? Did you say, “My hope is fixed on my joy”? If you did I am glad your joy has gone, for it would have been a very false hope. “No,” say you, “I did trust in Christ.” Very well, sister, then trust in Christ now. “Oh! but I cannot,” say you, “because I have lost my joy.” Then I perceive it is your joy in Christ you are looking at after all. Come to Jesus, my dear friend, be thou a brother or a sister, just as thou didst at first, and never let your spiritual joy stand in the room of Christ. Old Brookes puts it thus: he says,—“Suppose a husband had a wife whom he loved exceedingly, and out of his great love to her he gave her bracelets, and earrings, and jewels. The wife is pleased with the present, as well she might be, for it sets forth her husband’s love. But presently she is so intent upon looking at the bracelets that she forgets him; she is always noticing the jewels but she fails to look into his face as she was wont to do before: she loves his gifts better than she loves him. Would he not,” asks Brookes, “if he were a wise husband seek to put those things away, because they look away her heart from him?” And this is just what my Lord has

been doing to you. He gave you earrings of joy and bracelets of delight, and you looked at these, and forgot Him, and now He has taken them all away; and why? Because He is angry? No, but because He loves you, and He wants you to come to Him again, without your jewels or with them, come just as you came at first with this simple faith,—

“Just as I am, without one plea,  
Save that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
Oh! Lamb of God, I come.”

But I have another of these snakes to drag out by the tail if I can. There is a young man who says, “When I first received the Gospel with power in my heart I felt so sure of my interest in it that if anybody had asked me how I knew that I was saved I should have said, why I feel it; I am as confident of it as I am of my own existence; I do not know what it was, sir, but there was something within that seemed to write on my heart the evidence that I was a child of God as with a sunbeam; I was sure and certain of it; and, moreover, I hope my confidence was not based on any dream, or on any silly voice I thought I heard or on any feeling I had. It seemed to me that I was resting simply upon Christ, and such was my confidence that I used to sing like old Christians do,—

‘Then should the earth’s old pillars shake,  
And all the wheels of nature break  
My stedfast soul should fear no more  
Than solid rocks when billows roar;’

but I do not feel as sure now, sir; in fact, I am afraid I am not a child of God at all; I stick fast in the middle of that dubious hymn,—

‘Tis a point I long to know,  
Oft it causes anxious thought—  
Do I love the Lord or no,  
Am I His or am I not?’

I am afraid, I am terribly afraid that I shall be lost, for if I were a child of God should I not always have that confidence?” There now, brother, yours is a case in point. Do you not see it? What was your confidence the result of? Was it not the result of coming to Christ as a sinner and depending on Him to save you? “Yes,” you say, “I did that and I got confidence.” Then why not do so now? “Alas! I have not got the confidence.” Then come and cast yourself at the feet of Christ as you did before, and you will recover it. “Oh, but I have done that and I do not get it.” Now then, which did you trust to? Did you trust to Christ or to your confidence? Did you really rely upon your assurance, or did you rely upon Jesus? It is very likely that when you first got your assurance you were as pleased with it as a boy with a new knife, and you cut your fingers with it, and so I should not wonder if it has been taken away from you lest you should do yourself much hurt. Is not your salvation wholly in Christ or else nowhere? Very well, if it be wholly in Christ then you are just as much saved when doubts and fears prevail as when your confidence is at its greatest height. If your salvation depended upon the degree of your assurance, why then you would have just

cause for trembling ; but if the one pillar of your hope be the finished work of Christ then you have not a jot nor a tittle of ground for being afraid.

“ And when thine eye of faith is dim,  
Still trust in Jesus, sink or swim,  
And at His footstool bow the knee,  
So Israel's God thy peace shall be.”

Lay hold on Him, soul ; lay hold on Him who is mighty to save. When thou canst not perceive that He is thine, He will be thine still. We must take heed not to let these confident feelings come in the place of Christ ; we must trust Him, and trust Him alone.

There is another very common danger I will take up, and it is this. “ Oh, sir ! I used to feel such love to Christ ; do you know when I used to hear a sermon preached about Him I used to sit down and cry till you might almost have wrung my handkerchief ; when they were singing about Him—

‘ Sweeter sounds than music knows  
Charm me in Immanuel's name,’

oh ! I thought I could fly up to heaven ! I have often wanted, sir, to bathe His feet in my tears, or to get an alabaster box, and pour the precious ointment on His head. I felt I could do anything for Him, I loved Him so ; but somehow, I don't know why it is, I doubt whether I love Him at all now ; I am not what I used to be ; I may have the same love to Him, but I cannot find it.” Ah ! dear friend, I am glad to hear your lament about love growing cold, but if you say that therefore you are not saved there is all the old evil over again. That would be trusting to your love to Christ and not to Christ Himself ; that would be depending upon the grace which God has given you and not upon the Christ whom God has given you. I never read that he that trusteth in his own love to Christ shall be saved, but “ He that believeth in Him is not condemned.” Do you not know the way you got your love at first ? You did not begin by love to Christ, but by feeling your need of Him. You came to Him in a flutter of distress, and He forgave you, and then you loved Him. Now therefore, if you want to get your love back you must come again in just the same way. You did not bring an armful of love when you first came, did you ? No, no. Come then without any love to Him ; come as you came at first. I do fear me that you have got a habit of looking at your own love, poor and imperfect as it is, instead of trusting in His matchless, perfect, infinite love to you, and therefore it was you fell into this despondency. Now come to Jesus, and never go away again. Come as you are, and as the vessel hangs upon the nail and will not fall till the nail falls, as the world is hung upon nothing, and is upheld by the invisible power of God and will never sink till God takes away His hand, so do you rest on Christ and you will never fail unless Christ can fail. Not our love to Christ, but the love of Christ to us is the ground-work of our dependence.

But I think I perceive another very common doubt. “ My hold on Christ,” says one, “ used at one time to be so fast that I would not let Him go ; but somehow I cannot hold Him as I used to do ; I cannot grasp the promise ; I cannot lay hold of eternal life.” Dear friend, I am sorry to

hear it, but I hope you will not therefore say that your salvation is imperilled thereby. Your salvation never was due to the grip you had of Christ, but to the grace by which He took hold of you. Do remember that there is a vast difference between my love and faith in Christ and Christ Himself. It is true I must lay hold of Christ, but if I get looking to my hand and not to Him I shall lose my hold. A father was walking along a narrow slippery path on either side of which there was a deep gulf. He had his two boys with him, and as he put out his strong hands one boy took hold of one of them, the other boy put his hand into his father's palm and the father took hold of him. The way they went was very miry, so the child who had his grip on his father's hand clung to it, and was safe as long as he did so, but once on a time slipping very sorely, he chanced to let go, and down he went and perished. The child on the other side slipped as often, perhaps oftener, than the other, but he never perished because it was not his hold of his father, but his father's hold of him on which his safety depended. In this little parable you may picture your own condition. However slight your hold of Christ, if you have put your trust in Christ He has hold of you. You are saved therefore, not because you have hold of Him, but because He has hold of you.

Many Christians suffer, as I have suffered myself, much distress because they feel so indifferent. I wish I did not get into that state. I sometimes feel that a sickness or an affliction were salutary if they would only prove sovereign remedies for this apathy and listlessness. Ah me! we are all prone to get into such a plight that we do not care about anything. We seem to have no feelings at all. We cry out, "Oh! cure me of this dull lethargy, make my heart to feast or famish, to be glad or else to groan; let me sing a ditty or a dirge; only suffer not my lips to be sealed or my tongue to be silent in Thy praise." Oh, then let us remember that it would be ill for us to give up a positive faith for a little paltry listlessness, when the ground of our trust was never our interest in Christ, or our being interested about Christ, but it was Christ Himself. Though I may be supine and indifferent towards Him, He will ever be mindful and solicitous of me; a chill may come over me, and make me lose my hold of many precious things, but the ardour of His zeal can never cool, so tenacious is He to possess the precious jewels which He purchased with His blood. No, dear friends, you will make this fear ten times more disastrous if you permit it to eclipse your hope in Christ. I have been helped in this thing to say, "Well, now that I am so cold, and drowsy, and indifferent, I prove myself to be a greater sinner than I thought myself before, and I therefore honour my blessed Saviour all the more by simple dependence upon Him as at first," and then I find an inextinguishable desire to seek His face takes the place of that dreary indifference which I so much lament. Far otherwise would it be were I to parley and reason over my treacherous feelings. Doubts would multiply and cause me to be more and more dilatory instead of quickening me to give all diligence that I might add to my faith, courage, patience, godliness, and every other grace flowering in the garden of the church, and be fruitful in the knowledge of our Lord Jesus Christ.

Some Christians have another fear which greatly distracts them. They are haunted with a morbid apprehension that they will presently fall from

grace. I need not answer such illusive fancies with any elaborate argument. If our salvation is all in Christ as well as all of Christ, our welfare cannot be trembling in the balance. "Yea He loved the people," said Moses, "all His saints are in Thy hand." And what says Jesus? "They shall never perish, neither shall any one pluck them out of My hand." Should any hazard imperil the joy, the peace, the crown of Christ, then it may imperil yours: till then you who have committed your souls to His keeping are safe in the care of Him who keeps you from falling.

And oh, how many come in sad distress to me as their pastor, vexed with this fear, "Oh! sir, I am afraid I have deceived myself, I am self-deceived." Now, somewhere or other, there is a little self-esteem at the bottom of this complaint, and somehow or other it savours not a little of self-trust. Were you relying upon any duties you had done you might be self-deceived, but if you are relying upon some deliverance Christ has wrought for you what kind of deception do you suppose that you have practised in putting your trust in His glorious Person and His gracious redemption? Do you imagine that you have deceived yourself by believing too implicitly in His fair character, His finished work and His full atonement? Nay, surely you cannot mean that. Don't you see that when your confidence is really in Christ alone self-deception is not possible because there is no matter of self in it? Let me put your scruple in another shape. Suppose you say, "I trust I am saved because I think I have experienced so-and-so," then to-morrow you may say, "Perhaps I have deceived myself;" and the fear is rational and right. But suppose you say, "I trust I am saved because my soul rests upon the promise of God and the gospel of Christ," you cannot be self-deceived, unless the revelation be unreliable. We shrink from expressing such a thought. He cannot deceive me: He only is my rock and my salvation: He is my defence, I shall not be moved.

Some people there are who appear to be never free from nervous apprehensions. They brood over imaginary ills and delirious forebodings of danger which assume the most fantastic shapes. When away from home they are haunted with horrible fancies that mischief will befall their children, and at home if the husband is half an hour late the possibility of a disaster will creep over their thoughts. Really, dear friends, our nerves have very important functions to discharge, but it is happy for us when those functions are discharged so quietly that we are not conscious that we have any nerves. Of this I am quite sure, that our fears full often befool us. We sometimes smile at old people for getting into such a state that they are scared at their own shadows. Perhaps we should do better to sympathize with them. At least with the full strain of life's arduous labours upon me I find myself worried lest any of the machinery of our manifold institutions should get out of order. Our courage is not always proof against such chicken-heartedness. But in spiritual matters you need not even be nervous lest Christ should fail or be discouraged. You cannot be so silly as to suppose that His precious blood has lost its power, or His arm its force, or His plea its prevalence with God. You cannot be nervous about that. Come back then to where you were at first, and say, "He only is my rock and my salvation; He is my defence; I shall not be greatly moved," and those squeamish groundless fears.

some of which I dare say come from Satan, and some from our own selves, will take to flight at once.

Then I have often heard poor young souls say, "Ah, I am so troubled with wandering thoughts. When I first began the divine life I could think of Christ all the day long, but now I am distracted with trifling cares. My mind is so preoccupied with things paltry in themselves, though they press heavily on my time, that sometimes when I enter the house of God I no sooner get inside the Tabernacle than I am writing at my desk, or making the children's clothes, or measuring yards of calico, or as the case may be something equally irrelevant to worship that I do not know what I am doing, only I know I am not doing what I ought to be. Surely if I were a child of God I should not be thus inconsistent." Alas, dear friend, I am afraid most of the children of God get into that dilemma at times. Wandering thoughts may well distress, but they need not dismay a disciple of Christ. Could you ever trust your thoughts at any time? If you ever did rely on their steadfastness, I suppose you have lost confidence in them since you have discovered their wayward roaming propensity. But since you have cast your soul on Christ and laid your sins on Jesus the spotless Lamb of God, would it not be well to confess your wandering thoughts to Him likewise, and lay them at the foot of the cross? It seems to me that of all doctrines there is none more difficult to teach because none is more persistently resisted than this, that Christ saves us as sinners. We get a notion that Christ receives us as saints, or at least as penitent sinners, or as having some special excellence to recommend us. I tell thee, man, God receives thee when even His omniscient eye cannot see a shadow of a shade of anything good in thee. When her Majesty extends a pardon to a murderer it is generally because there is a plea of extenuation: this is human mercy; but when God pardons a sinner His own grace supplies the sole motive in every case. The mercy of God is never based on the merits of the creature but it is always founded on the atonement of Christ. Oh! there is matchless consolation for the meek and lowly in heart when they come, foul and filthy, unbelieving and ungrateful, indifferent and hard-hearted, their iniquities ripe, and themselves ready to perish, to the fountain opened for sin and uncleanness, knowing that God in Christ is a sure refuge and that there is full salvation for all who put their trust in Him. If I have backslidden a hundred times, if the grace that was once within me seems to be almost extinct, if I have been a hypocrite, if my profession has been a lie, if I have been self-deceived up till now, yet still I may come through Christ just as I am, and He will not reject me; for He saves to the uttermost. Oh! this is not an easy lesson; but when we once learn it we shall never be moved. If we hold to this truth nothing can disturb us, nothing can fret us, nothing can move our confidence; we shall get to say with David, "He only is my rock and my salvation; He is my defence; I shall not be moved."

I have tried to put this matter plainly, still I dare say some will not understand and others will not accept it. O Lord God the Holy Ghost, give the understanding heart as well as the hearing ear, and bring men to trust implicitly in Christ. Oh! trust Him now and you are saved. He is able, He is willing to save you now if with no other plea or confidence you put your trust in Him.

What more can I say? Have I not put the matter plainly, and met every objection minutely? If you reject it you reject your own mercy; if you accept it God shall save your soul alive. Are there any here who never heard me tell that singular little story of poor Jack the huckster? He was a poor man, who went about from village to village. Some said he was not quite right in his mind. However that might be his sottish habits and his scurrilous language made him an object of ridicule, the butt of fools. For he was a drunkard and a swearer whom pious people might pity, but they knew not how to reclaim. Now it happened one day while Jack was going his round selling his tags and pins he heard some child singing this ditty:—

“I’m a poor sinner and nothing at all,  
But Jesus Christ is my all in all.”

Jack recollected that, put it away in his head, began to hum it himself, and as he went about with his basket of goods Jack was always saying,—

“I’m a poor sinner and nothing at all,  
But Jesus Christ is my all in all.”

pleased God to bless that simple lay to his soul; he was led to see himself as a poor sinner and nothing at all, and of course when he saw that, Jesus Christ became his all in all. So he laid hold of Christ, and Jack became an altered man. The ale-house lost a good customer, those who relished a rattling oath might listen to it from his lips no more. Jack began to frequent the house of God, and presently he wanted to join the church. People were a little suspicious of him. He went to see the pastor, who asked him all about himself; but the only particulars poor Jack could give were that he was a poor sinner and nothing at all, and that Jesus Christ was his all in all. Such a statement of his experience was not very lengthy, but it seems to have been lucid enough to satisfy the minister. So he said, “I shall propose you, friend John, at the next church meeting; some of my deacons shall see you. They were deacons of the old school, who always get their teeth ready when a new convert comes; so as soon as they saw him they were going to puzzle him with knotty questions. Some deacons of the olden time used to think nobody ought to be received into the church unless they were well up in all the points of theology. So they asked him what were his doctrinal views. Well, he said,

“I’m a poor sinner and nothing at all,  
But Jesus Christ is my all in all.”

This was clear and orthodox doctrine. Who could gainsay it? Well, and what about his experiences? Well, he had not any other than he had told them; all he knew was that he was a poor sinner and nothing at all, and that Jesus Christ was his all in all. Then he was asked if he did not have any doubts and fears. No, he said, he did not. “Why not?” said they. “Because,” he said,

‘I’m a poor sinner and nothing at all,  
But Jesus Christ is my all in all.’

I am a poor sinner; I cannot doubt that; and Jesus Christ is my all in

all ; He says He is, so I must not doubt that." "Oh," they said, "but, friend John, sometimes we lose our evidences, and our graces fade and our comforts run low." "Oh," said John, "I never lose my evidence ; I'm a poor sinner, I do not want any evidence of that, I am sure of that ; and Jesus Christ is my all in all ; He says He is, and I do not want any evidence of that." "Yes," but they said again, "sometimes Satan molests us, and he robs us of our comforts ; doesn't he do the same with you ?" "No," said John ; "he cannot rob me, for I'm a poor sinner and nothing at all, so that I have nothing to lose ; and on the other hand Jesus Christ is my all in all, and the devil cannot rob Him." Well, they did not know what to make of it ; they could never get him beyond this confession of his faith ; so he was received into the church, and became notable among the members for his constantly wearing a cheerful face. When asked the reason, "*Happy Jack*," as he was ever afterwards called, would say—

"I'm a poor sinner and nothing at all,  
But Jesus Christ is my all in all."

Well, so long as he kept to that no mutable feelings could ever make him miserable. I believe that nine-tenths of the deep experience in which some professors take so much delight is a deceitful empiricism. The *standards* they construct are carnal and not spiritual. The Lord preserve us from the sin of setting ourselves up as models of propriety. Humility becomes us better. It may not sound very grand, but it is good enough for the best of us—

"I'm a poor sinner and nothing at all,  
But Jesus Christ is my all in all."

I must close by entreating you one and all to trust your souls at once to my Saviour. "I dare not do it," says one. Why not ? Does He not bid you do so ? Surely you can dare to obey His commands ? Methinks I hear you say, "Then I dare not refuse to do it." Do it then, soul ! May the Holy Spirit lead thee to do it now, and then as you go out of this house you may say, "He only is my rock and my salvation ; He is my defence ; I shall not be greatly moved."



## Earnest Preachers and their Living Deeds.

JAMES SMITH, OF CHEL-  
TENHAM.

(THIRD ARTICLE.)

FROM the commencement to the end of his ministry Mr. Smith's chief desire as a minister was to win souls for Christ. Everything that he did was subordinated to that one end. How often in his diary we meet with passages like these!—"I feel as if I could not live, much less be happy, if souls are not constantly brought to God." "Many things exercise me, and at times agitate me, but if I may but bring souls to God, and walk with God myself, I trouble about little else." "Oh, how intensely I long to be useful to souls! I MUST be useful, appears to be sculptured on my heart, and reigns with all the power of a passion in my soul." "I am still *greedy* for souls. Never enough is the feeling of my soul." "Oh to be full of fire burning with zeal for God and the good of souls!" "My anxiety to save souls is intense, for them I travail in birth." "Yesterday was a comfortable day, but I want *fruit*." "Blessed be God, I enjoy holy peace within, and have a spirit of prayer resting upon me, especially for the conversion of souls. Long, long have I been praying for what the Lord appears to be doing now, and every answer to prayer He gives emboldens me to expect more. I enjoy reading my Bible greatly before breakfast: never did I enjoy it more. The Lord's word to Solomon has been much on my mind yesterday and today, 'Ask what I shall give thee.' My soul cries out, 'Wisdom, Lord, wisdom to win souls, to walk wisely, and to manage all my trials so as to

glorify Thy blessed name in them.'"

It was a source of grief to him that he could not, as some happily can, grapple with sinners *individually*, and in this desirable way seek to lead them to Christ. He thus laments his defect: "Oh that I had the *tact* and the *talent* to speak to sinners in private, to all with whom I come in contact, about their souls. I can say anything in public, but in private I am often dumb. Oh that I could warn *every one* day and night with tears!" His *forte*, however, lay in preaching; and if he did not at the time reap success in that his anxiety could not be appeased. Thus we read: "I laboured hard yesterday to make an impression in the hearts of my hearers, and to bring the young people to a decision. A great number attend, and pay great attention to the Word, but none have offered themselves for membership of late. The Lord will work, I believe, but I want steadier faith and more patience. I feel in haste; this is my natural propensity, and the Lord often seems to check it, and to say, 'Be still.' Surely it is virtuous to wait if God requires it! Yet I long to see a move. I want to see a cloud of blessing over us, to realize an unusual degree of the Lord's presence amongst us, and to guide a host to the cross and to the church." And on another occasion he writes: "To-night is our church meeting, and I have not any to propose for membership. That is discouraging. I fear the Lord has a controversy with us. We have but little dew and no rain. Once I read that the Lord added to the church *daily*: now He does not add to us *monthly*. Why, oh why

is this? My soul longs for the conversion of sinners, and the introduction of believers into the church. I pray, study, and strive for this, but at present without much effect."

But these doleful lamentations over want of success were the exception rather than the rule. Indeed few ministers had more cause to bless God for constant conversions and monthly additions to the church than James Smith. It is most refreshing to read the innumerable entries in which cheerful and grateful reference is made to this fact. Crowded congregations: largely-attended early morning and evening prayer-meetings: refreshing and lively seasons: and spiritual church meetings, at which the power and special presence of the Holy Spirit were felt and enjoyed, were what he was mostly favoured to realize. During his stay at Bethel Chapel, in seven years the church increased nearly sevenfold, and he baptized about two hundred and fifty converts. After his removal to Salem Chapel sterling proof was given of continuous prosperity. "Twelve years ago this day," he writes, "I began to preach the Gospel, and since then have preached more than three thousand sermons. I have passed through many trials, but am now more comfortably settled than ever I was before. I have a church of near two hundred and fifty members, a congregation of at least one thousand two hundred persons, and enjoy good health in preaching to them." In the year 1840 the record is given that ninety-seven members had been added to the church in ten months, many of them being the children whom the Lord had graciously given him. Altogether four hundred and seventy-four candidates were added to the church during his pastorate at Salem. When he removed to Lon-

don the cause at New Park-street was very low, and after such success it exerted on him a most depressing influence. The chapel was a beautiful one, surrounded by a dense population, but he found "no spirit of hearing." Like many more in a similar situation, he felt it hard to have to come down and stoop to do humble pioneering work. To preach to a mere handful of people was to him a great trial, and he candidly acknowledges it. He says, "*I never was tried with a small congregation before; but I am now. Lord, how long?*" But progress was soon made. During the first year sixty-six members were added to the church, and the congregation was increased threefold. He ends the second year by recording with joy that on the previous Lord's-day he had baptized sixteen believers, one of them being his son Joseph. The total number added in two years was found to be one hundred and ten, which was confessedly a most gratifying increase.

One special means of usefulness employed by him were his monthly sermons to the young. These he began in Salem, and on account of special blessing resting on their delivery, both there and in London, he blesses God that he ever began the practice, and had persevered in it until then. Years after, when he was labouring in Cheltenham, he goes to preach at Wotton-under-Edge. There he meets with a young man who tells him that twelve months before he had paid a visit to Cheltenham to see his mother. She then induced him to come with her and hear one of his sermons to the young. He came, and the sermon was blessed to the conversion of his soul. But this was only one instance of many, the recital of which often gladdened his heart. On leaving London he gives this

record: "I cannot say that I have laboured in vain here, for many souls have been converted, some backsliders have been restored, and between *four and five hundred* members have been added to the church during my pastorate of eight years. My soul is now feeding on David's testimony, '*The Lord was my stay.*'"

At Liverpool and Shrewsbury, where he laboured for comparatively short periods of time, he appears, for various reasons, to have had but little success. His return, however, to Cheltenham, under somewhat trying and difficult circumstances, was once more the harbinger of renewed blessing. When settled in the old quarters he tells us that "a feeling crept over him that he was now where he ought to be," and that "he felt something like a father who had returned to his old home and to the society of a good part of his family," and "there he desires to end his days, if it were the Lord's will." It is pleasing to know that his desire was gratified: it was his first sphere of pastoral labour, and it proved to be his last.

He has hardly settled in Cheltenham when a letter from London greatly cheers him. It informs him that of forty persons baptized that year in New Park-street, *thirty* of them dated their conversion to his preaching. This good news leads him to say, "This fills me with joy and gratitude to God, and prompts me to hope for greater things from God yet. When I thought I was doing little or no good, even then God was converting souls by my poor preaching." At Cheltenham, too, the good work was now begun. After stating that he had had heard of two recently brought to God through the Word, and subsequently of four more, he says, "*Weekly* now I hear of one or more professing to be called to God by my ministry, so that I have

much to cheer, comfort, and encourage me." From this time the work of conversion rolls on with but little intermission until the very last. As in olden times, month after month, the old chapel in King-street and the new chapel in Cambray were crowded to witness the baptisms of believers, there being not unfrequently as many as ten, a dozen, or even more, baptized on one evening; "and glorious were the church meetings at which the candidates, after the old fashion, related their experience, telling with tremulous voices, and with tears rolling down their cheeks, what great things the Lord had done for their souls.

At the end of the first twelve months it was found that forty-eight persons had been added to the church during the year. Some of the cases afterwards given are specially interesting. When baptizing five believers, Mr. Smith records that "One of them was an Indian from Madras." One Lord's-day morning, a man who had been a great sinner, and who in time past would not even allow his wife to come to the chapel, came himself into the vestry, and weeping like a child, declared that he had given his heart to Jesus, and wished to own Him. He was asked when he had done it. He replied that he had been led to do so at the early morning prayer meeting under the pastor's prayer. He had long been labouring under conviction, and was now, it was hoped, "a brand plucked out of the fire." Three interesting *lads* encourage the preacher by requesting baptism and admission into the church, one of them being little more than fourteen years of age. This pleasant fact leads Mr. Smith to state—"In every sermon now I endeavour to aim *directly* at the conversion of the soul: so that while I feed the flock already

gathered, I call after the poor sheep who are wandering from the fold." In a further entry we are told, "The work goes on at Cambray; souls are still converted, and we have additions to the church. I baptized seven last Lord's-day, and expect to add nine to the church, while others are on the way. A few walk disorderly, upon whom we must exercise discipline, but I see great mercy in the consistency of the mass."

An entry made on February 10th 1859, gives us a good insight into the work which had been accomplished up to that period. Mr. Smith says, "More than seven years have rolled away since my return to this town, and surely I have seen enough to exclaim, '*What hath God wrought!*' and, on the other hand, '*Lord, what is man!*'" I have witnessed many changes, braved much opposition, seen many conversions, admitted nearly *five hundred* into the church, and attended some to the banks of Jordan, who have passed it without fear or dread." This review leads him to conclude as it well might, that he was where God intended him to be, and that He alone had brought him back to make him thus useful.

Not however, at home only, but constantly when he went abroad, Mr. Smith was privileged to hear of numbers who had been converted through his occasional visits at various places. Just before his diary closes he gives us two or three very interesting cases. After preaching at Ryeford, he tells us he found that the eldest daughter of the farmer at whose house he slept had been converted under a sermon he preached in that neighbourhood two

or three years before. At Wantage he meets with a young man who was brought to Christ by one of his little books; and also a young woman who was converted under a sermon he had preached in past years in a neighbouring town. On visiting Gorsley, and spending a pleasant day or two with a brother minister, he records that his daughter had been brought to God through his preaching at the opening of Kemplay Chapel. The last entry, however, that he gives of this kind is so remarkable that it will be best to give it in his own words. He says: "At Wotton-under-Edge a proof of the sovereignty of God was placed before me. A young woman came to me to remind me of a circumstance that occurred when I was preaching there some years ago. During one of my sermons at that time I was disturbed by two girls who were laughing and trifling in one of the galleries. I stopped and reprovved them. But one was so hardened that the more I reprovved her the worse she behaved, until I was obliged to threaten her I would have her taken out of the chapel. The circumstance had passed from my mind, but when she mentioned it I remembered it at once. She said, 'I am that girl, and I shall have to bless God to all eternity that you did so, for it proved the means of my conversion.' I was afterwards informed she was a very useful and consistent member of the church meeting at the Tabernacle. I record this to the honour of God's free and sovereign grace. How wonderful are His works, and His ways past finding out!"

(To be continued)

## Essays and Papers on Religious Subjects.

### BAPTIZED FOR THE DEAD.

BY THE REV. W. FRITH.

"Else what shall they do which are baptized for the dead, if the dead rise not at all?"—1 Cor. xv. 29.

WE may feel assured, I think, that one of the most important duties of the Christian's life is to read and study the Bible. As a revelation from the All-wise, it carries its own evidence of divine authority *within itself*, and needs not that its readers should become apologists for the Author. That there are some parts of Scripture which are hard and *difficult to understand*, is no reason why it should be neglected, but rather why it should be studied.

I. *The implied certainty of the resurrection.*

(1) Baptism was an apostolic symbol of the resurrection. The oversight of this fact has created much of the difficulty which has arisen in interpretation. Had this been seen, and frankly acknowledged, much bitterness and acrimony would have been avoided.

That this is not our opinion, but the mind of Scripture, will appear by reference to two texts.

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4); and also "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead" (Col. ii. 12).

Now no one can fairly evade the argument of the apostle here. If words have any meaning, Paul

means to say that the ordinance of primitive baptism was a symbolic illustration of the believer's death and burial with Christ, and the symbolic act imported that the person who observed the rite was dead to sin by union with Christ, and raised up into newness of life in a spiritual resurrection.

See the mind of the Spirit as recorded in Ephesians ii. 6: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

This clears the way for further remarks.

(2) The candidate in observing this rite exhibits his faith in both the resurrection of Christ *and his own future resurrection*; the resurrection of Christ secures our justification, and is, *therefore*, a cardinal doctrine, and the candidate makes a public avowal of his faith in the fact, and his reliance upon *the issue of religion*.

And more, he avows his firm conviction in the future resurrection of the saints, which follows upon the spiritual resurrection, so that the rite is most expressive and significant. Further—

(3) The observance of this often exposed the candidate to great scorn and obloquy. And here is the gist of St. Paul's argument, as though he had said, "If there be no resurrection, and these who are Christians have no assured confidence, how is it they expose themselves to this scorn and contumely, and consent to be baptized in the place of those who have died?" The idea is suggestive of unparalleled reproaches and persecution.

II. *The prominence given and the*

*firmness with which the resurrection of Christ was held in apostolic times. Paul gave it great prominence.*

(1) *See Paul at Athens.* In this classic city this was largely denied. The most erudite denounced it as most unphilosophic and unworthy of their confidence. A few, like Socrates and Plato, had some vague ideas of resurrection, but it was *the gospel of the grace of God which lifted the veil from the tomb, and shed light over the gloomy sepulchre.*

Paul was therefore both wise and consistent in making this the burden of his address at Areopagus.

(2) The same topic enters largely into his letters to the Corinthians. Its people were worldly and pleasure-loving, and the church was carnal and divided, and perhaps *this doctrine* was held with a loose hand, or without that firm grasp of assured confidence which would fill the soul with peace, and rest, and anticipated joy. Therefore he discusses this at large.

(3) Nor need we wonder at this, because Jesus gave it great prominence. See John, 6th chapter. Three times, and again to Martha at Bethany. No parts of Scripture will yield more profit to the devout spirit than these on the resurrection. They are like a *burning lamp* shedding its sacred light over the tomb of the believer.

III. *The practical value of this tenet.*

(1) *It inspires a glorious hope.* The very idea of death is full of gloom and darkness. There is nothing to *inspire the soul* with hope. Every sight of the grave, every scene of death crushes the spirit, and makes her lamp burn dim and dull. But RELIGION flings a *heaven-born ray* across the gloom, and lights us to the skies.

(2) *It affords blessed consolation in bereavement.* When the heart is

crushed and bleeding over its loss, and the pale, cold face in silence and corruption, what a blessed consolation if we can cherish the hope of resurrection! And this is so: this consolation is ours where the departed *dies in Christ.*

(3) *And it yields sweet satisfaction in our own death.* For as the last enemy approaches, what is there to rest upon if this be not true? What peace and repose can there be? But if the soul is reposing in Jesus, it has a firm and *undoubting assurance* (Isa. xxvi. 19).

(4) This fact demands serious thought, and should decide the soul for Christ, for religion HAS TWO SIDES: a *bright one* and a *dark one.* If the soul has no interest in Christ, then the words of our Blessed Redeemer are painfully true. *It were well if it had never been born.*

*Gunnersbury.*

## THE SPARROWS' CHRISTMAS FEAST.

*(Adapted from the German.)*

WHOEVER heard of the sparrows having a Christmas feast? They do not eat candies and cake, and do not wear beautiful clothes and ride hobby-horses, and enjoy things which boys and girls always expect to receive, and which make them so happy at Christmas time. But I know of some sparrows that had a Christmas feast, and though it was not such as children usually have, it did them as much good, probably, as any Christmas feast that was ever prepared by the richest people for their children.

In the town of L—, in Germany, it is the custom of the people at Christmas time to scatter crumbs all through the streets, that all the hungry birds—the most are sparrows—may have a fine feast. I do not know exactly how many years

the people of this town have been making all their hungry birds glad by thus providing for them, but I can tell you how they happened to do it, and I am sure you will open your eyes with wonder when you learn the cause.

Hanschen was a little chimney-sweep, and always looked about as black as the old broom that he carried in his hand. The soot was all over his face and hands, and he looked for all the world as if he might be a little negro, with lamp-black painted all over him besides. But Hanschen had a very pleasant face in reality, as everybody could see when he went to church on Sunday morning. He was then no more "Black Hanschen," with dirty hands and face, and an old broom in his hand, but was dressed up in a nice little suit, and carried a beautiful little rattan cane. He had no parents, for they had died when he was very, very young; but the Lord had taken good care of him, and had never let him want for friends. He was made an apprentice to a chimney-sweep, and learned his master's trade very well. He went to school for two years, and being fond of singing his teacher taught him many beautiful songs, which he never forgot, and which he used to sing on his way to sweep people's chimneys. When climbing up a chimney he would very frequently begin a song, and sometimes he would stand on the top of a chimney and look over the surrounding houses and the whole town, and sing some beautiful song or other.

Not only did Hanschen have a good many kind friends among the people, but even the sparrows loved him very much, and he loved them in return: yes, so much that he carried crumbs about in his pocket to feed them with. When he used to go along the streets, especially if

snow was on the ground, he would scatter crumbs along the ground after him, and the sparrows would see them, and hop down close behind him. Sometimes he would lay crumbs away upon the top of a chimney, so that the sparrows could come and feed there to their heart's content. Many a penny did he spend in buying bread, only the crust of which he ate himself, while all the inside he crumbled up very fine for the birds. When he went to sweep the chimneys in the bakeries the bakers would almost invariably give him a loaf of bread, and this was a great joy to him, for he would then have a bountiful provision for the sparrows.

By-and-by the sparrows became very well acquainted with him, and sometimes they would even fly after him in the street, which he liked very much, especially when he had crumbs in his pocket for them. But he felt very sorry when he had none. The cold winter now came on, and by-and-by it became Christmas time, and all of Hanschen's acquaintances were talking of nothing else but Christmas time and what Christmas presents they were going to get.

Two days before Christmas he said to himself: "Poor Hanschen! nobody will prepare a Christmas table for you, for your parents have died long ago. Never mind, however, you can buy a Christmas present for yourself, Hanschen." "But, Hanschen, where do you keep your money?"

Now, he had an old woollen stocking in which he used to lay by all the spare pennies which were given him for his work, and which he saved over and above his expenses. He began to think what he should buy for himself—a new coat, a pair of shoes, a nice knife, or what? Just then he went to the window, looked out, and noticed that it had

begun to snow. The clouds were thick overhead, and the snowflakes came down faster and faster. Some little sparrows and snow-birds hopped around the window, for Hanschen's window was a great place for them to feast, and they held it very dear. No sooner did Hanschen see his little gray friends than he began to think of their poverty and destitution when the snow would cover up the ground. He then said, as he thought of them: "Poor sparrows! you will find nothing to eat when the snow gets to be a foot thick on the ground. There will be no worms for you to pick up, and all the few crumbs that are scattered around will be covered up by the snow. You will look around and find scarcely anything; and while all the people are happy in their houses, and have a great deal on their Christmas tables and around their Christmas trees, you, poor things, will not be able to share the general joy!"

Tears began to steal to Hanschen's eyes and rolled down his cheeks. Just then a good thought came to him, and it was none other than to prepare a splendid Christmas feast for the sparrows. But how could he, with only a shilling or two in his old woollen stocking, have enough to feed all the sparrows in that large town? He went to the office of the principal newspaper in the town, which, indeed, everybody subscribed to, and gave the man having charge of the advertisements a note. So on Christmas morning everybody who was old enough to read saw in the newspaper this petition. —

"To the Good People of L—— :

"This is Christmas morning, and last night, which was Christmas Eve, nobody gave us a Christmas tree, and now it is Christmas morning, and we little gray-coats have but few friends. The snow lies two feet

deep on the ground, and we cannot find a worm or crumb anywhere. We must starve to death if nobody takes care of us. Dear, good people, please take compassion on the little beggars that hop around before your doors and windows. Very affectionately yours,

"THE HUNGRY SPARROWS OF L——."

Now, this is the notice which Hanschen wrote himself and put in the newspaper. What success did it meet with? for, as I said, everybody read it. The result was that nearly all the children, encouraged by their parents and friends, collected large trays and plates full of bread, which they cut into fine pieces and scattered in the yards and all along the streets of the whole town; and besides this, a number of young people bought a waggon-load of barley, and oats, and wheat, and a committee appointed for the purpose scattered it all along the country roads leading out of the town, so that all the birds in the surrounding fields and forests might have all they could eat for their Christmas feast.

That Christmas afternoon Hanschen took a walk through the town, and when he saw how the birds were enjoying their feast he rejoiced as he had never done before. He felt thankful from the bottom of his heart that the good thought had come to him to write a petition for his little gray friends.

He grew up to be a prominent man, and held a high public office in the city, and wrote a great many things in his later life, but nothing that he ever wrote ever made him so happy as the petition which he offered for the sparrows. He died a great many years ago, but the people of that town hold him in grateful remembrance, and the custom of giving all the birds a splendid feast



every Christmas—a custom which, as we have said, he was the means of introducing—still continues in force, and probably as long as that town lasts, the people, in the midst of their Christmas joys, will never forget to provide for the sparrows!

Oh! how I wish that the sparrows knew who was the instrument of their having such a splendid Christmas feast every year! Who knows but they would build a monument to his memory!

## Reviews.

*The Baptist Hand-Book for 1881.* Yates and Alexander.—Our Hand-Book grows year by year not only in bulk but in excellence. It should be in the possession of at least every office-bearer in the denomination, as it contains a mass of important information, well arranged and tabulated for use. The address of the Chairman of the Baptist Union is well worthy of the speaker and his theme.

*Forms for the Burial of the Dead and for the Solemnization of Matrimony.* Compiled by J. W. Comfort. Yates and Alexander.

VERY useful, and the legal information in the appendix valuable. Still the marriage service does not altogether gain our approval. Some of the new words substituted in place of the old ones do not seem improvements. We should also like in place of the present abrupt termination on the presenting of the memorial ring, some response from the bride in accepting the memorial. We are, however, glad to have a service for burial and marriage services which all Baptists may approve.

*Faith, Salvation, Peace.* A village address. Elliot Stock.

BEAUTIFULLY simple, plain, and Scriptural. Give it away everywhere, enclose it in your letters, present it to inquirers. It is most likely to prove the word in season.

*The Preacher's Analyst*, by Rev. J. J. S. Bird, B.A. Elliot Stock.

WE like the alteration in size and shape. Some of the outlines are very fair specimens, but others strike us as skeleton indeed—very bare bones, no life, nor force in them. We think the editor could give us something more striking and suggestive. Though we believe happy are the men who make their own outlines as well as their own sermons.

The Religious Tract Society, 56, Paternoster-row. *The Boys' Own* and *The Girls' Own*. Full of innocent recreation, amusing reading, sound advice, and affording information on a variety of subjects. *The Sunday at Home* has a good paper from the pen of Dr. Green on the subject of the New Testament revision. *The Leisure Hour* contains an interesting story styled "Will he no' come back again?" also a second chapter on the past and present of the East. *Friendly Greetings*, *The Cottager*, *Child's Companion*, and *The Tract Magazine*, wear their usual good features.

WE have received the following, which have our willing approval: *The Irish Baptist Magazine*, *The Voice of Warning*, *The Quarterly Record of the Trinitarian Bible Society*, *The Missing Link*, *The Testimony*, *The British Flag*, *Evangelical Christendom*, and several new narrative tracts from the Baptist Tract Society.

The *Baptist Magazine*, the *Sword and Trowel*, the *General Baptist*. Of the former we cannot speak too highly. It is one of the best numbers we have ever read. The papers on the Life of Dr. Bushnell and George Eliot are first-class, and the article, "Two Answers to a Question of Importance to Young Men and Women," is written with considerable vigour.

A controversy has arisen in the *Baptist* and the *Freeman* over a letter written by our friend Samuel Wat-

son, Esq., suggesting that we give up our mode of baptism for that which is not baptism at all. To our mind Mr. Watson's question is most inconsistent, his reasoning most illogical, and his arguments weakness itself.

Our own volume is now ready, with its twelve sermons by Mr. Spurgeon and others. An essay, on a variety of stirring matters, enables us to say it is one of the cheapest and best volumes of the day.

"UNTO YOU, O MEN, I CALL."—PROV. VIII. 4.

Ho, all ye thirsty souls,  
To Jesus Christ draw nigh;  
He kindly welcomes you,  
And will your want supply.  
No longer from Him turn away;  
Accept His offer'd grace to-day.

Ho, all ye hungry souls,  
He has prepared a feast,  
And kindly says to you,  
My rich provision taste.  
No longer from Him turn away,  
Accept His offer'd grace to-day.

Ye who are striving still  
Yourselves to gratify  
With vain and earthly joys,  
Which ne'er can satisfy,  
No longer from Him turn away,  
Accept His offer'd grace to-day.

He's kindly waiting now  
To give your spirits rest;  
Give Him your hearts at once,  
And be for ever blest.  
No longer from Him turn away,  
Accept His offer'd grace to-day.

If you should still refuse  
The offers of His grace,  
He will at length declare  
Ye ne'er shall see His face.  
No longer, then, turn ye away,  
Accept His offer'd grace to-day.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. G. PHILLIPS has resigned the pastorate of the church at Carey Chapel, Moulton, Northamptonshire.

Rev. W. Hambley, of Rawdon College, has accepted a unanimous call from the church at Clayton, near Bradford.

Rev. W. Staines has accepted a call to the pastorate of the church at Vale.

Rev. R. Steel, of Forfar, has accepted a call to the pastorate of the church at George-street, Paisley.

Rev. H. Rylands Brown, after thirteen years' ministry, has resigned the pastorate of Shooter's-hill-road church, Blackheath, having accepted an invitation to engage in mission work in Darjeeling, India.

The church meeting for worship in the Town Hall, Tunbridge Wells, having sent a unanimous invitation to Rev. J. Smith, of Leeds, to become their pastor, he has notified his acceptance of the call.

Rev. F. King, of Great Gransden, has resigned the pastorate of the church there, which he has held for the last twenty-two years, and was last week presented by the congregation with a testimonial in recognition of his long services. He has accepted an invitation to temporarily undertake the charge of the church at Carlton, Bedfordshire.

Rev. H. J. Dyer has removed from Gainsborough to Kilmarnock; Rev. W. Smith from Cullingworth to Arthur-street, Gray's-inn-road; Rev. A. Harmer from Chatham-road, Wandsworth, to Dolton, Devon.

Rev. G. R. Tanswell, of Woodchester, has accepted a call to the pastorate of the church at Blakeney.

Rev. A. B. Hall (late of Bilston, Staffs.), after supplying the pulpit for nine months, has received and accepted the unanimous invitation

of the church and congregation meeting at Zion Chapel, Chatteris, Cambs., to become pastor.

Rev. H. C. Bailey, of Padiham, Lancashire, has accepted a unanimous invitation to the pastorate of the church at Maryport, Cumberland.

Rev. James Paterson—son of the late Dr. Paterson—has been formally inducted into the pastorate of Cambridge-street Church, Glasgow.

Rev. J. Alexander Brown, M.R.C.S., has resigned the pastorate of the Baptist Church, Drummond-road, South Bermondsey.

### RECOGNITIONS.

INTERESTING services were held at Walthamstow last week in connection with the settlement of Rev. Henry Varley (son of Rev. Henry Varley, of Notting-hill), as minister of Wood-street Chapel. The services commenced on Sunday, January 23, when Dr. Kennedy preached in the morning, and Dr. Angus in the evening. On Wednesday, January 26, a meeting was held, at which Rev. W. H. Hooper, the late pastor, presided. Amongst those present were the Rev. J. P. Chown, Rev. James Knaggs, who addressed the newly-elected minister; Rev. Henry Varley, sen., and others. Rev. Hugh Stowell Brown sent a letter expressing the lively interest he took in the settlement of Mr. Varley. Mr. Ebenezer Clarke, the senior deacon of the church, stated the circumstances which led to an invitation to the pastorate being given to Mr. Varley, whilst the latter referred to the circumstances under which the late Rev. Mr. Birrell recommended him to the church at Wood-street.

On February 1, recognition services were held at Bridgworth in connection with the settlement of the Rev. W. J. Dyer as pastor. A sermon

was preached in the afternoon by the Rev. W. Cuff to a large congregation. Tea was provided in the schoolroom. J. Morgan, Esq., president of the County Association, presided at the evening meeting, and Mr. Lloyd, deacon of the church, stated the circumstances under which Mr. Dyer was invited to the pastorate. The pastor gave some account of his conversion and past work. Among those who took part in the meetings were the Revs. W. Cuff, D. Jenkins, E. Spanton, W. W. Robinson, D. D. Evans, and Messrs. McMichael, J. P. Mudd, Shepherd, &c.

### PRESENTATIONS.

UNDER the presidency of the Rev. Dr. Price, of Aberdare, at a special meeting of the church and congregation at Ramoth Chapel, Hirwain, Wales, held a short time ago, the Rev. E. C. Evans, pastor, was presented with an illuminated address and a purse of gold in recognition of his ministerial services during the last ten years, within which period 200 members have been added to the church by baptism, and general progress to a very encouraging extent has been made.

The Rev. John Hall, of Gorsley, near Ross, has just completed a fifty years' pastorate of the church there, and it is proposed, at a jubilee service to be held in May next, to present him with a testimonial from the denomination at large, with a view to his retirement, he being now in his 75th year.

The church and congregation at Fenny Stratford have just presented their pastor, Rev. H. S. Smith, with a purse containing £15, as a mark of their affection and esteem, and their thorough appreciation of his labour among them since his settlement in May last.

### NEW CHAPELS.

ON Thursday, Jan. 27, in spite of the cold, an interesting service took place

in connection with the Baptist Chapel, Deal, now in course of erection. Two memorial stones were laid, one by T. Westhorp, Esq., and the other by Rev. V. J. Charlesworth. In the evening a public meeting was held in St. George's Hall, which was largely attended, Mr. Charlesworth presiding. From a statement read by the pastor, Rev. N. Dobson, we learn that the church was formed in 1814, and is an offshoot of the church at Eythorne, which was founded in the year 1665, the chapel being erected to escape the penalties of the Five Mile Act. In addition to the site, the new chapel at Deal is estimated to cost £2,500, to which must be added £500 for the minister's house, the adjoining site, worth £150, having been offered on condition that the house is built within twelve months. The meeting was addressed by Revs. Wm. Cuff, J. Drew, T. E. Cushing, G. Stanley, J. L. Brookes, and T. Westhorp, Esq., and the proceeds of the day, including £25 from Mr. Spurgeon, amounted to £220.

On Thursday evening, Jan. 27, an interesting meeting was held in the Iron Chapel, New Bushey, Watford. Mr. C. K. Smith presided. The pastor, Rev. H. T. Spufford, made a statement of the progress of the enterprise to build a new chapel and Sunday school. Cash and promises have now reached £1,041, excluding future sale of old chapel and site. This sum has been raised during the past twelve months. The amount required is put down at £2,500, but in accordance with a stipulation placed upon the new site, no operations can commence until cash in the banker's hands represents two-thirds of the whole required. A further £700 must be collected before the building can be commenced, but earnest efforts will be made to lay the foundation-stone some time in the summer. The site, which is very prominent, is a gift of Mr. Thomas Bailey, Sunday school superintendent. The financial proceeds of the meeting, amounting to nearly £20,

were handed to the pastor as a New Year's present.

The opening services at Trinity Chapel, Greenhill, Derby, of which Rev. J. H. Millard, B.A., is the minister, took place on Sunday, Jan. 9, when Rev. G. Hill, A.M., of Leeds, preached to full congregations. They were continued by the Rev. Dr. Landels on Tuesday, Jan. 11, when friends coming from a distance, notwithstanding the inclement weather, were heartily welcomed and well rewarded. On Tuesday, February 2, the introductory services were brought to a conclusion, the Rev. J. P. Chown preaching in the afternoon. After a well-managed tea, a public meeting was held in the evening, when the chair was taken by Alderman Roe, J.P., who was surrounded by several of the leading ministers of the neighbourhood.

#### MISCELLANEOUS.

LUTON.—On Sunday evening, February 6, at Park-street Chapel, the pastor, Rev. J. H. Blake, gave the right hand of fellowship to thirty-one members, which, with those received in the previous month, make eighty persons received in two months. Many more are waiting an opportunity for baptism.

ENGLISH BAPTIST CHAPEL, BANGOR, NORTH WALES.—On Tuesday evening, December 14, the Baptist Church held their third annual Christmas-tree in the chapel and schoolroom. The tree was well loaded with suitable and valuable presents, and though the weather was very unfavourable, the chapel and school was literally crammed with visitors. The proceedings were conducted by the pastor (the Rev. W. R. Saunders), assisted by Messrs. Roberts, Beck, Gilby, Briggs, Owens, Williams, Thomas, Mrs. Saunders, Davies, Roberts, Owens, Miss Weaver, and others. The tree was quite a success, and the proceeds of the evening realized nearly £17. The chapel was opened for divine worship in September, 1875. Visitors to Bangor during

the summer months will find a hearty welcome, and it will cheer the hearts of the pastor, deacons, and members.

PORTSMOUTH.—On Tuesday, February 1, the pastor (Rev. T. W. Medhurst) and deacons of Lake-road Chapel entertained 320 poor persons to a free tea. After tea the choir sang several Gospel pieces, and addresses were given by the pastor and Mr. W. O. Green, one of the deacons. At the close each person was presented with a loaf of bread. In addition, large quantities of coal, coke, tea, and articles of wearing apparel had been distributed among the deserving poor, and blankets have been lent during the winter months.

HITCHIN.—On Tuesday, December 23, a social evening in connection with the Sunday school of Tilehouse-street Baptist Church, to commemorate the centenary anniversary of Robert Raikes, was held in the schoolroom. Rev. F. G. Marchant, the pastor, presided, and there was a large attendance. A very entertaining programme, consisting of piano-forte duets, solos, songs, choruses, by the choir, scientific experiments, and readings, was performed by some of the ladies and gentlemen of the congregation. The immense Christmas tree, which was laden with presents intended for the Sunday school scholars, and stood in the centre of the room, was much admired. The room was beautifully decorated, and added much to the enjoyment of the party. On the following evening the Sunday school scholars, numbering about 350, were entertained at tea, after which the presents on the Christmas tree were distributed, which were obtained by drawing, every scholar receiving a prize. After the young people were dismissed the teachers had tea together, and afterwards spent the rest of the evening in various amusements. The whole arrangements were under the supervision of Mr. G. Halsey, whose untiring energy is worthy of the highest commendation. Mr. Halsey has been connected with the Sunday school over forty years, and is still the

beloved superintendent of a united band of teachers and a prosperous school.

BAPTIST CHAPEL, WOODSTOCK.—On Monday, February 7, the annual winter treat of the Sunday school was held, and though the weather was very unpropitious, there was a much larger company sat down to tea than have on previous occasions. At 4.30, the time announced for tea, all was ready. The tables being well spread with a good variety of provisions, and both children and visitors being seated, the pastor (Rev. W. Pontifex) gave out the well-known verse, in which all joined in singing. Great credit is due to Miss Coombs, she having got up the tea. Everything looked cheerful, and the children and friends seemed to enjoy it very much. After tea all joined in thanking God for His goodness. At 6.30 the children and friends re-assembled for the entertainment that had been announced. Mr. Pontifex presided. He was supported on the platform by the esteemed superintendent, Mr. Brown, and Mr. Hunt, the teacher of the senior Bible class (but unfortunately Mr. Brown was suffering from a severe cold which prevented him giving his usual address to the children and words of cheer to the teachers). The programme was long, but of a most cheerful character. The meeting was opened by singing and the pastor offering prayer for God's blessing on Sunday school work, after which he made a few opening remarks. There were thirty-two recitations by the scholars, and, to their credit be it said, they acquitted themselves well, and by the frequent applause from the congregation we think it gave great satisfaction. Readings were given by two of the teachers. The singing was good. The service from first to last kept up in interest. The school is in a healthy state. The superintendent and teachers are greatly encouraged. There was a liberal collection at the close. Through the kindness of our friends, Mr. and Mrs. Bryden, the children

had a good supply of nuts, sweets, and oranges just as they were leaving the chapel. The pastor felt very pleased to find he had round him such a hearty band of workers, and hoped yet greater things would be seen. The meeting, that will not soon be forgotten, was closed by singing and prayer.

BAPTIST TABERNACLE, WINSLOW, BUCKS.—On Thursday, January 13, the annual members' tea and social meeting was held in the new Centenary Hall, adjoining the chapel. The financial statement, which was of a very satisfactory nature, was presented by the treasurer, Mr. George. The pastor (F. J. Feltham) delivered an address upon the spirit and condition of the church, urging on the members to reconsecrate themselves to the Lord and to His service, and seek to make the work this year more successful in every way than it had ever been before. At this point in the meeting Mrs. Feltham was presented by Mr. George on behalf of the church, with a beautiful Duplex Lamp, and the pastor received at the hands of Mr. Tite, on behalf of the church, an elegant Stationery Cabinet. Both these kind tokens of esteem, together with the hearty expressions of love, were duly acknowledged by Mr. Feltham, and other addresses followed from Messrs. Tite, Higgins, and Deacon.

On Thursday, January 20, the Sunday school winter treat was held in the Centenary Hall, when, in spite of the inclemency of the weather, a large number of scholars and friends assembled together. The entertainment consisted of the presentation of the prizes, a magic lantern lecture on the history of Sunday schools, and the gift of a bun and an orange to each child.

### RECENT DEATHS.

WE have to record the death of the Rev. James Webb, which event occurred at 52, Jenner-road, Stoke Newington, on Jan. 23, where he had

resided for some time past, since, indeed, he has been without a pastoral charge. Mr. Webb was educated at Bradford, and entered the ministry just half a century ago. He was for a considerable period at Ipswich. He died at the ripe age of 79. The funeral took place at noon on Friday, Jan. 28, in Abney-park Cemetery, Stoke Newington. In the absence of Rev. John Aldis, Rev. J. P. Chown conducted the ceremony, and in the course of his address mentioned that nearly 60 years out of the 79 of his life, Mr. Webb had spent in the ministry. Of this period, for 37 years he presided over churches at Stonehouse, Arnsby, and Ipswich respectively. Moreover, he was also engaged for some years as a tutor at the present College of Brighton Grove, Manchester, with which, as well indeed as many other leading institutions connected with the denomination, he was officially associated at the time of his death. He was an active and much-esteemed member of the Missionary Society, which, at his funeral, Mr. A. H. Baynes specially represented. Letters expressing the highest esteem for his memory and regret at their inability to attend the funeral were received from Sir Morton Peto, Revs. J. T. Brown, J. M. Morris, J. Aldis, H. Dowson, G. Short, and Geo. Gould.

The death is announced of Mr. Thomas May, who for very many years had been officially associated with the church at Foots Cray, and took a leading part in denominational movements throughout Kent.

### BAPTISMS.

*Barrow-in-Furness*.—January 29, Abbey-road, One, by J. Hughes.  
*Blaenyffos, Pemb.*—February 6, Fifteen, by W. Haddock.  
*Bristol*.—January 9, Thrissell-street, Six, by S. Peacock.  
*Brockhurst*.—January 22, One; February 1, One, by B. French.  
*Bury St. Edmunds*.—February 2, Garland-street, Eleven, by M. Cumming.  
*Cardiff*.—January 30, at Tredegarville Chapel, Four; February 6, Two, by A. Tilly.

*Carmarthen*.—January 30, Tabernacle, Eight, by J. Thomas.  
*Chester*.—February 6, Three, Grosvenor Park, by W. Durban.  
*Coalville*.—February 3, at Ebenezer Chapel, Two, by J. Porter.  
*Combe Martin, North Devon*.—February 6, Five, by J. Glover.  
*Cottenham*.—January 18, Old Meeting, Six, by A. E. Jones.  
*Douglas*.—January 16, Beulah, Two, by J. Williams.  
*Dulwich*.—January 30, Lordship-lane, Six, by J. A. Soper.  
*Falmouth*.—February 2, Emmanuel Chapel, Five, by J. Douglas, M.A.  
*Forton, Gosport*.—January 30, Three, by C. Philp.  
*Gamlingay*.—January 30, Four, by W. Edgerton.  
*Glasgow*.—February 6, Frederick-street, Three, by A. F. Mills.  
*Great Broughton*.—February 2, Three, by J. McNab.  
*Hucknall Torkard*.—January 16, Five, by J. Buck.  
*Hull*.—February 6, South-street, Two, by W. Sumner.  
*Jarrow-on-Tyne*.—February 2, Grange-road, Eight, by W. Davies.  
*Longton*.—February 2, Nine, by C. T. Johnson.  
*Luton*.—January 13, Eleven; January 31, Eleven; February 3, Thirteen, Park-street, by James H. Blake.  
*Maesteg, Glam.*—January 30, Bethel Chapel, One, by W. Maurice.  
*Mansfield*.—February 2, Twenty-six, by J. Parks.  
*Metropolitan Tabernacle*.—January 31, Eighteen; February 3, Nine.  
*Pembrey*.—January 16, Five, by W. E. Watkins.  
*Plymouth*.—December 22, George-street, Five; also January 12, Three, by J. W. Ashworth.  
*Presteign*.—January 30, Three, by S. Watkins.  
*Putney*.—January 30, Two, by W. Thomas.  
*Ramoth Hirvaim*.—January 4, Seven, by E. C. Evans.  
*Risca, Mon.*—January 16, Bethany English Chapel, Ten, by T. Thomas.  
*Rotherhithe*.—February 9, Midway-place, Three, by F. Joseph.  
*Shoreham*.—January 23, by C. D. Crouch.  
*Stalybridge*.—January 30, Two, by H. C. Field.  
*Swansea*.—January 23, Carmarthen-road, Four, by T. A. Pryce.  
*Torrington, North Devon*.—February 2, Two, by R. J. Middleton.  
*Tredegarville*.—December 26, Three; Jan. 2, Two; January 9, Two, by A. Tilly.  
*Velindre, Radnor*.—February 6, One, by T. Rowson.  
*Wem, Shropshire*.—February 1, One, by H. Hughes.  
*Wotton Park, Durham*.—February 6, One, by J. Bevan.

## THE HAPPY PHILOSOPHER.

YEAR in, year out, I trudge along,  
And this the burden of my song :

Nor hyp nor hap shall trouble me  
Whilst straight ahead God's light I see.

Their loads grow light who bravely start,  
And trudge along serene of heart.

The sun shines down on ev'ry one,  
With cheer for all—the glorious sun !

Of their own load the clouds do frown—  
Why should their shadow cast me down ?

So year by year I trudge along,  
With this the burden of my song :

Nor hyp nor hap shall trouble me  
Whilst straight ahead God's light I see.

MARY MAPES DODGE.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

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

£	s.	d.	£	s.	d.	£	s.	d.			
Mr. Thos. W. Lister	1	0	0	Mr. Ezra Horn.....	0	1	0	The Misses Dransfield	2	2	0
Mrs. Downing .....	1	0	0	Part collections at				Mrs. Finch, per			
T. E. T. ....	2	0	0	Lymington, per				J. G. D. ....	0	1	6
R. D. Otago .....	2	10	0	Rev. John Collins	5	0	0	Rev. John Wilson ..	0	10	0
Mr. Alfred Ashley ...	2	2	0	The late Mr. D. J.				Rev. G. W. Linnecar	0	10	0
Rev. John Jackson...	2	2	0	Leech .....	50	0	0	Rev. J. Barton .....	0	10	0
Mr. Chas. Carnegie	1	0	0	Mr. A. H. Seard .....	0	2	6	Collection at Carlton			
Matt. xxx. 40 .....	1	0	0	Mrs. L. Wheatley ...	0	14	0	Chapel, Southamp-			
Master J. Charles				Mr. W. H. Willcox...	2	0	0	ton, per Rev. E.			
Spurgeon Pratt ...	1	0	6	Rev. C. L. Gordon ...	0	10	0	Osborne .....	2	19	0
Mr. John Nuttall ...	3	0	0	Miss E. Morrison ...	0	10	0	<i>Annual Subscriptions:—</i>			
Mr. B. Shayer .....	2	10	0	Dividend on share in				Mr. John Brewer.....	5	5	0
Mrs. S. Carvil .....	0	15	0	<i>The Freeman News-</i>				Mr. J. C. Parry .....	1	0	0
Mr. William Johnson	10	0	0	paper Company ...	0	5	0	Weekly Offerings at			
Mr. T. T. Marks, C.E.	0	10	6	Widow Chesterman	1	0	0	Metropolitan Ta-			
A Friend .....	0	5	0	Collection at Vic-				bernacle:—			
Mr. F. W. Lloyd .....	10	0	0	toria-place Chapel,				Jan. 16 .....	20	8	0
Stamps from Garve...	0	5	0	Paisley, per Rev. J.				„ 23 .....	22	13	6
An afflicted Mission-				Crouch .....	3	1	3	„ 30 .....	13	14	0
ary in India .....	0	10	0	Mr. J. G. Hall .....	1	1	0	Feb. 5 .....	30	5	6
B. S. B. ....	2	2	0	S. S. ....	0	10	0	„ 13 .....	36	16	3
Mrs. M. G. K. Chap-				A. H. ....	0	8	0				
man .....	10	0	0	Mrs. Raybould .....	2	0	0				
Subscriptions will											

thankfully received by C. H. SPURGEON, Beulah-hill,  
Upper Norwood, S.E.



## THE TOMB OF JESUS.

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

“Come, see the place where the Lord lay.”—MATT. xxxviii, 6.

EVERY circumstance connected with the life of Christ is deeply interesting to the Christian mind. Wherever we behold our Saviour, He is well worthy of our notice,

“His cross, His manger, and His crown,  
Are big with glories yet unknown.”

All His weary pilgrimage, from Bethlehem's manger to Calvary's cross, is in our eyes paved with glory. Each spot upon which He trod, is to our souls consecrated at once, simply because there the foot of earth's Saviour and our own Redeemer once was placed. When He comes to Calvary the interest thickens, then our best thoughts are centred on Him in the agonies of crucifixion, nor does our deep affection permit us to leave Him, even when, the struggle being over, He yields up the ghost. His body, when it is taken down from the tree, still is lovely in our eyes—we fondly linger around the motionless clay. By faith we discern Joseph of Arimathea, and the timid Nicodemus, assisted by those holy women, drawing out the nails and taking down the mangled body; we behold them wrapping Him in clean white linen, hastily girding Him round with belts of spices; then putting Him in His tomb, and departing for the Sabbath rest. We shall on this occasion go where Mary went on the morning of the first day of the week, when waking from her couch before the dawn, she aroused herself to be early at the sepulchre of Jesus. We will try if it be possible, by the help of God's Spirit, to go as she did—not in body, but in soul—we will stand at that tomb; we will examine it, and we trust we shall hear some truth-speaking voice come from its hollow bosom which will comfort and instruct us, so that we may say of the grave of Jesus when we go away, “It was none other than the gate of heaven,”—a sacred place, deeply solemn, and sanctified by the slain body of our precious Saviour.

I. AN INVITATION GIVEN. I shall commence my remarks this morning, by inviting all Christians to come with me to the tomb of Jesus. “Come, see the place where the Lord lay.” We will labour to render the place attractive, we will gently take your hand to guide you to it, and may it please our Master to make our hearts burn within us while we talk by the way.

Away, ye profane—ye souls whose life is laughter, folly, and mirth! Away, ye sordid and carnal minds who have no taste for the spiritual, no delight in the celestial. We ask not your company; we speak to God's beloved, to the heirs of heaven, to the sanctified, the redeemed, the pure in heart—and we say to them, “Come, see the place where the Lord

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lay." Surely ye need no argument to move your feet in the direction of the holy sepulchre ; but still we will use the utmost power to draw your spirit thither. Come then, for 'tis the shrine of greatness, 'tis the resting-place of the Man, the Restorer of our race, the Conqueror of death and hell. Men will travel hundreds of miles to behold the place where a poet first breathed the air of earth ; they will journey to the ancient tombs of mighty heroes, or the graves of men renowned by fame ; but whither shall the Christian go to find the grave of one so famous as was Jesus? Ask me the greatest man who ever lived—I tell you the Man Christ Jesus was "anointed with the oil of gladness above His fellows." If ye seek a chamber honoured as the resting-place of genius, turn in hither ; if ye would worship at the grave of holiness, come ye here ; if ye would see the hallowed spot where the choicest bones that e'er were fashioned lay for awhile, come with me, Christian, to that quiet garden, hard by the wall of Jerusalem.

Come with me, moreover, because *it is the tomb of your best friend.* The Jews said of Mary, "She goeth unto His grave to weep there." Ye have lost your friends, some of you, ye have planted flowers upon their tombs, ye go and sit at eventide upon the green sward, bedewing the grass with your tears, for there your mother lies, and there your father, or your wife. Oh ! in pensive sorrow come with me to this dark garden of our Saviour's burial ; come to the grave of your best friend—your brother, yea, one who "sticketh closer than a brother." Come, thou, to the grave of thy dearest relative, O Christian, for Jesus is thy husband. "Thy Maker is thy husband, the Lord of Hosts is His name." Doth not affection draw you? Do not the sweet lips of love woo you? Is not the place sanctified where one so well-beloved slept, although but for a moment? Surely ye need no eloquence ; if it were needed I have none. I have but the power, in simple, but earnest accents, to repeat the words, "Come, see the place where the Lord lay." On this Easter-morning pay a visit to His grave, for it is the grave of your best friend.

Yea, more, I will further urge you to this pious pilgrimage. *Come, for angels bid you.* Angels said, "Come, see the place where the Lord lay." Yes, angels put themselves with those poor women, and used one common pronoun—our. Jesus is the Lord of angels as well as of men. Ye feeble women—ye have called Him Lord, ye have washed His feet, ye have provided for His wants, ye have hung upon His lips to catch His honeyed sentences, ye have sat entranced beneath His mighty eloquence ; ye call Him Master and Lord, and ye do well ; "But," said the seraph, "He is my Lord too ;" bowing his head he sweetly said, "Come, see the place where *our* Lord lay." Dost fear then, Christian, to step into that tomb? Dost dread to enter there, when the angel pointeth with his finger and saith, "Come, we will go together, angels and men, and see the royal bedchamber?" Ye know that angels did go into His tomb, for they sat one at His head and the other at His foot in holy meditation. I picture to myself those bright cherubs sitting there talking to one another. One of them said, "It was there His feet lay;" and the other replied, "And there His hands, and there His head;" and in celestial language did they talk concerning the deep things of God ; then they stooped and kissed the rocky floor, made sacred to the angels themselves, not because there they were redeemed, but because there their Master

and their Monarch, whose high behests they were obeying, did for awhile become the slave of death, and the captive of destruction. Come, Christian, then, for angels are the porters to unbar the door; come, for a cherub is thy messenger to usher thee into the death-place of death himself. Nay, start not from the entrance; let not the darkness affright thee; the vault is not damp with the vapours of death, nor doth the air contain aught of contagion. Come, for *it is a pure and healthy place*. Fear not to enter that tomb. I will admit that catacombs are not the places where we, who are full of joy, would love to go. There is something gloomy and noisome about a vault. There are noxious smells of corruption; oftentimes pestilence is born where a dead body hath laid; but fear it not, Christian, for Christ was not left in hell,—in hades,—neither did His body see corruption. Come, there is no scent, yea, rather a perfume. Step in here, and, if thou didst ever breathe the gales of Ceylon, or winds from the groves of Araby, thou shalt find them far excelled by that sweet holy fragrance left by the blessed body of Jesus, that alabaster vase which once held divinity, and was rendered sweet and precious thereby. Think not thou shalt find aught obnoxious to thy senses. Corruption Jesus never saw; no worms ever devoured His flesh; no rottenness ever entered into His bones; He saw no corruption. Three days He slumbered, but not long enough to putrify; He soon arose, perfect as when He entered, uninjured as when His limbs were composed for their slumber. Come then, Christian, summon up thy thoughts, gather all thy powers; here is a sweet invitation, let me press it again. Let me lead thee by the hand of meditation, my brother; let me take thee by the arm of thy fancy, and let me again say to thee, “Come, see the place where the Lord lay.”

There is yet one reason more why I would have thee visit this Royal sepulchre—*because it is a quiet spot*. Oh! I have longed for rest, for I have heard this world’s rumours in my ears so long, that I have begged for

“A lodge in some vast wilderness,  
Some boundless contiguity of shade,”

where I might hide myself for ever. I am sick of this tiring and trying life; my frame is weary, my soul is mad to repose herself awhile. I would I could lie myself down a little by the edge of some pebbly brook, with no companion save the fair flowers or the nodding willows. I would I could recline in stillness, where the air brings balm to the tormented brain, where there is no murmur save the hum of the summer bee, no whisper save that of the zephyrs, and no song except the carolling of the lark. I wish I could be at ease for a moment. I have become a man of the world; my brain is racked, my soul is tired. Oh! wouldst thou be quiet, Christian? Merchant, wouldst thou rest from thy toils? wouldst thou be calm for once? then come hither. It is in a pleasant garden, far from the hum of Jerusalem; the noise and din of business will not reach thee there; “Come, see the place where the Lord lay.” It is a sweet resting spot, a withdrawing room for thy soul, where thou mayest brush thy garments from dust of earth and muse awhile in peace.

II. ATTENTION REQUESTED. Thus I have pressed the invitation: now we will enter the tomb. Let us examine it with deep attention, noticing every circumstance connected with it.

And first, mark that it is a *costly tomb*. It is no common grave; it is

not an excavation dug out by the spade for a pauper in which to hide the last remains of his miserable and over-wearied bones. It is a princely tomb; it was made of marble, cut in the side of a hill. Stand here, believer, and ask why Jesus had such a costly sepulchre. He had no elegant garments; He wore a coat without seam, woven from the top throughout, without an atom of embroidery. He owned no sumptuous palace, for He had not where to lay His head. His sandals were not rich with gold, or studded with brilliants. He was poor. Why, then, does He lie in a noble grave? We answer, for this reason: Christ was unhonoured till He had finished His sufferings; Christ's body suffered contumely, shame, spitting, buffeting, and reproach, until He had completed His great work; He was trampled under foot, He was "despised and rejected of men; a man of sorrows, and acquainted with grief:" but the moment He had finished His undertaking, God said, "No more shall that body be disgraced; if it is to sleep, let it slumber in an honourable grave; if it is to rest, let nobles bury it, let Joseph, the councillor, and Nicodemus, the man of Sanhedrim, be present at the funeral; let the body be embalmed with precious spices, let it have honour; it has had enough of contumely, and shame, and reproach, and buffeting; let it now be treated with respect." Christian, dost thou discern the meaning? Jesus after He had finished His work, slept in a costly grave, for now His Father loved and honoured Him, since His work was done.

But though it is a costly grave, *it is a borrowed one*. I see over the top of it, "Sacred to the memory of the family of Joseph of Arimathea;" yet Jesus slept there. Yes, He was buried in another's sepulchre. He who had no house of His own, and rested in the habitation of other men; who had no table, but lived upon the hospitality of His disciples; who borrowed boats in which to preach, and had not anything in the wide world, was obliged to have a tomb from charity. Oh! should not the poor take courage? They dread to be buried at the expense of their neighbours; but if their poverty be unavoidable, wherefore should they blush, since Jesus Christ Himself was interred in another's grave? Ah! I wish I might have had Joseph's grave, to let Jesus be buried in it. Good Joseph thought he had cut it out for himself, and that he should lay his bones there. He had it excavated as a family vault, and lo, the Son of David makes it one of the tombs of the kings. But He did not lose it by lending it to the Lord; rather, he had it back with precious interest. He only lent it three days; then Christ resigned it: He had not injured, but perfumed and sanctified it, and made it far more holy, so that it would be an honour in future to be buried there. It was a borrowed tomb; and why? I take it not to dishonour Christ, but in order to show that as His sins were borrowed sins, so His burial was in a borrowed grave. Christ had no transgressions of His own; He took ours upon His head; He never committed a wrong, but He took all my sin, and all yours, if ye are believers. Concerning all His people, it is true, He bore their griefs and carried their sorrows in His own body on the tree; therefore, as they were others' sins, so He rested in another's grave; as they were sins imputed, so that grave was only imputedly His. It was not His sepulchre; it was the tomb of Joseph.

Let us not weary in this pious investigation, but with fixed attention observe everything connected with this holy spot. The grave, we observe,

was cut in a rock. Why was this? The Rock of Ages was buried in a rock—a Rock within a rock. But why? Most persons suggest that it was so ordained that it might be clear that there was no covert way by which the disciples or others could enter and steal the body away. Very possibly it was the reason; but oh! my soul, canst thou not find a spiritual reason? Christ's sepulchre was cut in a rock. It was not cut in mould that might be worn away by the water, or might crumble and fall into decay. The sepulchre stands, I believe, entire to this day; if it does not naturally, it does spiritually. The same sepulchre which took the sins of Paul shall take my iniquities into its bosom; for if I ever lose my guilt, it must roll off my shoulders into the sepulchre. It was cut in a rock, so that if a sinner were saved a thousand years ago, I too can be delivered, for it is a rocky sepulchre where sin was buried—it was a rocky sepulchre of marble where my crimes were laid for ever—buried never to have a resurrection.

You will mark, moreover, that tomb was one wherein no other man had ever lain. Christopher Ness says, "When Christ was born He lay in a virgin's womb, and when He died He was placed in a virgin tomb; He slept where never man had slept before." The reason was, that none might say that another person rose, for there never had been any other body there; thus a mistake of persons was impossible. Nor could it be said that some old prophet was interred in the place, and that Christ rose because He had touched his bones. You remember when Elisha was buried, and as they were burying a man, behold he touched the prophet's bones, and arose. Christ touched no prophet's bones, for none had ever slept there; it was a new chamber, where the Monarch of the earth did take His rest for three days and three nights.

We have learned a little, then, with attention, but let us stoop down once more before we leave the grave, and notice something else. We see the grave, but do you notice the grave-clothes, all wrapped and laid in their places, the napkin being folded up by itself? Wherefore are the grave-clothes wrapped up? The Jews said robbers had abstracted the body; but if so, surely they would have stolen the clothes; they would never have thought of wrapping them up and laying them down so carefully; they would be too much in haste to think of it. Why was it then? To manifest to us that Christ did not come out in a hurried manner. He slept till the last moment; then He awoke: He came not in haste. They shall not come out in haste, neither by flight, but at the appointed moment shall His people come to Him. So at the precise hour, the decreed instant, Jesus Christ leisurely awoke, took off His cerements, left them all behind Him, and came forth in His pure and naked innocence, perhaps to show us that as clothes are the offspring of sin—when sin was atoned for by Christ, He left all raiment behind Him—for garments are the badges of guilt: if we had not been guilty we should never have needed them.

Then, the napkin, mark you, was laid by itself. The grave-clothes were left behind for every departed Christian to wear. The bed of death is well sheeted with the garments of Jesus, but the napkin was laid by itself, because the Christian when he dies, does not need that; it is used by the mourners, and the mourners only. We shall all wear grave-clothes, but we shall not need the napkin. When our friends die, the napkin is laid aside for us to use; but do our ascended brethren and sisters use it? No;

the Lord God hath wiped away all tears from their eyes. We stand and view the corpses of the dear departed, we moisten their faces with our tears, letting whole showers of grief fall on their heads ; but do *they* weep ? Oh, no. Could they speak to us from the upper spheres, they would say, "Weep not for me, for I am glorified. Sorrow not for me ; I have left a bad world behind me, and have entered into a far better." They have no napkin—they weep not. Strange it is that those who endure death weep not ; but those who see them die are weepers. When the child is born it weeps while others smile (say the Arabs), and when it dies it smiles while others weep. It is so with the Christian. O blessed thing ! The napkin is laid by itself, because Christians will never want to use it when they die.

III. EMOTION EXCITED. We have thus surveyed the grave with deep attention, and, I hope, with some profit to ourselves. But that is not all. I love a religion which consists, in a great measure, of emotion. Now, if I had power, like a master, I would touch the strings of your hearts, and fetch a glorious tune of solemn music from them, for this is a deeply solemn place into which I have conducted you.

First, I would bid you stand and see the place where the Lord lay with *emotions of deep sorrow*. O come, my beloved brother, thy Jesus once lay there. He was a murdered man, my soul, and thou the murderer.

"Ah, you, my sins, my cruel sins,  
His chief tormentors were,  
Each of my crimes became a nail,  
And unbelief the spear.

"Alas ! and did my Saviour bleed ?  
And did my Sov'reign die ?"

I slew him—this right hand struck the dagger to his heart. My deeds slew Christ. Alas ! I slew my best beloved ; I killed Him who loved me with an everlasting love. Ye eyes, why do ye refuse to weep when ye see Jesus' body mangled and torn ? Oh ! give vent to your sorrow, Christians, for ye have good reason to do so. I believe in what Hart says, that there was a time in his experience when he could so sympathize with Christ, that he felt more grief at the death of Christ than he did joy. It seemed so sad a thing that Christ should have to die ; and to me it often appears too great a price for Jesus Christ to purchase worms with His own blood. Methinks I love Him so much that if I had seen Him about to suffer, I should have been as bad as Peter, and have said, "That be far from Thee, Lord ;" but then He would have said to me, "Get thee behind Me, Satan ;" for He does not approve of that love which would stop Him from dying. "The cup which My Father hath given Me, shall I not drink it ?" But I t'ink, nad I seen Him going up to His cross, I could fain have pressed Him back, and said, "O ! Jesus, Thou shalt not die ; I cannot have it. Wilt Thou purchase my life with a price so dear ?" It seems too costly for Him who is the Prince of life and glory to let His fair limbs be tortured in agony ; that the hands which carried mercies should be pierced with accursed nails ; that the temples that were always clothed with love should have cruel thorns driven through them. It appears too much. Oh ! weep, Christian, and let your sorrow rise. Is not the price all but too great, that your Beloved should for you resign *Himself* ? Oh ! I should

think if a person were saved from death by another, he would always feel deep grief if his deliverer lost his life in the attempt. I had a friend, who, standing by the side of a piece of frozen water, saw a young lad in it, and sprang upon the ice in order to save him. After clutching the boy he held him in his hands, and cried out, "Here he is, here he is! I have saved him!" But just as they caught hold of the boy, he sank himself, and his body was not found for some time afterwards, when he was quite dead. Oh! it is so with Jesus. My soul was drowning. From heaven's high portals He saw me sinking in the depths of hell. He plunged in.

"He sank beneath His heavy woes,  
To raise me to a crown;  
There's ne'er a gift His hand bestows,  
But cost His heart a groan."

Ah! we may indeed regret our sin, since it slew Jesus.

Now, Christian, change thy note a moment. "Come, see the place where the Lord lay" *with joy and gladness*. He does not lie there now. Weep, when ye see the tomb of Christ, but rejoice because it is empty. Thy sin slew Him, but His divinity raised Him up. Thy guilt hath murdered Him, but His righteousness hath restored Him. Oh! He hath burst the bonds of death; He hath ungirt the cerements of the tomb, and hath come out more than conqueror, crushing death beneath His feet. Rejoice, O Christian, for He is not there—He is risen. "Come, see the place where the Lord lay."

One more thought, and then I will speak a little concerning the doctrines we may learn from this grave. "Come, see the place where the Lord lay" *with solemn awe*, for you and I will have to lay there too.

"Hark! from the tomb a doleful sound,  
Mine ears attend the cry;  
Ye living men, come view the ground  
Where ye must shortly die.

"Princes, this clay must be your bed,  
In spite of all your powers:  
The tall, the wise, the reverend head,  
Must lie as low as ours."

It is a fact we do not often think of, that we shall all be dead in a little while. I know that I am made of dust and not of iron; my bones are not brass, nor my sinews steel; in a little while my body must crumble back to its native elements. But do you ever try to picture to yourself the moment of your dissolution? My friends, there are some of you who seldom realize how old you are, how near you are to death. One way of remembering our age is, to see how much remains. Think how old eighty is, and then see how few years there are before you will get there. We should remember our frailty. Sometimes I have tried to think of the time of my departure. I do not know whether I shall die a violent death or not; but I would to God that I might die suddenly, for sudden death is sudden glory. I would I might have such a blessed exit as Doctor Beaumont, and die in my pulpit, laying down my body with my charge, and ceasing at once to work and live. But it is not mine to choose. Suppose I lie lingering for weeks in the midst of pains

and griefs, and agonies : when that moment comes, that moment which is too solemn for my lips to speak of, when the spirit leaves the clay—let the physician put it off for weeks or years, as we say he does, though he does not—when that moment comes, oh, ye lips, be dumb, and profane not its solemnity. When death comes, how is the strong man bowed down! How doth the mighty man fall! They may say they will not die, but there is no hope for them : they must yield, the arrow has gone home. I knew a man who was a wicked wretch, and I remember seeing him pace the floor of his bedroom, saying, “O God, I will not die, I will not die.” When I begged him to lie on his bed, for he was dying, he said he could not die while he could walk, and he would walk till he did die. Ah! he expired in the utmost torments, always shrieking, “O God, I will not die.” Oh! that moment, that last moment. See how clammy is the sweat upon the brow, how dry the tongue, how parched the lips. The man shuts his eyes and slumbers, then opens them again ; and if he be a Christian, I can fancy he will say :

“Hark! they whisper : angels say  
Sister spirit, come away.  
What is this absorbs me quite—  
Steals my senses—shuts my sight—  
Drowns my spirit—draws my breath?  
Tell me, my soul, can this be death?”

We know not when he is dying. One gentle sigh and the spirit breaks away. We can scarcely say “He is gone,” before the ransomed spirit takes its mansion near the throne. Come to Christ’s tomb then, for the silent vault must soon be your habitation. Come to Christ’s grave, for you must slumber there. And even you, ye sinners, for one moment I will ask you to come also, because ye must die as well as the rest of us. Your sins cannot keep you from the jaws of death. I say, sinner, I want thee to look at Christ’s sepulchre too, for when thou diest it may have done thee great good to think of it. You have heard of Queen Elizabeth crying out that she would give an empire for a single hour ; or, when you read the despairing cry of the gentleman on board the “Arctic,” when it was going down, who shouted to the boat, “Come back ! I will give you £30,000 if you will come and take me in.” Ah ! poor man, it were but little if he had thirty thousand worlds, if he could thereby prolong his life, “Skin for skin ; yea, all that a man hath will he give for his life.” Some of you who can laugh this morning, who came to spend a merry hour in this hall, will be dying, and then ye will pray and crave for life, and shriek for another Sabbath-day. Oh ! how the Sabbaths ye have wasted will walk like ghosts before you ! Oh ! how they will shake their snaky hair in your eyes ! How will ye be made to sorrow and weep because ye wasted precious hours, which, when they are gone, are gone too far ever to be recalled. May God save you from the pangs of remorse.

IV. INSTRUCTION IMPARTED. And now, Christian brethren, “Come, see the place where the Lord lay,” to learn a doctrine or two. What did you see when you visited “the place where the Lord lay” ? “He is not here : for He is risen.” The first thing you perceive, if you stand by His empty tomb, is *His divinity*. The dead in Christ shall rise first at the resurrection : but He who rose first—their Leader, rose in a different fashion. They



rise by imparted power. He rose by His own. He could not slumber in the grave, because He was God. Death had no more dominion over Him. There is no better proof of Christ's divinity than that startling resurrection of His, when He rose from the grave, by the glory of the Father. O Christian, thy Jesus is a God; His broad shoulders that hold thee up are indeed divine; and here thou hast the best proof of it—because He rose from the grave.

A second doctrine here taught well may charm thee if the Holy Spirit apply it with power. Behold this empty tomb, O true believer: it is a sign of *thine acquittal* and thy full discharge. If Jesus had not paid the debt, He ne'er had risen from the grave. He would have lain there till this moment if He had not cancelled the entire debt by satisfying eternal vengeance. O beloved, is not that an overwhelming thought?

"It is finished! It is finished!  
Hear the rising Saviour cry."

The heavenly turnkey came; a bright angel stepped from heaven and rolled away the stone; but he would not have done so if Christ had not done all; he would have kept him there; he would have said, "Nay, nay, Thou art the sinner now? Thou hast the sins of all Thine elect upon Thy shoulder, and I will not let Thee go free till Thou hast paid the uttermost farthing." In His giving free I see my own discharge.

"My Jesu's blood's my full discharge.

As a justified man, I have not a sin against me in God's book. If I were to turn over God's eternal book I should see every debt of mine receipted and cancelled.

"Here's pardon for transgressions past,  
It matters not how black their cast,  
And, O my soul, with wonder view,  
For sins to come here's pardon too,  
While through Thy blood absolved I am,  
From sin's tremendous curse and blame."

One more doctrine we learn, and with that we will conclude—the *doctrine of the resurrection*. Jesus rose, and as the Lord our Saviour rose, so all His followers must rise. Die I must—this body must be a carnival for worms; it must be eaten by those tiny cannibals: peradventure it shall be scattered from one portion of the earth to another; the constituent particles of this my frame will enter into plants, from plants pass into animals, and thus be carried into far distant realms; but at the blast of the archangel's trumpet every separate atom of my body shall find its fellow; like the bones lying in the valley of vision, though separated from one another, the moment God shall speak, the bone will creep to its bone; then the flesh shall come upon it; the four winds of heaven shall blow, and the breath shall return. So, let me die, let beasts devour me, let fire turn this body into gas and vapour, all its particles shall yet again be restored; this very selfsame actual body shall start up from its grave, glorified and made like Christ's body, yet still the same body, for God hath said it. Christ's same body rose: so shall mine. O my soul, dost thou now dread to die? Thou wilt lose thy partner body a little while, but thou wilt be married again in heaven; soul and body shall again be united before the throne of God.

The grave—what is it? It is the bath in which the Christian puts the clothes of his body to have them washed and cleansed. Death—what is it? It is the waiting-room where we robe ourselves for immortality; it is the place where the body, like Esther, bathes itself in spices, that it may be fit for the embrace of its Lord. Death is the gate of life; I will not fear to die, then but will say,

“ Shudder not to pass the stream,  
Venture all thy care on Him—  
Him, whose dying love and power  
Still'd its tossing, hushed its roar;  
Safe is the expanded wave,  
Gentle as a summer's eve;  
Not one object of His care  
Ever suffer'd shipwreck there!”

Come view the place, then, with all-hallowed meditation, where the Lord lay. Spend this afternoon, my beloved brethren, in meditating upon it, and very often go to Christ's grave both to weep and to rejoice. Ye timid ones, do not be afraid to approach, for 'tis no vain thing to remember that timidly buried Christ. Faith would not have given Him a funeral at all; faith would have kept Him above ground, and would never have let Him be buried, for it would have said it would be useless to bury Christ if He were to rise. Fear buried Him. Nicodemus, the night disciple, and Joseph of Arimathea, secretly, for fear of the Jews, went and buried Him. Therefore, ye timid ones, ye may go too. Ready-to-Halt, poor Fearing, and thou, Mrs. Despondency, and Much-Afraid, go often there; let it be your favourite haunt, there build a tabernacle, there abide. And often say to your heart, when you are in distress and sorrow, “Come, see the place where the Lord lay.”

**HOME DUTIES FIRST.**—A girl of fourteen who had lately been converted asked God to show her what she should do for Him, and what was her special work. After praying for some time, the thought came into her mind, that there was her baby brother, only a few months old, which she could take and nurse for the Lord. So she took the charge of the child, and relieved her mother in the work and care of the little one.

This was godly and Christ-like. Home duties and fire-side responsibilities have the first claim upon every child of God. We need not go abroad for work when God places work within our reach.

“The daily round, the common task,” provides ample opportunities for serving God, doing whatsoever our hands find to do. The man after God's own heart will keep on tending his father's sheep till God calls him to more responsible and more arduous duties elsewhere.

“Little words, not eloquent speeches; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the Christian life.”—*Dr. H. Bonar.*

Grant me, Heavenly Lord, to feel  
In Thy cause a servant's zeal:  
More than all to self most near,  
May I hold Thine honour dear;  
Willing to forego my pride,  
So my Lord be glorified.

## Earnest Preachers and their Living Deeds.

JAMES SMITH, OF CHELTEN-  
HAM.

(FOURTH ARTICLE.)

GREATLY as James Smith was used to win souls for Christ as a preacher, it is, after all, a question if by his little books, scattered and down the world, he was not even still more extensively used as a writer. In a large measure the fruit of this kind of labour was necessarily hidden, and will be revealed only at the last day. Still he was often privileged to hear of cases resulting from his literary toil, that tended largely to refresh his spirit, and to stir him up to put forth fresh exertions of the same kind. The origin of these literary works is traced to the sore troubles that beset him during the early part of his first pastorate. In his autobiography he gives a long account of these troubles. They appear chiefly to have arisen from hyper-Calvinistic members, who proved so many sharp thorns in his side. The picture he gives of his sorrows arising from this source will best show what at this period he was called upon to endure. He says:—

“My troubles in the Church were now great, for hyper-Calvinism had ripened into Antinomianism, and all scriptural rule and authority were set at nought. The chapel was full, the Lord was converting souls, and yet a party in the Church would let me have no peace, but set decency, order, and decorum at defiance. I now began to write, print, and circulate tracts, hoping to save souls, and at the same time to divert my mind from my trials, which almost overwhelmed me.”

We are not surprised, after reading this and what follows of the same unhappy character, to find that it led him to search the Scriptures, and through such study to adopt a more liberal creed in his method of addressing sinners. He tells us that often the conviction had flashed across his mind *that he did not deliver the message of the Gospel to every creature as Christ had commanded him*, and the result was that after a long and severe struggle, and at the risk of its bringing him into great trouble, as well as severing him from all his early connections and associations, he was determined, cost what it might, to obey God rather than man. As the natural result, a secession from Bethel followed, and his usefulness was increased tenfold.

On November 19th, 1846, we have one of the first entries given us showing how the Lord made use of him as a writer. Having stated that for twelve months he had not written a line in his diary, he adds, “How swiftly time flies! But I have written two books for the press, and have begun a third. The Lord blesses my publications, and they circulate by thousands. I frequently hear of their usefulness, which encourages me to go on.” In the middle of the year 1851 he writes, “I have heard that some of my short pieces are reprinted in Canada and some of my books in the United States, so that I hope I am made of some use there. I have ascertained that more than half a million of my little works are now in circulation in this country: how many more I know not. Is not this in answer to my many prayers to be made useful?”

At subsequent periods many interesting cases are given. Thus a letter informs him that one of his short pieces had been made a blessing to a poor deaf Christian, harassed with doubts and fears, who had not been able to hear a sermon for ten or twelve years. He receives information that his books are made a great blessing in Ireland, are doing good in Scotland, and that they are even read and enjoyed in Jerusalem and Africa. One evening, on coming out of the chapel, a person puts a little book in his hand as from the author. It is called "The Cleansing Blood," and it contains an account of the conversion of a young woman who had died the preceding year in Worcester Infirmary, to whom his "Messenger of Mercy" had been made useful. A young person at Halstead, Essex, writes him a letter to inform him of her conversion through reading his "Streams in the Desert." In a letter from a minister in Devonshire, an account is given of the remarkable conversion of a depraved and wicked man through reading one of his works, who since that time had died triumphant. When at North Bradley, a man hears him preach who had been in the Crimean war; and who informs him that while in it he had read his book called "The Early and Latter Rain;" and that it was the means of his conversion. The wife of a clergyman whom he called to see, tells him that she had received a note from Exeter, informing her of four cases in which his "Messenger of Mercy" had been made a blessing on the deathbed. One night a poor penitent, who had been a degraded infidel, comes to tell him that he had been rescued from self-destruction, and raised to hope by reading a little piece of his entitled, "Can I be Saved?" He

also states that he was then happy, and enjoying peace with God. A letter from a clergyman's widow relates an instance of usefulness by his "Messenger of Mercy" nine years before, the effects of which remained until that day. At Gloucester he is informed of a young farmer who was converted by means of one of his works, and afterwards died of a decline; but who, before his departure, got his father to promise that he would purchase a number of Mr. Smith's works for distribution among his surviving relations and friends. A clergyman labouring in Nova Scotia sends him word that his "Messenger of Mercy" in French was made a blessing to him; which causes Mr. Smith to rejoice that "*he had been a pen in God's hand, with which He had written letters of love to many of His dear people.*" Invited to take tea with a clergyman whose wife was anxious to see him, she gives him the gratifying information that his "Messenger of Mercy" had been made, first, a great blessing to herself during a long and painful affliction; secondly, to a clergyman to whom she had sent it, and who was brought as a poor sinner to Christ through it; thirdly, to a lady of her acquaintance, who was unconverted until she read it; and, lastly, that it was the companion of her brother during his last illness and dying hours. Here were *four* cases of usefulness, two of them of conversion from one book. Who can wonder at the writer on hearing such good news as this, and more like it, blessing and praising God for making one so unworthy the instrument of doing so much good, and crying, "Lord, I wish to be Thine: wholly Thine. I wish to be for Thee: only for Thee. For Thee I would live: for Thee I would preach, write, think, and act"?

But not only were his little books thus made useful, but as already intimated, his numerous tracts also, and articles written for various magazines were much blessed by the Lord. It was not unusual for him to have hundreds and thousands of his tracts circulated among his own congregation after the Lord's-day evening services, and in various districts. How assiduous he was in this line the following extract will prove:—"My pen has been very busy. I have recently written four tracts and nearly finished a volume for Sabbath reading, besides writing for magazines. A new volume, called 'Precious Things from the Everlasting Hills,' has also been recently published. Oh that God would *put power into what I write, print, and preach*, that His great name may be glorified thereby. I trust the Lord is still using me, and will continue to do so. *He has my head, my heart, my all.* May He use all to spread and extend His cause!" And again we read:—"I have written for four magazines and obtained about 6,000 tracts for distribution, so that I have not been quite idle. Two little productions of my pen have just issued from the press, the one entitled 'Welcome to Jesus,' the other 'The Better Land: a Book for the Aged.' A small book, 'Can I be Saved?' has been printed in the *British Messenger*: 65,000 copies and 10,000 as a four-page tract." As, however, with his books, so it was with his tracts and pieces: he was often cheered by learning of their usefulness in other countries as well as his own. Thus from Holland he receives letters informing him that his "Sinners' Guide," several of his tracts, and his "Daily Remembrancer" had been translated into the Dutch language, and as a sample copies of two of these tracts are

sent, of which 10,000 had been printed, but which we fear he could not well read. As they were also circulated in many other foreign parts, he does not hesitate to affirm that the "productions" of his pen had spread nearly all over the world, and that there were few places in which the English language was spoken where they were not known and read." Well might he, therefore, "thank God that he had ever put pen to paper, or used the press."

It is to be regretted that, notwithstanding all this success, the latter part of his life was embittered to a great extent by his having to bear the burden of a huge unmanageable chapel debt. Into the merits or demerits of the case we have no desire to enter. Suffice it to say that while building the new chapel in Cambray for some cause serious opposition was encountered, a suit in the Court of Chancery followed, and in spite of Mr. Sruith's earnest and continuous prayers the enemy won the day. To the people this was a heavy blow. When the decision of the Court was given against them, Mr. Smith records the fact in quaint but most expressive language by saying, "*Our enemies had a feast and our poor friends a fast.*" The front had to be pulled down, and the result was that after the new chapel was opened and the real debt ascertained, it was found to amount to over £3,365, which the pastor aptly designates "a crushing burden!" The fact was the chapel had cost "just double what was intended," the alterations involving an additional thousand pounds, and therefore the pecuniary difficulties that had to be faced were immense. How throughout the whole of these proceedings the heavily-laden pastor felt may be gathered from his

numerous references to it in his diary. At the outset he predicted, "This chapel affair is likely to prove one of the most troublesome I have had to do with," and the sage prediction was fully verified. As time rolls on we meet with sentences like these:—"I need much patience and forbearance, for the care of the Church, the claims of the congregation and chapel building are very trying." "My spirits appear almost crushed; my soul is full of confusion. Where will all these things end?" "The new chapel business is full of thorns, so that I am pierced and scratched in every direction." "Of all trying cases this is one of the most trying." "Much money is wanted, but little comes in." "Money comes in so slowly and in such small quantities, and is called for so fast and in such large amounts, that I feel perplexed and troubled." "That building lies with a great weight on my mind, and fairly drives me again and again to the Throne of Grace for means, yet the Lord does not send them." "No money comes in for the new chapel, though it is badly wanted. This is a great trial of faith." "I have been in anything but a good state of mind lately. I have felt so little spirit of prayer. I have been so vexed and exercised with this new chapel building." "Certainly few chapels will have more trouble and difficulty connected with the building of them than ours had." "On the day when our Bazaar was opened it snowed the whole day, yet the sale was good." "For several days I have felt low on account of the great debt on our new chapel." "How our pecuniary difficulties are to be met I know not. They press hard now; but I know there are no difficulties with the Lord." "I have enough to do now to pray for grace and gold; grace to convert sinners,

and sanctify believers, and make me happy, and gold to pay the debt, and meet all the expenses of the worship."

After this last entry we need quote no more extracts from this new chapter of "Lamentations." Truly, as Mr. Smith says, "he had enough to do," and more by far than he wanted. To liquidate the debt he ventured once to start out on a collecting tour; but one day's work finished him up, and that completely. "I had," he says, "one day's experience of collecting towards the debt on the chapel. I am persuaded no minister of Jesus Christ should give his time and talents to that work. *It would soon ruin me!*" He judged that as a pastor his time and talents should be devoted wholly to spiritual work; and finding, by this brief experiment, that chapel-collecting meant something like death to spirituality, he declined all work of that kind in the future. Revelations like these should surely teach chapel-builders a needful lesson! To attempt to build chapels without first having at the very least *two-thirds* of the estimated cost in hand is unwise and imprudent in the extreme. If, however, any who read this article should dream of embarking on such inexpedient, irrational, unbusiness-like, and unscriptural schemes, we will venture to give them a little wholesome advice. Before they begin to build let them sit down and try to fortify themselves for all the troubles and difficulties they are doomed inevitably to meet with, by first reading carefully the latter part of James Smith's autobiography; and if that does not enlighten them we know not what will.\*

\* We were exceedingly gratified on reading in last month's *Messenger* regarding a contemplated new chapel, that a stipulation had been placed upon the new site that "no operations were to commence until cash in

Still it is cheering to know that this vexatious chapel business did not prevent a good spiritual work being carried on, even unto the end. After years of hard struggling, the worthy minister was able to say, "The debt is being gradually reduced, but, best of all, souls are being converted to God. The good work goes on. To God be all the glory!" The reader will be glad also to learn that prior to Mr. Smith's decease the debt was reduced to about £1,500. Now, feeling that he was evidently getting old, he exclaims, "My tongue will soon be silent and my pen be still; but then, even then, I hope to be heard speaking of Jesus and for Jesus." It was his desire throughout life "never to be anything more or less than a *workman* for God," "never to live a useless day," and to be "like a good quill, which would write down to the very

the banker's hands represented two-thirds of the whole required." Well would it be if such a stipulation was placed on every site (Author).

stump." That desire the Lord granted. After thirty-four years of hard ministerial labour, and in the fifty-ninth year of his age, he was suddenly stricken down by paralysis, which was followed by months of patient endurance and calm waiting, preparatory to entering into the long-looked-for rest. But the last sentence he ever wrote in his diary—little dreaming that it would be his last—was, had he known it, the best and most appropriate that he could possibly have written. None indeed could have been more encouraging to all classes of Christian workers in all parts of the world. Finally, taking up his well-worn pen to narrate a marvellous instance of usefulness, he thus gives us his closing testimony, a testimony wonderfully illustrated throughout his own most useful life:—

"WHEN WE WRITE IT IS IMPOSSIBLE TO SAY WHAT GOD MAY DO BY OUR WRITING; AND WHEN WE PREACH NO ONE CAN TELL WHAT GOD DOES BY OUR PREACHING." H. W.

## Essays and Papers on Religious Subjects.

### THE BEAUTY OF QUIETNESS.

BY THE LATE REV. JOHN COX.

THE Word of God is at once magnificent and minute. This is true of its descriptions and its legislation. It embraces all the details of life, and directs us how to act in every relationship. But it is never needlesome or intrusive. It comes as a tender friend and never becomes an enemy, but when perseveringly treated as such. Its laws are always wise, its rewards glorious, its sanctions solemn, its motives strong. The state of mind or line of conduct referred to in the

words at the head of this paper and what God's Word says about it illustrates these remarks. The Apostle Peter is directed by the Holy Spirit to write respecting "a quiet spirit;" and a powerful motive by which he enforces the cultivation of it is "that it is in the sight of God of great price." Though the passage is addressed to women, and more especially to Christian women in married life, yet it is applicable to all, while certainly it should be especially heeded by those to whom it was originally addressed. Peter was a married man and so could speak from experience on

this subject, while as an inspired Apostle he speaks as did his brother Paul—with authority. The Bible legislates for the head, the heart, and the conduct of each individual in all relationships, and it does not overlook even the subject of “*dress*.”

We have here certain wise prohibitions and precepts. Outward adorning is prohibited, and inward adorning is praised. “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Pet. iii. 3, 4). Such an ornament is

sure to command respect and produce family order, far more than hasty tempers and loud talking. The Apostle applies this point to wives as regards their husbands; he especially appeals to those who had unconverted partners, and intimates that such meek and quiet and Christian wives may hope to “win their husbands to Christ,” even though they do not come to hear the Word. “Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear” (1 Pet. iii. 1, 2). The word “conversation” here means behaviour, or deportment, and not talking. Perhaps some Christian wives have talked too much to their unconverted husbands, talked more than they have prayed, and have not been careful enough of their spirit and temper. There is need of much care in this matter and much prayer also, and then blessed results may be hoped for. “Meekness and quietness” towards man, with prayer and faith towards

God, have achieved great wonders. The line of conduct called for from Christian women extends to husbands as well, and is very necessary for domestic happiness even when both parties are Christians. It is observable that the females most commended in Scripture are those who say very little. Sarah and Rebekah talk but seldom. Mary of Bethany speaks but *once*, and the woman at Christ’s feet in Luke vii. not at all. None of the *words* of Solomon’s excellent woman in Prov. xxxi. are put on record, though it is said that “She openeth her mouth in wisdom, and in her tongue is the law of kindness;” but how much is said of her doings and of her wise management!

But while thus referring to the wives, we must not overlook Paul’s counsels to “husbands love your wives and be not bitter against them.” If husbands are churlish, fault finding, and exacting, they may spoil or else *crush* what would otherwise be “a meek and quiet spirit.”

Let us now look a little more generally at this subject, for this meek and quiet spirit is an ornament that befits both sexes of all ages and condition, and a blessed change there would be in the world if it was generally worn by those who name the name of Christ.

There are plenty of queer people in the world; but comparatively few *quiet* ones, hence it is so difficult to get through the world without being dummed and sometimes almost distracted. Real quietness must not only be contrasted with quarrelling, noise and scolding, but it is to be distinguished from two other things—*i.e.*, sullenness and a certain kind of ominous silence. The first of these bad things is like the calm before the storm in summer, which produces a gloomy fore-



boding ; and the second is like the frost in winter—cold, very cold, with large snowflakes now and then falling. Quietness, real quietness of spirit has its own gentle melodies, it is like the early dawn or tranquil eve of summer. How many roseate smiles you see, how many sweet soft sounds you hear, and yet you say, “*How quiet it is!*” Quietness is not suspense of energy, it includes gentle service. Quiet people often do most work, but they do it without parade. They do not run over other people without noticing them, nor try to run them down because they are noticed by others.

How pleasant it is to *feel* this quiet in the family, and in the Church also!

There is a mode of quiet talking that wins attention and does not weary it. Persons generally talk loudly when they are angry, and one who was inclined to that vice conquered it to a considerable extent by speaking in low tones, whenever he felt his angry spirit rising.

Then there is quiet arranging of things. This is sometimes between husband and wife, father and son, or mother and daughter ; also various other parties. This must be done at proper times and places. Not before strangers or young children should family affairs be arranged or family differences be debated. Then after quiet arranging will come quiet governing. If orders are given slowly and firmly and not repeated over and over till they become wearisome ; also not mixing too many things together at once, they will be more likely to be remembered and attended to. If allowance is made for imperfection and no allowance made for wilfulness or want of truth and principles, and all parties know this, and if scolding is eschewed unless in extreme cases, probably much annoyance would be

avoided and much happiness secured in family relationships. If we would possess this spirit in our intercourse with men, it is necessary that we should have it *first* Godward. Then it will be a secret root, from which beautiful flowers will grow in social life.

If this root is strong and healthful there will always be a flower to pluck whenever we want one, either for the Church, the family, or the world. “It is good (says a chastened spirit) that a man should both hope and *quietly* wait, for the salvation of the Lord,” and another prophet thus directs us to the only real source of this quiet mind, “the work of righteousness shall be peace, and the effect of righteousness *quietness* and assurance for ever.” He may well be quiet who, resting securely on divine righteousness, has peace with God. To this God invites man. “In returning and rest shall ye be saved, in *quietness* and confidence shall be your strength” (Isa. xxx. 17). Alas! he has to record of many, “ye would not,” and then he soon says of such, “the wicked are like the troubled sea which *cannot* rest.” Those who return to God and rest in Him shall have “peace like a river!” How quiet its flow ; how contrasted with the troubled stormy deep! What a power there is in the river’s quiet flow, what beauty around it, what fruitfulness from it! Such should our lives be. For this we need continuous supplies from the fountain of all grace, for it is no easy thing to be quiet amidst trials, temptations and distractions, to wait God’s time ; not to join in the world’s tumult, but to seek to overcome evil with good.

A deep thinker observes : “Quietness before God is one of the most difficult of all Christian graces ; to sit where He places us ; to be what

He would have us to be ; and this as long as He pleases." If we have done all that lies in us, we should fall quietly into the hands of God, and cease our wishing.

*Be quiet and useful.* The precept is short, but the application of it requires much grace and wisdom. Take not a single step out of a quiet obscurity to which you are not compelled by a sense of utility.

The Apostle speaks "of the meekness and gentleness of Christ" ? and may we not speak of "the quietness of Christ ?" Here, as in every other grace, He is our bright example, our perfect pattern. How unselfish, how unobtrusive was He in all His deportment, in all relationships ! How quiet in His discourses, His reproofs, His directions, and His controversies ! Sometimes quite silent ; not answering again, not threatening ; not lifting up His voice in the streets. What perfect self-possession without haughtiness ! what dignity without repelling any ! what industry without any hurry ! While working out redemption, what leisure for little things ! while suffering overwhelming agonies, what quiet attention to the woes and wants of others ! What an awfully quiet grandeur clothes His whole character ; and what quietness does the soul feel which realizes Him as a Saviour and a friend ! Let us seek much fellowship with Him ; so shall we imbibe, more and more, the "meek and quiet spirit which is, in the sight of God, of a great price." Never had we worn this heavenly pearl had we not been bought with the costless price of His precious blood !

#### A QUIET MIND.

"My peace I give unto you."—John xiv. 27.

I have a treasure which I prize ;  
Its like I cannot find ;  
There's nothing like it on the earth ;—  
'Tis this—a QUIET MIND.

But 'tis not that I'm stupefied,  
Or senseless, dull, or blind ;  
'Tis God's own peace within my heart,  
Which forms my QUIET MIND.

I found this treasure at the cross :  
And there to every kind  
Of weary, heavy-laden souls,  
Christ gives a QUIET MIND.

My Saviour's death and risen life,  
To give it were design'd ;  
His love's the never-failing spring  
Of this, my QUIET MIND.

The love of God within my breast,  
My heart to Him doth bind ;  
This is the peace of heaven on earth—  
This is my QUIET MIND.

I've many a cross to take up now,  
And many left behind ;  
But present troubles move me not,  
Nor shake my QUIET MIND.

And what may be to-morrow's cross  
I never seek to find ;  
My Saviour says, "Leave that to Me,  
And keep a QUIET MIND."

And well I know the Lord hath said,  
To make my heart resign'd,  
That mercy still shall follow those  
Who have this QUIET MIND.

I meet with pride of wit and wealth,  
And scorn and looks unkind ;  
It matters not—I envy none,  
While I've a QUIET MIND.

I'm waiting now to see my Lord,  
Who's been to me so kind ;  
I want to thank Him face to face  
For this my QUIET MIND.

## MINISTERS' SALARIES.

BY A LAYMAN.

THE resignation of our late pastor has thrown us into a great state of excitement at Wheathedge. Among other questions which it has brought up, is the one of salary. There are a considerable number in the Church who think 1,200 dollars a year is ample. Mr. Hardcap, the carpenter, is one of that number. "It is more than I make," he says. "I would like nothing better than to contract my time for the year at four dollars a day. And I have to get up at six and work till sunset — ten hours' hard work. I have heard him say myself that he never allowed himself to study more than six hours a day."

"But the pastoral work, my dear Mr. Hardcap," said I, "you make no account of that."

"The calls, do you mean?" said he. "Well, I should like to be paid four dollars for just dressing up and visiting, that's all."

"Not only the calls," said I, "though you would find calling anything but recreation if it was your business. But there are the prayer-meetings, and the Sabbath school, and the management and direction of the Church."

"Prayer-meetings and Sabbath school!" replied Mr. Hardcap; "don't we all work in them? And we don't ask any salary for it. I guess it ain't no harder for the parson to go to prayer-meeting than for me."

Mr. Hardcap represents, I suspect, a considerable constituency. The minister is in their eyes a day labourer. They measure his work by the hour, and want to pay for it by the amount of muscular toil it entails. Men who never work with their brain are incapable of comprehending brain labour.

But that is not all.

There is something plausible in Mr. Hardcap's, "It is more than I make." Doubtless there are salesmen and mechanics in Mr. Dullard's congregation who do not receive over two, or, at the utmost, three thousand dollars a year. Mr. Dullard's salary is six thousand. I am sure there are farmers here at Wheathedge that never in any year handle as much money as passes every year through the parson's hands. I do not suppose that Mr. Hardcap the carpenter, does, or Mr. Lapstone the shoemaker, or Mrs. Croily the seamstress, or half a dozen others I could name. I do not wonder that they think that 1,200 dollars a year is a princely income, and are aghast at my proposal to raise it to 1,500 dollars, and provide a parsonage.

But there are some considerations which escape their attention. My father was a minister, and I know how ministers and their wives have to pinch.

It is not that ministers' salaries are made too small. Any man can live comfortably on a small income by simply adjusting his expenditure to it. But in the case of the ministry, the people adjust both salary and expenses, and they do not adjust one to the other.

Until within two years I was a member of Mr. Dullard's congregation. My rent crept steadily up from 600 dollars to 1,800 dollars. Other prices were in proportion. I could not stand it. Finally, I moved out here. This year my income is something more than it was before. My expenses are reduced twenty-five per cent. Mr. Dullard cannot follow me. He must live in the centre of his congregation and pay the rent. Once, indeed, he followed some of his congregation out to Orange. But a year sufficed to

demonstrate that he could not preach in New York and live out of it.

It is not only the rent, it is the whole scale of expenditure which is selected for the clergy by society, and their profession. They must generally keep house. They must have an entire house. It must be a respectable-looking house. It must be such a house that members of the parish shall not be ashamed of the parsonage. Mrs. Hardcap may do her own washing. If by any chance a neighbour finds her on Monday over the wash-tub, or Tuesday over the ironing-board, or Wednesday with a broom in hand, no one is scandalized. But my friend, Mrs. Rev. D., must be ready at any time to leave her work to receive a call, and a good many afternoons to make them. One best dress suffices for Mrs. Lapstone's wardrobe, but it will never do for the parson's wife. Once a week Mr. Hardcap puts on broadcloth. His parson must wear it every day in the week. He cannot even appear in the comparatively economical business suit of his wealthy parishioner, Mr. Wheaton, without being called eccentric. In short, he must live in such a style that his "best families" shall not be ashamed of him. His children must be able to consort with their children. His expenses are kept, by social requirement, in the scale of his body pews; his salary is too often graded by the incomes of the wall pews.

I know a city clergyman who always preaches in a silk gown, though he is not an Episcopalian. "It saves my coat," said he to a friend. "I can wear a seedy coat in the pulpit, and no one is the wiser." "But," said his friend, "the silk gown!" "Ah," said the shrewd parson, "the ladies always furnish the gown."

I wonder if Mr. Hardcap ever estimated the expense of the minister's company. The carpenter has not a spare room in his house. The minister's spare room is rarely empty.

I wonder if he ever considers what charity costs a clergyman. Every beggar, every benevolent cause, every travelling agent, every canvasser, comes first to the parsonage.

I wonder if he ever estimated what the library costs, or rather what it ought to cost, if the minister had any money to buy a library with. I know he has not, for when I reminded him of the library, he confessed very frankly, "I never thought of that." I wonder how many have "thought of that."

I wonder if he ever reckoned the expenses of the table. Mr. Hardcap, who is hard at work from morning till night in the open air, and has a stomach like an ox, can eat and grow fat—metaphorically on corned beef, pork, or cabbage. If his minister were to try the experiment he would be in his grave with dyspepsia in a year. The brain requires different food from the muscle.

The fixedness of a minister's salary is another perplexity. If my expenses overrun some month it is of no consequence.—*Christian Union.*

#### TRY HARD, AND TRY HARD AGAIN.

WHATEVER our lot be in life  
There always is something to do;  
When fortune brings discord and  
strife,

Let us lean to what's virtuous and  
true.

If wearied with poverty's frown,  
Or penury chills heart and brain,  
Ne'er despair, and repining sit down—  
Up, arise! and be trying again.

In life's course ne'er harbour dull  
 care ;  
 Fight onward, and bravely pro-  
 claim  
 That if you're pressed back you  
 will dare  
 To try hard and try hard again.

When you find you are baffled in  
 hope,  
 And prospects are blighted and  
 gone,  
 With harsh fortune vainly you cope,  
 Yet nought comes to brighten the  
 morn ;  
 Don't then give repose to despair ;  
 At trifles don't idly complain,  
 Remember the world's one of care,  
 So arise ! and keep trying again.  
 Through life's course ne'er har-  
 bour dull care ;  
 But onward and boldly pro-  
 claim  
 That if you're thrust back you  
 will dare  
 To try hard and try hard again.

Perseverance can win us success,  
 Darkling clouds, at her smiles, pass  
 away ;  
 Sad reverses we find often bless,  
 And light with their precepts our  
 way.

There's nothing perfection on earth—  
 E'en troubles seem conquered in  
 vain ;  
 Still boldly, for old England's worth,  
 We'll rise and keep trying again.  
 Through life's lanes ne'er har-  
 bour dull care ;  
 But forward, boys ! boldly pro-  
 claim,  
 That if you're defeated you'll  
 dare  
 To try hard and try hard again.

There is work for all men to be done,  
 Either business or labour to swell ;  
 When adversity overcasts one,  
 It affects many others as well.  
 Sharp sorrow and trial may sink  
 deep,  
 Rugged cares, boys, be hard to sus-  
 tain ;  
 But still a firm front we must keep,  
 And try hard and never complain.  
 Through life's ways ne'er har-  
 bour dull care ;  
 But arise, boys ! and fearless  
 proclaim,  
 That if you're oppressed you will  
 dare,  
 To try hard and sever the  
 chain !  
 Portsmouth.

## Reviews.

*Studies in the Gospel according to Matthew.* By Rev. J. CYNDRYLAN JONES. Author of "Studies in the Acts." Hamilton and Adams.

A THOUGHTFUL and comprehensive history of all the chief events and subjects recorded in the first Gospel. The arrangement is well indexed, consisting of seventeen chapters ; the two first subjects are Jesus Christ the centre of history, and Philosophy and the Babe. The profit from reading them will well repay the cost of the volume. Also chapter the ninth,

The Touch of Faith, will be found beautifully instructive to any who are seeking to see Jesus.

*Miller Manning; or, a Story of Cornish Life.* By MATTHEW FORESTER. Bible Christian Book-room, 26, Paternoster-row.

THIS is a true story of the grace of God as shown forth in the life of one of Nature's Diamonds in the Rough. This little book is full of incident, and is sure to have a host of readers who will undoubtedly be

stimulated to imitate the good miller in his work for God.

*Better than Gold; or, the Precious Blood of Christ.* By H. D. BROWN. Second edition, completing eight thousand. Hodder and Stoughton, 27, Paternoster-row.

WE are right glad to find the circulation of this book has reached eight thousand. "Better than Gold" is its title, and worthy, for we have here chapters upon the Precious Sinner, the Dying Thief, the Atonement, the Precious Saint, the Precious Saviour, and the Precious God. The chapter on "What is Faith," should be in the hands of the anxious, and we believe would do much toward helping such to find the Saviour.

*The Opium Smoker.* With twelve Illustrations, price sixpence. Partridge and Co., Paternoster-row.

THESE coloured pictures are curious and beautiful. As works of art they are worth many times the price of the book, and to anyone wishing to have Chinese specimens of striking book pictures they will be choice. But what of their object?—Opium smoking, *the bane of China, the ruin and death of many thousands annually,* AND THE SIN LYING AT THE DOOR OF THE ENGLISH NATION. Here is an alarming statement. The city of Ningpo, for illustration, 400,000 inhabitants, contains 2,700 opium shops, a shop for every 148 inhabitants, or every thirty men. It is estimated that six out of every seven men you meet, and a larger proportion of the women are under this demoralising and soul-destroying vice. Read this book and you will find it nearly impossible to remain apathetic.

*Harold Clyde.* A Cantata, written by EDWARD FOSKETT, with Original Music by JOHN STAINER, M.A., C. S. JEKYLE, GEORGE C. MARTIN, and other well-known Composers. F. Pitman, 20, Paternoster-row.

OUR organist pronounces this to be

a musical gem; the harmonies throughout of the first character. The solo tenor, "In the Autumn of my Life," and the solo (soprano) "Waft my Message o'er the Sea," are brilliant. The quartette, "Something Never Dies," will be a favourite; while of the choruses "Speed the Day" will be highly appreciated.

*The Doctrines of the Jesuits and Roman Catholic Writers on Murder, Theft, Perjury, and other Crimes.* Offices of the Protestant Alliance, 9, Strand.

THE doctrines taught by these writers we have no hesitation in pronouncing to be of their father the Devil. It is a painful necessity that such dreadful teachings should be unearthed and brought to light, but the necessity exists. Let him who doubts read.

*The Inspiration and Circulation of the Bible.* By the Rev. W. FURGUSON, M.A. Elliot Stock, Paternoster-row.

THIS is one of the Competing Essays, written in connection with the prizes offered by the Trinitarian Bible Society in opposition to the circulation of Romish versions of the Scriptures by Protestant Societies. We are in thorough sympathy with the writer, and endorse all his teachings on this subject. The Trinitarian Bible Society has our prayers for its success, and we wish that any word of ours might lead all Protestant Christians to read this pamphlet, which we believe to be on a subject of vital importance.

*Our Comrades;* being Extracts from the Journal of an Indian Subaltern. By JAMES W. BRYANS, Captain, late H.M. Bombay Army. James Nisbet and Co., 21, Berners-street.

WE are always delighted and benefited by reading the telling books from the pen of this earnest and useful writer. This last is equal to its predecessors. We hope it may not be

long before Captain Bryans takes up his pen again. Meanwhile, if any of our readers have friends in the army, we advise that they cannot do a better thing than present such with a copy of *Our Comrades*.

*A Sermon.* Preached on Sunday evening, February 6th, 1881, at Buntington Chapel, Ipswich, by the Rev. T. M. MORRIS, on the occasion of the decease of the Rev. James Webb. Elliot Stock.

MANY will like to have a copy of this discourse. "He was a good man," is its subject, and it was true of our departed brother.

*Christ's joy fulfilled in His disciples.* A sermon by EVAN EDWARDS. Preached in St. Andrew's Presbyterian Church, Torquay, preparatory to the United Communion Service. Elliot Stock.

A WORTHY effort upon a worthy occasion.

*General Baptist Principles.* By Rev. T. Goadby, Marlborough.

To all who need information this will give it.

*The Boys' Own Paper; The Girls' Own Paper; The Sunday at Home; The Leisure Hour; The Child's Companion; The Cottager and the Tract Magazine.* Religious Tract Society.

IF we take one from this list of most excellent publications as a specimen of the others, it shall be the *Girls' Paper*. It presents us with a chaste charming frontispiece, with some really good lines by the author of the "White Cross and Dove of Pearls," then a first chapter of a leading story, for self or for others, followed by

the first chapter on the *Queen's Domestic Life*, by Andrew Host. A new tale, *The Clapsed Hands*, a Scottish story of the past generation, and other chapters and essays in abundance. We pronounce the reading healthy in tone, suitable for those intended; high in object, and therefore worthy the good wishes of all.

*Friendly Greetings* deserves a special note. To all secretaries of Tract Societies or Districts we say, most decidedly, circulate these *Greetings*.

*The Baptist Magazine* is a particularly good number. *The Sword and Trowel* has a characteristic leader by Mr. Spurgeon on Preach Christ in a Christly manner.

*The General Baptist* gives a frontispiece of the General Baptist Chapel, Bethnal Green-road. Our *Baptist* and *Freeman* are still carrying on the strange controversy, *Shall Baptists do away with Baptism? WHAT NEXT, AND NEXT?*

We have also received—*The Missing Link, Evangelical Christendom, The Journal of the Woman's Educational Union, The Voice of Warning, The Preacher's Analyst*, and the *British Flag*.

A CONCESSION TO SUNDAY SCHOOL TEACHERS.—We are informed that by the generosity of a gentleman, who is interested in Sunday-school teachers and their work, the publisher of the *Teachers' Storehouse* has been empowered to supply a limited number of copies of the last annual volume at half-price. Applicants for copies should address—Mr. Stock, 62, Paternoster-row, London, and enclose 1s. 4d., if they wish them sent post free.

PROMISE:—"I will be a God unto thee, and to thy seed after thee."—Gen. xvii. 7.

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

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. R. RICHARDS, late of Wem, has accepted a call to the pastorate of the church at Consett.

Rev. Z. T. Downen, of Derby-road, Bootle, has accepted a call to the church at Macclesfield.

Rev. John Downie, of Dumbarton, has accepted a call to the pastorate of the church at Forfar.

Rev. Frank Johnson, late of St. Helier's, Jersey, has accepted the unanimous invitation of the church at Lydbrook, Forest of Dean, Gloucestershire.

After a ministry of four years, the Rev. J. W. Williams has intimated his intention of resigning the pastorate of St. Mary's-gate Chapel, Derby, having accepted a call to that of the church at Newtown, Montgomeryshire.

Rev. J. Tuckwell, of Luton, has accepted the invitation of the church at Westbourne-grove, Bayswater, to succeed Rev. W. G. Lewis in the pastorate.

Rev. E. D. Wilks, of Oswestry, where he has been for the last twenty years, has received an unanimous invitation from the church at Kingsbridge, Devon, to become their pastor.

Rev. J. P. Barnett (editor of the *Baptist Magazine*) has resigned the pastorate of the church at New-road Chapel, Oxford.

Rev. W. Hughes has resigned his pastorate of the church worshipping in Barnes-street Chapel, Accrington.

ST. ANDREW'S, FIFE.—Rev. J. P. Clark, M.A., pastor, having decided to accept an invitation lately sent him by the church at Leith, has resigned his present charge.

Rev. J. G. Knight, of Upper Tooting, has accepted an invitation to the pastorate of Gillington, Bradford.

Rev. W. Hambley, of Ramdon

College, has accepted the call of the church at Clayton, Yorkshire.

### PRESENTATIONS.

At the annual meeting of the Young Women's Bible Class, at Maze-pond Chapel, Old Kent-road, a silver teapot was presented to the president, Mrs. Cope. It was stated that since the formation of the class three years ago, 149 members have been entered upon the roll, 77 of whom are still in attendance, and 38 are members of the church.

On Wednesday, February 16th, a very interesting meeting was held at Tunstall in connection with the Young People's Improvement Class. The pastor, the Rev. W. Gill, was presented with a beautiful marble time-piece, subscribed for by the members of the class.

A very handsome marble time-piece has been presented to Mr. John Burgess, by the teachers and scholars of the Tring New Mill Sunday School, in recognition of twenty-six years' services as superintendent of the school.

On Monday, February 21, the members and friends connected with the church at Ripley, Derbyshire, bade an affectionate farewell to Mr. Robert Argill, sen., who has been the superintendent of the girl' department of the Sunday-school for over thirty-five years, and a deacon of the church for forty years, but who is now removing to Birmingham. The Rev. G. Needham (a former minister of the place) presented Mr. Argill, in the name of the teachers and scholars of the school, with a valuable timepiece, and an illustrated copy of Canon Farrar's "Life of Christ," bound in morocco. In the book was an address drawn up by the Rev. Lewis Shackelford (present pastor), and inscribed by the Rev. E. H. Jackson (late



pastor). On the same evening Miss Argill, for ten years organist, was presented by the pastor, in the name of the church and congregation, with a music cabinet, a lady's escritoire, and an ornamental vase.

LONG CRENDON.—Rev. W. Kelsey, late of Codicote and Whitwell, Herts, Independent, has accepted an invitation to the pastorate of the Baptist Church, Long Crendon, Bucks, and entered upon his labours the first Sunday in February. On leaving Codicote Mr. Kelsey was presented with a purse of gold, £10. The Sunday-school children added 16s. 2d., and the Whitwell friends, £5 5s.

#### RECOGNITIONS.

THE services in connection with the settlement of Rev. W. H. Smith as pastor of the Martyrs' Memorial Chapel, Beccles, were held on Monday and Tuesday, February 21 and 22. On Monday a special prayer was held; on Tuesday afternoon a tea-meeting was held in the Town Hall, and a public meeting afterwards in the chapel, presided over by Mr. Thos. S. Stokes, of Cranbrook, and addressed by Mr. Mayhew, the senior deacon, Mr. Smith, Rev. J. Calvert, Revs. S. K. Bland, Brand, Suggate, and Knight. The collections made at each service were devoted to the Pastor's Augmentation Fund.

Recognition services in connection with the settlement of Rev. James Cave, late of Kingsbridge were held at Shortwood, Gloucestershire, on Tuesday, February 8. The sermon was preached by the Rev. J. Bloomfield. Tea was provided in the school-room, at which 350 persons were present. The evening meeting was presided over by Lindsay W. Wintherbotham, Esq. (a grandson of a former pastor), of Stroud, T. Mayar Newman, Esq. (a deacon, and son of a former pastor), presented a statement of the circumstances which led to Mr. Cave being invited, and addresses were subsequently given by the pastor, the Revs. Palmer G. Grenville, LL.B., W. Tucker, Jno. Bloom-

field, and D. R. Morgan, Messrs. W. G. Clissold, and R. Bruton. The attendances were unusually large. The plans for the new chapel and schoolrooms are in an advanced stage, and it is hoped that the buildings will be commenced almost immediately.

Rev. Wm. Smith, late of Cullingworth, was recognised on the 23rd of February as pastor of Arthur-street Chapel, King's-cross-road. A meeting was held, over which H. Haywood, Esq., presided. Rev. J. P. Chown addressed the pastor, and heartily welcomed him into the fraternity of London Baptist ministers. Rev. T. Harley also addressed the meeting.

The public recognition of Rev. Edwin H. Ellis as pastor of the Wellington-road Chapel, Stoke Newington, took place on March 1. Rev. T. Cave presided, and was supported by numerous ministers and friends. Rev. T. Vincent Tymms gave the charge to the church, and Rev. D. Russell the charge to the pastor.

WALTHAMSTOW.—On Tuesday, February 8, a service was held at Zion Chapel, at which the Rev. J. Copleland was ordained to the pastorate of the church. Mr. C. Cornwell, of Brixton, stated the nature of a gospel church. In the evening a meeting was held, at which Mr. W. Osmond, of Hoxton, gave the charge to the pastor-elect, and Mr. J. C. Clarke, of Peckham, that to the church.

#### NEW CHAPELS.

A NEW chapel, which was commenced in May last, at Totterdown, Bristol, has just been opened for worship by the Rev. James Owen, of Swansea. The building will accommodate 500 persons, and provision has been made for the addition, when necessary, of galleries to contain 300 further sittings. The architecture is conventionalised Italian, and the structure is of pennant stone, with Westwood freestone dressings. There is a spacious schoolroom. The contract for building amounted to £2,175.

The opening services at Boundary-road Chapel, Walthamstow, have just

been held; the Rev. J. T. Wigner, of New-cross, preached on Thursday, and Sunday Revs. James Knaggs and W. H. Vivian were the preachers. On the following Monday a meeting of the church and congregation took place, when the Rev. Thomas Brewood, on behalf of the building committee and himself, presented the secretary, Mr. C. E. Osborn, with a framed testimonial and a purse containing ten guineas, as a token of their high appreciation of his energy on their behalf.

The Memorial Chapel to the late Revs. Joseph Harris, Dr. Davies (the famous blind preacher), and Christmas Evans, which, three years ago, it was resolved to erect in Walter-road, Swansea, is approaching completion, and will shortly be opened for public worship.

STRATFORD.—The opening services of the new school chapel in Cann Hall-road took place on Sunday, January 23, Rev. W. H. Hooper preached morning and evening, and were continued the following Sunday, when Rev. A. Ives preached in the morning, and Rev. R. Thomson, the pastor, in the evening. On February 1 the opening services were brought to a conclusion by a tea and public meeting, when Mr. E. Walker presided. The financial report was read by Mr. A. Thomson, secretary, which stated the debt was £1,165, including £375 for land, the freehold of which was secured, but could not be purchased until next year. Addresses followed by Revs. J. T. Wigner, W. H. Hooper, Lynn, and Mr. C. Boardman.

#### MISCELLANEOUS.

At the annual meeting of the Union Church, Luton, recently held, special allusion was made to, and general regret expressed at, the contemplated removal of the Rev. J. Tuckwell, the pastor, to Bayswater, after a ministry of ten years at Luton. During the past year it was reported that 45 members had been added to the church, and that the roll now numbers 485. In the Sunday-school there are 41

teachers and 418 scholars, while the branch schools make the total 90 teachers, and 724 scholars. Among those who took part in the proceedings were the Revs. J. H. Blake, R. Berry, J. Evans, W. G. Lewis, A. Tuckwell, and the pastor. The mayor of the town mentioned the fact that he was one of the first scholars in the school.

The intermediate meetings of the Midland Baptist Association have been held in Harborne Chapel. Rev. H. Platten, as Moderator, opened a public conference in the afternoon. Resolutions as to the appointment of divisional committees having been first discussed, Rev. J. J. Knight, of Birmingham, read a paper upon "Individual Effort in Church Work." Revs. W. B. Bliss and A. H. Collins, who have recently commenced their ministrations within the district, were then introduced. The Association sermon was preached during the evening by Rev. James Thew, of Leicester.

A new church has lately been formed in the city of St. Alban's, Herts. Large and increasing congregations have been gathered in the Corn Exchange to hear a course of special sermons by the minister, Rev. H. W. Taylor. It is proposed to erect a chapel as speedily as possible, a site having already been purchased.

In the Baptist Union of Germany, Austria, Denmark, Holland, Switzerland, Poland, Russia, Turkey, and Africa, there are 134 churches, 26,656 members, 1,497 preaching stations, 200 missionaries and colporteurs, 874 Sunday-school teachers, 11,813 Sunday scholars.

Prior to the entering upon his new sphere of labour which Rev. Richard Richards, now of Walton Chapel, Liverpool, has just accepted as pastor of the church at Pembroke Chapel, in the same town, formerly under the care of the Rev. C. M. Birrell, it has been resolved to thoroughly renovate and improve the building. The Rev. Hugh Stowell Brown, who has for some time past presided at the Deacons' meetings, has offered his aid

until the new pastor takes up the work.

**HARLINGTON, MIDDLESEX.**—A short time since the children of the above school assembled to receive the usual gifts from the Christmas-tree. Above 400 useful articles were distributed, after an appropriate address from the Rev. W. Crick. On Thursday, February 17, the parents (numbering nearly 200) met at the teachers' invitation, and partook of a meat tea. A public meeting was afterwards held in the lecture-hall of the chapel, which was well filled with an attentive and appreciative audience. The Rev. W. Crick presided. Addresses were delivered by the Chairman, Revs. W. Ingram (of Poyle), J. B. Warren (of Colnbrook), and Mr. Hewett, superintendent.

### RECENT DEATHS.

The death of Rev. J. S. Colville, pastor of the Baptist Church, Diss, Norfolk, is announced. He was educated for the ministry at the Pastors' College. His first charge was at Market Harborough, where he was ordained in 1867. He was afterwards pastor of the church at Sudbury, Suffolk, and in 1877 accepted a very cordial invitation from the church at Diss, Norfolk, where he died on Monday the 7th ult., after a severe and protracted illness.

One of the oldest ministers of the denomination has just passed away in the person of R. D. Williams, of Salcm, Llangyfelach, Swansea. He was upwards of seventy years of age, and had been in the pastorate for nearly forty years. His funeral took place at Gerazyn Chapel, Pontardulais, on Monday, last week, when, in spite of inclement weather, there was a large attendance, among those present being the Revs. J. H. Rowlands, W. Thomas, Robert J. Thomas, and J. James.

### BAPTISMS.

**Abercarn, Mon.**—March 6, English Chapel, Two, by E. E. Probert.  
**Aberdeen.**—February 20, Academy-street, One, by B. E. Towler.

**Abertillery, Monmouthshire.**—February 27, Ebenezer, Four, by L. Jones.

**Bargoed.**—February 20, Seven, by J. Parrish.

**Barrow-in-Furness.**—February 20, Seven, by J. Hughes.

**Blackburn.**—March 1, Four, by M. H. Whetnall.

**Blaenavon.**—February 24, King-street, Fourteen, by O. Tidman.

**Boston.**—March 6, at Bethel, Two, by J. Bolton.

**Brentford.**—February 20, Three, by A. F. Brown.

**Bridgnorth, Salop.**—February 27, Eight, by W. J. Dyer.

**Bristol.**—February 27, Philip-street, Seven, by J. J. Ellis; February 8, Cotham-grove, Three, by G. P. Gould, M.A.

**Burslem.**—February 20, Seven, by W. Gloote.

**Burton-on-Trent.**—February 22, Guild-street, Three, by J. Askew.

**Cambridge.**—March 3, Eden Chapel, Three, by J. Jull.

**Carmarthen.**—March 6, Peniel Chapel, Nine, by G. H. Roberts.

**Cefnpoole, Radnorshire.**—December 5, 1880, Three; January 30, One, by D. Daves.

**Chatteris, Cambs.**—February 27, Mill End, Three, by F. J. Bird.

**Coalville.**—March 3, Ebenezer, Four, by J. Porter.

**Crickhowell.**—February 18, Seven, by J. Jenkins.

**Carlisle.**—February 12, Four, by A. A. Saville.

**Dowlais.**—February 6, at Beulah, Two, by J. Williams.

**Dunfermline.**—February 9, Three, by J. T. Hagen.

**Denbigh.**—February 24, Two, by T. Thomas.

**Devsbury.**—February 27, Eleven, by G. Eales, M.A.

**Earls Colne, Essex.**—March 2, Four, by W. E. Rice.

**Edinburgh.**—February 20, Marshall-street, Seven; February 27, One, by A. Wylie.

**East Kirby, near Mansfield.**—February 13, Three, by G. Robinson.

**Glasgow.**—February 13, at Canning-street, Two, by A. F. Mills.

**Great Broughton, via Carlisle.**—February 8, One, by J. McNab.

**Glasbury, Breconshire.**—February 27, Six, by D. Howell.

**Great Grimsby.**—March 3, Victoria-street, Ten, by E. Lauderdale.

**Griffithstown, near Pontypool.**—February 27, Six, by J. Tucker.

**Haverfordwest, Pem.**—February 23, at Bethesda, Six, by Dr. Davies.

**Helston.**—March 2, Five, by J. H. Sobey.

**Hermon, Nantyglo, Mon.**—March 6, One, by H. Williams.

**Hill Cliffe, near Warrington.**—March 6, One, by W. Pilling.

**Hunslet, Leeds.**—March 27, Seven, by A. E. Greening.

**Jarrow-on-Tyne.**—February 13, Five, by W. Davies.

Lamworth.—February —, Four, by A. Bridge.  
 Lincoln.—February 9, Mint-lane, Three;  
 February 20, Four, by G. P. Mackay.  
 Metropolitan District:—  
 Putney.—February 20, Two, by W. Thomas.  
 Borough-road.—February 13, Four, by G. W. McCree.  
 John-street, Edgware-road.—March 6, Six, by J. O. Fellowes.  
 Enfield Town, N.—February 27, Six, by G. H. White.  
 Leytonstone.—February 27, Three, by J. Bradford.

Wellington-road, Stoke Newington.—March 6, Five, by E. H. Ellis.  
 Barking-road, E.—February 27, Six, by R. H. Gillespie.  
 Gray's Inn-road.—March 2, Arthur-street, Two, by W. Smith.  
 Lymm, Cheshire.—February 20, Two, by H. Davies.  
 Leicester.—February 28, Dover-street, Five, by W. Evans.  
 Longon.—December 26, 1880, Seven; February 2, Nine, by C. G. Johnson.  
 Luton.—March 7, Park-street, Fifteen, by James H. Blake.

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

Statement of Receipts from February 15th to March 14th, 1881.

£ s. d.		£ s. d.		£ s. d.	
Collected by Miss		A Sister, Bankhead...	0 2 6	Mrs. C. Robertson ...	1 0 0
Jephth .....	1 1 0	A Postman.....	0 2 6	Per Pastor G. H. Trapp:—	
J. B. C. ....	1 0 0	"Lizzie".....	1 0 0	Mr. and Mrs.	
Mr. C. W. Roberts ...	5 0 0	Students' Collecting		Case .....	2 8 0
Mr. Finlayson and		Cards (see list) .....	124 17 8	Mr. G. Gor-	
Friends .....	0 5 0	Contributions from		don .....	1 0 0
"Dear Granny".....	0 5 0	Almshouse Sunday		Miss Davey 0 10 0	
Mrs. A. C. Watson ...	2 0 0	School Children,		Mrs. Boyle... 0 2 0	
Mr. Luke Horner.....	0 10 0	per Mr. Pankhurst	6 6 0	Mr. Juniper 0 2 0	
H. O. ....	3 0 0	Mrs. Sarah Holroyd	1 0 0	Mrs. Bruce... 0 1 0	
Mr. James McLeod,		Mrs. Gooch, per J. T.			4 3 0
Brisbane .....	4 0 0	D. ....	0 10 0	Mr. Booth .....	1 0 0
Mr. John Hughes ...	1 0 0	Mr. W. Sutherland,		Mr. J. H. Swift .....	0 10 0
Mrs. Jane Hughes ...	0 10 0	per Messrs. Pass-		John xvii, 20, 22 .....	7 0 0
Mr. R. Hares.....	2 0 0	more and Alabaster	0 10 0	Proceeds of Lecture	
Mr. J. S. Hughes.....	2 0 0	Miss Dean, per J. T.		by Pastor C. Spur-	
The Misses Goddard	1 0 0	D. ....	0 5 0	geon at South-st.	
Mrs. L. Morgan.....	1 1 0	Collection at Upton		Chapel, Greenwich	11 7 6
Mr. Sims, per Mr.		Chapel, per Pastor		Collection at Putney	
Underwood .....	5 0 0	W. Williams.....	12 16 8	Baptist Chapel, per	
Mr. Jas. Clark, jun.,		Communion Collec-		Pastor W. Thomas	2 5 6
per Pastor W.		tion, by the Brig-		Weekly Offerings at	
Williams.....	10 10 0	water Baptist		Metropolitan Ta-	
Mr. S. Ormrod .....	0 10 0	Church, per Pastor		bernacle:—	
Mrs. Mulligan .....	0 10 0	H. Moore .....	1 11 9	Feb. 20 .....	30 17 10
Miss E. Hupfeld .....	2 0 0	Mr. A. H. Scard .....	0 5 0	„ 27 .....	32 2 2
Mr. J. H. B. Gapper	0 2 0	Mr. Joseph Thomas...	2 2 0	March 6 .....	53 9 0
"Myboy's first week's		Mrs. Griffiths .....	5 0 0	„ 13 .....	50 8 6
earnings," M.S.A.	0 5 0	Mr. Thomas R.....	10 0 0		
"A Friend in Scot-		H. I. J. ....	40 0 0		
land" .....	25 0 0	Pastor R. J. Beecliff	1 0 0		
					£450 1 8

Students' Collecting Cards.—Messrs. J. G. Potter, 10s.; F. Potter, £1 2s. 6d.; A. Billington, £1 7s. 6d.; W. W. Blockside, £1 4s.; I. A. Ward, £2 10s. 6d.; P. Blaikie, £3; A. McCaig, £2 1s.; W. Smolden, £1; J. H. Weeks, £1 8s.; T. Witney, 7s. 6d.; W. Dore, £1 1s.; G. H. Carr, £1 5s. 3d.; A. Cooper, 12s. 6d.; C. G. Crome, 5s.; J. G. Gibson, 15s.; W. Higlett, 7s.; F. G. Kemp, £4 16s.; W. B. Mitchell, 10s.; W. Richards, 12s. 6d.; E. Richards, 5s.; W. T. Soper, £1 15s.; J. E. Welch, £1 2s.; A. Wood, £2 2s.; A. Fairbrother, £5 5s.; J. Gibson, £4 7s. 6d.; J. E. Moyle, £2 15s.; W. J. Harris, £1 17s. 6d.; J. S. Hockey, £2; E. B. Pearson, £1 5s.; R. Scott, £1 5s.; T. I. Stockley, £3 4s.; J. E. Walton, 15s.; F. W. Auvache, £2 12s. 6d.; B. Brigg, £3 3s.; F. Tuck, £2 10s.; H. Atkinson, 4s. 6d.; J. Cottam, £1 15s.; E. Dyer, £1 10s.; F. J. Flatt, £1 10s.; J. T. Frost, £2 3s.; E. Gtendenning, £3 3s.; T. A. Judd, £1 1s.; A. W. Latham, £1 2s. 6d.; J. C. Leigh, £12 10s.; T. J. Longhurst, £1 8s.; H. J. Martin, £2 16s.; J. McAuslane, £1; H. Trotman, £1 18s. 6d.; W. H. Thomas, 7s.; W. J. N. Vanstone, 5s.; E. Wallace, 10s.; R. Wood, £4 5s.; C. Yale, 15s. 6d.; D. Menzies, 15s.; C. J. N. Padley, £1 1s.; R. M. Harrison, 14s.; Charles Pearce, £1 7s.; J. K. Scoones, 8s. 6d.; T. Whittle, £1 5s.; R. Yeatman, 4s. 6d.—Total, £124 17s. 9d.

Contributions will be thankfully received by C. H. SPURGEON, Beulah-hill, Upper Norwood, S.E.

## DAVID'S DYING SONG.

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

“Although my house *be* not so with God ; yet He hath made with me an everlasting covenant, ordered in all *things*, and sure ; for *this is* all my salvation, and all *my* desire, although He make it not to grow.”—2 SAMUEL xxiii. 5.

THESE be the last words of David ; so we read at the commencement of the chapter. Many have been the precious sentences which have fallen from his inspired lips ; seraphic has been the music which has dropped from his fingers when they flew along the strings of his harp ; but now that sweet voice is to be hushed in death, and now the son of Jesse is to sleep with his fathers. Surely it were well to press around his bed, to hear the dying monarch's last testimony ; yea, we can conceive that angels themselves would for an instant check their rapid flight, that they might visit the chamber of the dying mighty one, and listen to his last death-song. It is always blessed to hear the words of departing saints. How many choice thoughts have we gained in the bedchamber of the righteous, beloved ? I remember one sweet idea, which I once won from a death-bed. A dying man desired to have one of the Psalms read to him, and the 17th being chosen, he stopped at the 6th verse, “Incline Thine ear unto me and hear my speech,” and faintly whispering, said, “Ah, Lord, I cannot speak, my voice fails me ; incline Thine ear, put it against my mouth, that Thou mayest hear me.” None but a weak and dying man, whose life was ebbing fast, could have conceived such a thought. It is well to hear saints' words when they are near heaven—when they stand upon the banks of Jordan. But here is a special case, for these be the last words of *David*. They are something more than human utterances ; for we are told that the Spirit of the Lord spake by him, and His word was in his tongue. These were his closing accents. Ah ! methinks, lisping these words he rose from earth to join the chorus of the skies. He commenced the sentence upon earth, and he finished it in heaven. He began, “Although my house be not so with God ;” and as he winged his flight to heaven, he still sang, “yet hast Thou made with me an everlasting covenant, ordered in all things, and sure ;” and now before the throne he constantly hymns the same strain—“yet hast Thou made with me an everlasting covenant, ordered in all things, and sure.” I hope, my friends, there are many of us who can join in this verse this morning, and who hope to close our earthly pilgrimage with this upon our tongue.

We shall notice first, that the Psalmist had *sorrow in his house*—“Although my house be not so with God.” Secondly, he had *confidence in the covenant*—“yet He hath made with me an everlasting covenant.” And thirdly, he had *satisfaction in his heart*, for he says—“this is all my salvation, and all my desire.”

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I. The Psalmist says he had *sorrow in his house*—"Although my house be not so with God." What man is there of all our race, who, if he had to write his history, would not need to use a great many "althoughs"? If you read the biography of any man, as recorded in the Sacred Word, you will always find a "but," or an "although," before you have finished. Naaman was a mighty man of valour, and a great man with his master, *but* he was a leper. There is always a "but" in every condition, a crook in every lot, some dark tint upon the marble pillar, some cloud in the summer sky, some discord in the music, some alloy in the gold. So David, though a man who had been raised from the sheepfold, a mighty warrior, a conqueror of giants, a king over a great nation, yet had his "althoughs," and the "although" which he had was one in his own house. Those are the worst troubles which we have in our household. We love not an evil beast abroad, but we hate the lion most when it prowls upon our own estates, or croucheth on the floor of our dwelling. The greatest trouble with the thorn is when it lieth in our bed, and we feel it in our pillow. Civil war is always the fiercest—those are foes indeed who are of our own household. I think, perhaps, David intended, when he said, "Although my house be not so with God," to speak partly of his *affairs*. If any man else had looked at David's affairs—the government of his country—he would have said, "David's government is the mirror of excellence." His house was so rightly ordered, that few of his subjects could murmur at him; but David recollected that a greater and keener eye than that of man rested on him; and he says, speaking of his empire and his house—for you know the word "house" in Scripture often means our business, our affairs, our transactions, ("Set thine house in order, for thou must die, and not live;")—he says, although before man my house may be well swept, and garnished, yet it is not so with God as I can desire. Oh, beloved, there are some of us who can walk before our fellow-men conscious of innocence; we dare defy the gaze of our fellow-mortals; we can say, "Lord! Thou knowest that I am not wicked;" we are blameless before this perverse generation; we walk amongst them as lights in the world, and God has helped us, so that we are clean from the great transgression; we are not afraid of a criticism of our character, we are not fearful of being inspected by the eyes of all men, for we feel that through God's grace we have been kept from committing ourselves; He has kept us, and the evil one toucheth us not. But with all this conscious innocence—with all that dignity with which we stand before our fellows—when we go into God's sight, how changed we are! Ah, then, my friends, we say not, "Lord! Thou knowest I am not wicked;" but rather, we fall prostrate, and cry, "Unclean, unclean, unclean;" and as the leper cools his heated brow with the water running in the cool sequestered brook, so do we lave our body in Siloa's stream, and strive to wash ourselves clean in the water and blood from Christ's riven side. We feel that our house is "not so with God;" though in the person of Jesus we are free from sin, and white as angels are; yet when we stand before God, in our own persons, we are obliged to confess, that honest as we may be, upright as we have been, just and holy before men, yet our house is "not so with God."

But I imagine that the principal meaning of these words of David refers to his family—*his children*. David had many trials in his children. It has often been the lot of good men to have great troubles from their sons and

daughters. True, we know some households that are the very image of peace and happiness; where the father and mother bend the knee together in family prayer, and they look upon an offspring, numerous or not, as it may be, but most of them devoting their hearts to God. I know a household which stands like a green oasis in the desert of this world. There be sons who preach God's gospel, and daughters who are growing up to fear the Lord, and to love Him. Such a household is indeed a pleasant halting-place for a weary soul in its pilgrimage through the wilderness of life. Oh! happy is that family whom God hath blessed. But there are other houses where you will find the children are the trials of the parents. "Although my house be not so with God," may many an anxious father say; and ye pious mothers might lift your streaming eyes to heaven, and say, "Although my house be not so with God." The first-born son of yours, who was your pride, has now turned out your disgrace. Oh! how have the arrows of his ingratitude pierced into your soul, and how do you keenly feel at this present moment, that sooner would you have buried him in his infancy; sooner might he never have seen the light, and perished in the birth, than that he should live to have acted as he has done, to be the misery of your existence, and the sorrow of your life. O sons who are ungodly, unruly, gay, and profligate, surely ye do not know the tears of pious mothers, or ye would stop your sin. Methinks, young man, thou wouldst not willingly allow thy mother to shed tears, however dearly you may love sin. Will you not then stop at her entreaties? Can you trample upon your mother? Oh! though you are riding a steeple-chase to hell, cannot her weeping supplications induce you to stay your mad career? Will you grieve her who gave you life, and fondly cherished you at her breast? Surely you will long debate ere you can resolve to bring her grey hairs with sorrow to the grave. Or has sin brutalized you? Are ye worse than stones? Have natural feelings become extinct? Is the evil one entirely your master? Has he dried up all the tender sympathies of your heart? Stay! young prodigal, and ponder!

But, Christian men! ye are not alone in this. If ye have family troubles, there are others who have borne the same. Remember Ephraim! Though God had promised that Ephraim should abound as a tribe with tens of thousands, yet it is recorded in 1 Chron. vii. 20—22: "And the sons of Ephraim; Shuthelah and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, and Zabad his son, and Shuthelah his son, and Ezer and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him." Abraham himself had his Ishmael, and he cried to God on account thereof. Think of Eli, a man who served God as a high priest, and though he could rule the people, he could not rule his sons; and great was his grief thereat. Ah! some of you, my brethren in the gospel, may lift your hands to heaven, and ye may utter this morning these words with a deep and solemn emphasis—you may write "Although" in capitals, for it is more than true with some of you—"Although my house be not so with God."

Before we leave this point: What must I say to any of those who are thus tried and distressed in estate and family? *First*, let me say to you, my brethren, *it is necessary that you should have an "although" in your lot*, because if you had not, you know what you would do; you would

build a very downy nest on earth, and there you would lie down in sleep; so God puts a thorn in your nest in order that you may sing. It is said by the old writers, that the nightingale never sang so sweetly as when she sat among thorns, since, say they, the thorns prick her breast, and remind her of her song. So it may be with you. Ye, like the larks, would sleep in your nest did not some trouble pass by and affright you; then you stretch your wings, and carolling the matin song, rise to greet the sun. Trials are sent to wean you from the world; bitters are put into your drink, that ye may learn to live upon the dew of heaven; the food of earth is mingled with gall, that ye may only seek for true bread in the manna which droppeth from the sky. Your soul without trouble would be as the sea if it were without tide or motion; it would become foul and obnoxious. As Coleridge describes the sea after a wondrous calm, so would the soul breed contagion and death.

But furthermore, recollect this, O thou who art tried in thy children—that *prayer can remove thy troubles*. There is not a pious father or mother here, who is suffering in the family, but may have that trial taken away yet. Faith is as omnipotent as God Himself, for it moves the arm which leads the stars along. Have you prayed long for your children without a result? and have ye said, "I will cease to pray, for the more I wrestle, the worse they seem to grow, and the more I am tried"? Oh! say not so, thou weary watcher. Though the promise tarrieth, it will come. Still sow the seed; and when thou sowest it, drop a tear with each grain thou putteth into the earth. Oh, steep thy seeds in the tears of anxiety, and they cannot rot under the clods, if they have been baptized in so vivifying a mixture. And what though thou diest without seeing thy sons the heirs of light? They shall be converted even after thy death; and though thy bones shall be put in the grave, and thy son may stand and curse thy memory for an hour, he shall not forget it in the cooler moments of his recollection, when he shall meditate alone. Then he shall think of thy prayers, thy tears, thy groans; he shall remember thine advice—it shall rise up, and if he live in sin, still thy words shall sound as one long voice from the realm of spirits, and either affright him in the midst of his revelry, or charm him heavenward, like angel's whispers, saying, "Follow on to glory, where thy parent is who once did pray for thee." So the Christian may say, "Although my house be not so with God now, *it may be yet*;" therefore will I still wait, for there be mighty instances of conversion. Think of John Newton. He even became a slaver, yet was brought back. Hope on; never despair; faint heart never winneth the souls of men, but firm faith winneth all things; therefore watch unto prayer. "What I say unto you, I say unto all, watch." There is your trouble, a small cup filled from the same sea of tribulation as was the Psalmist's when he sung, "Although my house be not so with God."

II. But secondly: David had *confidence in the covenant*. Oh! how sweet it is to look from the dulness of earth to the brilliancy of heaven! How glorious it is to leap from the ever-tempest-tossed bark of this world, and stand upon the *terra firma* of the covenant! So did David. Having done with his "Although," he then puts in a blessed "yet." Oh! it is a "yet," with jewels set: "He hath made with me an everlasting covenant, ordered in all things, and sure."

Now let us notice these words as they come. First, David rejoiced in



the covenant, because it is *divine in its origin*. "Yet hath HE made with me an everlasting covenant." O that great word HE. Who is that? It is not my odd-father or my odd-mother who has made a covenant for me—none of that nonsense. It is not a covenant man has made for me, or with me; but "yet hath HE made with me an everlasting covenant." It is divine in its origin, not human. The covenant on which the Christian rests, is not the covenant of his infant sprinkling; he has altogether broken that scores of times, for he has not "renounced the pomps and vanities of this wicked world," as he should have done, nor "all the lusts of the flesh." Nor has he really become regenerate through those holy drops of water which a cassocked priest cast on his face. The covenant on which he rests and stands secure, is that covenant which God has made with him. "Yet hath HE made." Stop, my soul. God, the everlasting Father, has positively made a covenant with thee; yes, that God, who in the thickest darkness dwells and reigns for ever in His majesty alone; that God, who spake the world into existence by a word; who holds it like an Atlas, upon His shoulders, who poises the destiny of all creation upon His finger; that God, stooping from His majesty, takes hold of thy hand and makes a covenant with thee. Oh! is it not a deed, the stupendous condescension of which might ravish our hearts for ever if we could really understand it? Oh! the depths! "HE hath made with me a covenant." A king has not made a covenant with me—that were somewhat: an emperor has not entered into a compact with me; but the Prince of the kings of the earth, the Shaddai, the Lord of all flesh, the Jehovah of ages, the everlasting Elohim. "He hath made with me an everlasting covenant." O blessed thought! it is of divine origin.

But notice *its particular application*. "Yet hath He made with ME an everlasting covenant." Here lies the sweetness of it to me, as an individual.

"Oh how sweet to view the flowing  
Of Christ's soul-redeeming blood,  
With divine assurance knowing,  
That He made my peace with God."

It is nought for me that He made peace for the world; I want to know whether He made peace for *me*: it is little that He hath made a covenant, I want to know whether He has made a covenant with *me*. David could put his hand upon his heart and say, "Yet hath He made a covenant with ME." I fear I shall not be wrong in condemning the fashionable religion of the day, for it is a religion which belongs to the crowd; and not a personal one which is enjoyed by the individual. You will hear persons say, "Well, I believe the doctrine of justification; I think that men are justified through faith." Yes, but are *you* justified by faith? "I believe," says another, "that we are sanctified by the Spirit." Yes, all very well, but are *you* sanctified by the Spirit? Mark you, if ever you talk about personal piety very much, you will always be run down as extravagant. If you really say from your heart, "I know I am forgiven; I am certain that I am a pardoned sinner;"—and every Christian will at times be able to say it, and would always, were it not for his unbelief,—if you say, "I know in whom I have believed; I am confident that I have not a sin now recorded in the black roll; that I am free from sin as if I had never transgressed, through the pardoning blood of Jesus," men will say it is extravagant.

Well, it is a delightful extravagance, it is the extravagance of God's Word ; and I would to God more of us could indulge in that holy, blessed extravagance. For we may well be extravagant when we have an infinite sum to spend ; we may well be lavish when we know we never can exhaust the treasure. Oh ! how sweet it is to say, " Yet hath He made with *me* an everlasting covenant. It is nought that you talk to me of my brother being saved. I am very glad that my friend should get to glory, and I shall rejoice to meet you all ; but after all, the thing is, " Shall I be there ? "

" Shall I amongst them stand,  
To see His smiling face ? "

Now, Christian, thou canst apply this personally. The covenant is made with thee. Man, open thine eyes ; there is thy name in the covenant. What is it ? It is some plain English name, perhaps. It never had an M.P. nor an M.A. after it, nor a " Sir " before it. Never mind, that name is in the covenant. If you could take down your Father's family Bible in heaven, you would find your name put in the register. O blessed thought ! *my* name—positively mine ! not another's. So, then, these eyes shall see Him, and not another's for me. Rejoice, Christian ; it is a personal covenant. " Yet hath He made *with me* an everlasting covenant. "

Furthermore, this covenant is not only divine in its origin, but it is *everlasting in its duration*. I have had some very pretty letters sent me from anonymous writers who have listened to me ; and being great cowards (whom I always abhor) they cannot sign their names. They may know what fate they receive ; the condign punishment I appoint to them. I cut them asunder, and thrust them into the fire. I hope the authors will not have a similar fate. Some of them, however, quarrel with me because I preach the everlasting gospel. I dare not preach another, for I would not have another if it were offered to me. An everlasting gospel is the only one which I think worthy of an everlasting God. I am sure it is the only one which can give comfort to a soul that is to live throughout eternity. Now, you know what an " everlasting covenant " signifies. It meant a covenant which had no beginning, and which shall never, never end. Some do not believe in the everlasting nature of God's love to His people. They think that God begins to love His people when they begin to love Him. My Arminian friends, did you ever sing that verse in your meeting ?—of course you have—

" O yes, I do love Jesus,  
Because He first loved me. "

That is a glorious Calvinistic hymn, though we know whose hymn book it is in. Well, then, if Jesus loved you before you loved Him, why cannot you believe that He always did love you ? Besides, how stupid it is to talk so, when you know God does not change ! There is no such thing as time with Him ; there is no past with Him. If you say, " He loves me now, " you have in fact said, " He loved me yesterday, and He will love me for ever. " There is nothing but *now* with God. There is no such thing as past or future ; and to dispute about eternal election and so on, is all of no avail ; because, if God did choose His people at all—and we all admit that He chooses them now—I do not care about whether you say He did so ten

thousand thousand years ago, because there is no such thing as the past with God ; with Him it is all *now*. He sees things, past and future, as present in His eye. Only tell me that He loves me now ; that word "now," in God's dictionary, means everlasting. Tell me that God has now pardoned my sins ; it means, that He always has, for His acts are eternal acts. Oh how sweet to know an everlasting covenant ! I would not barter my gospel for fifty thousand other gospels. I love a certain salvation ; and when I first heard it preached, that if I believed, God's grace would keep me all my life long, and would never let me fall into hell, but that I should preserve my character unblemished, and walk among my fellow-creatures pure and holy, then said I, "That is the gospel for me, an everlasting gospel." As for that sandy gospel, which lets you fall away and then come back again, it is the wickedest falsehood on earth. If I believed it, I would preach the gospel and be holy on the Sunday, and fall away on the Monday, and be a Christian again on the Tuesday ; and I should say, "I have fallen from grace and have got up again." But now, as a true Calvinistic Christian, I desire to have in myself, and see in others, a life of constant consistency ; nor can I think it possible to fall away, and then return, after the many passages which assert the impossibility of such a thing. That is the greatest safeguard on earth—that I have something within me that never can be quenched ; that I put on the regimentals of a service which I never must leave, which I cannot leave without having proved that I never was enlisted at all. Oh ! that keeps me near my God. But once make me doubt that, and you will see me the vilest character living under the sun. Take from me the everlastingness of the gospel, and you have taken all. Dear old Watts Wilkinson once said to Joseph Irons, when he said, "I love you to preach the covenant everlasting nature of God's love,"—"Ah !" said the old saint, "what is there else in the gospel if you do not preach it?" Brother, what is there else ? If we do not preach an everlasting gospel, the gospel is not worth twopence. You may get anything uncertain anywhere else ; it is in the Bible alone that we get everlasting things.

"I to the end shall endure

As sure as the earnest is given ;

More happy, but not more secure,

Are the glorified spirits in heaven."

But notice the next word, for it is a sweet one, and we must not let one portion go. "It is *ordered in all things*." "Order is heaven's first law," and God has not a disorderly covenant. It is an orderly one. When He planned it, before the world began, it was in all things ordered well. He so arranged it that justice should be fully satisfied, and yet mercy should be linked hand-in-hand with it. He so planned it that vengeance should have its utmost jot and tittle, and yet mercy should save the sinner. Jesus Christ came to confirm it, and by His atonement He ordered it in all things ; He paid every drop of His blood ; He did not leave one farthing of the ransom-money for His dear people, but He ordered it in all things. And the Holy Spirit, when He sweetly applies it, always applies it in order ; He orders it in all things. He makes us sometimes understand this order, but if we do not, be sure of this, that the covenant is a well-ordered covenant. I have heard of a man who bought a piece of land, and when the covenant was being made, he thought he knew more about it than the lawyer ; but you know it is said that when a man

is his own lawyer he has a fool for his client. In this case the man had a fool for his client; and he drew up the covenant so badly, that in a few years it was discovered to be good for nothing, and he lost his property. But our Father's covenant is drawn up according to the strictest rules of justice; and so is ordered in all things. If hell itself should search it—if it were passed round amongst a conclave of demons, they could not find a single fault with it. There are the technical terms of heaven's court; there is the great seal at the bottom, and there is the signature of Jesus, written in His own blood. So it is "ordered in all things."

That word *things* is not in the original, and we may read it *persons*, as well as *things*. It is ordered in all persons—all the persons whose names are in the covenant; it is ordered for them, and they shall come according to the promise: "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." O my beloved Christian, stop at this promise a moment, for it is a sweet well of precious water to slake thy thirst and refresh thy weariness. It is "ordered in all things." What dost thou want more than this? Dost thou need constraining grace? It is "ordered in all things." Dost thou require more of the spirit of prayer? It is "ordered in all things." Dost thou desire more faith? It is "ordered in all things." Art thou afraid lest thou shouldst not hold out to the end? It is "ordered in all things." There is converting grace in it; pardoning grace in it; justifying grace, sanctifying grace, and persevering grace; for it is "ordered in all things, and sure." Nothing is left out; so that whenever we come, we find all things there stored up in heavenly order. Galen, the celebrated physician, says of the human body, that its bones are so well put together, all the parts being so beautifully ordered, that we could not change one portion of it without spoiling its harmony and beauty; and if we should attempt to draw a model man, we could not, with all our ingenuity, fashion a being more wondrous in workmanship than man as he is. It is so with regard to the covenant. If we might alter it, we could not change it for the better; all its portions are beautifully agreed. I always feel when I am preaching the gospel covenant that I am secure. If I preach any other gospel I am vulnerable, I am open to attack; but standing upon the firm ground of God's covenant, I feel I am in a tower of strength, and so long as I hold all the truths, I am not afraid that even the devils of hell can storm my castle. So secure is the man who believes the everlasting gospel; no logic can stand against it. Only let our preachers give the everlasting gospel to the people, and they will drink it as the ox drinketh water. You will find they love God's truth. But so long as God's gospel is smothered, and the candle is put under a bushel, we cannot expect men's souls will be brought to love it. I pray God that the candle may burn the bushel up, and that the light may be manifest.

But now, to wind up our description of this covenant, it is *sure*. If I were a rich man, there would be but one thing I should want to make my riches all I desire, and that would be, to have them sure, for riches make to themselves wings, and fly away. Health is a great blessing, and we want but to write one word on it to make it the greatest blessing, that is the adjective "sure." We have relatives, and we love them; ah! if we could but write "sure" on them, what a blessed thing it would be! We cannot call anything "sure" on earth; the only place where we can write that word

is on the covenant, which is "ordered in all things, and sure." Now there is some poor brother come here this morning who has lost his covenant, as he thinks. Ah! brother, you once had peaceful hours and sweet enjoyment in the presence of God, but now you are in gloom and doubt; you have lost your roll. Well, let me tell you, though you have lost your roll, the covenant is not lost, for all that. You never had the covenant in your hands yet; you only had a copy of it. You thought you read your title clear, but you never read the title-deeds themselves; you only held a copy of the lease and you have lost it. The covenant itself, where is it? It is under the throne of God; it is in the archives of heaven, in the ark of the covenant; it is in Jesu's breast, it is on His hands, on His heart—it is there. Oh! if God were to put my salvation in my hands, I should be lost in ten minutes; but my salvation is not there—it is in Christ's hands. You have read of the celebrated dream of John Newton, which I will tell you to the best of my recollection. He thought he was out at sea, on board a vessel, when some bright angel flew down and presented him with a ring, saying, "As long as you wear this ring you shall be happy, and your soul shall be safe." He put the ring on his finger, and he felt happy to have it in his own possession. Then there came a spirit from the vasty deep, and said to him, "That ring is nought but folly;" and by cajolery and flattery the spirit at last persuaded him to slip the ring from off his finger, and he dropped it in the sea. Then there came fierce things from the deep; the mountains bellowed, and hurled upward their volcanic lava: all the earth was on fire, and his soul in the greatest trouble. By-and-by a spirit came, and diving below, fetched up the ring, and showing it to him, said, "Now thou art safe, for I have saved the ring." Now might John Newton have said, "Let me put it on my finger again." "No, no; you cannot take care of it yourself;" and up the angel flew, carrying the ring away with him, so that then he felt himself secure, since no cajolery of hell could get it from him again, for it was up in heaven. My life is "hid with Christ in God." If I had my spiritual life in my own possession, I should be a suicide very soon; but it is not with me; and as I cannot save myself, *as a Christian* I cannot destroy myself, for my life is wrapped up in the covenant; it is with Christ in heaven. Oh, glorious and precious covenant.

III. Now to close our meditation. The Psalmist had a *satisfaction in his heart*. "This is," he said, "all my salvation and all my desire." I should ill like the task of riding till I found a satisfied worldly man. I suspect there is not a horse that would not be worn off its legs before I found him; I think I should myself grow grey with age before I had discovered the happy individual, except I went to one place—that is, the heart of a man who has a covenant made with him, "ordered in all things, and sure." Go to the palace, but there is not satisfaction there; go to the cottage, though the poet talks about sweet retirement and blest contentment, there is not satisfaction there. The only solid satisfaction—satisfying the mouth with good things—is to be found in the true believer, who is satisfied from himself, satisfied with the covenant. Behold David: he says, "As for my salvation, I am secure; as for my desire, I am gratified; for this is all my salvation, and all my desire." *He is satisfied with his salvation*. Bring up the moralist. He has been toiling and working in order to earn salvation. Are you confident that if you died you would enter into heaven? "Well I have been as good as other people, and, I dare say, I shall be more

religious before I die;" but he cannot answer our question. Bring up the religious man—I mean the merely outwardly religious man. Are you sure that if you were to die you would go to heaven? "Well, I regularly attend church or chapel, I cannot say that I make any pretensions to be able to say, 'He hath made with me an everlasting covenant.'" Very well, you must go. So I might introduce a score of men, and there is not one of them who can say, "This is all my salvation." They always want a little supplement, and most of you intend making that supplement a little while before you die. An old Jewish Rabbi says, that every man ought to repent at least one day before his last day; and as we do not know when our last day shall be, we ought to repent to-day. How many wish they knew when they were going to die, for then they fancy they would be sure to repent, and be converted a little while before. Why, if you had it revealed to you, that you would die at twenty minutes past twelve next Sunday, you would go on in sin up till twelve o'clock, and then you would say, "There are twenty minutes more—time enough yet;" and so until the twenty minutes past had come, when your soul would sink into eternal flames. Such is procrastination. It is the thief of time; it steals away our life; and did we know the hour of our dissolution, we should be no more prepared for it than we are now. You cannot say, can you, that you have all your salvation? But a Christian can. He can walk through the cholera and the pestilence, and feel that should the arrow smite him, death would be to him the entrance of life; he can lie down and grieve, but little at the approach of dissolution, for he has all his salvation; his jewels are in his breast, gems which shall shine in heaven.

Then, the Psalmist says, he has *all his desire*. There is nought that can fill the heart of man except the Trinity. God has made man's heart a triangle. Men have been for centuries trying to make the globe fill the triangle, but they cannot do it; it is the Trinity alone that can fill the triangle, as old Quarles well says. There is no way of getting satisfaction but by gaining Christ, getting heaven, winning glory, getting the covenant, for the word covenant comprises all the other things. "All my desire,"—says the Psalmist.

"I nothing want on earth, above,  
Happy in my Saviour's love."

I have not a desire; I have nothing to do but to live and be happy all my life in the company of Christ, and then to ascend to heaven, to be in His immediate presence, where

"Millions of years these wandering eyes  
Shall o'er my Saviour's beauties rove,  
And endless ages I'll adore  
The wonders of His love."

Just one word with my friends who do not agree with me in doctrine. I am sure, my dear friends, that I wish not to anathematize any of those whose creed is the reverse of mine; only they must allow me to differ from them and to speak freely; and if they do not *allow* me they know very well that I shall. But I have this much to say to those dear friends who cannot bear the thought of an everlasting covenant. Now, you cannot alter it, can you? If you do not like it, there it is. "God hath made with me an everlasting covenant." And you must confess, when you read the Bible, that there are some very knotty passages for you. You might,

perhaps, remove them out of your Bible ; but then you cannot erase them out of divine verities. You know it is true, that God is immutable, do you not ? He never changes—you must know that, for the Bible says so. It declares that when He has begun a good work, He will carry it through. Do not get reading frothy commentators any longer ; take the Bible as it stands, and if you do not see everlasting love there, there is some fault in your eyes, and it is a case rather for the ophthalmic hospital than for me. If you cannot see everlasting, eternal security, blood-bought righteousness there, I am hopeless altogether of your conversion to the truth, while you read it with your present prejudices. It has been my privilege to give more prominence in the religious world to those old doctrines of the Gospel. I have delighted in the musty old folios which many of my brethren have kept bound in sheepskins and goatskins on their library shelves. As for new books, I leave them to others. Oh ! if we might but go back to those days when the best of men were our pastors—the days of the Puritans. Oh ! for a puritanical gospel again ; then we should not have the sleepy hearers, the empty chapels, the drowsy preachers, the velvet-mouthed men who cannot speak the truth ; but we should have “Glory to God in the highest, on earth peace, and good-will towards men.” Do go home and search. I have told you what I believe to be true ; if it is not true, detect the error by reading your Bibles for yourselves, and searching out the matter. As for you, ye ungodly, who hitherto have had neither portion nor lot in this matter, recollect that God’s Word speaks to you as well as to the Christian, and says, “Turn ye, turn ye ; why will ye die, O house of Israel ?” graciously promising that whosoever cometh to Christ He will in no wise cast out. It is a free gospel, free as the air, and he who has but life to breathe it may breathe it ; so that every poor soul here, who is quickened, and has a sense of his guilt, may come to Christ.

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

All the evidence you require is to feel your need of Christ ; and recollect, if you only once come, if you do but believe, you will be safe through all eternity ; and amidst the wreck of matter, the crash of worlds, the conflagration of the universe, and the destruction of all terrestrial things, your soul must still be eternally secure in the covenant of God’s free grace. God enable you now to become His adopted children by faith in Jesus.

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PARENTAL RESPONSIBILITY.—The salvation of our children depends in a large measure upon us. Their future course will be determined, under God, by the method of their training, by the associations in which we place them, by the books and teachers and companions that we provide for them. We sometimes hear it said that our country’s future depends upon the doings of statesmen, or upon the opinions of our thinkers, or upon the fidelity of our preachers, or upon the purity of our Churches. It depends far more upon the *character of the mothers and fathers of England*. In ten years they can do irreparable damage, or bring immortal glory to England. The progress of pure religion depends on the nature of our home life.—S. PEARSON, M.A.

## Earnest Preachers and their Living Deeds.

### VICTORY PURDY, THE KINGSWOOD COLLIER.

(FIRST ARTICLE.)

VICTORY PURDY, better known in the vicinity of Bristol as "the Kingswood Collier," was, as his biographer informs us, an "extraordinary character." As a type of the good, earnest, self-denying, old-fashioned lay preachers of by-gone days his busy life gives us a clear insight into the great work they were privileged to perform, and the manner in which it was accomplished. What such men suffered and patiently endured can only be gathered by the perusal of the fragments of their biographies as they have been handed down to us in the imperfect diaries they may have left behind them; or in such notes as their coadjutors and friends made at the time, through sympathy with, and admiration of their labours. Thus, in an old book now before us, bearing the date of 1825, and published by subscription, we have given a brief memoir of this worthy man, by an unknown friend, together with a large number of religious hymns or poems which he wrote at various periods of his life, but which did not emerge from obscurity until after his death. When, however, his widow and son then brought them to the light, people were "filled with surprise and admiration at their number, variety, and the neatness of their writing." Could the reader of this article see the *facsimile* of the humble author's handwriting as it is copied in the book, he would, as it is said, find it "difficult to conceive that such beautifully written manuscripts should have been found in such

an humble abode." Of their poetical merit certainly much cannot be said. They are merely plain, simple, scriptural pieces, such as a partially educated man could alone be supposed capable of producing. Indeed, a poetical critic would doubtless mercilessly condemn the whole as so much "doggerel," and it must be confessed, not without reason. But spiritual persons who cared more for gospel matter than poetic law or accurate rhyme, thought them worthy of being printed, and gratified their taste by subscribing for copies according to their ability. The volume before us contains 443 pages of poetry alone, and when we read that "his compositions would form four volumes of equal bulk and merit," we agree with the editor that it cannot but "excite no small degree of admiration that he had written so much and so well." Whether the remaining volumes were afterwards published we cannot say, but should rather think not; one volume as a specimen of the author's poetic genius probably satisfied public curiosity, and thus doomed the remaining manuscripts to be treasured up as heirlooms by various members of the family.

The name of Victory was given to their author under singular circumstances. His father was a local preacher, dwelling in Bristol. In the year 1747 he went to a hamlet in Gloucestershire to preach the word of life. But the rustics, unhappily, were not prepared to give him a welcome reception. Instead of that they provided themselves amply with stones, mud, rotten eggs, and various kinds of missiles, to throw at him. As soon, therefore, as the



preacher stood up to deliver his message, they warned him of what he might expect if he dared to persist in his attempt. But, nothing daunted, the courageous preacher opened his commission. In kind but earnest tones he addressed the furious mob on subjects connected with their eternal welfare. Gradually their opposition gave way. Overawed by the firmness of his manner, combined with the mildness of his persuasions, and doubtless restrained by the invisible hand of God, they offered him no further violence, but patiently listened to his discourse. With great joy he then returned to his habitation to learn a pleasant piece of news. During his absence his wife had borne him a son. "Then," said he in remembrance of the successful conflict through which he had just passed, "his name shall be called VICTORY, for this day the Lord hath given me the victory."

At the early age of five years the little lad was brought under serious conviction of sin, and "greatly moved his pious father and mother" by his distress. They endeavoured to comfort him by the rehearsal of the divine promises and wrestled for him in prayer. He also prayed earnestly for himself, obtained peace, and thus served the Lord, like aged Obadiah, "from his youth." When about twelve years of age he lost his father by death, and shortly afterwards his mother. Being an orphan he was then left to the care of an ungodly uncle. Having no one now to watch his behaviour or counsel him in religious matters we are not surprised to learn that "he yielded too much to surrounding snares, and thus lost his piety and peace." But this state of mind did not last long. The Lord, who was rich in mercy, graciously condescended to visit him

again with the light and power of His Holy Spirit, and to restore him to a sense of the divine favour. Constant now in his attendance at religious meetings, he began early in life both to pray and preach in public. His first sermon, preached in the year 1771, at Kendleshire, six miles from Bristol, when he was about twenty-four years of age, "received much encouragement from the prayers and countenance of the people," and the success that crowned his subsequent efforts in the neighbouring villages brought him under the notice of the Rev. John Wesley, who placed his name on his Itinerant list, and sent him to labour as a preacher in the Bradford Wilts circuit. But here he met with many painful discouragements and distressing temptations. These made him doubt greatly whether he was qualified for the work of the stated gospel ministry. His constitutional diffidence operated also in his disfavour. The end of the matter was that he "soon returned home, having made up his mind to engage in his former employment, and to preach the gospel only as opportunities should present themselves."

The secular work in which he was thus called upon to engage in order to earn his daily bread was most laborious. In the early part of his life he was engaged in a colliery, but afterwards he learned the trade of a cooper, which occupation he followed for a number of years. He next obtained employment as a day labourer in a stone quarry, the toil, as may be imagined, being of the hardest kind. But for some years before his death, he occupied an easier post. The religion of which he had been made a happy partaker in his youth had taught him the propriety of using every laudable effort to improve and cultivate his

mind ; and such was his success that he became qualified for the acceptance of an office in the country house of the Duke of Beaufort's steward, which situation we are told he held to the very last with "great credit to himself and high satisfaction to his employer."

It was amidst such arduous labours as these that Victory Purdy carried on his work as a local preacher. And the latter work was often as hard, if not harder, than the former. After toiling hard all day he would frequently walk several miles to preach the word of life in localities rarely visited by other ministers ; and on the Sabbath days he "often went ten, fifteen, twenty, and even thirty miles on foot" on the same blessed errand, and this too in all winds and weathers. As old age crept on him he could not, of course, do so much ; but even for the last twenty years, until he broke down in health, he still continued to preach once, twice, or thrice every Lord's-day.

In order that we may have some idea of the magnitude of these itinerant journeys we subtract the following summary as given by his biographer :—

"It is not known that Victory Purdy kept any memorandum of his services in the sanctuary till the year 1781 ; but from that period down to June 9th, 1822, he has recorded in a book, very neatly written, every place in succession where he laboured, and every text from which he preached. These dates embrace a period of forty-one years, and from these memoranda it is ascertained that during these forty-one years he preached 2,882 sermons, travelled about 22,896 miles, chiefly on foot, and composed 1,853 hymns, besides a great variety of miscellaneous pieces, both in prose and verse. And if we average

the first ten years of his ministry (of which he has left no account) by the ten succeeding years, we shall find that during the whole time he was engaged in labouring as a minister of the gospel, he preached 3,350 sermons, and travelled 27,639 miles. His greatest year of ministerial labours appears to have been the year 1803, in the course of which he preached 128 times, and travelled 900 miles. It may give some idea of his numerous perambulations when we consider that in carrying the gospel to others he travelled upwards of 3,000 miles more than are sufficient to encompass the globe. During one period of his ministry, occupying a space of twenty years, he was not prevented by sickness or by any circumstance from preaching every Sabbath day. Truly it may be said of him that he was 'in labours more abundant ;' 'His reward is now with the Lord and his work is with his God.'"

As the result of all this self-denying, indefatigable labour, Victory Purdy was made the honoured instrument of planting the gospel in many destitute hamlets and villages where thriving causes still exist. Unable, however, always to supply these places himself, to procure supplies he instrumentally introduced several young men into the ministry whose labours were greatly blessed. Thus he not only won souls for Christ himself but put others in the way of being soul-winners also. As a preacher he was solemn, and at times quaint and eccentric, and for their weighty scriptural matter his discourses were much appreciated. Various classes of Dissenters sought his help, and to all it was cheerfully given. But his appearance in the pulpit was anything but clerical. The following instance will prove this. On one occasion a gentleman and lady of great respectability hap-

pened to go into a chapel where he was preaching. They were struck, as they well might be, by his singular attire. His clothes being very mean they naturally began to think meanly of the man. However, they wisely decided to stay and hear him patiently. Soon their astonishment yielded to wonder of another kind. They were amazed at the local preacher's memory, precision, and elocution. His spirituality, devotion, fervour, and the blessed pathos with which he delivered God's Word so astounded them that they wondered whether after all he was not some extraordinary preacher famous for his erudition, but who on this occasion had for some un-

known cause appeared in *disguise*! When the service was over the first thing they did was to inquire who this wonderful character was. They were informed that it was Victory Purdy, a collier of Kingswood. 'A collier!' exclaimed the gentleman. 'A collier! Why, he ought to be a Bishop!'" With the gentleman's estimate it is not surprising that Victory Purdy's biographer should agree, and that he should add, "If genuine piety, deep humility, fervid zeal, glowing charity and disinterested labour be essential to the office of a Bishop, then undoubtedly the gentleman was right." And so say we.

(To be continued.)

## Essays and Papers on Religious Subjects.

### THE PASTOR'S STUDY.

BY REV. LEVI PALMER.

"SOME delight in horses, some in birds, and others in beasts, but I, from my youth up, have burned with the love of books;" thus wrote the Apostate Julian. "Give attendance to reading." "Study," but let it be that you may "show yourself approved unto God;" thus wrote the Apostle Paul. From the sayings of these two great men we see that the world contains two classes of students. The one seeks knowledge as a steppingstone in the ascent of life, the other seeks it as a treasure to be laid at the Saviour's feet. The gold circulated in Cæsar's realm may have been as genuine as that used in the Temple service at Jerusalem, but the one was consecrated to God, the other to man; it is thus between the knowledge of the heathen philosopher and that of the Christian disciple; the one is sanctified and sealed

with God's signet, the other is unsanctified and stamped with the image of self. Yet, in this afternoon of the 19th century, there are some who suppose that religion is opposed to learning, and that the saint and the sage cannot walk together because they are not agreed.

Such a theory we would controvert by observing, in the first place, that the most approved servants of God have been men of study. Josephus and Eusebius tell us that Abraham studied mathematics in Egypt. We read that Moses was learned in all the learning of the Egyptians. It is said that Bezaleel and Aholiab were filled with the Spirit of God in wisdom, and in understanding, and knowledge. Because Solomon asked for wisdom, and not for power, or wealth, or fame, so well pleased was God that He gave him such knowledge that it is said of him, "his wisdom excelled the wisdom of all the

children of the east country, and all the wisdom of Egypt. For he was wiser than all men." Isaiah said, "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Of Daniel and his three companions it is written, "As for these four children, God gave them knowledge and skill in all learning and wisdom." Christ Himself honoured the schools, for "He sat among the doctors, both hearing and asking them questions." His disciples were not the ignorant men they are often taken to be, for though originally only poor fishermen, yet after their three years' training, and the baptism of the Spirit, so convincingly did they speak that the priests and scribes wondered at their abilities. So great were Paul's attainments in knowledge that Porphyry said, "It is a pity that such good scholarship should be thrown away on religion." Thus, if we confine ourselves to Scripture and omit such names as Jerome, Augustine, Luther, Edwards, Owen, Howe, or Flavel, we find that the most honoured of God's servants have been men of thought. The past plainly tells us that if God has no need of our learning He has no need of our ignorance, and that if He saves souls by the foolishness of preaching, He seldom blesses foolish preaching. In the house of every minister there is (or should be) one room very properly designated "the study," and by whatever other names he may be known he should be known as the man of thought, for his whole life's work is a study to show himself approved unto God.

The nature of God's revelation is such that it demands thought. A valuable shell may sometimes be washed up against our feet as we stand on the edge of this great sea of truth, but generally,

the pearls have to be dived for. The oil which is burned in God's sanctuary is to be beaten oil. If God had willed it He could have fed us with manna from the sky, have given us water from the rock, and garments that wax not old, as He did the Israelites; but instead of that, we must plough and sow, and reap and thresh, before we can get our bread; we must seek our clothing in the skins of beasts, and delve the rock ourselves before the water will gush forth. And the God of nature is the God of grace. As we had to seek Him before we could find Him, so we have to seek His truth before we can possess it. There are deep mines of truth in God's word, but we have to dig, and sometimes to bore and blast the rock before we can get at them. It is a law in the kingdom of grace that he that will not plough shall not reap. Although John was the beloved disciple, yet in this respect he was in no way favoured; even in the midst of his beatific vision the book was sealed, and it was not till he had shed many tears that the seals were loosed and the book was opened. Luther says, that by prayers and tears he has discovered the secret of many a knotty text. A visitor once accidentally rushed into the study of Robert Hall and found the faithful pastor and brilliant orator on his knees, his eyes moist with weeping and a pool of tears on the chair where he was kneeling. A silver egg was once presented to a Saxon princess. The silver opened by a secret spring and there was then found a yolk of gold. After touching the spring of the gold, it flew open and disclosed a beautiful bird. The wings of the bird had to be pressed, and then within its breast was found a crown, jewelled and radiant. Then within the crown, opened by a spring like the rest, was a ring of

diamonds which fitted the finger of the princess herself. Every faithful pastor can testify that that represents many a passage of Scripture. There is a truth within a truth, the silver round the gold, and the gold round the jewels. It is only the faithful student who finds his way far enough among the springs to discover the crown of his rejoicing, or the ring of God's special favour. Thus the very nature of Christ's religion demands that its teachers shall be men of thought.

Hence, we may again observe that the revelation of God necessitates commerce of thoughts. We are not to forsake the assembling of ourselves together, for the gospel has a social element. In the same way we see that mind should have commerce with mind. No one country on the face of the globe yields all that is necessary for civilized society; thus it is God's will that among the nations of the earth there should be an exchange of merchandise; and no one mind is so prolific as to originate all truth; thus, it is God's will that there should be an interchange of thought. Hence, Paul said to Timothy, "Give attendance to reading." As the Israelites carried away jewels of gold and much treasure from the Egyptians, so from the fields of secular knowledge the Christian may bring many precious thoughts that shall greatly enrich the church. The earth is the Lord's, and the fulness thereof, and whether we find a good thought in Shakespeare or Homer, in Scott or Burns, we may press it into the service of Christ. All truth belongs to Him, and we shall do well to look for it everywhere, and when we find it to bring it and lay it at His feet.

The highest end that knowledge can be sought for is the glory of God. Cicero said, "I would give all the gold in the world that I might

but sit quietly at my study and not be called off by any other business;" but that was to gratify a selfish thirst for learning. The faithful pastor digs not in the mine of history, or walks in the fields of poetry, or experiments in the hall of science that he may gratify himself. He has other and nobler ends in view. He finds that Paul beat the Athenians by quoting from their own authors, and, therefore, he studies that he may be able to defeat the enemies of Christ's cross by their own weapons. As the bee in its flight from flower to flower, and field to field, is seeking only to enrich the hive by the honey that it gathers, so from the fields of thought and the flowers of poetry, do God's servants seek to bring valuable truths for the common good of the church. To them everything is useless that cannot be turned to some spiritual good, and in their studies as well as in their public ministry they feel that they are serving not themselves, but the Lord Christ. The minds of others may be but the receptacles of learning—like the Caspian Sea, which receives all but gives forth none; but they learn that they may teach, they glean that they may scatter, they receive that they may give.

One great philosopher said, "Knowledge is power." In the salvation of the soul human knowledge is powerless. Some of the greatest scholars have been the strongest opponents of the Gospel. Galen and Paracelsus, the two great physicians of antiquity, were Atheists. The great lawyer Ulpian was a persecutor. Julian was a heathen. Alas! the tree of knowledge is often possessed at the expense of the Tree of Life. Abana and Pharpar may serve to scour and rinse, but Jordan only can cure the leper. Philosophy and science may curb a corrupt nature, but the Gospel

only giveth more grace and heals the conscience. Here is the summit of all knowledge, "That I may know Him and the power of His resurrection."

Taunton.

### "BLESS THE LORD."

BY T. W. MEDHURST, PORTSMOUTH.

DAVID was richly favoured with unction from on high when he penned the 103rd Psalm. His soul was then bathing in the full ocean of God's rich mercy, and his heart was sweetly tuned as he sang concerning the constancy thereof. He burst forth with jubilant fervour, "Bless the Lord, O my soul; and all that is within me, bless His holy name." He is not content with the mechanical, passionless, soul-lacking utterance of the lip, but calls upon his "soul," all his inner powers, to break forth into rapture, while he contemplates the iniquity-forgiving, the disease-healing, the life-redeeming, the glory-crowning, and the soul-satisfying mercies of his God. He is conscious that God's "tender mercies" and acts of "lovingkindness" are numerous beyond the powers of his memory to retain them ALL; but, nevertheless, is desirous to remember SOME, and for them to "bless the Lord" with all his heart, soul, and strength. And, believer in Jesus, does not the mercy of Jehovah, which is from everlasting to everlasting unto you, demand that you likewise "bless the Lord"? Can you not join in singing,—

Did Jesus die for me?  
And am I one of His?  
Did He for me hang on the tree?  
What wondrous love is this!

Did Jesus bleed and die  
To save a wretch like me?  
That with Him I might reign on high,  
And ever happy be?

—then I must and will call upon  
"my soul, and all that is within me"  
to bless and praise His holy name.

Let us recal a few of those mercies which loudly call upon us as children of God to bless Jehovah. All our iniquities are forgiven. Mark, ARE forgiven; not shall be, but ARE at the present moment. SALVATION is of the Lord, and is a FINISHED work for all on whose behalf it was accomplished. All our diseases are healed by Jesus the Physician. We are now redeemed of the Lord free from condemnation. We are now constantly crowned with lovingkindness and tender mercies. We are now satisfied with the precious things of the everlasting hills, and with the good things of the unchanging covenant. We have now an abiding renewal of our youth in an everlasting Jesus. At the present moment, notwithstanding the subtlety of our foes, and the falsely fair speeches of our pretended friends, it is a heart-sustaining fact, that "The Lord executeth righteousness and judgment for all that are oppressed." His ways and His acts are still made known unto His spiritual Israel. Jesus is full of mercy, bounteous in grace, plenteous in love, slow to anger, gentle in His chidings, tender in His rebukes, and compassionate in His corrections. Then again we say to our souls, and to all our newborn powers, "BLESS THE LORD."

"O thou, my soul, bless God the Lord  
And all that in me is  
Be stirred up, His holy name  
To magnify and bless.

"Bless, O my soul, the Lord thy God  
And not forgetful be  
Of all His gracious benefits  
HE HAS BESTOWED ON THEE."

## THE PRECIOUS ONE.

BY THE REV. W. ABBOTT.

"Unto you therefore who believe He (Christ) is precious."—1 Pet. ii. 7.

CIRCUMSTANCES often invest a subject with special interest, placing it in some new light, and applying it with fresh form to the heart. Sickness and death, in years that are past, have thrown around this text views of undying worth, full of present consolation and future hope.

Christ is here said to be precious, but not to all, only to a class singled out from the mass. These are said to believe in Him. But there are believers and believeers. Many profess to believe in Him—believe His history, admire His virtuous character, and praise His simple and practical teaching, but they do not trust in Him, and He is not precious to them. Many say they believe in Him, but are indifferent to and sin against Him. Their faith has no power over their hearts and lives. It is the sinner believing in Him as the Saviour of his soul that realises His preciousness. This preciousness is not in faith, but in the Saviour to whom it comes, and in whom it rests.

Christ is really precious and full of preciousness. He is precious to us chiefly in our salvation. When we think of the wretchedness from which, and the joy to which He saves us; the love that prompted Him to undertake it, the suffering and shame of the cross that He endured, the honour that He did to law and justice, the frown of God which He patiently bore; how He put away the guilt of our sin, opened the way for our forgiveness, restoration to the Divine favour, and final admission to heaven; such a Friend must be most precious to us.

The good news of all this published to us by the Gospel, and applied to our hearts by the Holy Spirit, brings us near to Him, so that we may experimentally know and thankfully appreciate His preciousness. In our first coming to Christ He is precious, in all our after coming He is increasingly, and will be never-ceasingly precious.

Christ is precious both to living and dying believers. It is well to know the precious Saviour early in life, and to grow in intimacy with and devotedness to Him through life. The life thus associated with the Saviour's is the only life worth living, the only happy, useful, hopeful life. As we come to death He is increasingly precious; precious as our light in the darkness of death, as our strength in the weakness of death, as our life in the conflict of death, as our joy in the victory over death. Christ is present with believers in death, in the absence or in the presence of friends, and in the presence of the enemy over which He makes them more than conquerors. It is sweetly soothing to stand by the side of dying friends and hear them whisper that Christ is precious to them, and that they are happy.

Christ is precious to the bereaved survivors. That He was precious to the deceased friends endears Him to the bereaved; and He that could sustain the dying can console the living. He takes the dying ones to be with Him, and thereby draws the survivors nearer to Him, so helping them more simply to trust, fervently to love, and joyfully to hope in Him. His presence with them is their comfort and their joy.

Let us study to live near to Jesus, the precious One. He invites us to this, and assures us of a friendly welcome. Let us avail ourselves of His friendship, for so shall we be

more fitted for the duties of life, comforted under its sorrows, cheered under its disappointments, and be best prepared for the future life.

Let us seek to die with Jesus near to us. Living near to Him in life, we may hope to find Him near to us in death. He says: "I will not leave you comfortless, I will

come to you." "Even so, come, Lord Jesus."

So shall we be with Jesus for ever. This He has promised us. It is the chief promise of His love, and the chief hope of our joy. He is "Jesus Christ, the same yesterday, and to-day, and for ever." "Enter thou into the joy of thy Lord."

BLUNHAM.

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### MR. NOBODY.

THERE'S a troublesome fellow who never was found  
 So they say who perhaps have not sought him;  
 Yet there is not a home in the wide world around  
 Where at some time we might not have caught him.

Oh, the mischief he does all unheard and unseen !  
 In the act we can never detect him :  
 It is easy to tell where the sly one has been,  
 Though we never know when to expect him.

The first choice of the flowers, the best of the fruit,  
 This mysterious youth seems to covet ;  
 He pries into cupboards, all stealthy and mute,  
 And the jam, oh, how much he must love it

One scarcely could number the things that he breaks  
 He's a plague to young children "out walking"  
 And oft with his noises the baby he wakes ;  
 And in school he does most of the talking.

All these things we know, and a great many more,  
 Mr. Nobody's charged with the doing ;  
 Though the culprit is sometimes not far from the door  
 Of the folks who this myth are pursuing.

And we know well enough what a blunder they make  
 When they call this young mischief a "Mister,"  
 For 'tis clear that the name he might lawfully take  
 Of *Somebody's* brother or sister.



## Reviews.

*Be of Good Cheer: The Saviour's Comforting Exhortation enlarged upon.* By C. H. SPURGEON. — London: Passmore and Alabaster, Paternoster-buildings.

THIS seventh volume is not the least attractive of Mr. Spurgeon's shilling series. While uniformity of size is preserved to suit the bookshelf, the paper, the type, and the get-up are very superior to any of those previously issued. "The words, 'Be of good cheer,' 'Be of good comfort,' occur at least seven times in the New Testament," says our author, and he treats of the several incidents they are associated with, in sermon fashion, though he addresses himself to the reader instead of the hearer.

*Heaven: Its Hope. Its Inhabitants. Its Riches. Its Happiness. The Certainty of God's Promise of a Life beyond the Grave, and the Rewards that are in store for Faithful Service. As gleaned from Scripture.* By D. L. MOODY. — Morgan and Scott, 12, Paternoster-buildings.

A WORK having Mr. Moody's seal is sure to be Evangelical and useful. In a prefatory note Mr. Moody reproves the speculative liberties American publishers take with his name and deliverances, assuring us that many books have been published in his name, but not with his permission. *This is too bad.* The one we have before us is really by Mr. Moody, and published with his authority. Its style is Biblical. Its short sectional divisions full of anecdote and illustration are very readable. No startling propositions are made, no flashes of pretended light discovering to the reader some speculative vein neither Scriptural nor reasonable, but a devout, simple, stimulating, comforting book — such an one as Mr. Moody would be expected to write.

*Life More Abundant: and other Addresses.* By THEODORE MONOD. — Morgan and Scott.

WE feel in reading this book that we are being influenced by a sound spiritual teacher, and really breathing in a religious atmosphere. The chapters are full of holy and devout thought. Christians will read and be profited and stirred up to new life and new consecration in the Master's service.

*Men Worth Remembering* — Robert Hall. By the Rev. E. PAXTON HOOD. — Hodder and Stoughton, Paternoster-row. The sixth volume of the series.

MESSRS. HODDER and STOUGHTON are doing good service by publishing this series of volumes. Some of the worthiest and greatest men of the past are thus made, as it were, to live amongst us again, and as we read we are prompted to say, "*They though dead yet speak to us.*" The life of Robert Hall, written by so able a biographer as E. Paxton Hood, will commend itself to all; and one chief advantage arising will be that the younger members of our denomination will be made more familiar with the history of one so eminent, so useful, and so esteemed, as was the honoured pastor of Cambridge and tutor of Bristol.

*The History of the House of Israel: How They were Lost, and How They were Found.* By PHILO-ISRAEL. — W. H. Guest, 20, Warwick-lane.

THIS sixpenny pamphlet has reached its ninth thousand, and will doubtless continue in demand. We do not pledge ourselves to the conclusions of the writer. But to all who wish for reading on the author's side of the subject, we say this little treatise is very plain and understandable.

By the *Quarterly Record of the Trinitarian Bible Society*, we find the Jubilee year has arrived; and an attempt has been made to amalgamate with the British and Foreign Bible Society, but without success. The latter persists in distributing corrupt Romanizing versions of the Scriptures, and thus necessitating the existence of a second Bible Society. This we deeply regret. But our sympathies are all with the Trinitarian Bible Society, whose interests we commend to all thorough Protestants. The *Sword and Trowel* is full of life and vigour. The *Baptist* will well repay perusal, and the *General Baptist* is quite an average number. We have also received *The Voice of Warning*, *The Ragged School Quarterly*, *The Missing Link*, *The Preacher's Analyst*, and *The Baptist and Freeman*, for each of which we would write a good word. *The Evangelical Christendom* will be of special interest as we approach our mission anniversaries.

*Sixty Years' Liberal Work*: an address to the Hampstead Liberal Club, by Edmond Kell Blyth, and published by Elliot Stock, will have more than

a local interest, and will be read by worthy politicians far away from Hampstead.

*A Lecture on the Imprecatory Psalms, with Notes.* By JOHN STOCK, LL.D. — Elliot Stock.

WE thank Dr. Stock for his well and thoughtfully-written essay on an admittedly difficult subject.

*Scientific Theology; or, a few Remarks on the Teaching of the Rev. Joseph Cook, as to the Creation, the Atonement, the Resurrection, the Holy Scriptures, &c.* By JOHN COX. — Houlston and Sons, Paternoster-buildings.

WE were somewhat startled when we first read Mr. Cox's charges. We do not wish to be classed among those who hunt for heterodoxy, but we must say Mr. Cox has a case, and every thoughtful Christian will do well to give this pamphlet a careful reading.

WE have to hand a new penny monthly — *The Crystal Stories*. This first number gives an earnest of its being a good illustrated story book for the young. — Willoughby, Ivy-lane, Paternoster-row.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. J. BLAKE, of Darwen, Lancashire, has accepted an invitation to the pastorate of Marlborough-crescent Church, Newcastle-on-Tyne.

Rev. W. H. Ibberson, of Hebden Bridge, Yorks, has accepted the invitation to the pastorate of Back-street Chapel, Trowbridge.

Rev. Samuel Skingle has resigned the pastorate of the church at Mossley, Lancashire.

Rev. James Stewart, late of Fraserburgh, has accepted a call to the pastorate of the church at Blair Athole.

Rev. J. Broadbridge, of Tynemouth,

has entered upon the pastorate of the church at Grey-street, Creak.

Rev. E. Gurnos Jones, of Penny-craig, has received and accepted a call to the pastorate of the church at Cymgarw, Ogmore.

Rev. Alfred Bird has resigned the pastorate of the church at Clarence-street, Penzance.

Rev. W. Wallace, having resigned the pastorate of the church at Sunderland, has accepted a call to the church at Hambury Hill, Stourbridge.

Rev. W. Stone, of Chilwell College, has accepted an invitation to North-street Church, Leeds, as assistant minister to Rev. R. Horsefield.

Rev. J. P. Clark, M.A., of St. Andrew's, has accepted a call to the pastorate of the church at Leith.

Rev. E. Morgan has resigned the pastorate of the church at Earby, Yorkshire.

Rev. B. D. Davis has resigned the pastorate of Bury-road, Haslingden.

Rev. Robert Silby has resigned the charge of the church at West Retford, and accepted a very cordial invitation from the Hyson-green Church, Nottingham.

Rev. C. Griffiths, of Cinderford, has accepted an invitation to the pastorate of Ghrissell-street Chapel, Bristol.

After a seven years' pastorate, Rev. H. J. Betts has resigned his connection with the Grange-road Church at Darlington.

Rev. A. Braine having resigned the pastorate of the church at Chard, on Sunday last preached his farewell sermon.

Rev. P. E. Heberlet has, in accordance with the recommendation of the Orissa Conference, and after two years' probation, been accepted by the General Baptist Missionary Society as one of its missionaries.

Rev. J. Kay, one of the senior students of the Scotch Ministerial Educational Institution, has received a call to the pastorate of the church of Galashiels.

Rev. William Orton, of Bourne, has accepted an invitation to the church in Freeman-street, Great Grimby.

Rev. S. Newman has, in consequence of family illness, compelling his removal from Edinburgh, intimated his resignation of the pastorate of the church at Dublin-street, to which he has ministered for the last thirteen years.

**EYE, SUFFOLK.**—Rev. W. W. Haines (after seven years' ministry) has resigned the pastorate here, and will close his ministry the last Sabbath in April, having had a call from St. Leonards-on-Sea.

**NAILSWORTH.**—The Tabernacle Church has unanimously invited Rev. J. Robinson to the pastoral office.

## RECOGNITIONS.

RECOGNITION services connected with the settlement of Rev. Z. T. Downen, late of Bootle, as pastor of the church at St. George's-street, Macclesfield, have been held under the presidency of Rev. Dr. Underwood. Addresses were delivered at a public meeting by the Revs. Pitt, Cooke, J. G. Allen, J. Maden, C. Bentley, A. J. Seddon, W. Durban, J. Wright, and D. Jones.

Recognition services connected with the settlement of Rev. F. Humphreys, as pastor of the church at Ventnor, have been held under the presidency of Rev. Dr. Trestrail. Captain Brooke commended the new pastor to the church; Rev. R. A. Davies offered the ordination prayer; Rev. Dr. Trestrail gave the charge, based upon 1 Tim. iv. 16. A tea and public meeting followed, at which addresses were delivered by Revs. J. Harrison and W. Stott.

Recognition services in connection with the settlement of Rev. Samuel Vincent as pastor of Hoghton-street Chapel, Southport, have been held. Rev. F. H. Roberts, of Liverpool, conducted devotional services in the afternoon, and Rev. George Gould, of Norwich, preached. A public meeting was held in the evening, E. Mounsey, Esq., presiding. Mr. Hobbs read a statement on behalf of the deacons. Rev. A. M. Stalker, the first pastor of the church, welcomed the new pastor, who was commended to the church by Rev. George Gould and Councillor White, when Alderman Bothroyd and ministers of the town offered the new pastor their congratulations.

Recognition services connected with the settlement of Rev. R. Walker as pastor of the church at Hill-street, Poole, have been held. Rev. George Short, B.A., preached, and J. H. Osborne, the recently retired pastor, presided at the public meeting, and mentioned that only two such gatherings had been held in the chapel since its erection. Rev. S. Bulgey was ordained in 1808 as pastor,

and filled that office for no less a period than 45 years. He was followed in 1853 by Rev. J. H. Osborne, who, after 27 years' ministry, has been compelled to retire through the infirmities of advancing age. Rev. Dr. Trestrail delivered the charge to the pastor, and among others who took part in the proceedings were the Mayor, Revs. G. Short, James, and Harrington.

On Wednesday, March 30, Rev. W. G. Lewis, who, after 34 years' ministry, recently resigned the pastorate of Westbourne-grove Chapel, Bayswater, and accepted a call to that of the church of St. Albans, was publicly recognised at the latter place. Rev. George Gould preached a special sermon. Mr. Lewis gave an interesting account of the history of the cause, from which it appeared that in 1675 Kensworth was the county metropolis for the denomination. One of the ministers of the St. Albans Church, who was inducted in the last century, laboured there for the long period of 53 years; and another in the present century—Mr. Upton—for 50 years. At the meeting on Wednesday addresses were delivered by Revs. W. Sampson, J. Stuart, F. G. Marchant, and Y. Gould.

Recognition services connected with the settlement of Rev. R. F. Jeffrey (late of Kingsgate Chapel, Holborn), as pastor of the church at Folkestone, have been held. In the afternoon Rev. W. Barker spoke upon "The Nature and Constitution of the Church;" Rev. Dr. Trestrail addressed the pastor, and Rev. W. Sampson the church. In the evening there was a tea and public meeting, in which the pastor, Revs. Edwards, Roberts, Drew, Palmer, and Sharpe took part.

Rev. W. Sutton has been recognised as pastor of Zion Chapel, Bradford-on-Avon, Wilts, in succession to Rev. R. H. Powell, whose ill-health caused his retirement a few months ago.

## NEW CHAPELS.

THE handsome chapel just completed at Princes-gate, Princes-park, Liverpool, has been formally opened for worship by special services conducted by the Rev. Hugh Stowell Brown, who preached upon the subject of church work. The structure, which was commenced about nine months since, has been erected to accommodate 1,000 persons, and consists of a nave 75 feet long by 52 feet wide, occupied by ground-floor seats and a gallery on three sides. The whole of the windows are of stained glass. There are schoolrooms and a lecture-hall. The outward architectural design is of Italian or Romanesque. The building contract was a little over £8,000. At present there is a debt of about £5,000, which is expected to be considerably diminished by the special services, which are to be continued to the 10th prox. The Rev. G. M. W. Carey, of St. John's, New Brunswick, has accepted the pastorate.

At Worthing, a small but substantially-built chapel has been opened, the inaugural service and meeting being well attended. Revs. W. F. Stead (pastor), H. Varley, and C. H. Crouch took part in the services. From the statement submitted it appeared that the deficiency on the Building Fund amounts to between £600 and £700. The chapel is so constructed that it is readily capable of enlargement.

Devonport-street Chapel, Commercial-road, having been purchased of the Baptist Fund for £400 by the church over which the Rev. A. G. Brown presides, after complete renovation, has been opened for worship as a Branch Mission Chapel. Mr. Brown preached on Tuesday afternoon, and in the evening a crowded public meeting took place, at which it was mentioned that £202 had been already contributed towards the total outlay, which is increased to the extent of £100 for renovation and legal expenses.

A new chapel has just been com-

menced in Bethnal-green-road, to take the place of that in Worship-street, under the pastorate of the Rev. W. Harvey Smith.

A magnificent offer having been recently made by Thomas Blake, Esq., ex-M.P. for Leominster, whereby half the required sum for the erection of a new chapel in Broad-street, Ross, is available immediately, it has been determined, at the suggestion of Mr. Blake, to instruct the architect, G. C. Haddon, Esq., of Hereford, to prepare specifications for tenders, that the chapel may be completed before the close of this year.

#### PRESENTATIONS.

REV. C. W. SKEMP has been presented by the church at Newcastle-on-Tyne, on the occasion of his farewell, with a purse of gold, while Mrs. Skemp received a diamond ring, as tokens of esteem.

At a special meeting held for the purpose Rev. H. C. Bailey was, on leaving Padiham, presented with a handsome polished marble clock and inkstand, as a token of regard from the Mutual Improvement Society connected with the church.

On Monday evening, February 28th, a social gathering of a very pleasant character took place at Bethabara Chapel, Crickhowell, when the pastor, Rev. J. Jenkins, was presented by Mr. L. Lewis, the senior deacon, on behalf of the church with several useful volumes.

The Rev. J. Alexander Brown having resigned the pastorate of Drummond-road Chapel, Bermondsey, of which he had been the minister for fifteen years, a public valedictory meeting was held in the chapel on Tuesday evening, the 8th of March. Very earnest heart-stirring addresses were delivered by W. Olney, Esq., who presided; the Rev. J. T. Wigner, W. A. Essery, J. Farron, and W. Penfold Cope. In the course of the evening Mr. Grose, the senior deacon, presented Mr. Brown with a

beautifully-illuminated testimonial, richly framed.

Rev. John Downie, on removing from Dumbarton to Forfar, was presented by the first-named church with a purse of sovereigns as a token of esteem.

UNION CHAPEL, LUTON.—On Monday, 4th of April, the church and congregation took farewell of their pastor, the Rev. John Tuckwell, Alderman Wright presided, and addresses were delivered by Revs. J. H. Blake, L. Edwards, M. Wilson, also Messrs. M. Cook, Strange, Wootton and others. A purse of gold was presented to the retiring pastor, who leaves with the earnest prayer of all that the Divine blessing may attend him.

#### MISCELLANEOUS.

REV. W. STEDMAN DAVIS brought his ministry to a close at Huntingdon on Sunday, March 27, when he preached to very large congregations. On the following Tuesday a tea was held in the schoolroom, at which upwards of 350 were present. A public meeting was afterwards held in the church, when there could not have been less than 800 persons present, many having come from the villages which are associated with Trinity Church. Bateman Brown, Esq., J.P., presided, and most of the ministers of the county were present.

The quarterly meetings of the London Baptist Association were held on Tuesday, April 5th, at Denmark-place Chapel, Camberwell, under the presidency of Rev. T. Vincent Tymms. In the morning devotional service was held, in which Rev. J. P. Chown, A. G. Brown, Dr. Stanford, W. Harrison, and others took part. Rev. W. H. King, of Highbury-hill Chapel, read a paper upon "Sensational Preaching." Rev. W. Stott, J. M. Bergin, D. Jones, Dr. Stanford, and others took part in the succeeding conference. After dinner Rev. W. P. Cope read a paper upon "Our Work: Its Methods and Possibili-

ties." Rev. W. Brock, Mr. Mote, Mr. W. R. Rickett, Rev. J. Clifford, and others engaged in the ensuing conference upon the subject. In the evening a public meeting was held, under the presidency of Rev. T. Vincent Tymms, addresses being delivered by Revs. W. Brock, W. Fuller Gooch, and J. A. Spurgeon.

Reopening services in connection with Parson's-hill Chapel, Woolwich, after the erection of galleries and cleaning, were concluded on the 8th of March. Revs. Donald Fraser, D.D., T. Wigner, W. Stott, and C. Spurgeon have preached. The collections have amounted to £570, leaving £230 still to be raised, apart from a mortgage of £700.

Reopening services connected with the chapel at Talgarth, which has lately undergone considerable alteration and improvement, have been held. Sermons were preached by Revs. A. Sturge, J. Griffiths, R. Lloyd, and R. D. Roberts. Several other ministers took part.

LUTON.—The church at Park-street, under the pastorate of Rev. J. H. Blake, has experienced a further proof of the Divine blessing. Twenty-four persons were received into communion on Lord's-day evening, April 3, making 104 in three months, and others are waiting for baptism.

At Trinity Chapel, John-street, Edgware-road, Monday evening, 14th March, a service of song was given, entitled, "The Oiled Feather." The chair was taken at 8 o'clock, by Mr. Burt. The connective readings were read by the pastor, Rev. J. O. Fellowes. The service was conducted by Mr. J. H. Hicks, and accompanied by Mr. J. A. Hicks. The subject being new before the public it took very well and proved a great success. The attendance was very great, admission being free. A collection was taken to defray expenses, which was heartily responded to.

GUNNERSBURY, MIDDLESEX.—On Wednesday, the 6th of April, the corner-stone of the Memorial Schools and Mission Hall was laid by Mrs.

Horace Marshall, and a memorial tablet to Robert Raikes by Horace Marshall, jun., Esq. Handsome silver trowels were presented to Mrs. Horace Marshall and to her son by the deacons of the church. After a few words by Mr. Marshall, it was found impossible to hold any meeting outside, and the people who were present adjourned to the Memorial Church on the invitation of the pastor, Rev. W. Frith. Rev. A. B. Shrewsbury gave out a hymn, after which Colonel Puget offered prayer. Speeches were made by Revs. G. D. Hooper and A. B. Shrewsbury, and by Col. Puget and T. C. Hersey, Esq. Before the meeting terminated a list of donations was read by Mr. Smith, the Church secretary, among which we noted Mr. Horace Marshall, £100, and Mr. R. C. L. Bevan, £20. Other subscriptions followed, amounting together to £269. The estimated cost of the building in erection is about £700. This does not provide class-rooms. A public meeting was also held in the evening, and the following ministers spoke: Revs. G. D. Hooper, W. Lynn, and A. Brown. The Church secretary (Mr. Smith) also addressed the meeting.

## BAPTISMS.

- Aberavon*.—March 6, Water-street, One, by T. Richards.  
*Abergavenny*.—March 27, Frogmore-street, Four, by J. Watts.  
*Abersychan*.—March 31, Four, by J. Cole.  
*Alford*.—March 27, Three, by G. Henry Kemp.  
*Ashford, Kent*.—March 31, Nine, by E. Roberts.  
*Barrow-in-Furness*.—Two, by J. Hughes.  
*Bath*.—April 3, Widcombe Chapel, Five, by J. Huntley.  
*Belfast*.—March 27, at Great Victoria-street, Four, by W. Usher.  
*Belper*.—March 31, Six, by W. H. Tetley; April 4, Four, by W. Bull.  
*Billingboro'*.—April 3, at the Tabernacle, Three, by C. Horne.  
*Birmingham*.—March 23, Warwick-street, Six, by S. W. Martin.  
*Bourton*.—March 31, Seven, by R. W. Mansfield.  
*Brannoxtown, Co. Kildare*.—March 9, Four, by F. J. Ryan.  
*Brecon*.—March 30, Kensington Chapel, Six, by J. Meredith.

- Brighton*.—March 10, Bond-street, Eight, by W. M. Compton.
- Bristol*.—March 27, at Philip-street, Six, by J. Ellis.
- Burslem*.—March 27, Ten, by W. G. Coote.
- Bury St. Edmunds*.—March 3, Five; and March 31, Five, by M. Cumming.
- Cardiff*.—March 6, Two, by A. Tilly.
- Cardarthen*.—March 23, at the Tabernacle, Two, by J. Thomas.
- Cefnauwr*.—March 13, at the English Chapel, Four, by E. H. Girdlestone.
- Chalford*.—March 27, Six, by D. R. Morgan.
- Cheam*, Surrey.—March 27, One, by W. Higlett.
- Cheddar*, Somerset.—April 3, Three, by T. Hanger.
- Chicotes*, Bucks.—March 20, Two, by S. Lyne.
- Chester*.—March 20, at Ebenezer Mission, Three.
- Chipping Sodbury*.—April 3, Seven, by A. K. Davidson.
- Chipping Sodbury*, for Old Sodbury.—Eight, by W. H. Buller.
- Christchurch*.—March 20, Four; April 3, One, by J. Thompson.
- Clapham Common*.—March 30, Eight, by R. Webb.
- Coatville*.—March 8, at Ebenezer Chapel, Seven; on the 10th, Eight; 15th, Ten; 17th, Eleven; 24th, Twelve, by J. Porter.
- Conssett*.—March 20, One, by R. Richards.
- Corsham*.—March 24, Five, by J. Hurlstone.
- Coseley*.—March 17, Ebenezer Chapel, Six, by E. Munns.
- Crosscombe*, Somerset.—March 24, Three, by L. R. Foskett.
- Darwen*.—December 12, Six, by J. Blake.
- Denbigh*.—March 27, Three, by T. Thomas.
- Derfield*.—March 9, Three, by C. Welton.
- Dunstable*.—March 31, at West-street, Two, by Thomas Wheatley.
- East Hartlepool*.—March 27, Three, by H. Dumington.
- Franksbridge*.—March 20, Four, by T. D. Jones.
- Gatebrook*, Staffordshire.—March 23, Eight, by W. Hewitt.
- George Town*, Tredegar.—March 13, at Bethel, Two, by T. Jermine.
- Golcar*.—April 3, One, by T. Bury.
- Great Sumpford*, Essex.—March 23, Two, by J. Robinson.
- Groes*, Ruabon.—March 27, Welsh Chapel, Four, by E. H. Girdlestone.
- Hanley*.—March 20, New-street, Eleven, by A. E. Johnson.
- Haverfordwest*.—March 9, at Bethesda, Six, by Dr. Davies.
- Haaton*, Bradford.—February 27, Five, by R. Howarth.
- Henley-on-Thames*.—March 20, Four, by J. M. Hewson.
- Hollinwood*, near Oldham.—March 10, Three, by D. Howells.
- Hull*.—March 27, South-street, Eight, by W. Sumner.
- Iford*.—March 3, High-street, Four, by J. Young.
- Kenninghall*.—March 13, One, by T. J. Ewing.
- Kingstanley*.—March 2, Six, by W. Coombs.
- Llandrindod Wells*.—March 20, Two, by J. Jones, of Rock, Penybont.
- London*.—March 27, Stratford-grove Chapel, Eight, by W. J. Elliott.
- London*: Brixton.—March 27, Cornwall-road Chapel, Three, by E. P. Barrett.
- Longton*, Staffordshire.—March 20, Thirteen; 27, Seven, by C. T. Johnson.
- Lord's Hill*, Salop.—March 20, Three, by W. Jenkins.
- Loughwood*, Devon.—April 3, Five, by R. Bastable.
- Lumb-in-Rossendale*.—April 3, Six, by H. Abraham.
- Luton*.—Park-street, March 31, Nine, by J. H. Blake.
- Lymington*, Hants.—March 27, Four, by J. Collins.
- Malton*.—April 3, Six, by J. Rigby.
- Mansfield*, Notts.—March 30, Thirteen, by J. Parks.
- Medbourne*.—March 2, Ten, by J. Ward.
- Melksham*.—March 27, Fifteen, by J. Brown.
- Merthyr*.—March 6, at Bethel, Five, by E. Lewis.
- Middlesbrough*.—March 27, Four, by R. H. Roberts.
- Morecambe*, Lancashire.—March 11, Six, by W. G. Myles.
- Nash*, near Newport, Mon.—February 5, Four, by T. Delahaye.
- Netherton*.—March 27, at Ebenezer Chapel, Two, by W. Millington.
- Newport*, Mon.—March 27, Commercial-road, Six, by E. Thomas.
- New Swindon*.—March 31, Four, by C. H. Baker.
- North Shields*.—February 20, One; March 13, Two, by R. Herries.
- Pembrey*.—February 13, at the Tabernacle, Six; March 13, Ten, by W. E. Watkins.
- Penbroke Dock*.—March 23, at Burt-street, Two, by E. C. Roberts.
- Penyrrhol*, Glasbury, Breconshire.—April 3, Four, by D. Howell.
- Peterhead*, Aberdeenshire.—February 27, Two, by W. Tulloch.
- Pontrhydryn*.—March 27, Seven, by J. Rees.
- Porthcawl*, Glam.—February 27, One, by T. L. Thomas.
- Portsmouth*.—March 2, Lake-road, Three, by T. W. Medhurst.
- Pope Hill*, Haverfordwest.—March 20, Four, by W. Davies.
- Radcliffe*.—March 5, Three, by G. M. Harvey.
- Rotherham*.—March 23, Two, by J. Harper.
- Rushden*.—April 3, Seven, by W. A. Davis.
- Southampton*.—March 27, East-street, Five, by H. Lake.
- Stow-on-the-Wold*.—March 23, Ten, by F. E. Blackaby.
- Sudbury*, Suffolk.—March 20, Four, by H. W. Childs.
- Swansea*.—March 20, Tabernacle, Two, by T. A. Pryce.





## FORGIVENESS.

A SERMON PREACHED BY C. H. SPURGEON.

“I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.”—ISAIAH xliii. 25.

THERE are some passages of sacred writ which have been more abundantly blessed to the conversion of souls than others. They may be called salvation texts. We may not be able to discover how it is, or why it is, but certainly it is the fact, that some chosen verses have been more used of God to bring men to the cross of Christ than any others in His Word. Certainly they are not more inspired, but I suppose they are more noticeable from their position, from their peculiar phraseology more adapted to catch the eye of the reader, and more suitable to a prevailing spiritual condition. All the stars in the heavens shine very brightly, but only a few attract the eye of the mariner, and direct his course; the reason is this, that those few stars from their peculiar grouping are more readily distinguished, and the eye easily fixes upon them. So I suppose it is with those passages of God's Word which especially attract attention, and direct the sinner to the cross of Christ. It so happens that this text is one of the chief of them. I have found it, in my experience, to be a most useful one; for out of the hundreds of persons who have come to me to narrate their conversion and experience, I have found a very large proportion who have traced the divine change which has been wrought in their hearts to the hearing of this precious declaration of sovereign mercy read, and the application of it with power to their souls: “I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.” Hence I feel this morning somewhat pleased to have such a text, because I anticipate that my Master will give me souls; and I feel likewise somewhat afraid lest I should spoil the passage by my own imperfect handling thereof. I will, therefore, cast myself implicitly on the help of the Spirit, so that whatever I speak may be suggested by Him, and whatever He saith that may I speak, to the exclusion of my own thoughts as much as possible.

We shall notice first *the recipients of mercy*—the persons of whom the Lord is here speaking; secondly, *the deed of mercy*,—“I, even I, am He that blotteth out thy transgressions”; thirdly, *the reason for mercy*—“for Mine own sake;” and fourthly, *the promise of mercy*—“I will not remember thy sins.”

I. We are about to see who are THE RECIPIENTS OF MERCY; and I would have you all listen; peradventure there be some strayed in here who are the very chief of sinners—some who have sinned against light and knowledge, who have gone the full length of their powers for sin, so that they come here self-condemned, and fearing that for them there is neither mercy nor pardon. I am about to talk to you of the lovingkindness of our

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glorious Jehovah, and may some of you be led to read your own condition in those characters which I shall describe to you.

If you will turn to your Bibles, you will find who are the persons here spoken of. Look for example at the 22nd verse of the chapter from which our text is taken, and you will see, first, that they were *prayerless people*: "Thou hast not called upon me, O Jacob." And are there not some prayerless ones sitting or standing here this morning? Might I not walk along these benches, and point my finger to one and another, and say, "Thou art not a praying one?" Or might I not reach out my hand to one and another upon this platform, and say, "Thou hast not been with God in secret, and held heart converse with Him?" These prayerless ones may have repeated many a form of prayer, but the breathing desire, the living words, have not come from their lips. Thou hast lived, sinner, up to this time, without sincere prayer, and if an ejaculation has been forced from thy lips from a fear that took hold of thee; if a cry has gone forth from thee when in the sufferings of a sick bed, because the pains of death gat hold upon thee; if it has not been thy habit to pray, the impressions of that trying period have soon been forgotten. Is prayer your constant practice, my hearers? How many of you now before me, ay, and behind me too, must confess that you have not prayed, that it is not your habit to hold communion with God. Prayerless souls are Christless souls; for you can have no real fellowship with Christ, no communion with the Father, unless you approach His mercy-seat, and be often there; and yet, if you are condemning yourselves, and lamenting that this has been your condition, you need not despair, for this mercy is for you: "Thou hast not called upon me, O Jacob;" yet, "I, even I, am He that blotteth out thy transgressions for Mine own sake."

Next, these persons were *despisers of religion*, for observe the language of the same verse:—"Thou hast been weary of me, O Israel." And may I not say to some here—thou despisest religion, thou hatest God; thou art weary of Him, and lovest not His services? As for the Sabbath day do not too many of you find it the most tiresome day in the week, and do you not, in fact, look over your ledger on the Sabbath afternoon? If you were compelled to attend a place of worship twice on the Sabbath day, would you not think it the greatest and most terrible hardship that could be inflicted upon you? You have to find some worldly amusement to make the hours of the Sabbath day pass away with any comfort at all. So far from wishing that "congregations might ne'er break up," and the Sabbath last for eternity, is it not to some of you the most tedious day of the week? You feel it to be a weariness, and are glad when it is gone. You do not understand the sentiment expressed by the poet:

"Sweet is the work, my God, my King,  
To praise Thy name, give thanks and sing."

You know nothing of the pain of banishment from the courts of Zion, whither the sacred tribes repair; and when there you do not hold communion with God, rejoicing that the hallowed place has become a Bethel—the house of God—the very gate of heaven. You can never say—

"My willing soul would stay  
In such a frame as this,  
And sit and sing herself away  
To everlasting bliss."

Ah, no! not only is religion unlovely to you, but it is a weariness. But if you are now convinced of this sin, and are repenting of it, and desire to be delivered from its power, then God speaks to you this morning, and says, "I, even I, am He that blotteth out thy transgressions for Mine own sake—return unto Me, with unfeigned repentance, and I will have mercy upon you."

Note, again, the character. They have been *thankless persons*: "Thou hast not brought me the small cattle of thy burnt offerings." They have been unthankful. They had their cattle and their flocks all multiplied and increased many fold, but they did not bring even one of the small cattle to Him in return. Thou never gavest Him a kid for a burnt offering, but hast been like the swine, regardless of the oak which strews food upon the ground for thee; thou hast been a carnal, worldly character, receiving a gift, but never thanking the Almighty who caused it to be bestowed; while the little chicken, after it has drunk of the stream, lifteth its head, as if to thank God who provided the water. Thou hast been fed, day by day, by an Almighty power, and yet thou hast never given in return even one of the small cattle of thy flock for a burnt offering. This is true of some who attend our houses of prayer; they very rarely give to any collection for the cause of God; they are like the man in America, of whom some one has told us, who boasted that religion had been to him a very cheap thing, costing him only a few cents a year, of whom a good man said, "The Lord have mercy on your little stingy soul." If a man has no more religion than that, if he has not a religion that will make him generous, he has no religion at all. I thought of that passage last Thursday night, while I was preaching: "Thou hast bought Me no sweet cane with money." God needeth nothing at your hands, but He likes little presents, He loves now and then to receive of your substance; for you know that little as it is in His eyes, comparatively speaking it is great, because it comes from a friend. But some of you have never bought Him a sweet cane with your money—never sang a hymn to His praise; you have attributed everything to your good luck, and have boasted that you have obtained everything you have got by the labour of your own hands, and that you can say, I have no need to thank nobody for what I have. That has been thy spirit; thou hast given no thanks to God,—the God of heaven and earth; thou hast not glorified *Him*, but thyself, and yet the Most High is willing to pardon thy sin in this thing, if thou art but unfeignedly penitent, and dost sue for forgiveness, for he saith also to you, "I, even I, am He that blotteth out thy transgressions."

Yet, again, these people were a *useless people*. "Neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins." It is well said, the chief end of man is to glorify God. For that purpose God made the sun, moon, and stars, and all His works, that they might honour Him. And yet how many are there, even, perhaps among my hearers this morning, who have never honoured God in their lives. Ask yourselves what have you done? If you were to write your own history, it would be little better than that of Belzoni's toad, which existed in the rock for three thousand years; you may have *lived* like it, but you have done nothing. What souls have you ever won to the Saviour? How has His name been magnified by you? Have you ever served Him? How have you ever worked for Him? What have you done for God?

Have you not been cumberers of the ground ; taking the nourishment of the earth where some better tree might have grown, and bearing no fruit to the Great Husbandman, or at least, only a few sorry crabs, that were not worth His acceptance. For all you have done, the world might as well have never known you. You have not been even so much use as the glow-worm, which, at least, serves to light the steps of the traveller. The world may possibly be glad to get rid of some of you, and rejoice when you are gone. Perhaps you have assisted in destroying the souls of those with whom you have been connected in life. You can recollect the time when you led that young man first into the ale-house. You can remember the hour when you swore a most horrible oath ; your child was within hearing, and learned to be profane also. You may look upon some souls who are going even now to damnation through your example ; and in hell you may see spirits starting up from their iron beds, and hear them shrieking in their woe : “ Who is it that led me here, and caused my soul to be destroyed ?—thou art the author of my damnation.” Is the indictment true ? Will you not be compelled to plead guilty to the charge ? Do you not even now repent of your great transgressions ? Even if it be so, my Master authorises me to say again, “ Thus saith the Lord, I, even I, am He that blotteth out thy transgressions, and will not remember thy sins.”

Again, there are some who may be termed *sanctuary sinners*—sinners in Zion—and these are the worst of sinners. I can usually tell whether inquirers have been the children of pious parents or no, if after a confession of great guilt they feel unable to proceed at the remembrance of what they once were. Groaning, and sobbing, and tears running down their cheeks, are the silent language of their woe. When I see this, I always know that the language that succeeds will be : “ I have been the child of pious parents ; and I feel that I am one of the worst of sinners, because I was brought up to religion ; and yet I disregarded it, and turned aside from it.” O yes, the worst of sinners are sinners in Zion, because they sin against light and knowledge ; they force their way to hell, as John Bunyan says, over the Cross of Christ ; and the worst way to hell is to go by the cross to it. Many of you now before me were consecrated to God by a beloved mother, and your father taught you to read and love the Scriptures of truth. You were brought up like Timothy ; you well understand the theory of the way of salvation, and yet you come here, young men, some of you enemies to God and without Christ, and despisers of His Word ; some of you are even scoffers, or if not actually scoffers, you say religion is nought to you, and by your actions, if not by your words, declare it is nothing to you that Jesus should die. Ah ! when I speak to you, I would not forget myself. Should it ever be my lot to wake up in hell, I should be amongst the most horribly damned there, for I had a most pious training, and should be forced to take my place with the sanctuary sinners. And you that are such, whom I am addressing now, are you not afraid ? Ask yourselves now, “ Who among us shall dwell with devouring fire ? ” Do you tremble and shake for fear, and with a penitent heart desire forgiveness ? If so, then I say again, in my Master’s name—who spake nothing but love and mercy to penitent sinners, who said, “ Neither do I condemn thee”—Jehovah now declares “ I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.”

Yet, once more, we have here *men who had wearied God* : “ Thou hast

made Me to serve with thy sins, thou hast wearied Me with thine iniquities." You see the man who has been a professor of religion, and can look back twenty years ago, when he was a member of a Christian church ; he was apparently walking in the fear of the Lord, and all men thought he had received the grace of God in truth ; but he has turned aside into the paths of sin ; sometimes his lips have been defiled with oaths, and his soul the bondslave of sin ; but even now he is often found in God's house ; sometimes he is affected to tears, and says within himself, "Surely I will return unto the Lord, for then was it better with me than now." Self-condemned, he stands and weeps in the bitterness of his heart ; and mark you, it may be this morning that he has stepped into this vast assembly, and that his knees are knocking one against the other, yet it may be that his goodness shall prove like the morning cloud and the early dew, that passeth away ; or it may be that the turning point is now come ; "Now or never," as Baxter used to say ; now God or Satan, now accepted or condemned. Poor backslider, return unto the Lord, and He will have mercy upon thee ; He will blot out all thy sins, and so blot them out that He will not remember them against thee any more for ever.

These, then, are the characters who receive mercy. Some of you may say, "You seem to think us a bad lot"—and so I do. Others exclaim, "How can you talk to us in this way ? We are an honest, moral, and upright people." If so, then I have no gospel to preach to you. You may go elsewhere if you will, for you may get moral sermons in scores of chapels if you want them ; but I am come in my Master's name to preach to sinners, and so I will not say a word to you Pharisees except this—By so much as you think yourself righteous and holy, by so much shall ye be cast out of God's presence at last. Your sentence will be eternal banishment from the presence of Him who hath said to every repenting sinner, "I, even I, am He that blotteth out thy transgressions, and will not remember thy sins."

II. The second point is, THE DEED OF MERCY. We have found out the persons to whom God will give mercy ; now what is mercy's deed ? It is a deed of forgiveness, and in speaking of it, I shall speak first of its being a *divine forgiveness*—"I, even I, am He." Divine pardon is the only forgiveness possible ; for no one can remit sin but God only, and it matters not whether a Roman Catholic Priest, or any other priest shall say in the name of God, "I absolve thee from thy transgressions," it is abominable blasphemy. If a man has offended me I can forgive him, but if he has offended God I cannot forgive him. The only discharge possible is pardon by God ; but then it is the only pardon necessary. Suppose I have so sinned that the king or the queen will not pardon me, that my brethren will not forgive me, and that I cannot pardon myself ; if God absolves me, that is all the acquittal that will be necessary for my salvation. Perhaps I stand condemned by the law of my country : I am a murderer and must suffer on the scaffold ; the queen refuses to pardon, and perhaps she does right in such a refusal ; but I do not want her forgiveness in order to enter heaven ; if God acquits me ; that will be enough. Were I such a reprobate that all men hissed at me and wished me gone from existence, if I knew that they would never forgive my crime—though I ought to desire my fellow-creatures' forgiveness—it would not be *necessary* that I should have it to enter heaven. If God says, I forgive thee, that is enough. It

is only God that can forgive satisfactorily ; because no human pardon can ease the troubled conscience. The self-righteous Pharisee may be content to give himself into the hands of a priest to be rocked to sleep in the cradle of delusion, but the poor convinced sinner wants something more than the arrogant dictum of a priest—ten thousand of them, with all their enchantments, he feels to be all in vain, unless Jehovah himself shall say, “ I have blotted out thy sins for Mine own sake.”

Again, it is *surprising forgiveness* ; for the text speaks as if God himself were surprised that such sins should be remitted : “ I, even I ;” it is so surprising that it is repeated in this way, lest any of us should doubt it. And it is amazing to the poor sinner when first awakened to his sin and danger. It seems to be too good to be true, and he “ wonders to feel his own hardness depart,” the mercy offered is so overwhelming. It is said that Alexander, whenever he attacked a city, put a light before the gate of it ; and if the inhabitants surrendered before the light was burnt out, he spared them ; but if the light went out first, he put them all to death. But our Master is more merciful than this ; for if He had manifested grace only while a small light would burn, where should we have been ? There be some here seventy or eighty years of age, and God has mercy on you still ; but there is a light you know which when once quenched, extinguishes all hope of pardon—the light of life. See then, grey-headed man, thy candle is burnt almost to the socket—it has but the snuff left. Seventy years thou hast been here living in sin, and yet mercy waits on thee ; but thou shalt soon depart, and mark me, there is no hope for thee then. But surprising grace, mercy’s message is still proclaiming—

“ For while the lamp holds out to burn,  
The vilest sinner may return.”

Unutterable mercy ! There is no sinner out of hell so black but that God can wash him white. There is not out of the pit one so guilty that God is not able and willing to forgive him ; for he declares the wondrous fact—“ I, even I, am He that blotteth out thy transgressions.”

Notice once more, that it is a *present forgiveness*. It does not say I am He that will blot out thy transgressions, but that blotteth them out *now*. There are some who believe, or at least seem to imagine, that it is not possible to know whether our sins are forgiven in this life. We may have hope, it is thought, that at last there will be a balance to strike on our side. But this will not satisfy the poor soul who is really seeking pardon, and is anxious to find it ; and God has therefore blessedly told us, that He blotteth out our sin *now* ; that he will do it at any moment the sinner believes. As soon as he trusts in his crucified God, all his sins are forgiven, whether past, present, or to come. Even supposing that he is yet to commit them, they are all pardoned. If I live eighty years after I receive pardon, doubtless I shall fall into many errors, but the one pardon will avail for them as well as for the past. Jesus Christ bore our punishment, and God will never require at my hands the fulfilment of that law which Christ has honoured in my stead ; for then would there be injustice in heaven ; and that be far from God. It is no more possible for a pardoned man to be lost than for Christ to be lost, because Christ is the sinner’s surety. Jehovah will never require my debt to be paid twice. Let none impute injustice to the God of the whole earth : let

none suppose that He will twice exact the penalty of one sin. If you have been the chief of sinners, you may have the chief of sinner's forgiveness, and God can bestow it now.

I cannot help noticing the *completeness of this forgiveness*. Suppose you call on your creditor, and say to him, "I have nothing to pay with." "Well," says he, "I can issue a distress against you, and place you in prison and keep you there." You still reply that you have nothing and he must do what he can. Suppose he should then say, "I will forgive all." You now stand amazed and say, "Can it be possible that you will forgive me that great debt of a thousand pounds?" He replies, "Yes, I will." "But how am I to know it?" There is a bond: he takes it and crosses it all out and hands it back to you, and says, "There is a full discharge, I have blotted it all out." So does the Lord deal with penitents. He has a book in which all your debts are written; but with the blood of Christ he crosses out the handwriting of ordinances which is there written against you. The bond is destroyed, and He will not demand payment for it again. The devil will sometimes insinuate to the contrary, as he did to Martin Luther. "Bring me the catalogue of my sins," said Luther; and he brought a scroll black and long. "Is that all?" said Luther. "No," said the devil; and he brought yet another. "And now," said the heroic saint of God, "write at the foot of the scroll: 'The blood of Jesus Christ his Son cleanseth from all sin.' That is a full discharge."

III. Now, very briefly, the third thing—THE REASON FOR MERCY. Say one poor sinner, "Why should God forgive me? I am sure there is no reason why he should, for I have never done anything to deserve His mercy." Hear what God says, "I am not about to forgive you for your own sake, but for My own sake." "But, Lord, I shall not be thankful enough." "I am not about to pardon you because of your gratitude, but for My name's sake." "But, Lord, if I am taken into Thy church I can do very little for Thy cause in future years, for I have spent my best days in the devil's service, surely the impure dregs of my life cannot be sweet to Thee, O God." "I will not engage to forgive you for your sake, but for My own. I do not want you," says God, "I can do as well without you as with you; the cattle upon a thousand hills are Mine; and if I pleased I could create a whole race of men for My service, who should be as renowned as the greatest monarchs, or the most eloquent preachers, but I can do as well without them, as with them; and I forgive you therefore for My own sake." Is there not hope for a guilty sinner here? It cannot be pleaded by any one that his sins are too great to be pardoned, for the amount of guilt is hereby put entirely out of consideration, seeing that God forgives not on account of the sinner, but for His own sake. Did you never hear of a physician visiting a man upon a sick bed, when the poor man said, "I have nothing to give you for your attention to me." "But," says the doctor, "I did not ask for anything; I attend you from pure benevolence; and moreover to prove my skill. It will make no difference to me how long you live, I love to try my skill, and let the world know that I have power to heal diseases. I want to get myself a name." And so God says, I desire to have a name for mercy; so that the worse you are, the more God is honoured in your salvation. Go then to Christ, poor sinner—naked, filthy, poor, wretched, vile, lost, dead, come

as thou art, for there is nothing required in thee, except the need of Him :

“ This he gives you,  
'Tis His Spirit's rising beam.”

“ For Mine own sake,” says God, “ I will forgive.”

IV. Now to conclude—THE PROMISE OF MERCY. “ And will not remember thy sins.” There are some things which even God cannot do. Though it is true He is Omnipotent, yet there are some things He cannot do. God cannot lie—He cannot forsake His people—He cannot disown His covenant ; and this is one of the things it might be thought He could not do—that is, forget. Is it impossible for God to forget ? We finite creatures suffer many things to slip, but can the Almighty ever do so ? That God who counteth the stars and calleth them all by their names—who knoweth how many animalculæ there are in the mighty ocean—who notices every grain of dust that floats in the summer air, and is acquainted with every leaf of the forest, can He cease to remember ? Perhaps we may answer “ No.” Not as to the absolute fact of the committal of the deed ; but there are senses in which the expression is entirely accurate. In what sense are we to understand God's forgetfulness of our sins ?

First of all, He will not exact *punishment for them when we come before His judgment bar at last*. The Christian will have many accusers. The devil will come and say, “ That man is a great sinner.” “ I don't remember it,” says God. “ That man rebelled against Thee, and cursed Thee,” says the accuser. “ I do not remember it,” says God, “ for I have said I will not remember his sins.” Conscience says, “ Ah ! but Lord, it is true, I did sin against Thee, and that most grievously.” “ I do not remember it,” says God—“ I said, I will not remember his sins.” Let all the demons of the pit clamour in God's ear, and let them vehemently shout out a list of our sins, we may stand boldly forth at that great day, and sing, “ Who shall lay anything to the charge of God's elect ?” for God does not even *remember* their sin. The Judge does not remember it, and who then shall punish ? Unrighteous as we were ; wicked as we have been ; yet he has forgotten it all. Who then can bring to remembrance what God has forgotten ? He says, “ I will cast thy sins into the depths of the sea,” not into the shallows where they might be fished up again, but into the depths of the sea, where Satan himself cannot find them. There are no such things as sins recorded against God's people. Christ has so taken them away, that sin becomes a nonentity to Christians—it is all gone, and through Jesu's blood they are clean.

The second meaning of this is, *I will not remember thy sins to suspect thee*. There is a father, and he has a wayward son who went away that he might live a life of looseness and profligacy ; but after a while he comes home again in a state of penitence. The father says, “ I will forgive thee.” But he says next day to his younger son, “ There is business to be done at a distant town to-morrow, and here is the money for you to do it with.” He does not trust the returned prodigal with it. “ I have trusted him before with money,” says the father to himself, “ and he robbed me, and it makes me afraid to trust him again.” But our heavenly Father says, “ I will not remember thy sins.” He not only forgives the past, but trusts His people with precious talents. He never suspects them. He has never one suspicious thought. He loves them just as much as if they had never



gone astray. He will employ them to preach His gospel; He will put them into the Sunday-school, and make them servants of His Son: for He says, "I will not remember thy sins."

Again, he will *not remember in His distribution of the recompense of the reward*. The earthly parent will kindly pass over the faults of the prodigal; but you know when that father comes to die, and is about to make his will, the lawyer sitting by his side, he says, "I shall give so much to William, who always behaved well, and my other son shall have so-and-so, and my daughter, she shall have so much; but there is that prodigal, I have spent a large sum upon him when he was young, but he wasted what he received, and though I have taken him again into favour, and for the present he is going on well; still I think I must make a little difference between him and the others. I think it would not be fair—though I have forgiven him—to treat him precisely as the rest;" and so the lawyer puts him down for a few hundred pounds, while the others, perhaps, get their thousands. But God will not remember your sins like that, He gives all an inheritance. He will give heaven to the chief of sinners as well as to the chief of saints. When He divides the portion to His children, it may be He will put Mary Magdalene as high as He does Peter, and the thief as high as He does John; yea, the malefactor who died on the cross is as much in the sight of God as the most moral person that ever lived. Here is a blessed forgetfulness. What sayest thou, poor sinner? Is thy heart drawn by a mysterious inspiration to the foot of the cross? Then I thank my Master; for I trust the one object of my life is to win souls for Christ, and if I may be blessed in that, my life shall be happy. Still do you say, "My sins are too great to be forgiven." Nay, but O man, as high as the heaven is above the earth, so great is His mercy above thy sins, and so far does His grace exceed thy thoughts. Oh, but sayest thou, "He will not accept me." What then is the meaning of this text—"He is able to save unto the uttermost;" or this—"Whosoever cometh unto Me I will in no wise cast out;" and again—"Whosoever will, let him come and take of the water of life freely." Do you still say, "This does not include me?" Oh be not so faithless, but rather believe. Oh! had I the power, God knows I would weep myself away in order to win your souls.

"But feeble our compassion proves,  
And can but weep where most it loves."

I can do nothing but preach God's gospel; but since the moment Christ forgave me, I cannot help speaking of His love. I turned away from His gospel, and would have none of His reproofs. I cared not for His voice or His Word. That blessed Bible lay unread; these knees refused to bend in prayer, and my eyes looked on vanity. Has He not pardoned? Has He not forgiven? Yes. Then sooner may this tongue cleave to the roof of my mouth, than cease to proclaim free-grace in all its mighty displays of electing, redeeming, pardoning, and saving mercy. Oh! how loud ought I to sing, seeing I am out of hell, and delivered from condemnation. And if I am out of hell, why should not you be? Why should I be saved and not another? It was for sinners, remember, that Jesus came. Mary Magdalene, Saul of Tarsus—the very chief of sinners, were accepted, and why do you foolishly conclude that you are cast out? Oh, poor penitent, if you perish, you will be the **FIRST** penitent who ever did so. God give you His blessing, my dear friends, for Christ's sake. Amen.

## Garnest Preachers and their Living Deeds.

### VICTORY PURDY, THE KINGSWOOD COLLIER.

(SECOND ARTICLE.)

IN order to make himself efficient as a preacher of the Gospel, Victory Purdy became a most laborious student. In the course of his long life he diligently read and studied modern history, geography, astronomy, and even various branches of philosophy. These studies not only enlarged and cultivated his mind, but they also served to furnish him with many happy and appropriate illustrations in his elucidation of the Holy Scriptures, that frequently astonished and delighted his various congregations. But, from whence did he get these books? How could he procure them while being so poor? This knotty question was soon after his decease solved in a curious fashion. Some of his friends, anxious to see his library, expected, from the extent and variety of his educational acquirements, to find an abundance of the best authors. But what did they find? Much to their surprise, little more than Victory Purdy's *own productions*. They then asked where and how he procured his varied information? They were at once told that he obtained it in the following way. When he had a little money to spare he would purchase such books as he needed, and, then, after studying them, making extracts, and getting all he could out of them, he would exchange them for others, or sell them and buy other publications with the money. Thus was he compelled ingeniously to *labour* for the acquirement of knowledge on account of his limited income.

But, indisputably, his chief and life-long study was the Word of God. It is truly said, that "the Bible was his delight, his comfort, and his inseparable companion." In this "law of the Lord" he loved to meditate, both day and night. According to his own memorandums, it appears that he read the whole Bible regularly and carefully through not less than *forty times*; and had advanced as far as the prophet Isaiah the forty-first time when his reading was arrested by the hand of death. And how did he feel concerning the Book of books towards the last? Did his continuous, oft-repeated readings, tend to make its study grow wearisome? On the contrary, the more he read the blessed Word, the more he loved it. When seventy-four years of age, which was the year before he died, he went through the Scriptures four times; and, in 1822, the last year of his life, he writes:—

"January 27th, finished the Bible the 39th time.

"January 28th, began the Bible the 40th time.

"March 31st, ended the Bible the 40th time."

Thus, did he, at that advanced age, in two months and three days, read through the whole of the Old and New Testaments. Who can wonder at such a man being "mighty in the Scriptures?" So mighty, indeed, was he, so numerous were the passages of Scripture that he was in the habit of quoting in the course of one sermon—mentioning at the same time, with singular accuracy, the exact chapter and verse where each might be found—that he obtained from many the distinguishing

title of "THE WALKING BIBLE." "With," says his biographer, "the sword of the Spirit—the Word of God, he was always ready, for it was on his lips and in his heart; from this bright armoury also he drew many a flaming arrow, which, through the energy of that Spirit who first indited the sacred page, was directed into the hearts of the King's enemies. Hence, also, he obtained that balm of Gilead, which, having first proved, he offered to the distressed penitent, as a medicine for every wound, and a cordial for every fear. The holy volume was his book of reference on every occasion; with him it decided every controversy, removed every doubt, established every principle, purified every motive, regulated every temper, guided every step, and ever opened to his believing view the durable kingdom of immortal righteousness, and unsullied glory beyond the grave." How true these statements are may be gathered from the following incident. A relation of Victory Purdy once asked him by what means he had attained such a wonderful acquaintance with the Scriptures. The good man paused awhile, and then replied, "Samuel, *go and read the Bible through twelve times upon your knees, as I have done, and then you may know something about it.*"

Those who knew Victory Purdy intimately, bore constant reference to his prayerfulness, strict adherence to principle, and uprightness of character. Thus, one who was well acquainted with him says, "I never saw him out of temper for thirty years together; and, although living under the same roof with him, I never knew him, upon returning home from labour or from religious duties, to sit down in his house without *first* retiring to his closet to thank the Lord for His protection and blessing

going out and coming in." It was his habit always to close his worldly affairs on the Saturday night, and begin the Sabbath very early with the Lord. So much, indeed, did he value the sanctity and privileges of the Lord's day, that on a certain occasion he declined respectfully a most lucrative situation because he had reason to believe that its secular duties would encroach on the Sabbath's strict observance. And this love of the Sabbath he constantly enjoined on his children. Before he left home to labour in the Lord's vineyard on the Sabbath, he would invariably call them together, and exhort them affectionately to mind in his absence to keep the Lord's day holy; and then, either on his return, or on the Monday morning, he would require them to give him an account of the manner in which they had spent the day. If he found from the report that they had spent it well, he would praise them, and if ill, he would give them reasonable rebukes. As a man of strong faith and deep humility, his aim was to walk closely and constantly with God, neither turning aside to the right hand nor to the left. Punctual in fulfilling his engagements, seldom or never inclined to engage in personal controversy, loved in his domestic relationships as a kind husband and father, and respected universally as a neighbour, he preached every day and every hour by what he *was*, as well as by what he *said*, and thus nobly influenced for good all around him.

That it may not be thought that we are speaking too highly of this worthy lay preacher, we will select a few passages from his diary, from the perusal of which the reader will have an opportunity of judging for himself what kind of life he led, and what sort of work he was in the habit of doing.

“Sunday, February 4, 1781.—Preached in the morning at Mr. Vincent's, from Ruth i. 16, 17. Had liberty in prayer. Preached at Kendleshire in the evening, from Rev. vi. 17, to a numerous company who seemed attentive and serious. This day, before I set out for Kendleshire, I was much distressed in mind, unfit to meditate, and went away without any previous preparation to preach, not having fixed upon any text; nor did I know that I should preach from the text above-mentioned till after I had begun to give out the hymn; nor do I remember ever to have preached from it before. Yet I was not much straitened in preaching; neither did I experience the freedom I am sometimes blessed with. Oh! the conflicts which I feel many times in my mind before I preach; stript of almost everything; light, life, zeal, and power; dejected, distressed, and miserable; ‘cast down, but not destroyed.’ The Lord Jesus told the apostles, James and John, that they knew not what they asked (Mark x. 38), neither did I when I asked earnestly that He would make me a minister of the Gospel.”

“Wednesday, 28.—After having done a hard day's work, I went to Mr. Vincent's in the evening. I did not expect to speak to the people, and accordingly was not employed in any previous preparation for that purpose; but the task being appointed me, felt liveliness in prayer, and liberty in exhorting the people.”

“Sunday, December 30.—Preached at Hanham from John the 3rd chapter and part of verse 11. This day I had a very uncomfortable journey; it rained almost, or quite, all the way from my house to Abraham Brain's, which is, I suppose, near four miles; the rain drove directly in my face, and wetted me to my skin; my feet and legs

were particularly wet; yet I went to the meeting, and found a degree of liberty in preaching, and returned home before I pulled off my wet clothes, and through the Divine protection I caught no cold nor harm of any kind that I know of.”

His review of this year will show how little he thought of himself, or of his doings. He writes: “This year hath been a time in which I have met with many trials and disappointments, so that I have been distressed and dejected in my mind, and at some particular times my crosses seemed to be as much as I could bear. Oh! God, be pleased to look down upon me, and grant me a comfortable deliverance from these close trials? My soul is not so lively as I would have it. I want patience, meekness, resignation, faith in God, zeal for His glory, love to Christ. I want to be made fruitful and useful. Alas! I cannot do as I would because I am poor, and forced to labour hard, many times so weary that I am hardly fit for anything, nor have I any friend near me that I can freely and fully converse with. Although several professors of religion live near me, yet I am ‘like a sparrow alone upon the house-top,’ Psalm cii. 7. ‘God be merciful to me a sinner.’”

“1782, January 1.—This day I did not work, because the morning was wet. I therefore went to see my uncle Cornuck, and he was pleased to give me a good coat and waistcoat. Thus, the year came in with a blessing. Praised be God!”

Friday, March 1.—“This day, my young master, C. A., freely gave me an article of wearing apparel, which I wanted very badly, for my own was so ordinary that I was ashamed to go out to preach; neither had I money to buy any. I look on this as a remarkable instance of the Divine goodness. The Lord knew

what I wanted, and I had several times been begging of Him to send me help. Accordingly He granted my request in an unexpected time, and by an unexpected hand. I do not imagine that my master knew the condition I was in with respect to this particular ; but the Lord, who hath the hearts of all men in His hands, inclined him thus to relieve me. May the mercies of God never be forgotten by me, and may it please Him to reward, both in this life and that which is to come, the hand by which He was pleased to supply my pressing want. Glory be to God !”

In June of this year, one of his best friends, his uncle, Israel Cornuck, dies. This relative appears to have been an exceedingly good man, much devoted to God, and His public service, and one who died a very happy death. Just before he departed he said with great simplicity, “that he longed to be with God, and that through what he felt within he could run into the fire for Him.” From Victory Purdy’s childhood, he constantly showed him kindness, and when he died, in his seventy-seventh year, he left him as a legacy his dwelling-house, clothes, and a quantity of household furniture. How acceptable this legacy proved may be gathered from the remarks that Victory Purdy thus makes concerning it. He says : “Thus hath the

Lord been pleased to give me some enlargement. I had for several years been in straits and troubles ; and sometimes, when I have been praying to God for an enlargement and deliverance out of my necessitous condition, it would be borne in upon my mind that I was not brought low enough yet. At length I was brought very low indeed, sometimes I had not food sufficient to keep up my strength. I both worked hard and lived hard. I also stood in need of raiment, sometimes being confined at home on the Lord’s day because I had not proper apparel. Yea ; I wanted even clothes to wear in my daily labour, and I had not money to spare to buy several things which I stood in need of. I was encompassed with difficulties, nor knew I how to get free. Through hard labour, the want of food and raiment, the severity of the weather to which I was much exposed, and at some particular times a heavy burden of cares, my trials were close and distressing. But the Lord, to whom I did endeavour to go for relief, hath thus, in the course of His providence, when I could not tell what to do, delivered me in some respects out of my distress. O, may the Lord sanctify this dispensation unto me, and may I never either forget or abuse His mercies !”

*(To be continued.)*

## Essays and Papers on Religious Subjects.

### THE CRY OF THE CHILDREN.

BY REV. DAWSON BURNS, M.A.

THE blessing of children was one of marked emphasis under the Law, and it cannot be accounted less under the Gospel. Children literally renew the youth of the world,

and they keep much of it green and warm that would otherwise be cold and sterile. They unlock by their arrival the deepest fountains of human tenderness ; and the demands they make on parental solicitude and labour are part of that education by which the Divine

Father is training His human offspring to a freedom from selfishness, and a readiness to "bear one another's burdens, and so fulfil the law of Christ."

But as to the cry of the children—may we not say that it is of varied tone and diverse expressiveness? Let us listen to it, and note some of its cadences and meanings.

I. THERE IS THE CRY OF SUFFERING.—With such a cry, children enter the world—and how often repeated is it in the case of multitudes of the young! Sometimes it is the cry which indicates hereditary taint—the working of the mysterious law by which the innocent are made to share the penalty of violated law. Sometimes this cry testifies to thoughtless or cruel neglect, or the infliction of injury from "want of thought" or "want of heart." The use of narcotics and alcoholic drinks to induce quietness, is a form of wrong done to infants as common as it is morally culpable. The fact that about one-half of the children born in our country die before they reach five years of age, is an impeachment of our professed civilization, to say nothing of our profession of national Christianity. Sad, indeed, is the lot of the progeny of shame and vice that most of them prematurely and quickly die from the privations to which they are subjected. "Child Farming" is a name associated with cruelties that might make a barbarian blush. Even where little ones are tenderly cared for, they are often called upon to suffer, to pine, and to die.

II. THERE IS THE CRY OF SURPRISED DELIGHT.—The life of a child is a succession of surprises. All is new, and every scene brings with it a world of interest and of joy. The baby coos and crows at some fresh object that takes its fancy; and the shouts of the youngsters as they

find something to attract them ring through the house, the field, and the playground. It has pleased God to make the earth enchanted ground to the youthful observer. In a certain sense the world is new-born to all who are born into it. It is a common saying that "children are easily pleased," and that they find their pleasure in trifles, absorbed in the present, and indifferent to the future. It is wisely ordered that they should not anticipate troubles, and that like the flowers of the field and the birds of the air, the sunshine and the spring should bring them no thought of the winter and the storm.

III. THERE IS THE CRY OF IMPETUOUS ENERGY.—The human body is a storehouse of force, and in children this inherent power is ever seeking outlets and expressions. Who that has mixed with growing boys and girls does not know that their spirits are irrepressible? Movement, action, is their being, and the cry of competition uttered in their favourite games is evidence of the inborn energy which craves for liberation. The same restlessness is not so manifest in regard to the duties of the school; for the intellectual vigour is not proportioned to the physical; and the effort, made by short-sighted parents and teachers, to tax it too heavily, is attended by the double consequence of impairing its regular development, while the bodily stamina is enfeebled. Intellectual giants are not produced in such a fashion. In due time the exuberance of energy which in children takes a physical direction, will, if capacity be present, take a higher form in the pursuit of that mental excellence whose rewards are beyond all riches and worldly honour.

IV. THERE IS THE CRY OF THANKSGIVING AND PRAISE.—The

children who shouted "Hosanna" in the train of Christ were unconsciously turning prophecy into fact, and the voices of countless children have, since then, been employed in the service of the Holy Child Jesus. Song and music are naturally pleasant to most children; and that they can sing the songs of Zion with a melting sweetness and pathos, is known to all. It is thus that the praise of God is perfected, commencing, so to say, with the Seraphim, and ending with the "babes and sucklings" of earth. The harmony is both celestial and terrestrial, and if it would not be complete without the majestic strains of the angels, neither would it be consummated were there lacking the voices of tender earth-born choristers. It is, doubtless, by the power of music that the devotional spirit can mainly be associated with the young. It is not by reasoning about religion, or even by reading about it, that they will be brought beneath its influence. The emotions are strong in them; and this points to the judicious use of that agency by which the emotions of the youthful heart may be enlisted on the side of piety and Christ. This is not to do everything, but it will do much and prepare for more. A generation of the young trained to raise the cry of praise and thanksgiving to God and the Lamb, would be most likely to be afterwards found in the way of righteousness, leading to the Heavenly Temple where the sacrifice of praise is ever burning, and the incense of thanksgiving is for ever ascending.

*Upper Tooting.*



#### FORTY "FEAR NOTS" OF SCRIPTURE.

ARRANGED BY REV. J. E. CRACKNELL,  
YORK TOWN, SURREY.

*The Lord to Abraham.*

"Fear not, Abram: I am thy shield, and thy exceeding great reward."—Genesis xv. 1.

*The Angel of God to Hagar.*

"What alleth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is."—Genesis xxi. 17.

*The Lord to Isaac.*

"I am the God of Abraham thy father: Fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake."—Genesis xxvi. 24.

*The Lord to Jacob.*

"I am God, the God of thy father: Fear not to go down into Egypt; for I will there make of thee a great nation."—Genesis xlv. 3.

*Joseph to his brethren.*

"And Joseph said unto them, Fear not: for am I in the place of God? . . . Now therefore fear ye not: I will nourish you, and your little ones."—Genesis l. 19, 21.

*Moses unto Israel.*

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you to-day."—Exodus xiv. 13.

*Joshua and Caleb unto Israel.*

"Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: Fear them not."—Numbers xiv. 9.

*The Lord to Moses.*

"And the Lord said unto Moses,

*Fear him not* (Og the King of Bashan): for I have delivered him unto thine hand, and all his people and his land."—Numbers xxi. 34.

*Moses unto Israel.*

"Be strong and of a good courage, *Fear not*, nor be afraid of them: for the Lord thy God He it is that doth go with thee; He will not fail thee nor forsake thee."—Deuteronomy xxxi. 6.

*The Lord unto Joshua.*

"And the Lord said unto Joshua, *Fear not*, neither be thou dismayed."—Joshua viii. 1.

*The Lord unto Gideon.*

"And the Lord said unto Gideon, Peace be unto thee; *Fear not*: thou shalt not die."—Judges vi. 23.

*Boaz unto Ruth.*

"And now, my daughter, *Fear not*; I will do to thee, all that thou requirest."—Ruth iii. 11.

*Samuel unto Israel.*

"And Samuel said unto the people, *Fear not*: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart."—1 Samuel xii. 20.

*Jonathan unto David.*

"And he said unto him, *Fear not*: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth."—1 Samuel xxiii. 17.

*David unto Mephibosheth.*

"And David said unto him, *Fear not*: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually."—2 Samuel ix. 7.

*Elijah to the Widow.*

"And Elijah said unto her, *Fear not*; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son."—1 Kings xvii. 13.

*Elisha to his Servant.*

"And Elisha answered, *Fear not*: for they that be with us are more than they that be with them."—2 Kings vi. 16.

*David to Solomon.*

"And David said to Solomon his son: Be strong and of good courage, and do it: *Fear not*, nor be dismayed: for the Lord God, even my God, will be with thee; He will not fail thee nor forsake thee."—1 Chronicles xxviii. 20.

*Jahaziel to Judah and Jerusalem.*

"Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem, *Fear not*, nor be dismayed; to-morrow go out against them, for the Lord will be with you."—2 Chronicles xx. 17.

*The Lord unto His people.*

"*Fear thou not*; for I am with thee: be not dismayed; for I am thy God, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."—Isaiah xli. 10.

*The Lord, by the Prophet Jeremiah.*

"Therefore, *Fear thou not*, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid."—Jeremiah xxx. 10.



*The testimony of the Faithful.*

"Thou drewest near in the day that I called upon thee : thou saidst, *Fear not.*"—Lamentations iii. 57.

*The Lord to the Prophet Ezekiel.*

"*Fear them not*, neither be dismayed at their looks, though they be a rebellious house."—Ezekiel iii. 9.

*The Lord to Daniel.*

"O man greatly beloved, *Fear not* : peace be unto thee, be strong, yea, be strong."—Daniel x. 19.

*The Lord, by the Prophet Joel.*

"*Fear not*, O land ; be glad and rejoice : for the Lord will do great things."—Joel ii. 21.

*The Lord, by the Prophet Zephaniah.*

"In that day it shall be said to Jerusalem, *Fear thou not* : and to Zion, Let not thine hands be slack."—Zephaniah iii. 16.

*The Lord, by the Prophet Haggai.*

"My spirit remaineth among you : *Fear ye not.*"—Haggai ii. 5.

*The Lord, by the Prophet Zechariah.*

"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel ; so will I save you, and ye shall be a blessing : *Fear not*, but let your hands be strong."—Zechariah viii. 13

*The Angel to Zacharias, concerning John.*

"*Fear not*, Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John."—Luke i. 13.

*The Angel to Mary, concerning Jesus.*

"*Fear not*, Mary : for thou hast found favour with God. And, behold, thou shalt bring forth a son, and shalt call his name Jesus."—Luke i. 30, 31.

*The Angel to the Shepherds.*

"*Fear not* : for, behold, I bring

you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke ii. 10, 11.

*Christ to His disciples.*

"And *Fear not them* which kill the body, but are not able to kill the soul : but rather fear Him which is able to destroy both soul and body in hell."—Matthew x. 28.

*Christ to His disciples.*

"*Fear ye not therefore*, ye are of more value than many sparrows."—Matthew x. 31.

*Christ to His disciples.*

"*Fear not*, little flock ; for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32.

*Christ to Simon.*

"*Fear not* ; from henceforth thou shalt catch men."—Luke v. 10.

*Christ, concerning the daughter of Jarius.*

"*Fear not* : believe only, and she shall be made whole."—Luke viii. 50.

*Concerning Jesus.*

"*Fear not*, daughter of Sion : behold thy King cometh, sitting on an ass's colt."—John xii. 15.

*The Angel to the Women at the Sepulchre.*

"*Fear not ye* : for I know that ye seek Jesus, which was crucified."—Matthew xxviii. 5.

*The Lord to Paul.*

"*Fear not*, Paul ; thou must be brought before Cæsar : and lo, God hath given thee all them that sail with thee."—Acts xxvii. 24.

*The Glorified Saviour to John.*

"*Fear not* ; I am the first and the last : I am He that liveth and was dead ; and, behold, I am alive for evermore, Amen."—Rev. i. 17, 18.

## MARY BIRD.

A PAPER FOR SUNDAY-SCHOOL  
TEACHERS.

THE importance and solemnity of the Sunday-school teacher's work have been much impressed upon my mind lately. The words, "Whatsoever thy hand findeth to do, do it with thy might," have sounded in my ears.

Mary Bird is dead! She had lately entered my class, promoted to it rather by her size and years than by her intelligence or knowledge. I find myself saying, "She was in my class so short a time, and I was busy and interested about others." But it will not do: Mary Bird was in my class, *and she is dead!* Sunday-school teachers will know how much self-recollection and reproach such words must often call up.

She was a heavy, dull, unintelligent girl, kindly and good-natured, but not impressible, and endowed with a good deal of that passive obstinacy against which it sometimes seems hopeless to strive. She was the child of a much-suffering mother, and of a drunken father. He had starved his children to feed his filthy appetite. Mary had often gone to work with clothes insufficient to keep her from the cold: so, when the fever, which had been raging in the parish, entered that cottage, it found an easy prey. There was no strength in that half-starved body to stand against the terrible fever. It coursed through her veins, and soon burnt the life out. The minister visited her, but speech, hearing, sight, all were gone. He came down from the sick chamber and spoke words of solemn warning to the poor, wretched, drivelling father—another exhortation added to the many he had already given. And this time God

was speaking in the house. "Then they knelt down, with the dying child above them, to pray for both the dying and the living, to Him to whom all things are possible.

The next day the child died. When I saw her all sense was gone. I spoke to her, though she could not speak, and prayed with her, though probably she could not hear; for what would one not do in a forlorn hope? She was greatly changed in the few days of her illness. I should not have known her.

Yes, Mary Bird is dead, and she was in my class. "Only a little time, and such an uninteresting child." It will not do. When I admitted her into my class, I thereby pledged myself to care for her, to give her more than routine instruction, to try to win and allure her to Jesus, to give her a place in my prayers; and this I know I have not done. And now Mary Bird is dead, and my prayers cannot follow or benefit her, and anything that I can do now will make no amends!

The relation between me and her is past FOR EVER; the present cannot alter it. It is true I could not know that she would die so soon; that she, the last added to my class, would be the first taken away from it: if I could have known it, of course I would have spared no effort to bring her to Jesus. But I did not know it, and I did little for her beyond mere routine, and now she is beyond my reach, and yet she was in my class.

Ah! a Sunday-school teacher's is a solemn work. If it be done at all, it must be done with all the heart. I do not think that I *unduly* exalt it, when I say that it is of the same nature as the minister's work: we are the children's ministers; our work has the same interest, the same responsibility; we strive after the same results, we use the same

instruments ; we look for the same help, we anticipate the same rewards, I say again, we are the children's ministers. And since we have the minister's joys, and the minister's hopes, we must exercise the minister's faithfulness, or we shall miss our reward.

Our work is voluntary. We take its blessed burden upon ourselves. We must not think that therefore *any* service will do, because we are volunteers. It must be the *best* that our powers enable us to render. There must be no more slighting of the uninteresting child, no weariness with the dull and obstinate new scholar. We know not what her home trials may be, to what brutalizing influences she may be subject, how the growing child may be stunted by hunger and cold, or how the body may affect the mind.

Yes, the work, if it be done at all, must be done well. It should not be taken up to please this person or that, but from a deep sense of our indebtedness to the Great Master, and after a deliberate counting of the cost. They who put their hands to God's work must do so reverently, and not lightly withdraw them. Of course circumstances may alter, and those altered circumstances may forbid our carrying on the work ; but, while we do carry it on, it must be in solemn, serious earnest. I say

this to myself, as I think of my poor scholar.

I know it is hard work often. Difficult in the bitter winter mornings, and when the school is at a distance from us, to be always in time ; difficult when the body is below par, or the mind unstrung, or the weather unfavourable, to be present at all, but if it be *possible*, we must be regular and punctual in our attendance. We must face the difficulties, and we shall find them lessen. The Master was never lukewarm in His work. The thought of our class sitting ready and expectant, while the other classes are in full progress, ought to weigh with us when we feel disposed to delay a little, or to absent ourselves on any light occasion.

But I return to what I have said : our's is solemn, weighty, blessed work. Uphill work, indeed, I grant you, having in it much discouragement and difficulty, but still full of joy, full of promise, full of present reward, full of hope for the future. Let us, then, when we do it, do it heartily and well. Let us do it as unto the Lord. Let us have regard to *each* child, and try to take each into our heart, and plead with God for each, lest again we may be obliged sorrowing to say—"Mary Bird was in my class, and I warned her not, and she is dead!"

## Reviews.

*The Latest of Questions answered in the Earliest of Books.* Rev. WILLIAM ANDEBSON, M.A., Minister of the Octagon Chapel, Bath.—Elliot Stock, 62, Paternoster Row.

FIVE Sermons dealing with five Questions—The Origin of the World, The Origin and Destiny of Man, The Struggle with Evil, The Issue of the Struggle with Evil, The Future Life of the Bible. Each of these is treated in a very plain and Scriptural manner, opponents are treated fairly and logically, and we believe it will do good service in the hands of thoughtful young men and women, and do something to stem the torrents of unbelief and scepticism which are poured forth in our day. We wish the writer had been a little more explanatory in his last chapter on the future Life of the Bible. The substance of all said seems to be in these words, What does the Bible say about Immortality? *It says it will be an Immortality with Christ.* They that sleep in Christ shall Christ also bring with Him. But there is another side to this picture. What if men reject the good and choose the evil? Suppose you forget God, deny God, then the fearful, the unbelieving, the abominable, the murderers, the whoremongers, the sorcerers, the adulterers, and all liars shall have their part in the lake which burneth with fire and brimstone, *which is the Second Death.* Does the writer believe the modern doctrine of life only in Christ, and the literal death or annihilation of the wicked? *He is somewhat ambiguous* here. The words are Scripture words, but the writer gives us no key to unfold to us his meaning in the use of them.

*Song Evangel.* Words and Music, 112 Sacred Songs set to beautiful Tunes, compiled by J. BURNHAM.—London, Simpkin and Marshall.  
AN old friend of ours who feels con-

siderable disturbance at the sight of a new selection of Hymns, says if he could he would have every writer of a new Hymn Book sent to the treadmill. We have no such feeling; but with the increasing number of new Music and Hymn Books, we are sufficiently utilitarian to say, Don't get a new one until you have thoroughly gone through the old. We believe in many cases favourite Sacred Song Books are only half used. When you want a new selection try Mr. Burnham's; the words are beautifully simple, the music easy and taking, both with young and old, and we have had the opportunity lately of hearing their sweet effect when sung by many hundreds of young people.

*Mattie and Bessie: Climbing the Hill*; a story for children, with four illustrations. *The Wonderful Love, Forget Me Not, and Little Eva's Wish.* By ANNIE E. COURTENAY.—May be had of the Authoress, Saxby Villas, Upton Park, Essex, or of any Bookseller.

MISS COURTENAY is known far and wide as a most interesting and useful Lecturer, and those who have been moved with her beautiful pathos and power of recitation will know exactly what sort of books we have before us. They are just the thing for the young, and the more advanced will be profited if they read them; truly evangelical in strain, well conceived and thought out, and prettily got up. We have a preference for *The Wonderful Love* and *Forget Me Not*, but have much pleasure in recommending all four of this shilling series of books.

WE have received from the Religious Tract Society *The Leisure Hour, The Sunday at Home, The Girl's Own, The Boy's Own, Friendly Greetings, The Tract Magazine, The*

*Cottager, and The Child's Companion.* We can speak well of them all, but we cannot calculate the immense good which the extensive circulation of such works must effect. Scriptural in religious teaching, high in moral tone, truthfully instructive, innocent in amusements, stimulating to the industrious instincts, and pleasing to the eye. Such are the tendencies of these valuable publications.

*The Baptist Magazine, The Sword and Trowel, The General Baptist Magazine, The Baptist and Freeman,*

are of special interest this month, because of references and reports of our valuable Societies. What should we do had we no *Baptist or Freeman? The Preacher's Analyst* for May has a good leading discourse by the editor on Hezekiah's Prayer. We have received *The Voice of Warning, The Missing Link, Journal of the Women's Education Union, The Coffee Public-House News, Evangelical Christendom, and The British Flag*, all of which we commend and pray success may be given the Societies and the object they represent.

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SUPPOSE.

How dreary would the meadows be  
 In the pleasant summer light,  
 Suppose there wasn't a bird to sing,  
 And suppose the grass was white!  
 And dreary would the garden be,  
 With all its flowery trees;  
 Suppose there were no butterflies,  
 And suppose there were no bees.  
 And what would all the beauty be,  
 And what the song and cheers,  
 Suppose we hadn't any eyes,  
 And suppose we hadn't ears?  
 For though the grass were gay and green,  
 And song-birds filled the glen,  
 And the air were purple with butterflies,  
 What good would they do us then?  
 Ah, think of it, my little friends;  
 And when some pleasure flies,  
 Why, let it go, and still be glad  
 That you have your ears and eyes.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. THOMAS MAINE, late of Rawdon College, has accepted an unanimous invitation from the church at Stogumber, Somerset.

Rev. Charles Rushby, late of Chilwell College, has accepted the unanimous invitation of the church, at Wakefield-road, Staleybridge, to become its pastor.

Rev. Sim Hirst, of Rawdon College, near Leeds, has accepted an unanimous call from the church at Stoke-upon-Trent, Staffordshire.

Rev. John Young, of Rawdon College, has accepted the unanimous invitation of the church at Barnsley, to become its pastor.

Rev. W. Steadman Davis, late of Huntingdon, has accepted an unanimous invitation to the pastorate of the church, at George-street, Ryde, Isle of Wight.

Rev. Isaac Wrigley, of Rawdon College, has accepted a hearty and unanimous invitation to the pastorate of Long Eaton, Derbyshire.

Rev. Thomas Henson has resigned his charge at Long Buckby, and has accepted the unanimous invitation to the pastorate of the church at Kingsgate Chapel, Holborn.

Rev. W. George, of Bristol College, has accepted a call to the church at Princes Risborough.

Rev. John Griffiths, of Pontypool College, has accepted a call to the pastorate of the church at Leominster.

Rev. George Samuel, of Penge, has accepted a cordial invitation to the pastorate of Christ Church, Aston, Birmingham.

Rev. Henry Kitching has resigned his pastorate of Herbert-street Church, Portsmouth.

CARLTON BEDS.—After a pastorate of 22 years, at Great Gransden, Mr. King has accepted the charge of the

Baptist Church, at Carlton, near Bédford, for twelve months, and has removed to the latter place.

### PRESENTATIONS.

On Easter Monday, the Rev. A. Tilly, of Cardiff, was presented with an address and a cheque for £200 from his church and congregation, in commemoration of the twentieth anniversary of his pastorate.

Rev. W. W. Haines, on leaving Eye, where he has laboured for the last seven years, was presented by his friends with his portrait in oil, as a token of the regard in which he is held. The meeting, which included attendants from Diss, and many other churches in the neighbourhood, was addressed by Revs. G. E. Monson, T. Bailey, G. Cobb, W. W. Haines, W. Emery, and W. F. Gooch. It was mentioned that a corresponding portrait of Mrs. Haines was to form part of the testimonial. On the same occasion Mrs. Haines was presented with a jewel-case from the members of her Bible-class.

At the annual meeting of the church at Twickenham, the Rev. E. H. Brown (pastor) presented Mr. J. Corpe, senior deacon, and Mr. F. Ayland, deacon and superintendent, each with an address, engrossed on vellum and illuminated, accompanied by Mr. Spurgeon's "Treasury of David," in five volumes, bound in calf, as a token of esteem.

A meeting has been held at Headington, Oxford (one of the stations connected with the church at New-road), to present an illuminated address to the Rev. J. P. Barnett, on the occasion of his retirement from the pastorate of the above-named church. P. J. Lush, Esq., of London, Mr. Kemp (town missionary), and several Headington friends addressed

the meeting, in terms expressive of their regret at Mr. Barnett's resignation of his pastorate.

### RECOGNITIONS.

RECOGNITION services in connection with the settlement of Rev. R. B. Wallace, late Evangelist, associated with the Midland Union, as pastor of the church at Melbourne, Derbyshire, were held on Tuesday last week. At an afternoon service, Rev. W. Woods, of Nottingham, delivered the charge to the pastor, and in the evening Mr. H. W. Earp presided at a public meeting, and stated that during the past half century the churches had had six pastors, all of whom were still living. Rev. R. B. Wallace, W. H. Tetley, H. J. Bannister, W. Taylor, W. Lees, J. Alcorn, and Watts also delivered addresses.

Recognition services connected with the settlement of Rev. E. D. Wilks, as pastor of the church at Kingsbridge, Devon, formerly held by the Rev. J. Cave, were held on Thursday last. Rev. J. W. Ashworth, of Plymouth, preached in the afternoon; after which a tea and largely attended public meeting was held, at which addresses were delivered by Revs. J. W. Ashworth, E. D. Wilks, G. W. Humphreys, B.A., of Wellington, and Mr. T. Nicholson, of Plymouth.

Recognition services in connection with the settlement of Rev. W. Pratt, B.A., as pastor of the church at West Haddon, Northampton, have been held. At an evening public meeting, under the presidency of Rev. J. T. Brown, addresses were delivered by Revs. J. Litchfield, Arnold, Morris, and others.

### NEW CHAPELS.

THE memorial chapel erected at Swansea in honour of Christmas Evans, Joseph Harris, and "Gomer," three renowned Baptist ministers of former times, has just been opened for public worship. The foundation-

stone was laid twelve months since by Mr. Vivian, M.P. Accommodation is provided for 800 persons. The architecture is Gothic, and there are spacious lobbies, tessellated aisles, and stained-glass windows. The outlay upon the chapel has been £4,000, besides £2,000 expended in the erection, some time since, upon an adjoining lecture-room, in which, hitherto, the services have been held. Towards the liquidation of this total about £2,000 has already been received, the collections of the opening day having realised about £100. Rev. Dr. Landels preached two sermons, the Mayor of Swansea presided at a luncheon at which the Revs. Dr. Price, Evan Thomas, M. Jones, B. Evans, Mr. Jenkins, ex-Mayor of Aberavon, and others, delivered addresses. A new organ has been placed in the chapel at a cost of £400.

The memorial stone of a new chapel, in course of erection at Hornsey Rise, in connection with the church under the pastorate of the Rev. Frank Smith, has just been laid by Mr. John Barran, M.P. All the evangelical denominations in the neighbourhood have co-operated in the movement, and a sum of nearly £200 was raised during the day's proceedings.

The Mayor of Leicester, Mr. Alderman Bennett, has just laid the foundation-stone of the contemplated new chapel at Rugby. At the same time, Mr. W. Matthew Mansfield laid the stone of the new schools. Rev. W. Peach explained the circumstances under which the work had been undertaken, and several other ministers took part in the proceedings.

At Earlestown, Liverpool, the foundation-stones of a new chapel have been laid, in the presence of a large company of spectators. In the unavoidable absence of Rev. Hugh Stowell Brown, Mr. W. P. Lockhart performed the ceremony. The building is to be erected in Crown-street, and will be in the Gothic style of architecture. Its dimensions will be 54 ft. by 33 ft. inside, with two ves-

tries, each 15 ft. by 12 ft. 6 in., and a large class-room behind the vestries, 32 ft. by 15 ft. 6 in. Grey Garston brick, with red dressings, will be used, the interior fittings being of pitch pine. The estimated cost is £1,100, about half of which has already been realised. In the evening a tea and public meeting were held in the Victoria Institute, several addresses being delivered.

As a result of mission services carried on for many years past in John's-terrace, Edmund-street, Camberwell, a church has been formed under the pastorate of Mr. J. D. Orange, of Ad-dington-square, a gentleman engaged in mercantile pursuits in the City. An effort was made in 1877 to replace the mission-room by a permanent church, and on Sunday and Wednesday, the 1st and 4th of May, the new place of worship was opened by special services. The chapel faces the former room in John-street, Camberwell, and is a brick structure, fitted with pulpit and platform at one end, and a gallery over vestries at the other. A congregation of 300 persons can be seated on the chairs and forms. Opening sermons were preached by Rev. James Sears and Rev. W. K. Rowe. On Wednesday a tea and public meeting was held in the new building, which was crowded. The pastor (Mr. J. D. Orange) occupied the chair, and addresses were delivered by Rev. W. K. Rowe and Messrs. S. Cole, W. Jenter, M. H. Alexander, and Harry Brown. The collection added £13 5s. 4d. to the £302 17s. 1½d. already in hand, but a debt of several hundred pounds remains on the building.

#### MISCELLANEOUS.

THE district meeting of the Southern Baptist Association was held at Ashley on the 12th ult., and was well attended. In the evening addresses were delivered by the Revs. J. B. Burt, W. H. Payne, and J. Collins.

The Baptist Union has received and accepted the hearty and unanimous invitation of the Baptist

Churches of Portsmouth and Southampton, to hold its Autumnal Session in the two towns conjointly, during the week commencing Sunday, October 23rd.

PORTSMOUTH.—Rev. Arthur Mursell, of Birmingham, preached a sermon at Lake-road Chapel, on Monday afternoon, April 25th, and in the evening delivered a lecture on "Wanderings at Waterloo." T. W. Medhurst, presided.

ASH, KENT.—Anniversary services were holden here on Good Friday. Sermons were preached by the Rev. H. Beddow, of Cranford, Middlesex. Tea was provided by the ladies. The congregations and collections were both encouraging.

LUTON, PARK-STREET CHAPEL.—The Sunday-school anniversary services were held on Sunday, May 8th, Rev. G. B. Sawday, of London, preaching morning and evening, and delivering an address to the young in the afternoon. The preacher being a considerable favourite with the young at Park-street, and the reputation the school and the young people have gained for good effective singing, gathered very large congregations, and made the day a very happy one. The collections amounted £51 4s. Mr. Sawday, assisted by the Rev. J. H. Blake, and Rev. D. Mace, conducted evangelistic services on Saturday and Monday evenings to large attendances. On Tuesday, the Rev. A. Brown, preached two practical discourses in Park-street Chapel. Collections were made towards removing the debt on the Chapel House at Breechwood Green, the chapel at Park-street being kindly lent in the interest of Breechwood Green. The amount, with proceeds of the tea, was over £20.

GREAT GRIMSBY.—Two sermons were preached on Lord's Day, April 17th, by J. H. Blake, of Luton, and an address in the afternoon in connection with the opening of a new Lecture Hall and Class-rooms, for the use of the congregation, under the pastorate of the Rev. E. Lauderdale. The opening services were continued on



the following Sunday when the Rev. J. O. Fellows, of London, preached.

On Good Friday, April 15th, the anniversary of the Baptist Chapel, Thrupp (an out-station of the Baptist Church, Woodstock), was held. There was a public tea-meeting when about 150 sat down to tea. The tables were well spread, and the chapel looked quite gay, it being well supplied with flowers. The chapel having been renovated and beautified, and a new harmonium bought, it was quite a red-letter day in the village. In the evening a religious service was held, the pastor (W. Pontifex), in the chair. Addresses were given by the Rev. C. Higgins (Congregational), Messrs. Campion, Cooper, Osborn, Home, and Mr. Hunt, the senior deacon of the church. The meeting was of a most spiritual character. A very liberal collection was taken in the evening on behalf of the Pastors' Augmentation Fund. On the following Sunday the anniversary sermons were preached: in the afternoon, by the Rev. A. Martin (Wesleyan); in the evening, by the Rev. C. Higgins. The services will not soon be forgotten. The people are very poor, but there is a spirit of earnestness in them. The village though very small gives scope for a good work to be done. There are 48 scholars in the Sunday school.

## RECENT DEATHS.

DEPARTED this life on Sunday, March 27th, 1881, Mr. John Beddow, the oldest member of the Baptist Church, Hill-street, Dorset-square. His end was peace. His remains were interred at Ilford Cemetery on the following Friday, April 1. Messrs. Beasley, Turner, and Witteredge took part in the service.

The Rev. R. C. Roberts, Pembroke Dock, writes:—"It is with very deep regret that we have to record the death of Miss Mary Ann Edwards, Lower Meyrick-street, Pembroke

Dock, who, after a little more than a week's intense suffering, entered into her rest on Saturday morning, April 30, 1881. Both the church with which she was connected, and many of the poor around her have sustained by her removal a very great loss. Though unable to attend Divine service for several years, only during a few of the summer months, yet she was recognised in the church as a quiet Christian worker. Her highest ambition was to serve her Divine Master, and this she did most unostentatiously. Her life was most exemplary, and her death most peaceful. Her mortal remains were conveyed on the following Thursday afternoon to Bush-street Baptist Chapel, where, in the unavoidable absence of her pastor, the service was conducted by Rev. E. Evans, Pennar, assisted by Revs. J. W. Edwards, Neyland, and E. Thomas, Pembroke. From the chapel the mournful procession went to the Old Cemetery, where she was laid to rest till the resurrection morn. The coffin was strewn with flowers and wreaths by the deceased lady's sincere friends."

'Thus star by star declines,  
Till all are passed away:  
As morning high and higher shines  
To pure and perfect day;  
Nor sink those stars in empty night--  
They hide themselves in heaven's own  
light."

## BAPTISMS.

*Aberystwith* (English).—April 24, Seven, by T. E. Williams.  
*Abertillery*, Monmouthshire.—April 24, Ebenezer Chapel, Twenty-five, by L. Jones.  
*Ashton-under-Lyne*.—April 24, Welbeck-street, Seven, by A. Bowden.  
*Attleborough*, Nuneaton.—May 1, Six, by J. T. Felce.  
*Bacup*.—May 1, Ebenezer, Four, by W. Gay.  
*Bacup*.—May 1, Irwell-terrace, One, by J. S. Hughes.  
*Borrow-in-Furness*.—April 30, Two, by J. Hughes.  
*Belfast*.—April 11, One; April 24, Ten, Regent-street, by E. T. Mateer.  
*Belton*, Rutland.—April 17, Six, and Five on April 24, by W. R. Parker.  
*Birmingham*.—April 24, Selby-park, Three, by A. H. Collins.

- Birmingham*.—April 25, Constitution-hill Four, by J. Burton.
- Blaenavon*, Mon.—April 7, at King-street English Chapel, Seventeen; April 28, Five, by O. Tidman.
- Boole*, Liverpool.—April 24, Six, by J. Davies.
- Bristol*.—April 24, Phillip-street, Four, by J. J. Ellis.
- Bridport*.—April 1, Two, by E. Francis.
- Builth Wells*, Breconshire.—April 10, Two, by H. V. Thomas.
- Burton*.—April 10, One, by J. L. Smith.
- Burwell*, Cambs.—May 1, Four, by C. Hewitt.
- Bury*.—May 1, Knowsley-street, One, by W. Bury.
- Carlisle*.—April 14, Nine, by A. A. Saville.
- Carmarthen*.—April 20, Four, by J. Thomas.
- Cefnauar*.—April 24, Two, by E. H. Girdlestone.
- Cham*, Surrey.—April 10, Two; April 24, Two, by W. Higlett.
- Chipping Sodbury*.—May 1, Thirteen, by A. K. Davidson.
- Coalville*.—April 7, at Ebenezer Chapel, Ten; April 28, Five, by J. Porter.
- Cold Inn*, Tenby.—April 10, Two; May 8, Two, by J. Jenkins.
- Coleraine*.—April 17, One, by J. Scilley.
- Cradley Heath*.—April 10, Six, by W. Millington.
- Cranford*.—May 1, One, by J. Hayman.
- Crowle*, Lincoln.—April 28, Three, by J. Stutterd.
- Cuthbert*.—April 24, Three, by M. Jones.
- Dalton-in-Furness*.—April 6, Four; April 27, Three, by J. G. Anderson.
- Darkhouse*, Coseley.—May 1, Eight, by G. Dunnett.
- Dawley*.—April 17, Five, by E. Spanton.
- Derby*.—May 1, St. Mary's Gate, Fourteen, by T. Goadby.
- Earl's Colne*, Essex.—April 29, Two, by W. E. Rice.
- Eastcombe*, Gloucestershire.—April 24, Nineteen, by J. E. Brett.
- Eye*, Suffolk.—April 17, Two, by W. W. Haines.
- Faringdon*, Berks.—April 25, Seven, by E. George.
- Galashiels*.—April 20, Two, by J. Brown, Selkirk.
- George Town*, Tredegar.—April 10, at Bethel, Three, by T. Jermaine.
- Glasbury*, Breconshire.—May 1, Two, by D. Howell.
- Glasgow*.—April 24, Frederick-street, Three, by A. F. Mills.
- Golcar*.—May 1, Three, by T. Bury.
- Grantham*.—April 24, George-street, One, by W. E. Davis.
- Hanham*, Gloucester.—April 24, Seven, by T. Bowman.
- Hay*, Breconshire.—May 1, Two, by J. Mathias.
- Heaton*, Bradford.—April 24, Six, by R. Howarth.
- Highbidge*.—April 10, Three, by J. Hooper.
- Kegworth*.—April 27, Two, by W. A. Davies.
- Langun*.—April 10, One, by D. O. Davies.
- Lenton*, Nottingham.—April 3, Five, by G. Alway.
- Lincoln*.—April 17, at Mint-lane, Four, by George P. Mackay.
- Llandrindod*.—April 17, Four, by J. Jones.
- Llanwenarth*.—April 24, Two, by J. Morgan.
- Llangydeyrn*, Carmarthenshire.—May 8, Two, by W. Jones.
- Llanvihangel*.—April 10, One, by S. H. Jenkins.
- Longton*.—April 24, Three, by C. T. Johnson.
- Long Crendon*.—April 1, Two; April 28, Eight, by W. Kelsey.
- London*: Woolwich.—April 26, Queen-street, Three, by T. Jones.
- London*: Stoke Newington, N.—April 6, Seven, by E. H. Ellis.
- London*: Peckham.—April 25, at the Tabernacle, Four, by J. A. Spurgeon, for the new church at Gordon-road.
- London*: Leytonstone, E.—April 24, Two, by J. Bradford.
- Lord's Hill*, Salop.—March 20, Three, by W. Jenkins.
- Maesteg*.—March 27, at Bethel, Two; April 17, Five, by W. Maurice.
- Metropolitan Tabernacle*.—April 25, Nineteen; April 28, Fifteen.
- Merthyr*.—May 1, at Bethel, Two, by E. Lewis.
- Middlesbro'*.—April 24, One, by R. H. Roberts.
- Morley*.—May 1, Five, by R. Davies.
- Nash*, near Newport, Mon.—May 1, Three, by S. Delahaye.
- Newport*, Mon.—April 24, Three, by T. Jones; Eleven, by J. W. Williams.
- North Shields*.—April 21, Two, by R. Herries.
- Northampton*.—April 24, Grafton-street, Five, by G. J. Moore.
- Oswaldtwistle*.—April 10, Three, by H. Webster.
- Paulton*, near Bristol.—April 4, Seven, by J. Kempton.
- Pole Moor*.—May 1, Two, by J. Evans.
- Portsmouth*.—April 27, Lake-road, Five, by T. W. Medhurst.
- Ryde*.—April 11, at Park-road, Twelve, by J. T. Almy.
- Ryeford*.—May 3, Three, by E. Watkins.
- Salisbury*.—April 24, Harcourt Chapel, Four, by W. R. Moore.
- Salford*.—May 8, Three, by J. Seager.
- Scapegoat Hill*, Golcar.—April 3, One, by A. Harrison.
- Selkirk*.—April 20, Three, by J. Brown.
- Selubrey*.—April 22, at the Tabernacle, Two, by W. E. Watkins.
- Sheepwash*.—April 15, Five, by W. Goacher.
- Shorcham*.—May 1, Three, by C. Crouch.
- Skipton*, Yorkshire.—April 3, Four; May 1, Three, by W. Judge.
- Southampton*.—April 24, Carlton Chapel, Three, by E. Osborne.
- Staincliffe*, Yorkshire.—April 24, Ten, by J. Kendall.
- Stockton-on-Tees*.—May 1, Eleven, by G. Wainwright.

Stratford-on-Avon.—April 27, Two, by J. Pugh.  
 Sterry.—April 20, at York Town, Four, by J. E. Cracknell.  
 Swansen.—May 1, at Bethesda, Seven, by A. J. Parry.  
 Swindon.—April 27, Ten, by F. Pugh.  
 Tennyandy.—April 17, at Bethel, Two, by J. W. Jones.  
 Torquay, Upton Vale.—April 27, Two, by E. Edwards.

Tunbridge Wells.—April 27, Seven, by J. Smith.  
 Warrington.—April 17, Golborne-street, Three, by A. Kenworthy.  
 Waterbarn, Lancashire.—April 24, Four, by J. Howa.  
 West Malling.—May 8, Four, by J. Gibson.  
 Witton Park, Durham.—April 24, One, by J. Bevan.  
 Felindre.—May 1, One, by T. Rowson.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from April 15th to May 5th, 1881.

£ s. d.		£ s. d.		£ s. d.	
Collected by Mr. Dunn	0 16 0	Dr. Eugene Cronin, M.D.	2 2 0	Collection at Bronley, per Pastor A. Tessier	2 0 0
Ashford	1 0 0	Mr. W. Haydon	2 2 0	Collection at Kent-street Chapel, Portsea, per Pastor J. W. Genders	3 16 9
M. L. H.	0 10 0	Pastor T. N. Smith	0 2 6	Pastor J. Hart	1 0 0
G. G., near John o' Groats	1 0 0	Mr. W. M. Cross	5 0 0	Baptist Church at Small Heath, per Pastor C. Joseph	2 2 0
In weekly offering box	1 0 0	Mr. T. Heynes	1 0 0	Mr. W. Harrison	10 10 0
Mr. D. Bloomfield	0 5 0	Mr. J. Dore	1 1 0	Collection at Hanley, per Pastor A. E. Johnson	3 11 0
Part collection at Gravesend, per Pastor N. Heath	2 0 0	Mr. W. Herbert Peto	1 1 0	Per Pastor C. T. Johnson	1 0 0
Master C. Welton	0 5 0	Collection at Vernon Chapel, King's Cross-road, per Pastor C. B. Sawday	1 5 6	Mr. J. Porter	1 0 0
Collection at Hillsley, per Pastor N. T. Miller	0 18 0	Pastor W. S. Llewellyn	1 0 0	Mr. R. Pedley	0 2 6
Mr. W. N. Finlayson	0 2 6	Mr. J. T. Crosher	1 1 0	Collection at Exeter, per Pastor E. S. Neale	3 0 0
Collection at Circus Chapel, Birmingham, per Pastor J. J. Knight	4 0 0	Friends at Attercliffe, per Pastor R. Ensoll	0 15 6	Church at Talbot Tabernacle, Bayswater, per Pastor F. H. White	3 3 0
Collection at Horley Baptist Chapel, per Pastor B. Marshall	1 10 6	Pastor R. Ensoll	0 10 6	Collection at Maidenhead, per Pastor J. J. Irving	3 0 0
Pastor Thos. Greenwood	1 1 0	Friends at Shoreham, per Pastor C. D. Crouch	2 0 0	Collection at Herne Bay, per Pastor W. Pettman	3 0 0
Mr. Arthur Cohen, Q.C., M.P.	10 10 0	Mr. A. McArthur, M.P.	10 10 0	Pastor C. Testro	0 2 0
Mr. W. M. Smith	2 2 0	Mr. George Startin	3 3 0	Pastor T. Harley and friends	2 0 0
Pastor W. G. Myles	0 15 0	Collection at Eyethorne, per Pastor G. Stanley	4 6 0	Collection at South-end, per Pastor J. G. Wilson	2 2 0
Mrs. Paul	0 4 0	W. C. P.	5 0 0	Collection at Chesham, per Pastor W. L. Mayo	1 7 6
Mr. Spriggs, per Mr. Buckmaster	0 5 0	Per Pastor G. T. Ennals:—		Pastor W. L. Mayo	0 10 0
Mrs. Keeley	1 1 0	Mr. Clear	0 10 0	Few friends at Halstead, per Pastor E. Morley	1 13 9
Mr. Wm. Edwards	5 0 0	Mr. J. Chaplin	0 10 0		
Mr. Thomas Aggs	1 0 0	Mr. Maris	1 1 0		
Mr. W. L. Williams	1 1 0	Mrs. Daforne	1 0 0		
Mr. J. K. Gould	1 1 0	Miss A. Mathew	2 0 0		
Mr. J. G. Hall	1 1 0	Rev. J. Green	0 5 0		
Collection at Ashdon, per Pastor R. Layzell	1 0 0	Mr. J. Alder	5 6 0		
Mr. J. Burrill	1 1 0	Mr. J. E. Tresidder	2 2 0		
Mr. T. Barnes	0 10 0	Collection at North Finchley, per Pastor J. Chadwick	2 5 0		
Mr. J. Keen	2 2 0				
Mr. George Higgs	2 2 0				

£	s.	d.	£	s.	d.	£	s.	d.			
Collection at Octavius-street, Deptford, per Pastor D. Honour .....	1	15	0	A Widow, per Pastor H. Wilkins .....	0	1	0	Pastor W. Gillard ...	0	12	0
Collection at Chelsea, per Pastor W. H. J. Page.....	4	0	0	Collection at Limpfield, per Pastor F. M. Cockerton .....	0	16	0	Mowbray, per Pastor G. D. Cox...	2	10	0
Pastor T. G. Gathercole and friends ...	0	17	6	Friends at Calne, per Pastor F. J. Steward	0	7	6	Collection at Chesterfield, per Pastor W. F. Harris.....	2	0	0
Mr. G. A. Calder.....	10	10	0	Collection at Boston, per Pastor W. Sexton	2	0	0	Pastor W. H. Tubb...	1	1	0
Friends at Ashford, per Pastor E. Roberts .....	1	0	0	Collection at Shefford, per Pastor J. Markham .....	1	16	0	Collection at Moricesquare, Devonport, per Pastor E. A. Tydeman .....	0	17	6
Church at Burslem, per pastor W. G. Coote .....	1	0	0	Baron De Ferrieres, M.P. ....	1	0	0	Collection at Salem Chapel, Dover, per Pastor E. J. Edwards .....	3	7	2
Z., Plymouth .....	5	0	0	Mr. Henry Fisher ...	5	0	0	Friends at Barrow and Quorndon, per Pastor A. Greer ...	1	10	0
Mr. M. H. Hodder ...	1	1	0	Collection at Walthamstow per Pastor T. Bree-wood .....	1	9	2	Collection at Godstone, per Pastor G. A. Webb .....	2	14	0
Pastor J. Mitchell Cox .....	0	10	0	Pastor J. Palmer.....	0	10	0	Mr. E. J. Parker .....	0	10	0
Collection at Stockton, per Pastor G. Wainwright .....	7	1	0	Collection at Great Broughton, per Pastor J. McNab	1	0	0	Pastor E. J. and Mrs. Edwards.....	2	2	0
Friends, per Pastor G. Wainwright ...	2	0	0	Collection at Tunbridge, per Pastor T. Hancock .....	5	0	0				
Collection at Deal, per Pastor N. Dobson .....	2	2	0	Pastor W. J. Dyer and friends .....	1	4	0				
											£220 0 4

## OUTWITTING A CONGREGATION.

OLD Dr. Strong, of Hartford, was not often outwitted by his people. On one occasion he had invited a young minister to preach for him who proved rather a dull speaker, and whose sermon was unusually long. The people became wearied, and as Dr. Strong lived near the bridge, about the time for the commencement of the afternoon service he saw his people flocking across the river to the other church. He readily understood that they feared that they should hear the same young man in the afternoon. Gathering up his wits, which generally came at his bidding, he said to the young minister: "My brother across the river is very feeble, and I know he will take it kindly to have you preach to his people, and if you will do so I will give you a note to him, and will be as much obliged to you as I would to have you preach for me, and I want you to preach the same sermon you preached to my people this morning." The young minister, supposing this to be a commendation of his sermon, started off in good spirits, delivered his note, and was invited to preach most cordially. He saw before him one-half of Dr. Strong's people, and they had to listen one hour and a half to the same dull humdrum sermon that they heard in the morning. They understood the joke, however, and said they would never undertake to run away from Dr. Strong again.

## GOD'S PEOPLE IN THE FURNACE. \*

A SERMON BY C. H. SPURGEON.

“I have chosen thee in the furnace of affliction.”—ISAIAH xlvi. 10.

WHEN travelling through the country, you have often noticed that in different spots the old rocks peep out from under the soil, as if they would let us know what earth's bones are made of, and what are the solid foundations of this globe. So in searching through the Scriptures you will find here instruction, here admonition, here rebuke, and here comfort, but very frequently you will discover the old doctrines like old rocks rising amid other matters; and when you little expect it you will find election, redemption, justification, effectual calling, final perseverance or covenant security introduced, just to let us see what the solid foundations of the gospel are, and what are those deep and mysterious truths on which the entire gospel system must rest. So in this text, for instance, when there seemed in the chapter but little need of the mention of the doctrine of God's choosing His people, on a sudden the Holy Spirit moves the prophet's lips and bids him utter this sentiment, “I have chosen thee;” I have chosen thee by My eternal, sovereign, distinguishing grace; I have chosen thee in covenant purposes; I have chosen thee according to My electing love; “I have chosen thee in the furnace of affliction.” Well, it is a good thing that they are mentioned sometimes when we little expect it; for these are things which we are apt to forget. The tendency of the many in the present age is to slight all doctrinal knowledge, and to say, “We care not whether a thing be true or not.” This age is a superficial one. Few ministers plough deeper than the top soil; there are very few who come into the inward matter of the gospel, and deal with the stable things on which our faith must rest; and therefore we bless and adore the Holy Spirit that He so frequently pens these glorious truths to make us recollect that there is such a thing as election, after all. “I have chosen thee in the furnace of affliction.” However, I am not going to dwell upon that, but after making one or two preliminary observations, I shall proceed to discuss the subject of the furnace of affliction being the place where God's chosen ones are continually found.

And the first observation I shall make will be this: *all persons in the furnace of affliction are not chosen.* The text says, “I have chosen thee in the furnace of affliction,” and it implies that there may be, and there doubtless are, some in the furnace who are not chosen. How many persons there are who suppose that because they are tried, afflicted, and tempted, therefore they are the children of God, whereas they are no such thing. It is a great truth that every child of God is afflicted; but it is a lie that every afflicted man is a child of God. Every child of God will have some trial or other; but every man who has a trial is not necessarily an heir of heaven. The child of God may be in poverty—he frequently

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is ; but we must not infer that therefore, necessarily every man who is poor is a child of God, for many such are depraved and ruined, blaspheming against God and going far into iniquity. Many a child of God loses his property ; but we are not therefore to conclude that every bankrupt or every insolvent is a vessel of mercy ; indeed there is often some suspicion that he is not. A child of God may have his crops blasted, and mildew seize his fields, but that does not prove his election, for multitudes who never were chosen of God have had the mildew and the blast as well as he. He may be calumniated, and his character may be slandered, but that may be the case with the wickedest worldling also ; for there have been men far from religious who yet have been slandered—in politics, or in literature. No tribulation ever proves us to be children of God, except it be sanctified by grace, but affliction is the common lot of all men—man is born to it, even as the sparks fly upward ; and you must not infer, because you happen to be troubled, because you are poor, or sick, or tried in your minds, that therefore you are a child of God. If you do imagine so, you are building on a false foundation ; you have taken a wrong thought, and you are not right in the matter at all. I would this morning, if possible, disturb some of you who may have been laying a healing plaster to your souls when you have no right to do so. I would show you if I could, very plainly, that after all your suffering, you may yet, through much tribulation, enter the kingdom of hell. There is such a thing as through trial going to the pit of perdition, for the road of the wicked is not always easy, nor are the paths of sin ever pleasant. There are trials in the pathway of the ungodly, there are troubles they have to suffer which are quite as acute as those of the children of God. Oh ! trust not in your troubles ; fix your thoughts on Jesus ; make Him the only object of your trust, and let the only test be this, “ Am I one with Christ ? Am I leaning upon Him ? If so, whether I am tried or not, I am a child of God : but let me be ever so much tried, ‘ though I give my body to be burned, and have not charity, it profiteth me nothing.’ ” Many an afflicted man has not been a child of God. Many of you no doubt can recollect persons in your lifetime whose afflictions made them worse instead of better ; and of a great many men it may be said, as Aaron said, “ Behold, I put gold into the furnace, and out of it came this calf.” Many a calf comes out of the furnace. Many a man is put into the furnace and comes out worse than he was before—he comes out a calf. Men passed through the fire in the days of the kings of Israel—when they passed through the fire to Moloch ; but Moloch’s fire did not purify or benefit them ; on the contrary, it made them worse : it made them dedicated to a false god. We are told also in the Word of God, how a certain class of people are put into the furnace and get no good by it, and are not the children of God. But, lest any should doubt what I have said, let them turn to the passage in the 22nd chapter of Ezekiel, 17th and 18th verses. “ And the word of the Lord came unto me, saying, son of man, the house of Israel is to me become dross : all they are brass, and tin, and iron, and lead, in the midst of the furnace ; they are even the dross of silver. Therefore thus saith the Lord God : Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it ; so will I gather you in mine

anger and in my fury, and I will leave you there, and melt you." So you see there are some who feel the furnace who are none of the Lord's, some to whom there is no promise of deliverance, some who have no hope that thereby they are becoming more and more pure and more fit for heaven; but on the contrary, God leaves them there as dross is left, to be utterly consumed; they have on earth the foretaste of hell, and the brand of the demon is set upon them in their afflictions even here. Let that thought be taken to heart by any who are building their salvation on false grounds. Afflictions are no proof of sonship, though sonship always ensures affliction.

But the second preliminary remark I would make is on the *immutability of God's love to His people*. "I have chosen thee in the furnace of affliction." I chose thee before thou wast here; yea, I chose thee before thou hadst a being, and when all creatures lay before me in the pure mass of creatureship, and I could create or not create as I pleased, I chose and created thee a vessel of mercy appointed unto eternal life: and when thou in common with the whole race hadst fallen, though I might have crushed thee with them, and sent thee down to hell, I chose thee in thy fallen condition, and I provided for thy redemption: in the fulness of time I sent My Son, who fulfilled My law, and made it honourable. I chose thee at thy birth, when a helpless infant thou didst sleep upon thy mother's breast. I chose thee when thou didst grow up in childhood with all thy follies and thy sins. Determined to save thee, I watched o'er thy path when, Satan's blind slave, thou didst sport with death. I chose thee when, in manhood, thou didst sin against Me with a high hand: when thy unbridled lusts dashed thee on madly towards hell. I chose thee, then, when thou wast a blasphemer and a swearer, and very far from Me. I chose thee, then, even when thou wast dead in trespasses and sins: I loved thee, and still thy name was kept in My book. The hour appointed came; I redeemed thee from thy sin; I made thee love; I spake to thee, and made thee leave thy sins and become My child; and I chose thee then over again. Since that hour how often hast thou forgotten Me! but I have never forgotten thee. Thou hast wandered from Me; thou hast rebelled against Me: yea, thy words have been exceeding hot against Me, and thou hast robbed Me of Mine honour; but I chose thee even then; and now that I put thee in the furnace thinkest thou that My love is changed? Am I a summer friend fleeing from thee in the winter? Am I one who loves thee in prosperity and doth cast thee off in adversity? Nay; hearken to these My words, thou furnace-tried one. "I have chosen thee in the furnace of affliction." Think not, then, when you are in trouble that God has cast you off. Think He has cast you off if you never have any trials and troubles, but when in the furnace say, "Did He not tell me this beforehand?"

"Temptation or pain?—He told me no less:  
The heirs of salvation, I know from His word,  
Through much tribulation must follow their Lord."

O blessed reflection! let it comfort us; His love does not change; it cannot be made to alter; the furnace cannot scorch us, not a single hair of our head can perish; we are as safe in the fire as we are out of it; He loves us as much in the depths of tribulation as He does in the heights of

our joy and exultation. Oh! thou who art beloved of friends, "when thy father and mother forsake thee the Lord will take thee up." Thou who canst say, "He that ate bread with me hath lifted up his heel against me," "though all men forsake thee," saith Jehovah, "yet will not I." O Zion, say not thou art forgotten of God; hear Him when He speaks—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I never forget thee." "I have graven thee upon My hands; thy walls are continually before Me." Rejoice then, O Christian, in the second thought, that God's love does not fail in the furnace, but is as hot as the furnace, and hotter still.

And now to the subject, which is this—*God's people in the furnace*. And in discussing it we shall first of all endeavour to prove the fact that if you want God's people you will find them in the furnace; secondly, we will try to show the reasons why there is a furnace; thirdly, the benefits of the furnace; fourthly, comforts in the furnace. And may God help us in so doing!

I. First, then, I state the fact that IF YOU WANT GOD'S PEOPLE YOU MUST GENERALLY LOOK FOR THEM IN THE FURNACE. Look at the world in its primeval age, when Adam and Eve are expelled the garden. Behold, they have begotten two sons, Cain and Abel: which of them is the child of God? Yonder one who lies there smitten by the club, a lifeless corpse; he who has just now been in the furnace of his brother's enmity and persecution—that is the heir of heaven. A few hundred years roll on, and where is the child of God? There is one man whose ears are continually vexed with the conversation of the wicked and who walks with God, even Enoch, and he is the child of God. Descend further still, till you come to the days of Noah. You will find the man who is laughed at, hissed at, hooted as a fool, a simpleton, an idiot, building a ship upon dry land, standing in the furnace of slander and laughter: that is Noah, the elect of God. Go on still through history; let the names of Abraham, Isaac, and Jacob pass before you, and you may write upon all of them: "These were God's tried people." Then go down to the time when Israel went into Egypt. Do you ask me to find out God's people? I take you not to the palaces of Pharaoh, I do not ask you to walk through the stately halls of Memphis, or go to hundred-gated Thebes; I take you to none of the places decked with the splendour, the glories, and dignity of monarchs; but I take you to the brick-kilns of Egypt. See yonder slaves smarting beneath the lash, whose cry of oppression goes up to heaven. The tale of their bricks is doubled, and they have no straw wherewith to fashion them. These are the people of God. They are in the furnace. As we follow on in the paths of history, where were God's family next? They were in the furnace of the wilderness suffering privation and pain. The fiery serpent hissed upon them; the sun scorched them, their feet were weary, they lacked water, and bread failed them, and was only supplied by miracle. They were in no desirable position; but amidst them—for all are not Israel that are of Israel—were the chosen ones, those who were most in the furnace, Joshua, the son of Nun, and Caleb, the son of Jephunneh, against whom the people took up stones to stone them; these were the sons of God; these were distinguished above their fellows as being elect out of the chosen nation. Still turn over the blessed pages; pass through Judges and come to the time of Saul, and where was God's servant then? Where



is the man whom the king delighteth to honour? Where is the man after God's own heart? He is in the furnace—wandering in the caves of Engedi, climbing the goat tracks, hunted like the partridge by a remorseless foe. And after his days where were the saints? Not in the halls of Jezebel, nor sitting at the table of Ahab. Behold, they are hidden by fifties in the cave, and fed by bread and water. Behold yon man upon the mountain top wrapping his shaggy garment round him; at one time his dwelling is by the rippling brook, where ravens bring him bread and flesh; at another time a widow is his host, whose only possessions are a little oil and a handful of meal—in the furnace Elijah stands, the remnant of God's chosen people. Take history through; there is no need for me to follow it up, otherwise I might tell you of the days of Maccabees, when God's children were put to death without number, by all manner of tortures till then unheard of. I might tell you of the days of Christ, and point to the despised fishermen, to the laughed at and persecuted apostles. I might go on through the days of Popery, and point to those who died upon the mountains or suffered in the plains. The march of the army of God may be tracked by their ashes left behind them. The course of the ship of glory may be traced by the white sheen of sufferings left on the sea of time. Like as a comet when it flashes in its glory, leaveth a blaze behind it for a moment, so hath the church left behind it blazing fires of persecution and trouble. The path of the just is scarred on earth's breast, the monuments of the Church are the sepulchres of her martyrs. Earth has been ploughed with deep furrows wherever they have lived. You will not find the saints of God where you do not find the furnace burning round about them. I suppose it will be so until the latest age. Until that time shall come when we shall sit under our own vine and our own fig-tree, none making us afraid or daring to attempt it, we must still expect to suffer. Were we not slandered, were we not the butt of ridicule, we would not think ourselves the children of God. We glory that we stand prominent in the day of battle, we thank our enemies for all their shafts, for each one bears upon it proofs of our Father's love. We thank our foemen for every stab, for it only cuts our armour and rattles on our mail, never reaching the heart. We thank them for every slander they have forged, and for every lie they have manufactured, for we know, in whom we have believed, and know that these things cannot separate us from His love; yea, we take this as a mark of our being called, that we, as the sons of God, can suffer persecution for righteousness' sake.

It is a fact, I say, that you will find religion in the furnace. If I were asked to find religion in London, I protest the last place I should think of going to look for it would be in yon huge structure that exceeds a palace in glory, where you see men decked out in all the toys which the old harlot of Babylon herself once did love. But I should go to a humbler place than that. I should not go to a place where they had the Government to assist them, and the great and the noble of the land to back them up; but I should generally go among the poor, among the despised, where the furnace blazed the hottest; there I should expect to find saints—but not among the respectable and fashionable churches of our land. This is a fact, then, that God's people are often in the furnace.

II. And now, secondly, THE REASON FOR THIS. Why is it that God's children get there? Why does God see fit to put them in the furnace?

1. The first reason I have is this—that *it is the stamp of the covenant*. You know there are certain documents which, in order to be legal, must have a government stamp put upon them. If they have not this stamp, they may be written, but they will not be at all legal and cannot be pleaded in a court of law. Now we are told what the stamp of the covenant is. There are two stamps, and for your information allow me to refer you to the book of Genesis xv. 17, and there you will see what they are. When Abraham was lying down at night, a horror of darkness came upon him, and God made a covenant with him, and it is said, "And it came to pass, that when the sun went down and it was dark, behold a smoking furnace and a burning lamp that passed between the pieces." These two things were the stamps that made the covenant secure: "a burning lamp"—the light for God's people, light for their darkness, light to guide them all the way to heaven; and beside the lamp "a smoking furnace." Shall I then wish you to rend the smoking furnace off? Do I wish to get rid of it? No; for that would invalidate the whole. Therefore will I cheerfully bear it, since it is absolutely necessary to render that covenant valid.

2. Another reason is this—that *all precious things have to be tried*. You never saw a precious thing yet which did not have a trial. The diamond must be cut; and hard cutting that poor jewel has; were it capable of feeling pain, nothing would be more fretted and worried about than that diamond. Gold, too, must be tried; it cannot be used as it is dug up from the mine, or in grains as it is found in the rivers; it must pass through the crucible and have the dross taken away. Silver must be tried. In fact all things that are of any value must endure the fire. It is the law of nature. Solomon tells us so in the 17th chapter of Proverbs, the 3rd verse. He says, "The fining pot is for silver, and the furnace for gold." If you were nothing but tin, there would be no need of the "fining pot" for you; but it is simply because you are valuable that you must be tried. It was one of the laws of God, written in the book of Numbers, 31st chapter, 23rd verse—"Everything that may abide the fire, ye shall make go through the fire, and it shall be clean." It is a law of nature, it is a law of grace, that everything that can abide the fire—everything that is precious—must be tried. Be sure of this,—that which will not stand trial is not worth having. Would I choose to preach in this house if I thought it would not stand the trial of a large congregation, but might one of these days totter and break down? Would any one forming a railway, construct a bridge that would not stand a trial of the weight that might run across it? No; we have things that would stand the trial, otherwise we should think them of no value. That which I can trust one hour, but find it break the next, when I want it most, is of little use to me. But because ye are of value, saints, because ye are gold, therefore ye must be tried. From the very fact that ye are valuable, ye must be made to pass through the furnace.

3. Another thought is this: *the Christian is said to be a sacrifice to God*. Now every sacrifice must be burned with fire. Even when they offered the green ears before the harvest, it is said the green ears must be dried with fire. They killed the bullock and laid it on the altar, but it was no sacrifice till they burned it. They slew the lamb, they laid the wood; but there was no sacrifice in the killing of the lamb till it was burned. Know ye not, brethren, we are offerings to God, and that we are a living sacri-

fice unto Jesus Christ? But how could we be a sacrifice if we were not burned? If we never had the fire of trouble put about us, if we never were kindled, we should lie there without smoke, without flame, unacceptable to God. But because ye are His sacrifice, therefore ye must be burned; fire must penetrate you and you must be offered a whole burnt offering, holy and acceptable unto God.

4. Another reason why we must be put in the furnace is, because *else we should not be at all like Jesus Christ*. If you read that beautiful description of Jesus Christ in the book of Revelation, you will find it says, that "His feet were like fine brass, as if they burned in a furnace." The feet of Jesus Christ represent His humanity, the head the divinity. The head of His Deity suffered not; as God He could not suffer, but "His feet were like fine brass, as if they burned in a furnace." How can we be like Christ, unless our feet, too, are burned in the furnace? If He walked through the flames, must not we do the same?—that "in all things He might be like unto His brethren." We are, we know, to be like Christ in that august appearance when He shall come to be admired of all His saints; we are to be like Him when we shall see Him as He is; and shall we fear to be like Him here? Will we not tread where our Saviour trod? There is His footstep; shall not our foot fill the same place? There is His track; will we not willingly say—

"His track I see, and I'll pursue  
The narrow way, till Him I view."

Yes! Onward, Christian! the Captain of your salvation hath gone through the dark valley before you—therefore, onward! Onward with boldness! Onward with courage! Onward with hope! that ye may be like your Saviour, by participation in His sufferings.

III. And now WHAT ARE THE BENEFITS OF THE FURNACE? for we are quite sure that all these reasons are not sufficient for God's trying His people unless there is some benefit to be derived from it. Very simply and briefly, then, one benefit to be derived from the furnace is, that *it purifies us*. I was very kindly shown by some of the magistrates of Glasgow over one of the largest shipbuilding works I had ever seen. I saw them cast certain articles while I was present. I noticed them put the metal in the crucible, and after subjecting it to an intense heat, I saw them pour it out like water into the moulds, but first they removed the impurities from the top; but the scum would never have come on the top had it not been for the fire. They could not extract the dross if it had not been put in the furnace and melted. That is the benefit of the furnace to God's people; it melts, tries, and purifies them. They get rid of their dross; and if we can but get rid of that, we may be willing to suffer all the misery in the world. The man who is very badly diseased, may stop a long while before he is willing that the doctor's knife shall be used upon him; but when death comes to his bedside, he will say at last, "Anything, physician; anything, surgeon; if you can but get this disease away—cut as deep as you please." I confess I have the greatest antipathy to pain; but nevertheless, a greater pain will make one bear a less one to relieve it. And as sin is pain to God's people; as it is a weary torment, they will be willing, if necessary, to have their right hand cut off, or their right eye plucked out, rather than having two eyes or two hands, to be

cast into hell-fire. The furnace is a good place for you, Christian; it benefits you; it helps you to become more like Christ, and it is fitting you for heaven. The more furnace-work you have the sooner you will get home; for God will not keep you long out of heaven when you are fit for it. When all the dross is burned, and the tin is gone, He will say, "Bring hither that wedge of gold; I do not keep My pure gold on earth, I will put it away with My crown jewels in the secret place of My tabernacle of heaven."

2. Another benefit of the furnace is, that *it makes us more ready to be moulded*. Let a blacksmith take a piece of cold iron, lay it on the anvil, and bring down his heavy hammer with tremendous force to fashion it. There he is at work. Ah! Mr. Blacksmith, you will have many a hard day's work before you will make anything out of that bar of iron. "But," says he, "I mean to smite hard, to strike true, and morning, noon, and night, this hammer shall be always ringing on the anvil, and on the iron." Ah! so it may, Mr. Blacksmith, but there will be nought come of it. You may smite it eternally while it is cold, and you shall be a fool for your pains; the best thing you could do would be to place it in the furnace, then you might weld it; then you could melt it entirely, and pour it into a mould, and it would take any shape you pleased. What could our manufacturers do if they could not melt the metal they use? They could not make half the various things we see around us if they were not able to liquify the metal, and afterwards mould it. There could be no good men in the world if it were not for trouble. We could none of us be made useful if we could not be tried in the fire. Take me as I am, a rough piece of metal, very rough, stern, and hard. You may tutor me in my childhood, and use the rod; you may train me in my manhood, and set the pains of the magistrate and the fear of the law before my eyes, but you will make a very sorry fellow of me, with all your hitting and knocking. But if God takes me in hand, and puts me in the furnace of affliction, and melts me down by trial, then He can fashion me like unto His own glorious image, that I may at last be gathered with Him above. The furnace makes us fusible. We can better be poured out and moulded and delivered unto the doctrines, when we have been somewhat tried.

3. Then the furnace is very useful to God's people because *they get more light there than anywhere else*. If you travel in the neighbourhood of Birmingham, or in other manufacturing districts, you will be interested at night by the glare of light which is cast by all those furnaces. It is labour's own honourable illumination. This may be an idea apart from the subject; but I believe there is no place where we learn so much, and have so much light cast upon Scripture, as we do in the furnace. Read a truth in hope, read it in peace, read it in prosperity, and you will not make anything of it. Be put inside the furnace (and nobody knows what a bright blaze is there who has not been there), and you will be then able to spell all hard words, and understand more than you ever could without it.

4. One more use of the furnace—and I give this for the benefit of those who hate God's people—is, that *it is useful for bringing plagues on our enemies*. Do you not remember the passage in Exodus, where "the Lord saith unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with

blains upon man, and upon beast." There is nothing that so plagues the enemies of Israel as "handfuls of ashes of the furnace" that we are able to cast upon them. The devil is never more devoid of wisdom than when he meddles with God's people, and tries to run down God's minister. "*Run him down!*" Sir, you run him up! You will never hurt him by all you can say against him, for "handfuls of the dust of the furnace" will be scattered abroad to bring plagues upon the ungodly throughout the land. Did any Christian ever suffer yet by persecution—*really* suffer by it? Does he ever *really* lose by it? No; it is quite the reverse. We gain by it. You remember the case of the burning fiery furnace of Shadrach, Meshech, and Abednego, and Nebuchadnezzar's dealings. You remember he commanded that the furnace should be heated seven times hotter than usual; and he told his brave men, his strongest ones, to take these three men bound and cast them into the furnace. There they go! they have thrown three men bound into the fire; but before they have time to turn back it is said, the heat of the flames slew those men that cast them into the furnace. Nebuchadnezzar said himself, "Did we not cast three bound into the furnace? Behold I see four men loose walking in the midst of the fire, and the fourth is like the Son of God." Now, just mark these points. Nebuchadnezzar made a great blunder, and heated the fire too hot. That is just what our enemies often do. If they would just speak the truth about us and only tell our imperfections, they would then have enough to do. But in their endeavours to cast down God's servants, they heat the fire rather too hot; they make what they say smell, as Rowland Hill said, too much like a lie, therefore nobody believes them; and instead of doing any hurt, it just kills the men who would have cast us into the fire. I have noticed sometimes when there comes out a desperate article against any particular man, suppose the man is right, the person who writes the article is always damaged by it, but not the man who is thrown into the fire. It does the slandered man good. All that has ever been said of me, as one of God's servants, has done me good; it has just burned the bonds of my obscurity, and given me liberty to speak to thousands. Moreover, to throw the Christian into the furnace, is to put him into Christ's parlour; for lo! Jesus Christ is walking with him! Spare yourselves the trouble, O ye enemies; if ye wish to hurt us, spare yourselves the labour. You think that is the furnace. It is not: it is the gate of heaven. Jesus Christ is there; and will you be so foolish as to put us just where we like to be? Oh! kind enemies, thus to render us threefold blessed. But, were ye wise, ye would say, "Let it alone. If the thing be of God it will stand; if it be not of God it will utterly fall." God's enemies receive more damage from the "ashes of the furnace" than in any other way. They are shots that kill wherever they go. Persecution damages our enemies; it cannot hurt us. Let them still go on; let them still fight; all their arrows fall back upon themselves. And as for aught of evil that is done against us, it is but small and light compared with the damage that is done to their own cause. This, then, is another blessing concerning the furnace—it hurts our enemies though it does not hurt us.

IV. And now, to wind up, let us consider THE COMFORTS IN THE FURNACE. Christian men may say, "It is all well to tell us what good the furnace does; but we want some comfort in it." Well, then, beloved, the

first thing I will give you is the comfort of the text itself—ELECTION. Comfort thyself, thou tried one, with this thought: God saith, "I have chosen thee in the furnace of affliction." The fire is hot, but He has chosen me; the furnace burns, but He has chosen me; these coals are hot, the place I love not, but He has chosen me. Ah! it comes like a soft gale assuaging the fury of the flame. It is like some gentle wind fanning the cheeks; yea, this one thought arrays us in fireproof armour, against which the heat hath no power. Let affliction come—God has chosen me. Poverty, thou mayest come in at the door—God is in the house already, and He has chosen me. Sickness, thou mayest come, but I will have this by my side for a balsam—God has chosen me. Whatever it is, I know that He has chosen me.

2. The next comfort is *that you have the Son of Man with you in the furnace*. In that silent bedchamber of yours, there sitteth by your side one whom thou hast not seen, but whom thou lovest; and oftentimes when thou knowest it not, He makes all thy bed in thy affliction, and smoothes thy pillow for thee. Thou art in poverty, but in that lonely house of thine that hath nought to cover its bare walls, where thou sleepest on a miserable pallet, dost thou know that the Lord of life and glory is a frequent visitor? He often treads those bare floors, and putting His hands upon those walls He consecrates them! Wert thou in a palace He might not come there. He loves to come into these desolate places that He may visit thee. The Son of Man is with thee, Christian. Thou canst not see Him, but thou mayest feel the pressure of His hands. Dost thou not hear His voice? It is the valley of the shadow of death: thou seest nothing; but He says, "Fear not, I am with thee; be not dismayed, for I am thy God." It is like that noble speech of Cæsar's—"Fear not, thou carriest Cæsar and all his fortune." Fear not, Christian! thou carriest Jesus in the same boat with thee, and all His fortune! He is with thee in the same fire. The same fire that scorches thee, scorches Him. That which could destroy thee could destroy Him, for thou art a portion of the fulness of Him that fills all in all. Wilt thou not take hold of Jesus, then, and say—

"Through floods and flames, if Jesus lead  
I'll follow where He goes"?

Feeling that you are safe in His hands, will you not laugh even death to scorn, and triumph over the sting of the grave, because Jesus Christ is with you?

Now, dear friends, there is another great furnace besides the one I have been talking of. There is a very great furnace, "the pile thereof is fire and much wood, the breath of the Lord, like a stream of brimstone, doth kindle it." There is a furnace so hot, that when the ungodly are cast into it, they shall be as the crackling of thorns under a pot. There is a burning so exceedingly fierce that all those tormented in its flames spend their time in "weeping, and wailing, and gnashing of teeth." There is a furnace "where the worm dieth not, and where the fire is not quenched." Where it is I know not. Methinks it is not down here in the bowels of the earth. It were a sad thought that earth hath hell within her own bowels, but that it is somewhere in the universe the Eternal has declared. Men and women! ye who love not God, a few more years will set you on a journey through the vast unknown to find out where this place is. Should ye die

Godless and Christless, a strong hand will seize you on your death-bed, and irresistibly you will be borne along, through the vast expanse of ether, unknowing whither you are tending, but with the dread thought that you are in the hand of a demon, who with an iron hand is bearing you most swiftly on. Down he plungeth thee! Ah! what a fall were that, my friends! to find yourselves there in that desperate land of torments! May you never know it! Words cannot tell you of it now. I can but just call up a few dread, horrible emotions; I can but picture it in a few short, rough words: may you never know it! Would ye wish to escape: there is but one door. Would ye be saved: there is but one way. Would ye find entrance into heaven and escape from hell: there is but one road. The road is this—"Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." To believe is to trust in Jesus. As an old divine used to say, "Faith is recumbency on Christ." But it is too hard a word. He meant, faith is lying down on Christ. As a child lieth on its mother's arms, so is faith; as the seaman trusteth to his bark, so is faith; as the old man leaneth on his staff, so is faith; as I may trust, there is faith. Faith is to trust. Trust in Jesus, He will ne'er deceive you:

"Venture on Him, venture wholly,  
Let no other trust intrude;  
None but Jesus  
Can do helpless sinners good."

Thus may you escape that furnace of fire into which the wicked must be cast. God bless you all, for His name's sake.

#### IN MEMORIAM.

(Lady Lush, who slept in Jesus, March 16, 13 81)

Yes, in the Lord she lived,  
And in His arms she died;  
Her hope built on His work alone,  
The loved and crucified.

His spirit too she caught,  
In whom she found her rest,  
And following in His blessed steps,  
With Him she now is blest.

Happy in service with her Lord,  
Nor less when put aside;  
Her Saviour's love her solace still;  
His joyful, happy bride.

O privilege of service sweet!  
O joy without alloy!  
Rise, sisters, share the Master's work,  
And you shall share His joy.

*Brighton.*

W. P. B.

## G earnest Preachers and their Living Deeds.

### VICTORY PURDY, THE KINGSWOOD COLLIER.

(THIRD ARTICLE.)

At the close of the year 1782, Victory Purdy gives a somewhat quaint account of a slight pecuniary loss that he sustained, and of the probable cause of it. It is inserted out of its proper date, but is doubtless recorded in order that it may form part of the record of that year's proceedings. It runs thus :

"December 29.—One thing that happened this year was very remarkable. Aug. 25, I preached at Dill, and found a very good time there ; and was desired by Mrs. Williams to come the Tuesday following to preach a funeral sermon for a young woman that then lay dead in the house ; but not being willing to lose my day's work, I refused to go. Tuesday morning I went out as usual to go to work, but was driven home again by a storm of rain, and lost my day's labour ; and out of a quantity of silver which I had in my pocket, I lost four shillings, which seemed very strange to me, as I was confident that I knew how much I had in the whole, and also what I had laid out of it ; neither did my wife take it out. *I therefore look upon it as a chastisement for my refusal to preach!*"

And who can say it was not ? On April 6th of the following year, he records that he preached at Kendleshire, from Deut. xxxii. 6, and that evening was in a sweet, humble frame. But coming home he knew

not whereabouts he was, although he had travelled the same road many times, the result of "*his mind being so sweetly exercised.*" A fortnight afterwards, however, he records a different experience. He speaks of "having foolishly brought himself into trouble, and weakened his confidence by giving way to that which he ought to have resisted," and he adds dolefully, "Oh the craft and subtilty of Satan ; alas ! the weakness and corruption of human nature !" A serious sickness nearly a month afterwards, by which he was brought very low and weak, causes him to conclude that this was the chastening of the Lord on account of the above-mentioned sin. He then says quaintly, but no doubt most feelingly, "I am very well content if I may come off so well without further chastisement, *for I dread the rod!*" On June 8th, however, we have this cheering entry :—

"Preached at Hanham. Took for my text Nahum i. 7, intending to have spoken from the whole of it, but being blessed with much liberty and enlargement in speaking from the first clause, "*The Lord is good,*" I was obliged to leave the other two parts till another opportunity. After preaching, I went to see young Hannah Brain, who appeared to be in a decline ; I prayed with her under the influence of that blessed Spirit who so graciously assisted me in preaching. My hope of heaven also returned again with a measure of peace and access to the throne of grace. Lord, keep me by Thy power through faith to salvation !"

In August we find him preaching



at Wickwar in the Rev. George Whitfield's people's preaching-house, and in the same month at Rangeworthy, from Matt. xxiv. 44, with liberty, "though before preaching he was in a very dull frame, seemingly more fit for sleep than preaching." He then, however, finds it "good to go humbly to God for grace to help in time of need." On December 28th, he acknowledges the following gift: "*This year the Rev. John Wesley gave me a suit of his own clothes,*" and on January 3, he tells us that he "bought a Greek grammar in order to learn to read the New Testament in the original." The close of the year finds him recording it to have been "a year of mercy." "The Lord had given him much favour among His people, having blessed his labours among them; and inasmuch as they had received spiritual blessings, they bestowed several temporal ones upon himself, for which he praises God." The following entries afterwards given speak for themselves:—

"1785. January 16.—I preached at Pill from Prov. xxvii. 1. A dry and fruitless time to me, the consequence of unprofitable conversation which I fell into with my companion in our journey thither. Lord make me more wary!"

"1787. December 30.—This year I preached sixty-five times, and travelled, according to my computation, in the work of the Gospel seven hundred and thirteen miles, mostly on foot, so that in travelling and preaching I have this year done more than I ever did in any one year before, and I hope with greater success; nor do I expect to travel so much in a year any more, unless Providence should alter my outward circumstances. Praised be the Lord for using me as an instrument in His hand for the good of souls! O God, suffer me not to perish; let me

not, after having preached the Gospel to others, become a castaway."

"1788. December 25.—This year I preached sixty times, wrote a few hymns, and an elegy on the death of Mr. Charles Wesley, who died March 30th, aged 80. I this year have had several mercies in a way of Providence given unto me, and have left off working at the quarry, being employed by Mr. Arthur in his counting-house since July 21st.

"1792. January.—Having read the Bible through twelve times in a regular manner, I began on the first day of the present month to read the New Testament with Mr. Scott's Commentaries upon it."

"July 2.—Finished reading the New Testament with Mr. Scott's Notes and Observations."

"1794. January 1.—Began reading the Old Testament with Mr. Scott's Notes and Observations."

"1795. September 9.—Finished reading the Old Testament with Mr. Scott's Notes and Observations."

"1796. December.—This year I preached sixty-four times, read the Bible through the fourteenth time, and composed four hundred and ten hymns upon the Scriptures. *Soli Deo Gloria!*"

"1797. December.—This year I preached ninety-four times, composed three hundred and three hymns upon the Scriptures, and travelled, according to my computation, six hundred and thirty-nine miles."

"1802. December 31.—This year I preached ninety-three times, and composed one hundred and four hymns on the '*Pilgrim's Progress,*' and two other hymns. September 24th, when I was giving out that hymn which begins, '*Jesus, God of truth and grace,*' I began to be affected, and the power of God fell so on the people that the singing was

for a little time suspended, so that I never knew the like in all the religious assemblies that I ever was in before. I preached afterwards from Amos v. 6. An old woman, Dorcas Williams, was cut to the heart, and found peace with God within a fortnight, as did three others also."

From the above extracts the reader will, as his biographer intimates, "discover how diligent Victory Purdy was in the improvement of his time: how careful and jealous he was over himself; and how zealously he laboured for the salvation of precious souls." His last memorandum of this kind, written on December, 1821, runs as follows: "Preached thirty-eight times, composed a few hymns, and read the Bible through four times, and to the end of the Psalms. I am very weak and feeble in my knees and feet, so that I cannot walk about as I used to do. God be merciful to me a sinner. Amen!"

It was now evident that the end of this laborious local preacher was drawing near. A minister, on returning from his appointment the Sunday before Victory Purdy's death, thus relates the last conversation that he had with him. He says in a letter that he overtook him near the Fish-ponds, apparently well in health, only feeble and rather lame. He then entered into a few minutes' conversation with him concerning the work in which they were both engaged. At the conclusion of this pleasant talk, he observed, "Well, my dear brother, I think you and I are something like the labourers in the vineyard waiting for our penny of reward." "Reward! reward!" cried Victory Purdy, "if I get to heaven I shall have enough to praise God for." On being told, however, that

it would be a *gracious* and not a *meritorious* reward, his reply was, "Yes, all of grace;" "thus showing," says his friend, "what his views were of a long and laborious life."

On Lord's-day, June 16th, he preached his last sermon at Rose Green, the spot where Mr. John Wesley began his field preaching. On the next Lord's-day morning he left his home to fulfil a preaching engagement at Collier's Temple. He had nearly reached the spot when, through illness, he was compelled to return again, his place being supplied at the chapel by a young man who had come on purpose to hear him preach. Rallying on the following day, he was able to attend to his business, but again succumbed to weakness and disease. On Thursday an old acquaintance visited him, and asked him how he felt. He replied that "the work was finished in him; he had long built upon Christ Jesus as the only foundation, and now he found Him to be 'all and in all.'" In this peaceful state of mind, calm and composed, with a happy countenance, and rejoicing in God, he continued to the last occasionally exhorting his surrounding family and others to obtain an interest in Christ, abide in Him and so meet him in heaven. A little after six o'clock on Friday morning, June 28th, 1822, his ransomed spirit entered into rest. His funeral was afterwards attended by a large crowd of persons of various denominations, a proof of the respect in which he was universally held.

As the reader, no doubt, would like to see a specimen or two of the hymns which this indefatigable lay preacher composed, we subjoin one which will fitly close this article, and add a few more, which will be found on another page. entitled—

AN ANSWER TO MR. GREATHEART'S  
RIDDLE.

HE that the field would win,  
And still victorious rise  
O'er Satan, death, the world, and sin,  
Those powerful enemies :

By strong effectual grace  
First let him be subdued,  
And in his heart that grace possess,  
And by it be renewed.

Then shall he trample down  
Whate'er doth him oppose,  
And in the strength of Christ march  
on,  
In spite of all his foes.

And he whose soul desires  
In triumph to ascend,  
And dwell above yon glittering stars,  
Where pleasures never end :

Let him in spirit die  
To anger, lust, and pride,  
Self-will, self-love, and mortify  
Each rising ill beside.

For he that throughly dies  
To sin, and lives to God  
On earth below, to heaven shall rise  
And dwell in that abode.

O Lord, the grace bestow,  
The power impart to me ;  
That I may die to all below,  
And only live to Thee ! H. W.

## SPECIMEN OF VICTORY PURDY'S HYMNS.

(See Articles.)

## THE HOUSE CALLED "BEAUTIFUL;"

OR, THE COMMUNION OF SAINTS.

How happy are they whose souls are combined  
To walk in that way which Christ hath enjoined ;  
Together uniting with hearts and with hands,  
And greatly delighting in all God's commands.

They lovingly walk, and much pleasure they feel,  
Whilst sweetly they talk of the Lord of the hill ;  
And how He hath given His life and His blood  
To fit them for heaven and bring them to God.

The grace He hath shown to them they relate,  
And gladly make known His goodness so great ;  
To comfort each other, their aid they afford,  
And brother with brother rejoice in the Lord.

The simple are taught the deep things of God,  
And to pilgrims is brought most excellent food ;  
They eat at His table, which strengthens them so,  
That they are made able their journey to go.

Thus the weak are made strong, the sickly restored ;  
Free grace is their song, their strength is the Lord :  
To them here is given such spiritual mirth,  
'Tis a foretaste of heaven ! 'tis heaven on earth !

Here harnessed they are with armour of proof,  
Equipped for the war with weapons enough ;  
O'er sin and the devil they victories gain,  
And conquering evil, to glory attain.

## Essays and Papers on Religious Subjects.

### PLEASANT THINGS REMEMBERED.

By T. W. MEDHURST.

WHEN Israel was in captivity, the godly mourned as they remembered their "pleasant things," all their objects of desire; their homes, their city, and all its dear associations. They then uttered the pitiful wail, "Our holy and our beautiful house, where our fathers praised Thee, is burned with fire; and all our pleasant things are laid waste" (Isaiah lxiv. 11). Their beautiful and glorious Temple had been destroyed, and this filled their hearts with poignant sorrow. They mourned because the Temple, in which their fathers had praised God, had been consumed by fire. Very pleasant memories are connected with the buildings, be they ever so mean, in which for many years our forefathers have worshipped God. The services of God's house and the exercises of religion are "pleasant things" to the true children of God. THE HOUSE OF GOD to the believer is a pleasant abode. It is not to him a prison from which he desires a speedy release; it is the house and home of his Heavenly Father. It is a beautiful and glorious, because it is a *holy* house. Therefore the children of God sing,

"To spend one sacred day  
Where God and saints abide,  
Affords diviner joy  
Than thousand days beside:  
Where God resorts.  
I love it more  
To keep the door  
Than shine in courts."—*Dr Wa*

They who are *most regular* in their

attendance at the stated services of the sanctuary, have in times of sickness very many "pleasant things" to remember. Would that we could say of all our church members what her pastor has said of the late lamented LADY LUSH. Here is his testimony:—"With good reason I may speak of her as a most exemplary member. All the duties pertaining to her church relations she performed in the most conscientious and most cordial manner. Her efforts and influence were never wanting when any good work had to be done. In the ordinary services of the sanctuary she was as punctual and regular in her attendance as if they depended on her alone. Whoever else might be absent from their post, *she was always to be found at hers*. If her place was not filled at any time, every one knew that it was either illness or absence from town which was the cause. On week night and Lord's-day it was the same. No attraction in other quarters was allowed to draw her away from the assemblies of those with whom she united in church fellowship, and who had a right, therefore, to reckon on her presence. No invitation to *party or concert, or entertainment* of any kind was accepted, no engagement formed which prevented her attendance at the weekly meeting. No one surpassed her in courtesy to her friends, but no call or visit of friend was ever allowed to keep her away from the house of God. She could have enjoyed occasional changes, and social gatherings, and visits to places of recreation, and special services elsewhere as much

as any one. But the church arrangements to which she had consented, as a member of the church, were deemed as *binding as a solemn contract*; and no external inducement could lead her to violate her plighted troth. Rightly or wrongly, wisely or unwisely, so she felt and so she acted; and as the reward of her conscientiousness she profited above many." Whenever her pastor thinks of Lady Lush, will not this be a pleasant thing to be remembered?

Amongst the "pleasant things" remembered, our SABBATHS should have a first place. To many, alas! God's holy day is irksome and uninviting. Their inward cry, though they dare not express it in words, is, "What a weariness it is to serve the Lord! O when will the Sabbath be gone, that we may pursue our own gain, and find our own pleasure?" The true Christian finds the Sabbath to be a delight; he considers it to be the holy of the Lord, honourable; a time of refreshing from the presence of the Lord; a weekly jubilee; a day of rest that brings him to the holy mountain of God, and that makes him joyful in the house of prayer. To him it is the day which the Lord hath made, and, therefore, he rejoices, and is glad in it, as he sings,

"Hail! sacred day of earthly rest,  
From toil and trouble free;  
Hail! day of light, that bringeth light  
And joy to me.

A holy stillness, breathing calm  
On all the world around,  
Uplifts my soul, O God, to Thee,  
Where rest is found.

No sound of jarring strife is heard,  
As weekly labours cease;  
No voice, but those that gladly sing  
Glad songs of peace.

All earthly things appear to fade,  
As, rising high and higher,  
The yearning voices strive to join  
The heavenly choir.

Accept, O God, my hymn of praise,  
That Thou this day hast given  
Bright foretaste of that endless day  
Of rest in heaven."—*G. Thring.*

Should not the SCRIPTURES be among our "pleasant things" to be remembered? With Job, every believer should be able to say, "I have esteemed the words of His mouth more than my necessary food." And, with Israel's inspired bard, his appreciation of the words of God should be expressed thus, "More to be desired are they than gold, yea, than much fine gold, sweeter also than the honey and the honey-comb." 'Tis thus that the weeping prophet remembered the words of the Book. "Thy words were found," said he, "and I did eat them, and they were unto me the joy and rejoicing of my heart." This is at one and the same time the character of a good man, and the pledge of his blessedness, that "his delight is in the law of the Lord, and in His law doth he meditate day and night," and, as a necessary consequence, "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Let us store our minds with the words of the Word, then in times of need the Spirit of God shall bring them to our remembrance: for He is the believer's Remembrancer, to cause him to remember the "pleasant things" which Jesus has spoken. As we remember these things our hearts will burn within us, we shall be braced up for the performance of duty we shall be cheered in hours of affliction, we shall be solaced in times of despondency, strengthened on our bed of sickness and languishing, and be filled with joy as we near the valley of the shadow of death. (*To be continued.*)

## Reviews.

*The Young Crossing Sweepers; or, Wee Stan and Little Llew.* By Mrs. William Olding. Elliot Stock, 62, Paternoster-row.

THIS pathetically told tale is worthy of a large circulation among our young people. It is the story of two orphans, the first page opening with the death of their mother, and after describing in an interesting way the battle of life through which the fatherless and motherless lads had to pass, closes with the death scene of the younger boy, who goes away to be with Jesus, and the elevation of the elder one to a position of trust and honour. We can recommend it to our young friends.

*The Divine Ideal of the Church in the Words of the Holy Scriptures.* A Manual for Church Members. By an Elder. Elliot Stock.

THE subjects are all-important, the classification of them is good. The whole are judiciously arranged and the Scriptures suitable and well chosen. What can we more say of a book every word of which is taken from the Book of books!

THE Religious Tract Society's *Sunday at Home, The Leisure Hour, The Cottager, The Artizan, The Tract Magazine, The Boys' and Girls' Own Magazines, The Monthly Greetings.* Religious Tract Society, Paternoster-row.

THE *Leisure Hour* continues its well-written tale, "Will he no come back again?" It has two characteristic etchings of the Elder and Younger Disraeli, by Alfred Crowquill, reproduced from *Fraser's Magazine*, 1832. The *Sunday at Home* has a good timely paper on the New Testament revision; how to use the new version, and giving some textual variations. This is a valuable contribution to the subject by the Rev. S. G. Green, D.D. The other magazines

deserve all the kind words we can say and the best wishes we can express that they may be useful, as we believe they are well adapted to this end.

THE *Missing Link* is a specially good number. *The Voice of Warning* still pursues its work of warning, and advising its readers to prepare for the battle which must come before Romanism is put down and Antichrist destroyed from off the face of the whole earth. *The United Methodist Free Churches Magazine* and the *Bible Christian Magazine* are worthy representatives of two worthy Christian denominations, and exhibit considerable literary talent. The *Preachers' Analyst*, in an able extract from the *Christian Union* on the question, "What sermons should be," says:—"There is a deal of idle talk about the social duties of ministers. From social intercourse, that is empty, and formal, and conventional, the pastor of all men should be free; but to succeed even as a preacher he needs to come largely into intimate and vital contact with men and women, to win their confidence, to listen to their business troubles, and their household experience, to enter into and take upon himself the lives of others, even as our Divine Lord made Himself one with us." The *Evangelical Christendom* has much which should lead us to both prayer and praise. Midst much that is hostile God's truth shows its mighty power and must prevail. January, February, and March numbers of *Truth and Progress*, a South Australian monthly, are to hand. The January number contains the account of the Annual Session of the Victorian Baptist Association held during the first week in November. An address was delivered on Christian Manhood, by the Chairman, the Rev. G. P. Lush. The report shows a good amount of work done, and a considerable in-

crease in numbers of members. The *Gospel Herald*, a thoroughly Calvinistic journal, sound in the faith, though not going so far as some of us in our free exhortations to the unconverted.

Our Own Literature is well represented in the consecrated talent

exhibited in the *Baptist Magazine*, *The Sword and Trowel*, *The General Baptist* and *The Freeman and Baptist*. May the Divine blessing rest on them all. *Social Notes*, *The British Flag*, *The Coffee and Public-House News*, &c., are to hand.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. THOMAS WILLIAMS, of the St. Helen's Chapel, Swansea, has been elected pastor of the New-street Thomas Chapel, Swansea.

Rev. S. H. Jenkins, of Llanvihangel, Crucorney, has accepted a call to the church at Caerwent.

Rev. T. Hagen, of Yarmouth, has accepted a call to the pastorate of Ebenezer Church, Ashby-road, Coalville.

Rev. George W. Pope has accepted a unanimous invitation to the pastorate of the church at Diss, Norfolk.

Rev. Benjamin Brigg, of the Pastors' College, has accepted a call to the pastorate of the church meeting at Drummond-road Chapel, Bermondsey. Mr. Brigg was for some time President of the Maze Pond Young Men's Bible Class.

Rev. J. Kemp, of Bures, Suffolk, has accepted a call to the pastorate at Burnley, Lancashire.

Mr. Henry Mowbray, late of Liverpool, has accepted a cordial invitation to become pastor of the church at Bowdon, Cheshire.

Rev. T. A. Carver, of the Pastors' College, has accepted a call to the pastorate of the church at Widnes, Lancashire.

After a ministry of 28 years, the Rev. Rowland J. Lapworth has announced his intention of resigning the pastorate at Wythall Heath, Alvechurch, in July, and will set sail for Wisconsin, U. S., early in August next.

Rev. E. Ernest Coleman has inti-

mated his intention of resigning the pastorate of the church at New-road, Bromsgrove, at the end of August.

Rev. G. H. James, of Regent's-park College, has accepted an invitation to the pastorate of Woodborough-road Chapel, Nottingham.

### PRESENTATIONS.

SHEFFIELD.—On Monday evening, May 9th, the teachers of Portmahon Sunday school presented to their senior superintendent, Mr. John Greaves, an illuminated address (bearing a suitable inscription) on the attainment of his fiftieth year in Sunday school work, the greater portion of which has been spent in connection with the cause at Portmahon. The Rev. W. Turner, pastor, presided, and there was also present the Rev. A. M. Stalker, of Southport (who was pastor of the church in 1834). A number of former teachers and scholars had also accepted invitations to the meeting. After the presentation Mr. Greaves acknowledged the gift, and addresses were also given by several friends.

Mr. Hicks, jun., of Trinity Chapel, Edgware-road, was at a supper given to the choir by the pastor and deacons on the 22nd May, presented with a handsome gold watch, in recognition of his past musical services.

At a meeting connected with the church at Frederick-street, Glasgow, held on Monday evening, June 13th, the Rev. A. F. Mills, pastor, received a silver-mounted writing-desk and silver inkstand, from his Bible-class

and a few friends, as an expression of attachment and in appreciation of his five years' presidency of the class.

Mr. W. Hopkins, of Bournemouth, who has worked very hard as superintendent of the Sunday school and a deacon in the Boscombe Chapel, has been presented with an illuminated address and a handsome clock on his removal to Battersea.

### RECOGNITIONS.

RECOGNITION and welcome was given to the Rev. C. W. Skemp, of Newcastle, as pastor of Westgate Chapel, Bradford, on May 10th. Some hundreds sat down to tea in the school-room, after which a large public meeting was held in the chapel, presided over by Alderman Wm. Watson. The chairman was supported by deacons, ministers, and friends from other denominations. Addresses were delivered by Rev. Dr. Fraser, Independent; Rev. W. D. Walters, Wesleyan; Rev. R. S. Coffey, Presbyterian, and others.

Special services in connection with the settlement of Mr. H. B. Hall as pastor of Zion Baptist Chapel, Chatteris, Cambs. were held on Wednesday, May 11th. In the afternoon Mr. A. B. Hall related his experience and call to the ministry; after which Mr. J. Griffiths, of London, preached. About 280 friends partook of tea; the commodious chapel was well filled at the evening meeting, presided over by J. C. Smith, Esq., when addresses were delivered by Messrs. S. Cozens, of Sutton, E. Forman, of March, S. L. Marsh, of Ramsey, and the pastor of the church.

On Sunday and Monday June 5 and 6, ordination meetings connected with the settlement of the Rev. W. B. Griffiths, of Pontypool College, as pastor of Saron Welsh Baptist Chapel, New Tredegar, were held. Among those taking part in the proceedings were the Revs. E. Williams, of Swansea; J. Griffiths, Ebbw Vale; C. Griffiths, Bristol; J. D. Harris, Llansamlet;

J. P. Williams, LL.D., Pontlottyn; and W. Edwards, Principal of Pontypool College.

Recognition services connected with the settlement of the Rev. Cornelius Griffiths as pastor of the church at Thrigsell-street, Bristol, were held on Wednesday June 1. Mr. E. S. Robinson presided at the public meeting, and among the speakers were the Revs. G. D. Evans, J. Bloomfield (Gloucester), R. Glover, T. Nicholson, M. J. Mayer, D. R. Morgan (of Chalford), and H. C. Leonard, M.A.

Recognition service, in connection with the settlement of the Rev. Mr. Wallace (late of Sunderland) were held on Tuesday, May 24th, at Hanbury-hill Chapel, Stourbridge. In the afternoon a sermon was preached by the Rev. H. Platten, Birmingham. A large company sat down to tea at five o'clock. A public meeting was held at seven o'clock, presided over by H. Newham, Esq. Addresses were delivered by the new pastor, Rev. A. North, secretary of Midland Baptist Association, Revs. E. E. Coleman, M. B. Bliss, and J. Robinson.

Recognition services in connection with the settlement of the Rev. G. R. Tanswell, as successor of the late Rev. Thos. James in the pastorate of the church at Blakeney, were held on Thursday evening, June 2, under the presidency of the Rev. Thos. Nicholson. Addresses were delivered by the Revs. J. Bloomfield, of Gloucester; Morgan, of Chalford; Williams, of Coleford; Davies, of Sydney; Gordon, of Longhope; and Mark, of Blakeney.

Recognition services connected with the settlement of Rev. S. M. W. Carey, M.A., late of St. John's, New Brunswick, as pastor of the church at Princes-gate, Liverpool, were held on Thursday, June 9th, under the presidency of Rev. Hugh Stowell Brown, who in a characteristic address welcomed Mr. Carey as bearing an honoured name. The Revs. R. Duff, Jno. Watson, S. Pearson, and E. E. Walten took part. Mr. Brown



was presented by the secretary of the new Chapel Building Committee with an illuminated address in recognition of his services as chairman during the two years of its existence.

### NEW CHAPELS.

At Haven-green, Ealing, on May 25th, day, the new London Baptist Association Chapel, commenced during the presidency of Rev. J. Clifford, M.A., was formally opened for public worship. Rev. Hugh Stowell Brown preached morning and evening, and in the afternoon a public luncheon was held, Mr. John Barran, M.P., occupying the chair. Mr. Clifford there mentioned that at the foundation-stone-laying £660 were realized, and subsequent contributions had been received, besides the £1,000 allowed by the Association. The cost of the freehold site was £1,500, and of the chapel, lecture hall, &c., £5,500. The organ involved an outlay of £525, the chapel-keeper's house £600, and with other furniture, the total expenditure is about £8,000. Mr. Barran expressed his belief in the need of the structure and of many more like it to meet the rapid growth of the metropolitan suburbs. Rev. T. V. Tymms (president of the London Baptist Association), Mr. W. Olney, Rev. W. Sampson, Hugh Stowell Brown, and J. Fletcher delivered addresses. The collection at the services and at the collation represented a total of nearly £750. Including galleries, the chapel affords accommodation for about 800 persons.

Services have been held at "the large hall," Public Baths, St. Alban's, Herts, for the purpose of inaugurating a building fund for the proposed St. Alban's Tabernacle. At the afternoon service Rev. W. Williams preached. The evening meeting was presided over by D. Batchellor, Esq. Earnest and telling speeches were made by Revs. W. Williams, W. Greig, W. Bowman Davies, T. Watts and John Campbell. One speaker remarked that there was not a single sitting

provided for public worship in this city than what existed 15 years ago, although the population had considerably increased. The meeting was very enthusiastic, and the determination was expressed by the pastor (Rev. H. W. Taylor) of building during this year. The results of the meeting, in cash and promises, amounted to about £220, making £500 received since the commencement of the movement.

The foundation stone has been laid of a new chapel, to be erected in the parish of Broadwoodwider, in the Lipton District, to meet the increase of the denomination through the cottage services held during the last few years. A site has been given by a local friend, and it is intended that accommodation shall be afforded for 100 persons. The Rev. J. W. Ashworth, president of the Devon Association, performed the ceremony, and several ministers took part. About £20 was laid upon the stone, making £40 realized towards the movement.

Efforts are being made to erect a new chapel at New Bushey, Watford, for which a site has already been given conditionally on £1,700 being first raised towards the building. Upwards of £1,200 has been contributed.

Memorial stones have been laid at Ross, Herefordshire, in connection with the building of a new chapel, by Mr. T. Blake, late M.P. for Leominster, and others. The expense of the erection will be almost entirely borne by Mr. Blake, whose liberality in the promotion of philanthropic and religious efforts is well known.

### MISCELLANEOUS.

ALPERTON CHAPEL, NEAR SUDBURY, MIDDLESEX.— Anniversary services were held on Tuesday, June 14th. Rev. J. P. Chown, of Bloomsbury Chapel, preached in the afternoon. A public meeting was held in the evening, Rev. S. H. Booth presided. Revs. C. M. Longhurst, E. H. Brown, J. T. Inglis, W. A.

Blake, and A. F. Brown addressed the meeting.

**HYDE, NEAR MANCHESTER.**—From May 25th to 28th, the Baptist Church held a bazaar in the Mechanics Hall. The large room was furnished with stalls in imitation of East Indian kiosks, and in the evening was brilliantly illuminated by the British electric light. The bazaar was opened on the Wednesday by Mr. Peter Spence, J.P., F.O.S., F.S.A., of Manchester. There were present most of the ministers of religion in the town and neighbourhood, and several members of the newly elected corporation. Rev. H. Watts (pastor) stated that for eighteen months in bad times and severe winters and amid injurious strikes they had been endeavouring to raise a bazaar fund to liquidate a huge debt of about £1,400 on their place of worship. A small infant church composed of forty-five members only, belonging to the working classes, with a corresponding congregation, had struggled with it for about eight years most heroically. Not quite two years ago so great were the difficulties that he himself began to hesitate whether he would grapple with them. But just then he received help. After delivering an address at Dr. McLaren's chapel, a poor woman, an apparent widow, came and dropped twopence in his hand. And there at the head of a large subscription list in their treasurer's book, including £30 from the Mayor, was the item "A widow's mite, Manchester, 2d." Since that period he had received hundreds of pounds and much help from friends in all parts and specially in Manchester. When the bazaar closed it was found that the sum of £960 had been realized.

**MIDDLETON, MANCHESTER.**—On Thursday, the 10th March, a lecture was given by the Rev. W. Wiggins, F.S.A., of Middleton-lane, in connection with the Middleton and Tonge Lecture and Debating Society, on "Phrenology and Physiognomy, or Helps and Aids to Reading Charac-

ter." There was a large attendance. The chair was taken by Commissioner W. J. Jones. The lecturer had a number of diagrams which he exhibited for the purpose of elucidating his subject.

**BAPTIST CHAPEL, WOODSTOCK, OXON.**—The anniversary services were held on Whit-Sunday and Monday, June 5th and 6th. On Sunday, two sermons were preached by Rev. W. Evans, of Blockley. On Monday the weather was unsettled, yet it was a good day. There was a good deal crowded into the day. At one o'clock the sale opened in the Council Chamber. It was rather a novel sale. The pastor (W. Pontifex) had a miscellaneous stall, comprising meat, fruit, vegetables, flour, grocery, eggs, flowers, &c. Miss E. Combes and Miss Pontifex had the fancy stall; Master Duke had the refreshment and mineral water stall. At 3.30 service was held in the chapel, when the pastor gave out the hymns. Rev. W. Evans took the reading and first prayer. The sermon was preached by the Rev. R. Rogers, of Abingdon. At 4.45 the congregation went to the Town Hall, which was well arranged for the public tea, the tables being well supplied with good provision, and decorated with flowers, under the superintendence of Miss Coombes; 250 sat down to tea, friends coming from Abingdon, Oxford, Bicester, and the neighbourhood around. At 6.15 o'clock, a public service was held in the chapel, presided over by Mr. R. Noble, of Oxford (a member of the church and a warm supporter). The well-known hymn was sung, "Kindred in Christ;" after which the pastor offered prayer. The chairman opened the meeting with a few kindly words, then called upon the Rev. C. Higgins (Congregational) to address the meeting, his subject being, "Prayer-meetings, are they necessary? If so, who should attend them?" Rev. R. Rogers gave an address, "True Spiritual Revival, and how best to secure it in the Church;" Rev. S. V. Lewis, "Chris-

tian courtesy by members of the Church to occasional hearers—Is it not a means of strengthening the cause of God?" the Rev. W. Evans, "The Relation of the Church to the Sunday School, and the School to the Church." Mr. J. Alden, the senior deacon of the New-road Baptist Church, Oxford, and Mr. J. H. Pontifex, brother to the pastor and deacon of Brixton-hill Baptist Church, London, with the pastor, addressed the meeting. The pastor in his speech thanked everybody who had helped or shown any sympathy. He had to record, after three years' hard labour, the present anniversary was the most successful they had had for years. He felt indebted to all sections in the town, as well as to the liberal spirit of the Oxford and Abingdon friends, not less so to the very liberal help of his own family and personal friends in London. We must not omit the kindly gift of Lord R. Churchill, M.P., who sent £3 to the pastor. The services were of a most enthusiastic kind; and, as the result of the pastor's energy and co-operation of his people, the sum raised was £50, the largest known at any anniversary services of late years. May the Lord reward all who helped to bring these meetings to such a successful issue! The Revs. J. Faith (Congregational), of Bicester, W. Hackney, of Oxford, S. H. Case, of Cothill, were present, but did not speak, having to leave early.

The annual meetings of the Berkshire Association have been held at York Town. The Rev. J. Hunt Cooke preached on Tuesday evening. At the subsequent meetings the Rev. J. E. Cracknell, moderator, presided. Resolutions in support of Evangelistic work were adopted, also commending denominational literature to the churches. It was mentioned that the Rev. Charles Vince, of Birmingham, was baptized in the chapel in which the meetings were held. A resolution supporting the Irish Land Bill was adopted. At the evening public gathering the Revs. J. Irving,

S. G. Woodrow, and J. Rose spoke.

On the 3rd of May a Baptist church was formed at Thornhill Hall, Richmond-street, Richmond-road, N. Previous to this it had been carried on as a mission Sunday school, with an evening service for adults, in connection with Arthur-street Baptist Chapel, King's-cross. Mr. T. Da Courcy Cramp has become the first pastor.

Successful services in connection with the 11th anniversary of the Hornton-street Chapel, Kensington, and the tenth of the settlement of the Rev. J. Hawes as pastor of the church, have been held. Sermons were preached on the 15th of May by the Rev. J. O. Fellows and Marsack Day. On the 19th, at a public meeting, interesting addresses were delivered by the Revs. J. Clifford, Colmer Symes, B.A., Wm. Pope, and Mr. Underhill.

At West Croydon Chapel, on Wednesday evening, a largely attended public meeting was held to celebrate the extinction of the building debt. Mr. W. W. Baynes presided, and among the speakers were the pastor (Rev. J. A. Spurgeon), his father, Rev. John Spurgeon, and brother, Rev. C. H. Spurgeon, as well as the Rev. T. V. Tymms, President of the London Baptist Association. It was reported that the church was formed in 1868, and Mr. James Spurgeon in that year commenced the pastorate. During the subsequent period St. James's Hall — at first used as a chapel—the present chapel, capable of accommodating 1,050 persons, school premises and enlargements had been completed, besides the erection of mission-rooms in surrounding localities, the total expenditure involved and now cleared, representing £16,109; this sum, however, included several thousands provided by a deceased member, by whom one of the mission chapels, expressly stipulated as an undenominational movement, was paid for and endowed.

The Annual Meetings of the Beds. Baptist Association were held at

Houghton Regis on the 14th and 15th of June. A paper on our Foreign Mission was read by the Rev. G. Darrell, and a discussion followed in which the Revs. J. B. Myers, Mace, Walker, J. H. Blake and others took part. On the afternoon of the second day letters from the churches were read showing an increase of twenty per cent. of church members, after which the Lord's supper was served, and in the evening a sermon was preached by the Rev. J. J. Greenhough, of Leicester. The meetings were well attended and a gracious feeling attended all the gatherings.

PEPPERSTOCK, BEDS.—The anniversary services were held on Lord's-day; the collections amounted to over £10. A meeting was held on Monday evening, presided over by the Rev. J. H. Blake. Eighteen members have been added to the Church, and a considerable sum of money has been raised toward building new school-rooms, which are much needed here.

## RECENT DEATHS.

At Sandy, May 10th, aged 29, Ann, the beloved wife of Mr. John Linford Sanford, and niece of the Rev. T. Voysey, of Sandy. In her youth she had been left an orphan, but was guided and cared for by the heavenly Father. She spent 17 years of her life at Sandy, and under the helpful influence of Christian teaching and example sought and found the Saviour. She joined the Baptist Church here, became a teacher in the school, superintended the girls' school, interested herself in the singing, and in general Christian work. On the 15th of July, 1880, she was married to her now bereaved husband, with whom, in their new and comfortable home, she spent the few months of her happy married life. She gave birth to a little boy on the 22nd of April, which lived only 30 hours. Milk fever setting in, on the 6th of May she became delirious, and remained so, with but few intervals of consciousness, till her death, which took place on the

10th of May. There was about her much staidness, patience, and kindness, cheerful and loving devotedness to the Saviour. In her last illness she expressed her simple trust in Jesus for salvation, and with much emphasis repeated the precious name. She was buried on Friday, May 13th, in the yard of the Baptist Chapel, Sandy; the Rev. W. Abbott, of Blunham, officiated, and also preached the sermon on Sunday evening to a large and sympathizing congregation, from the words, "And God shall wipe away all tears from their eyes" (Rev. xxi. 4).

## BAPTISMS.

*Abertillery*.—May 22, at Ebenezer, Nine-teen, by L. Jones.

*Armley, Leeds*.—June 5, Seven, by A. P. Fayers.

*Bacup*.—June 5, Ebenezer Chapel, Nine, by W. Gay.

*Barrow-in-Furness*.—On Wednesday week, Abbey-road, Four, by J. Hughes.

*Bedford*.—May 29, Mill-street, Three, by G. Williams.

*Blaenavon, Mon.*—June 3, King-street, Five, by O. Tidman.

*Belfast*.—May 22, Regent-street, Five, by E. T. Mateer.

*Birmingham*.—May 15, Three, Bond-street, by Mr. Radford.

*Banowær, near Stamford*.—May 25, Three, by S. Peacock.

*Bideford*.—May 26, Fourteen, by W. R. Wooley.

*Briton Ferry*.—May 29, Two, by T. Garnon.

*Bromsgrove*.—May 29, Worcester-street, Four, by J. Brown.

*Corsham, Wilts*.—May 26, Two, by J. Hurlstone.

*Crook*.—May 29, Two, by R. J. Broadbridge.

*Cefnauwr*.—May 12, One, and 15, Three, by E. H. Girdlestone.

*Comb Martin, North Devon*.—May 15, Two, by J. Glover.

*Crook*.—May 15, One, by R. I. Broadbridge.

*Caerleon, Mon.*—June 5, Five, by D. Jones.

*Coalville*.—June 2, Ebenezer Chapel, Six, by J. Porter.

*Cold Inn, Tenby*.—June 5, Six, by J. Jenkins.

*Dalton-in-Furness*.—June 1, One, by J. G. Anderson.

*Dartford*.—June 1, Four, by A. Sturge.

*Devoport*.—June 1, Pembroke-street, Eight, by R. J. Watts.

*Dalton-in-Furness*.—May 29, Five, by J. G. Anderson.

*Dawley, Salop*.—May 29, Three, by the senior deacon.

*Dolgellay*, Merioneth.—May 8, Four, by J. Meredith.

*Eastwood*, Hill Top.—May 29, Two, by J. T. Gillott.

*Edinburgh*.—May 14, Marshall-street, Six, by A. Wylie, M.A.

*Falmouth*.—June 1, Three, by J. Douglas.

*Fair Ground*, Wakefield.—May 22, Three, by W. Satchwell.

*Farnworth*.—May 19, Two, by J. F. Smythe.

*Freshwater*, Isle of Wight.—October 6, One, by J. E. Everett.

*Franksbridge*.—May 15, Five, by T. D. Jones.

*Gamlingay*.—May 22, Two, by W. F. Edgerton.

*Great Grimsby*.—May 29, Victoria-street, Nine, by E. Lauderdale.

*Griffithstown*, near Pontypool.—May 29, Five, by L. Tucker.

*Hanley*, Staffordshire.—May 29, Six, by A. E. Johnson.

*Horsforth*, near Leeds.—May 29, Two, by W. H. Rolls.

*Hunslet*, near Leeds.—May 23, Three.

*Halifax*.—May 15, Trinity-road, Ten; May 22, Eight, by J. Park, M.A.

*Hastings*.—June 2, Wellington-square, Four, by W. Barker.

*Hull*.—May 29, South-street, Four, by W. Sumner.

*Isleham*.—May 15, One, by W. I. Stevenson.

*Leeds*.—May 16, North street, Twenty, by R. Horsfield.

*Lancaster*.—May 15, Three, by J. Morgan.

*Lowestoft*, Suffolk.—May 12, London-road, Two, by E. Mason.

*Little Leigh*, near Northwich.—May 8, Nine, by J. Shued.

*Lydbrook*, Glos.—June 5, Two, by F. Johnson.

*Maesylberllan*.—June 5, One, by G. H. Llewelyn.

*Manchester*.—May 29, Bridge-street, Six, by W. Petie.

*Modbury*, Devon.—June 5, Twenty-two, by J. W. Spear.

*Melksham*.—May 29, Four, by J. Brown.

*Macclesfield*.—May 22, Two, by Z. T. Downen.

*Maesteg*.—May 15, Three, by W. Maurice.

*Mansfield*.—May 11, Eight, by J. Parks.

*Metropolitan District*:—

*Clapham Common*.—May 25, Seven, by R. Webb.

*Leytonstone*.—May 29, Two, by J. Bradford.

*Trinity*.—John-street, Edgware-road, April 15, Five, by J. O. Fellows.

*Vauxhall*.—May 30, Seven, by G. Hearson.

*Mirfield*.—May 6, Eight, by J. P. Cushing.

*Neyland*.—May 15, Two, by J. W. Edwards.

*North Curry*.—May 15, One, by J. Compston.

*Newport*, Mon.—May 29, Duckpool-road, Two, by A. T. Jones.

*Newtown*, Mont.—May 29, Eight, by J. W. Williams.

*Newbold*, Yorks.—May 22, One; May 24, Two; by U. G. Watkins.

*Newport*, Mon.—May 29, Stowhill Chapel, Two, by J. Douglas.

*Ryde*.—May 28, Park-road, Sixteen, by J. T. Army.

*Rhdfelen*, Mont.—May 29, Five, by J. Nicholas.

*South Shields*.—June 1, Tabernacle, Nine, by G. West.

*Stockton-on-Tees*.—May 29, Five, by G. Wainwright.

*Southampton*.—May 29, at East-street Chapel, Three, by H. C. Lake.

*South Molton*, Devon.—May 29, Four, by B. W. Osler.

*Sutton*, St. James.—May 15, Three, by C. G. Croom.

*Swansea*.—May 22, Carmarthen-road, Two, by T. A. Pryce.

*Selkirk*, N.B.—May 11, Two, by J. Brown.

*Talgarth*.—May 8, One, by D. B. Richards.

*Tamworth*.—May 1, Five, by A. Bridge.

*Tonypandy*.—May 22, One, by J. M. Jones.

*Todmorden*.—May 25, Wellington-road, Five, by W. March.

*Torrington*, North Devon.—May 25, One, by R. J. Middleton.

*Torquay*.—Upton Vale, June 1, Nine, by E. Edwards.

*Tunbridge*, Kent.—June 1, Five, by S. Hancock.

*Wakefield*.—June 1, Two, by W. Satchwell.

*Watchet*, Somerset.—May 24, Three, by R. B. Clare.

*Waterhouses*.—May 29, One, by G. Davies.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from May 5th to May 30th, 1881.

	£	s.	d.		£	s.	d.		£	s.	d.
Mr. Heeley and family, per Pastor				Mr. and Mrs. H. Smith	21	0	0	Mr. and Mrs. Hale	4	4	0
W. Hillier	0	10	0	Mr. and Mrs. Winter	5	5	0	Sally	0	10	0
Mr. W. R. Selway	2	2	0	Mr. Richard Evans	10	10	0	Mr. Masters	5	0	0
Mr. M. H. Foster	5	0	0	Mr. W. Evans	10	10	0	R. S.	1	1	0
Rev. F. J. Feltham	2	2	0	Mrs. W. Evans	5	5	0	Mr. Wm. Olney	5	0	0
Mrs. Feltham, sen.	2	2	0	Mr. and Mrs. J. M. Doyle	5	0	0	Mr. James Benham	5	0	0
Part Collection at St. Andrew's Ch., Cambridge, per Pastor T. G. Tarn	8	4	0	Mr. M. Llewellyn	5	0	0	Mr. Wm. Olney, jun.	1	1	0
				Mr. T. Whitford	1	1	0	Mr. E. Crisp	1	0	0
				Mr. and Mrs. Sexton	2	2	0	Mr. G. Pedley	5	0	0
								The Misses Dransfield	5	5	0

£	s.	d.	£	s.	d.	£	s.	d.			
Mr. W. T. Marsh	10	0	0	Mrs. Cuthbert	1	1	0	Mr. J. Lobb	2	2	0
Mr. and Mrs. Marsh, jun.	3	3	0	Mrs. Murray	1	0	0	Mr. Oxley	2	2	0
Mrs. Hubbard	1	0	0	Mr. J. B. Williams	1	0	0	Mr. W. Nash	1	1	0
Mrs. Jenkins	3	3	0	Mr. A. Dogget	5	0	0	Mr. E. Vinson	1	1	0
Mr. G. S. Everett	5	5	0	Mr. E. Fisher	5	5	0	Mr. C. E. Fox	6	0	0
Miss A. Everett	1	1	0	Mr. and Mrs. Bith-ray	10	10	0	Mr. and Mrs. Fowler	5	0	0
Mr. and Mrs. Bigwood	5	0	0	Mr. S. Thompson	1	1	0	Mr. and Mrs. Grenop	3	3	0
Mr. Tom R. Johnson	3	0	0	Miss Thompson	1	1	0	Mr. Samuel Walker	5	5	0
Mr. and Miss Brown	5	0	0	Mr. John Winckworth	2	2	0	Miss Walker	2	2	0
A Friend	2	0	0	A Friend	2	0	0	Mr. and Mrs. Whittle	2	2	0
Mr. J. E. Scott	2	2	0	Mr. and Mrs. R. Johnson	5	0	0	Mr. G. Gathercole	1	1	0
Miss B. Scott	1	1	0	Mr. and Mrs. Marchant	1	0	0	Mr. C. Tavener	1	1	0
Mr. T. J. Haddon	4	0	0	M. C.	1	1	0	Mr. J. Passmore, jun.	2	2	0
Mr. and Mrs. B. J. Scott	4	0	0	Mrs. Virtue	10	0	0	Mr. and Mrs. James Passmore	2	2	0
Mr. J. B. Mead	10	10	0	Mr. H. Virtue	1	1	0	Miss E. A. Gilbert and Friend	5	0	0
Miss Mead	5	5	0	Mr. G. E. Knight	1	0	0	Mr. B. Buckmaster	2	2	0
Mr. E. J. Mead	5	5	0	Mr. R. Collins	5	0	0	Mrs. B. Buckmaster	1	1	0
Mr. W. Stott	1	1	0	Miss Emery	5	0	0	Mrs. Buckmaster	1	1	0
Mr. A. Wright	1	1	0	Collection and Donation from Lakeroad Chapel, Portsmouth, per Pastor T. W. Medhurst	11	8	0	Mr. F. Rouse	5	5	0
Mr. and Mrs. W. Murrell	5	5	0	Mr. and Mrs. Wayne	5	0	0	Miss M. Nash	1	1	0
Mr. and Mrs. W. Higgs, jun.	10	10	0	Mr. and Mrs. Frisby	5	0	0	Mr. Thomas Dowd	2	2	0
Rev. J. A. Brown	5	0	0	Mr. and Mrs. Happiness	2	0	0	X. Y. Z., No. 2	5	5	0
Cambridge, per Pastor T. G. Tarn	—	—	—	Mrs. Hill	0	10	0	Mr. and Mrs. Richard Hawkey	5	5	0
Mr. C. E. Foster	£1	1	0	Mr. and Mrs. James Withers	2	2	0	Miss Thorpe	1	1	0
Mr. G. E. Foster	1	1	0	Miss Nellie Withers	0	10	6	Mr. F. Leele	2	2	0
Mr. J. Nutter	1	1	0	Mr. W. Vinson	5	0	0	Mr. Frowd	2	2	0
Mr. F. G. Gifford	1	0	0	Mr. Vinson	1	1	0	Mr. E. Burnett	2	2	0
Pastor T. G. Tarn	1	1	0	Mr. T. Wood	2	0	0	Mr. S. R. Pattison	1	0	0
	5	4	0	Rev. E. J. Farley	5	0	0	Mrs. S. R. Pattison	1	0	0
Mr. and Mrs. C. H. Price	5	5	0	Mr. J. C. Park	10	10	0	H. L. W.	0	10	0
Mrs. Bowes	1	1	0	Mrs. Ellwood	5	5	0	Mr. E. Ingle	1	1	0
Rev. J. Cumming Brown	0	10	0	Mrs. Thorne	1	1	0	A. E. I.	1	0	0
Mrs. Carpenter	0	10	0	Mr. J. J. Ince	2	2	0	W. T. W.	1	1	0
Mr. Edward Trent	1	0	0	Mr. G. Gayford	1	1	0	Mr. C. Neville	5	0	0
Mr. and Mrs. Flaxman	5	0	0	Mr. G. M. Rabbich	1	1	0	Mrs. Tinniswood	2	12	6
Mr. and Mrs. C. Mace	2	0	0	Mrs. Brock	1	1	0	Miss Darkin	0	10	6
Mr. and Mrs. Marks	2	2	0	Mrs. Parker	1	0	0	Mr. A. Chamberlin	2	2	0
Miss Goslin	1	1	0	Mr. and Mrs. J. T. Daintree	5	5	0	Rev. E. H. and Mrs. Brown	3	3	0
Miss C. K. O. Goslin	1	1	0	Miss Farnell	1	1	0	Mr. T. Milbourne	1	1	0
Mr. J. Goslin	1	1	0	Mr. W. Mills	2	2	0	G. F.	0	10	0
Mr. and Mrs. Narraway	2	2	0	Mr. R. Hayward	10	0	0	Mr. and Mrs. Ballard	2	2	0
Mr. and Mrs. Sortwell	2	2	0	Mrs. Newmarch	1	1	0	Mr. and Mrs. Altham	25	0	0
Miss A. Sortwell	1	1	0	Mr. W. Payne	2	2	0	Mr. R. F. Pike	0	10	6
S. B.	0	10	0	Rev. W. Tyler	2	2	0	G. H. P.	0	10	0
Mr. and Mrs. C. F. Alldis	4	4	0	Mr. J. Outhwaite	2	2	0	Miss Newman	5	0	0
Mr. and Mrs. Cummings	2	2	0	Mr. T. K. Bellis	3	3	0	Mr. Thomas H. Olney	20	0	0
Mr. J. Cowdy	1	1	0	Mr. and Mrs. Grose	5	5	0	Mr. and Mrs. J. Benson	2	2	0
Mr. Edwards	2	2	0	Mr. Cleve Hooper	4	4	0	Mr. T. J. Redgate	3	0	0
Mr. T. Whitehead	2	0	0	Mr. and Mrs. S. Johnson	2	2	0	F. R. T.	1	1	0
Mr. Edwin Fox	1	0	0	Mr. and Mrs. H. Alexander	1	1	0	Mr. F. Phillips	3	3	0
Mr. G. Redman	5	0	0	Mr. C. Davies	5	0	0	Mr. Thomas Wild	5	0	0
Mr. W. B. Fox	5	0	0	Marianne Davies	2	2	0	Mr. A. Norman	5	5	0
				Mr. J. Garner Marshall	10	10	0	Mrs. Rea	2	0	0
				Mr. Samuel Thomson	5	5	0	Mrs. Scott	3	3	0
				Mrs. Samuel Thomson	2	2	0	Mr. J. P. Coc	5	0	0
				Miss H. Thomson	1	1	0	Mr. Isaac Rogers	1	1	0
							Mr. W. G. Beal	1	1	0	
							A Friend	5	0	0	
							Miss Abraham	2	0	0	
							Mr. G. Hollands	3	0	0	
							Mr. Beves	1	11	6	
							Mr. T. Sutcliffe	3	0	0	
							Mr. and Mrs. Falkner	3	3	0	
							Mr. and Mrs. Russell	5	0	0	
							Mr. G. M. Hammer	3	3	0	
							Mr. E. J. Hammer	2	2	0	

£ s. d.		£ s. d.		£ s. d.	
Mr. J. H. Lile .....	1 0 0	Pastor J. S. Geale ...	2 10 0	Mr. Jeremiah Colman	50 0 0
A Friend .....	0 10 0	Pastor J. Hillman ...	0 5 0	Mr. Frederick Howard	5 0 0
Mr. S. Joiner .....	1 1 0	Pastor G. Turner .....	1 0 0	Mr. A. H. Baynes ...	5 0 0
Mr. J. B. Parker .....	5 0 0	Pastor J. E. Martin ...	1 1 0	Mr. T. A. Denny .....	50 0 0
Mrs. H. Olney .....	5 0 0	Pastor E. L. Hamilton	1 1 0	Mr. W. Howard .....	1 0 0
Mr. G. H. Frean .....	5 0 0	Pastor E. E. Fisk .....	0 10 6	Mr. William Izard ...	10 10 0
Mr. F. Amsden .....	5 0 0	Pastor W. Townsend		Mr. Henry Tubby ...	5 0 0
Mr. R. A. James .....	5 5 0	and friends at En-		Mr. R. D. Lown .....	2 2 0
Mr. E. C. Hawkey ...	1 1 0	field Highway .....	1 1 0	Mrs. M. J. Robert-	
Mr. W. Smellee, jun.	3 0 0	Pastor Wm. Coombs.	0 15 0	son-Aikman .....	5 0 0
Mr. T. W. Penny .....	2 2 0	Pastor W. Sullivan ..	0 5 0	Mr. John Taylor .....	5 0 0
Mr. G. S. Phillips ...	1 1 0	Collection at Earls		Mr. and Mrs. Ker-	
Mr. J. W. Sorrell .....	1 1 0	Colne, per Pastor		ridge .....	6 6 0
Mrs. J. W. Sorrell ...	0 10 6	W. E. Rice .....	1 0 0	Mr. and Mr. B. W.	
Mrs. Rudd .....	0 10 0	Pastor J. H. Barnard	0 10 0	Carr .....	10 0 0
Collection at Selly		Pastor J. T. Owers ...	1 1 0	Mr. and Mrs. W.	
Park Church, per		Mr. G. C. Heard .....	5 5 0	Higgs and Family.	50 0 0
Pastor A. H. Collins	4 0 0	Mr. W. Duncan		Mr. William Hill ...	3 3 0
Pastor E. G. Sones ...	0 10 0	Knight .....	5 5 0	Mr. G. H. Dean .....	10 10 0
Pastor H. Abraham ...	1 0 0	Pastor J. Blake .....	0 10 6	The Misses M. A.	
Pastor R. Marshall ...	0 5 0	Mr. Frank Fishwick,	3 3 0	and J. Dean .....	2 2 0
Per Pastor W. Os-		Messrs. A. Straker		Miss Speidit .....	1 1 0
borne:—		and Son .....	10 0 0	Mr. Creasy, per Mr.	
Mrs. Fipps, £1 1 0		Mr. James Greed .....	2 2 0	Horsepool .....	1 1 0
Miss Bradley 0 10 0		Mr. B. Venables .....	1 1 0	Mr. and Mrs. John	
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Mrs. Radd... 0 5 0		Mr. T. Hill .....	1 1 0	per Pastor F. J.	
		R. P. .....	10 0 0	Bempkin .....	5 9 0
Pastor J. T. Swift .....	3 1 0	Mr. J. Kemp-Welch...	10 10 0	Rev. V. J. Charles-	
Pastor J. Bateman ...	0 5 0	Mr. Samuel Harris ...	2 2 0	worth .....	2 2 0
Pastor Frank Smith..	1 0 0	Mr. James Toller .....	5 0 0	Rev. J. M. and Mrs.	
Mr. J. J. Cook .....	2 2 0	Mr. Samuel Morley,		Smith .....	2 2 0
Part Collection at City		M.P. .....	100 0 0	Mr. George Allen ...	1 1 0
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Proceeds of Lecture		Dr. W. J. Van Som-		Miss Barrett .....	1 1 0
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Oxford, per Pastor		Mr. William Rea .....	10 10 0	"Christian Her-	
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Church at Coggeshall-		Mr. George Palmer,		Meeting	
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tor F. A. Jones ...	5 5 0	J. B. C. ....	1 0 0	Mr. F. Cotton .....	10 0 0
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### BABY'S SKIES.

WOULD you know the baby's skies?  
 Baby's skies are mamma's eyes.  
 Mamma's eyes and smiles together  
 Make the baby's pleasant weather.

Mamma, keep your eyes from tears,  
 Keep your heart from foolish fears,  
 Keep your lips from dull complaining,  
 Lest the baby think 'tis raining.

THE brightest crowns that are worn in heaven have been tried, and smelted, and polished and glorified through the furnaces of tribulation.

TRY to be something in the world, and you will be something. Aim at excellence, and excellence will be attained. This is the great secret of success and eminence. "I cannot do it" never accomplished anything. "I will try" has wrought wonders.—*Hawes*.

It is the greatest madness to be a hypocrite in religion. The world will hate thee because a Christian *even* in appearance; and God will hate thee because so *only* in appearance; and thus having the hatred of both, thou shalt have no comfort in either.—*Bishop Hall*.

HE who always seeks more light the more he finds, and finds more the more he seeks, is one of the few happy mortals who take and give in every point of time. The tide and ebb of giving and receiving is the sum of human happiness which he alone enjoys who always wishes to acquire new knowledge, and always finds it.—*Lavater*.



## THE CARNAL MIND ENMITY AGAINST GOD.\*

A SERMON BY C. H. SPURGEON.

“The carnal mind is enmity against God.”—ROMANS viii. 7.

THIS is a very solemn indictment which the Apostle Paul here prefers against the carnal mind. He declares it to be enmity against God. When we consider what man once was, only second to the angels, the companion of God, who walked with him in the garden of Eden in the cool of the day; when we think of him as being made in the very image of his Creator, pure, spotless, and unblemished, we cannot but feel bitterly grieved to find such an accusation as this preferred against us as a race. We may well hang our harps upon the willows while we listen to the voice of Jehovah solemnly speaking to His rebellious creature: “How art thou fallen from heaven, thou son of the morning!” “Thou sealest up the sun, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering—the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.”

There is much to sadden us in a view of the ruins of our race. As the Carthaginian, who might tread the desolate site of his much-loved city, would shed many tears when he saw it laid in heaps by the Romans; or as the Jew, wandering through the deserted streets of Jerusalem, would lament that the ploughshare had marred the beauty and the glory of that city which was the joy of the whole earth; so ought we to mourn for ourselves and our race, when we behold the ruins of that goodly structure which God had piled, that creature, matchless in symmetry, second only to angelic intellect, that mighty being, man,—when we behold how he is “fallen, fallen, fallen, from his high estate,” and lies in a mass of destruction. A few years ago a star was seen blazing out with considerable brilliance, but soon disappeared; it has since been affirmed that it was a world on fire, thousands of millions of miles from us, and yet the rays of the conflagration reached us; the noiseless messenger of light gave to the distant dwellers on this globe the alarm of “A world on fire!” But what is the conflagration of a distant planet, what is the destruction of the mere material of the most ponderous orb, compared with this fall of humanity—this wreck of all that is holy and sacred in ourselves? To us, indeed, the things are scarcely comparable, since we are deeply interested in one, though not in the other. The fall of Adam was our fall: we fell in and

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with him ; we were equal sufferers ; it is the ruin of our own house that we lament, it is the destruction of our own city that we bemoan, when we stand and see written in lines too plain for us to mistake their meaning, "The carnal mind"—that very self-same mind which was once holiness, and has now become carnal—"is enmity against God." May God help me this morning solemnly to prefer this indictment against you all ! Oh ! that the Holy Spirit may so convince us of sin, that we may unanimously plead "guilty" before God.

There is no difficulty in understanding my text ; it needs scarcely any explanation. We all know that the word "carnal" here signifies fleshly. The old translators rendered the passage thus : "The mind of the flesh is enmity against God," that is to say, the natural mind, that soul which we inherit from our fathers, that which was born within us when our bodies were fashioned by God. The fleshly mind, the *phronema sarkos*, the lusts, the passions of the soul ; it is this which has gone astray from God and become enmity against Him.

But before we enter upon a discussion of the doctrine of the text, observe how strongly the Apostle expresses it. "The carnal mind," he says, "is ENMITY against God." He uses a noun, and not an adjective. He does not say it is opposed to God merely, but it is the positive enmity. It is not black, but blackness ; it is not *at* enmity, but *enmity* itself ; it is not corrupt, but corruption ; it is not rebellious, it is rebellion ; it is not wicked, it is wickedness itself. The heart, though it be deceitful, is positively deceit ; it is evil in the concrete, sin in the essence ; it is the distillation, the quintessence of all things that are vile ; it is not envious against God, it is envy ; it is not *at* enmity, it is actual enmity.

Nor need we say a word to explain that it is "enmity *against God*." It does not charge manhood with an aversion merely to the dominion, laws, or doctrines of Jehovah ; but it strikes a deeper and surer blow. It does not strike man upon the head ; but it penetrates into his heart ; it lays the axe at the root of the tree, and pronounces him "enmity *against God*," against the person of the Godhead, against the Deity, against the mighty Maker of this world ; not *at* enmity against His Bible or against His Gospel, though that were true, but against God Himself, against His essence, His existence, and His person. Let us, then, weigh the words of the text, for they are solemn words. They are well put together by that master of eloquence, Paul, and they were, moreover, dictated by the Holy Spirit, who telleth man how to speak aright. May He help us to expound, as He has already given us the passage to explain.

We shall be called upon to notice, this morning, first, *the truthfulness of this assertion* ; secondly, *the universality of the evil here complained of* ; thirdly, we will still further enter into the depths of the subject, and press it to your hearts, by showing *the enormity of the evil* ; and after that, should we have time, we will deduce one or two doctrines from the general fact.

I. First, we are called upon to speak of *the truthfulness of this great statement*, "The carnal mind is enmity against God." It needs no proof, for since it is written in God's word, we, as Christian men, are bound to bow before it. The words of the Scriptures are words of infinite wisdom, and if reason cannot see the ground of a statement of revelation, it is bound, most reverently, to believe it, since we are well assured even

should it be above our reason, that it cannot be contrary thereunto. Here I find it written in the Scriptures, "The carnal mind is enmity against God;" and that of itself is enough for me. But did I need witnesses, I would conjure up the nations of antiquity; I would unroll the volume of ancient history; I would tell you of the awful deeds of mankind. It may be I might move your souls to detestation, if I spake of the cruelty of this race to itself, if I showed you how it made the world an Aceldama by its wars, and deluged it with blood by its fightings and murders; if I should recite the black list of vices in which whole nations have indulged, or even bring before you the characters of some of the most eminent philosophers, I should blush to speak of them and you would refuse to hear: yea, it would be impossible for you, as refined inhabitants of a civilized country, to endure the mention of the crimes that were committed by those very men, who nowadays are held up as being paragons of perfection. I fear if all the truth were written, we should rise up from reading the lives of earth's mightiest heroes and proudest sages, and would say at once of all of them, "They are clean gone out of the way; they are altogether become unprofitable: there is none that doeth good; no, not one."

And did not that suffice, I would point you to the delusions of the heathen; I would tell you of their priestcraft, by which their souls have been enthralled in superstition; I would drag their gods before you; I would let you witness the horrid obscenities, the diabolical rites which are to these besotted men most sacred things. Then after you had heard what the natural *religion* of man is, I would ask what must his *irreligion* be? If this is his devotion, what must be his impiety? If this be his ardent love of the Godhead, what must his hatred thereof be? Ye would, I am sure, at once confess, did ye know what the race is, that the indictment is proven, and that the world must unreservedly and truthfully exclaim, "guilty."

A further argument I might find in the fact, that the best of men have been always the readiest to confess their depravity. The holiest men, the most free from impurity, have always felt it most. He whose garments are the whitest, will best perceive the spots upon them. He whose crown shineth the brightest, will know when he hath lost a jewel. He who giveth the most light to the world, will always discover his own darkness. The angels of heaven veil their faces; and the angels of God on earth, His chosen people, must always veil their faces with humility, when they think of what they were. Hear David: he was none of those who boast of a holy nature and a pure disposition. He says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Here are all those holy men who have written in the inspired volume, and ye shall find them all confessing that they were not clean, no, not one; yea, one of them exclaimed, "O wretched man that I am; who shall deliver me from the body of this death?"

And more, I will summon one other witness to the truthfulness of this fact, who shall decide the question: it shall be your conscience. Conscience, I will put thee in the witness-box, and cross-examine thee this morning. Conscience, truly answer! be not drugged with the laudanum of self-security! speak the truth! didst thou never hear the heart say, "I wish there were no God"? Have not all men, at times, wished that our religion

were not true? Though they could not entirely rid their souls of the idea of the Godhead, did they not wish that there might not be God? Have they not had the desire that it might turn out that all these divine realities were a delusion, a farce, and an imposture? "Yea," saith every man, "that has crossed my mind sometimes. I have wished I might indulge in folly; I have wished there were no laws to restrain me; I have wished, as the fool, that there were no God." That passage in the Psalms, "The fool hath said in his heart, there is no God." The fool does not say in his heart *there is no God*, for he knows there is a God; but he says, "No God,—I don't want any, I wish there were none." And who amongst us has not been so foolish as to desire that there were no God? Now, conscience, answer another question! Thou hast confessed that thou hast at times wished there were no God; now, suppose a man wished another dead, would not that show that he hated him? Yes, it would. And so, my friends, the wish that there were no God, proves that we dislike God. When I wish such a man dead and rotting in his grave; when I desire that he were *non est*, I must hate that man; otherwise I should not wish him to be extinct. So that wish—and I do not think there has been a man in this world who has not had it—proves that "the carnal mind is enmity against God."

But, conscience, I have another question! Has not thine heart ever desired, since there is a God, that He were a little less holy, a little less pure, so that those things which are now great crimes might be regarded as venial offences, as peccadilloes? Has thy heart never said, "Would to God these sins were not forbidden? Would that He would be merciful and pass them by without an atonement! Would that He were not so severe, so rigorously just, so sternly strict to His integrity." Hast thou never said that, my heart? Conscience must reply, "Thou hast." Well, that wish to change God, proves that thou art not in love with the God that now is, the God of heaven and earth; and though thou mayest talk of natural religion, and boast that thou dost reverence the God of the green fields, the grassy meads, the swelling wood, the rolling thunder, the azure sky, the starry night, and the great universe—though, thou lovest the poetic beau ideal of Deity, it is not the God of Scripture, for thou hast wished to change His nature, and in that hast thou proved that thou art at enmity with Him. But wherefore, conscience, should I go thus round about? Thou canst bear faithful witness, if thou wouldst speak the truth, that each person here has so transgressed against God, so continually broken His laws, violated His sabbath, trampled on His statutes, despised His gospel, that it is true, aye, most true, that "the carnal mind is enmity against God."

II. Now, secondly, we are called upon to notice the *universality of this evil*. What a broad assertion it is. It is not a single carnal mind, or a certain class of characters, but "*the carnal mind*." It is an unqualified statement, including every individual. Whatever mind may properly be called carnal, not having been spiritualized by the power of God's Holy Ghost, is "enmity against God."

Observe then, first of all, the universality of this as to *all persons*. Every carnal mind in the world is at enmity against God. This does not exclude even infants at their mother's breast. We call them innocent, and so they are of actual transgression, but as the poet says, "Within the youngest breast there lies a stone." There is in the carnal mind of an infant, en-

mity against God ; it is not developed, but it lieth there. Some say that children learn sin by imitation. But no : take a child away, place it under the most pious influences, let the very air it breathes be purified by piety ; let it constantly drink in draughts of holiness ; let it hear nothing but the voice of prayer and praise ; let its ear always be kept in tune by notes of sacred song ; and that child, notwithstanding, may still become the grossest of transgressors ; and though placed apparently on the very road of heaven, it shall, if not directed by divine grace, march downwards to the pit. Oh ! how true it is that some who have had the best of parents, have been the worst of sons ; that many who have been trained up under the most holy auspices, in the midst of most favourable scenes of piety, have, nevertheless, become loose and wanton ! So it is not by imitation, but it is by nature, that the child is evil. Grant me that the child is carnal, and my text says, "The carnal mind is enmity against God." The young crocodile, I have heard, when broken from the shell, will in a moment begin to put itself in a posture of attack, opening its mouth as if it had been taught and trained. We know that young lions, when tamed and domesticated, still will have the wild nature of their fellows of the forest, and were liberty given them, would prey as fiercely as others. So with the child ; you may bind him with the green withes of education, you may do what you will with him, since you cannot change his heart, that carnal mind shall still be at enmity against God ; and notwithstanding intellect, talent, and all you may give to boot, it shall be of the same sinful complexion as every other child, if not as apparently evil ; for, "the carnal mind is enmity against God."

And if this applies to children, equally does it include every class of men. There be some men that are born into this world master spirits, who walk about it as giants, wrapped in mantles of light and glory. I refer to the poets, men who stand aloft like Colossi, mightier than we, seeming to be descended from celestial spheres. There be others of acute intellect, who, searching into mysteries in science, discover things that have been hidden from the creation of the world ; men of keen research, and mighty erudition ; and yet of each of these—poet, philosopher, metaphysician, and great discoverer—it shall be said, "The carnal mind is enmity against God." Ye may train him up, ye may make his intellect almost angelic, ye may strengthen his soul until he shall take what are riddles to us, and unravel them with his fingers in a moment ; ye may make him so mighty, that he can grasp the iron secrets of the eternal hills and grind them to atoms in his fist ; ye may give him an eye so keen, that he can penetrate the arcana of rocks and mountains ; ye may add a soul so potent that he may slay the giant Sphinx, that had for ages troubled the mightiest men of learning ; yet, when ye have done all, his mind shall be a depraved one, and his carnal heart shall still be in opposition to God. Yea, more, ye shall bring him to the house of prayer ; ye shall make him sit constantly under the clearest preaching of the word, where he shall hear the doctrines of grace in all their purity, attended by a holy unction ; but if that holy unction does not rest upon him, all shall be vain : he shall still come most regularly, but like the pious door of the chapel, that turneth in and out, he shall still be the same ; having an outside superficial religion, and his carnal mind shall still be at enmity against God. Now, this is not my assertion, it is the declaration of God's word, and you must leave it if you do not believe it ;

but quarrel not with me, it is my Master's message ; and it is true of every one of you,—men, women, and children, and myself too,—that if we have not been regenerated and converted, if we have not experienced a change of heart, our carnal mind is still at enmity against God.

Again, notice the universality of this *at all times*. The carnal mind is at all times enmity against God. "Oh," say some, "it may be true that we are at times opposed to God, but surely we are not always so." "There be moments," says one, "when I feel rebellious, at times my passion leads me astray ; but surely there are other favourable seasons when I really am friendly to God, and offer true devotion. I have (continues the objector), stood upon the mountain-top, until my whole soul has kindled with the scene below, and my lips have uttered the song of praise—

‘ These are Thy glorious works, Parent of good,  
Almighty, Thine this universal frame,  
Thus wondrous fair : Thyself how wondrous then ! ’”

Yes, but mark, what is true one day is not false another ; "the carnal mind is enmity against God" at all times. The wolf may sleep, but it is a wolf still. The snake, with its azure hues, may slumber amid the flowers, and the child may stroke its slimy back, but it is a serpent still ; it does not change its nature, though it is dormant. The sea is the house of storms, even when it is glassy as a lake ; the thunder is still the mighty rolling thunder, when it is so much aloft that we hear it not. And the heart, when we perceive not its ebullitions, when it belches not forth its lava, and sendeth not forth the hot stones of its corruption, is still the same dread volcano. At all times, at all hours, at every moment (I speak this as God speaketh it), if ye are carnal, ye are each one of you enmity against God.

Another thought concerning the universality of this statement. *The whole of the mind* is enmity against God. The text says, "The carnal mind is enmity against God ;" that is, the entire man, every part of him—every power, every passion. It is a question often asked, "What part of man was injured by the fall ?" Some think that the fall was only felt by the affections, and that the intellect was unimpaired ; thus they argue from the wisdom of man, and the mighty discoveries he has made, such as the law of gravitation, the steam-engine, and the sciences. Now, I consider these things as being a very mean display of wisdom, compared with what is to come in a hundred years, and very small, compared with what might have been, if man's intellect had continued in its pristine condition. I believe that fall crushed man entirely ; albeit, when it rolled like an avalanche upon the mighty temple of human nature, some shafts were still left undestroyed, and amidst the ruins you find here and there, a flute, a pedestal, a cornice, a column, not quite broken, yet the entire structure fell, and its most glorious relics are fallen ones, levelled in the dust. The whole of man is defaced. Look at *our memory* ; is it not true that the memory is fallen ? I can recollect evil things far better than those which savour of piety. I hear a ribald song, that music of hell shall jar in my ear when grey hairs shall be upon my head. I hear a note of holy praise : alas ! it is forgotten ! For memory graspeth with an iron hand ill things, but the good she holdeth with feeble fingers. She suffereth the glorious timbers from the forest of Lebanon to swim down the stream of oblivion, but she

stoppeth all the draff that floateth from the foul city of Sodom. She will retain evil, she will lose good. Memory is fallen. So are the affections. We love everything earthly better than we ought; we soon fix our heart upon a creature, but very seldom upon the Creator; and when the heart is given to Jesus it is prone to wander. Look at the imagination too. Oh! how can the imagination revel, when the body is in an ill condition? Only give man something that shall wellnigh intoxicate him; drug him with opium; and how will his imagination dance with joy! Like a bird uncaged, how will it mount with more than eagle's wings! He sees things he had not dreamed of even in the shades of night. Why did not his imagination work when his body was in a normal state—when it was healthy? Simply because it is depraved; and until he had entered a foul element—until the body had begun to quiver with a kind of intoxication—the fancy would not hold its carnival. We have some splendid specimens of what men could write, when they have been under the accursed influence of ardent spirits. It is because the mind is so depraved that it loves something which puts the body into an abnormal condition; and here we have a proof that the imagination itself has gone astray. So with the judgment—I might prove how ill it decides. So might I accuse the conscience, and tell you how blind it is, and how it winks at the greatest follies. I might review all our powers, and write upon the brow of each one, "Traitor against heaven! Traitor against God." The whole "carnal mind is enmity against God."

Now, my hearers, "the Bible alone is the religion of Protestants;" but whenever I find a certain book much held in reverence by our Episcopalian brethren, entirely on my side, I always feel the greatest delight in quoting from it. Do you know I am one of the best Churchmen in the world, the very best, if you will judge me by the Articles, and the very worst if you measure me in any other way. Measure me by the Articles of the Church of England, and I will not stand second to any man under heaven's blue sky in preaching the Gospel contained in them; for if there be an excellent epitome of the Gospel, it is to be found in the Articles of the Church of England. Let me show you that you have not been hearing strange doctrine. Here is the 9th Article, upon Original or Birth of Sin. "Original Sin standeth not in the following of Adam; (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and, therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin." I want nothing more. Will any one who believes in the Prayer Book dissent from the doctrine that "the carnal mind is enmity against God?"

III. I have said that I would endeavour, in the third place, to show the great enormity of this guilt. I do fear, my brethren, that very often when

we consider our state, we think not so much of the guilt as of the misery. I have sometimes read sermons upon the inclination of the sinner to evil, in which it has been very powerfully proved, and certainly the pride of human nature has been well humbled and brought low; but one thing always strikes me, if it is left out, as being a very great omission, viz.—the doctrine that man is *guilty* in all these things. If his heart is against God, we ought to tell him it is his sin; and if he cannot repent, we ought to show him that sin is the sole cause of his disability—that all his alienation from God is sin—that as long as he keeps from God it is sin. I fear many of us here must acknowledge that we do not charge the sin of it to our own consciences. Yes, say we, we have many corruptions. Oh! yes. But we sit down very contented. My brethren, we ought not to do so. The having those corruptions is our crime, which should be confessed as an enormous evil; and if I, as a minister of the Gospel, do not press home the sin of the thing, I have missed what is the very virus of it. I have left out the very essence, if I have not shown that it is a crime. Now, “the carnal mind is enmity against God.” What a sin it is! This will appear in two ways. Consider the relation in which we stand to God, and then remember what God is; and after I have spoken of these two things, I hope, you will see, indeed, that it is a sin to be at enmity with God.

*What is God to us?* He is the Creator of the heavens and the earth; He bears up the pillars of the universe, His breath perfumes the flowers; His pencil paints them; He is the Author of this fair creation; “we are the sheep of His pasture; He hath made us, and not we ourselves.” He stands to us in the relationship of a Maker and Creator; and from that fact He claims to be our King. He is our Legislator, our Law-maker; and then, to make our crime still worse and worse, He is the Ruler of providence; for it is He who keeps us from day to day. He supplies our wants; He keeps the breath within our nostrils; He bids the blood still pursue its course through the veins; He holdeth us in life, and preventeth us from death; He standeth before us, our Creator, our King, our Sustainer, our Benefactor; and I ask, is it not a sin of enormous magnitude—is it not high treason against the Emperor of heaven—is it not an awful sin, the depth of which we cannot fathom with the line of all our judgment—that we, His creatures, dependent upon Him, should be at enmity with God?

But the crime may be seen to be worse when we think of *what God is*. Let me appeal personally to you in an interrogatory style, for this has weight with it. Sinner! why art thou at enmity with God? God is the God of love; He is kind to His creatures; He regards you with His love of benevolence; for this very day His sun hath shone upon you, this day you have had food and raiment, and you have come up here in health and strength. Do you hate God because He loves you? Is that the reason? Consider how many mercies you have received at His hands all your lives long! You are born with a body not deformed; you have had a tolerable share of health; you have been recovered many times from sickness, when lying at the gates of death; His arm has held back your soul from the last step to destruction. Do you hate God for all this? Do you hate Him because He spared your life by His tender mercy? Behold His goodness that He hath spread before you! He might have sent you to hell; but you are here. Now, do you hate God for sparing you? Oh, wherefore art thou at enmity with Him? My fellow-creature, dost thou



not know that God sent His Son from His bosom, hung Him on the tree, and there suffered Him to die for sinners, the just for the unjust! and dost thou hate God for that? Oh, sinner, is this the cause of thine enmity? Art thou so estranged that thou givest enmity for love? And when He surroundeth thee with favours, girdeth thee with mercies, encircleth thee with lovingkindness, dost thou hate Him for this? He might say as Jesus did to the Jews: "For which of these works do ye stone Me?" For which of these works do ye hate God? Did an earthly benefactor feed you, would you hate him? Did he clothe you, would you abuse him to his face? Did he give you talents, would you turn those powers against him? Oh, speak! Would you forge the iron and strike the dagger into the heart of your best friend? Do you hate your mother, who nursed you on her knee? Do you hate your father, who so wisely watched over you? Nay, ye say, we have some little gratitude towards earthly relatives. Where are your hearts, then? Where are your hearts, that ye can still despise God, and be at enmity with Him? Oh! diabolical crime! Oh! satanic enormity! Oh! iniquity for which words fail in description! to hate the all-lovely—to despise the essentially good—to abhor the constantly merciful—to spurn the ever-beneficent—to scorn the kind, the gracious One; above all, to hate the God who sent His Son to die for man! Ah! in that thought—"the carnal mind is enmity against God,"—there is something which may make us shake; for it is a terrible sin to be at enmity with God. I would I could speak more powerfully, but my Master alone can impress upon you the enormous evil of this horrid state of heart.

IV. But there are one or two doctrines which we will try to deduce from this. Is the carnal mind at "enmity against God?" Then *salvation cannot be by merit*; it must be by grace. If we are at enmity with God, what merit can we have? How can we deserve anything from the being we hate? Even if we were pure as Adam, we could not have any merit; for I do not think Adam had any desert before his Creator. When he had kept all his Master's law, he was but an unprofitable servant; he had done no more than he ought to have done; he had no surplus—no balance. But since we have become enemies, how much less can we hope to be saved by works? Oh, no; the whole Bible tells us, from beginning to end, that salvation is not by the works of the law, but by the deeds of grace. Martin Luther declared that he constantly preached justification by faith alone, "because," said he, "the people would forget it; so that I was obliged almost to knock my Bible against their heads, to send it into their hearts." So it is true, we constantly forget that salvation is by grace alone. We always want to be putting in some little scrap of our own virtue; we want to be doing something. I remember a saying of old Matthew Wilkes: "Saved by your works! You might as well try to go to America in a paper boat!" Saved by your works! It is impossible! Oh no; the poor legalist is like a blind horse going round and round the mill; or like the prisoner going up the treadmill, and finding himself no higher after all he has done; he has no solid confidence, no firm ground to rest upon. He has not done enough—"never enough." Conscience always says, "This is not perfection; it ought to have been better." Salvation for enemies must be by an ambassador—by an atonement—yea, by Christ.

Another doctrine we gather from this is, *the necessity of an entire change of our nature*. It is true that by birth we are at enmity with God.

How necessary it is, then, that our nature should be changed! there are few people who sincerely believe this. They think that if they cry, "Lord, have mercy upon me," when they lie a-dying, they shall go to heaven directly. Let me suppose an impossible case for a moment. Let me imagine a man entering heaven without a change of heart. He comes within the gates. He hears a sonnet. He starts! It is to the praise of his *enemy*. He sees a throne, and on it sits One who is glorious; but it is his *enemy*. He walks streets of gold, but those streets belong to his *enemy*. He sees hosts of angels: but those hosts are the servants of his *enemy*. He is in an *enemy's* house; for he is at *enmity* with God. He could not join the song, for he would not know the tune. There he would stand; silent, motionless; till Christ should say, with a voice louder than ten thousand thunders, "What dost thou here? Enemies at a marriage banquet? Enemies in the children's house? Enemies in heaven? Get thee gone! depart, ye cursed, into everlasting fire in hell!" Oh, sirs, if the unregenerate man could enter heaven, I mention once more the oft-repeated saying of Whitfield, he would be so unhappy in heaven, that he would ask God to let him run down into hell for shelter. There must be a change, if ye consider the future state; for how can enemies to God ever sit down at the banquet of the Lamb?

And to conclude, let me remind you—and it is in the text after all—that *this change must be worked by a power beyond your own*. An enemy may possibly make himself a friend; but *enmity* cannot. If it be but an adjunct of his nature to be an enemy he may change himself into a friend; but if it is the very essence of his existence to be enmity, positive enmity, enmity cannot change itself. No, there must be something done more than we can accomplish. This is just what is forgotten in these days. We must have more preaching of the Holy Spirit, if we are to have more conversion work. I tell you, sirs, if you change yourselves, and make yourselves better, and better, and better, a thousand times, you will never be good enough for heaven, till God's Spirit has laid His hand upon you; till He has renewed the heart, till He has purified the soul, till He has changed the entire spirit and new-made the man, there can be no entering heaven. How seriously, then, should each stand and think: Here am I, a creature of a day, a mortal born to die, but yet an immortal! At present I am at enmity with God. What shall I do? Is it not my duty, as well as my happiness, to ask, whether there be a way to be reconciled to God?

Oh! weary slaves of sin, are not your ways the paths of folly? Is it wisdom, Oh, my fellow creatures, is it wisdom to hate your Creator? Is it wisdom to stand in opposition against Him? Is it prudent to despise the riches of His grace? If it be wisdom, it is hell's wisdom; if it be wisdom, it is a wisdom which is folly with God. Oh! may God grant that you may turn unto Jesus with full purpose of heart! He is the ambassador; He it is who can make peace through His blood; and though you came in here an enemy, it is possible you may go out through that door a friend yet, if you can but look to Jesus Christ, the brazen serpent which was lifted up.

And now, it may be, some of you are convinced of sin, by the Holy Spirit. I will now proclaim to you the way of salvation: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man

be lifted up; that whosoever believeth in Him should not perish, but have eternal life." Behold, O trembling penitent, the means of thy deliverance. Turn thy tearful eye to yonder Mount of Calvary! see the victim of justice—the sacrifice of atonement for your transgression. View the Saviour in His agonies, with streams of blood purchasing thy soul, and with intensest agonies enduring thy punishment. He died for *thee*, if now thou dost confess thy guilt. O come, thou condemned one, self-condemned, and turn thine eye this way, for one look will save. Sinner, thou art bitten. Look! it is nought but "Look!" It is simply "Look!" If thou canst but look to Jesus thou art safe. Hear the voice of the Redeemer: "Look unto Me, and be ye saved." Look! Look! Look! O guilty souls.

"Venture on Him, venture wholly,  
Let no other trust intrude;  
None but Jesus  
Can do helpless sinners good."

May my blessed Master help you to come to Him, and draw you to His Son, for Jesu's sake. Amen and Amen.

## Earnest Preachers and their Living Deeds.

DR. PAYSON, OF PORTLAND,  
U.S.

(FIRST ARTICLE.)

It is admitted on all hands that few, if any, preachers of modern times have exhibited more intense earnestness in seeking to win souls for Christ than Dr. Edward Payson. No one in fact can peruse his biography without feeling astonished that with a body so frail and feeble, he should, notwithstanding, have accomplished so much. Like the apostle Paul, like Robert Hall, like Mr. C. H. Spurgeon, it was his destiny to carry about with him a body racked with pain; and yet, like them in such a tabernacle "groaning and burdened," he constantly preached sermons which, whether spoken or printed, influenced for their eternal good large numbers of the human race. But

the character of these sermons is in a special sense worthy of note. A careful study of them will show that in their subject matter they were the very reverse of the popular discourses that in the present sensational age are advocated as the most likely to "reach the masses." Unconnected with attractive musical performances, calculated to offend human nature rather than to please it; striking boldly at the root of all kinds of evils both in saints and sinners, and declaring unflinchingly the naked truths of God's word, and the soul-humbling doctrines of the Gospel—these sermons rarely failed to rouse the wrath and antagonism of the wicked, and to promote the growth of holiness of spirit and life amongst those whose chief desire was to be right with God. Thus, as in apostolic times, to some "they proved

the savour of life," to others, "the savour of death;" but in all cases they tended to promote the glory of God and the extension of the Redeemer's kingdom.

The early life of Edward Payson may be soon passed over. He was born at Rindge, New Hampshire, on July 25th, 1783. His father was a most exemplary minister, and his mother a very useful Christian woman. To their pious example, and specially to his worthy mother's prayers and counsels, he, like many other good men, confessedly owed his early conversion to God. In childhood, his taste for the sublime very early discovered itself. We are told that "during a tempest, he might be seen exposed on the top of a fence or some other eminence while the lightnings played and the thunders rolled around him, sitting in delightful composure and enjoying the sublimity of the scene." In his seventeenth year he became a student of Harvard College, and quietly worked his way up until he obtained his degree of Bachelor of Arts. After having been at college three years, he engaged, on special recommendations, to take charge of an academy recently established in Portland, in which office he continued for three years more. It was during this period that his religious impressions revived and deepened. He had only held this office a year when a beloved brother died, and the shock roused him to consider anew his real spiritual condition in God's sight. To live now singly to the glory of God became his constant aim. But one temptation sorely troubled him. "What," he says, "gives me most uneasiness and what I fear will always be a thorn in my path, is too great a thirst for *applause*. When I sit down to write, I perpetually catch myself considering not what will be most

useful, but what will be most likely to gain praise from an audience. If I should be unpopular, it would, I fear, give me more uneasiness than it ought; and if—though I think there is little reason to fear it—I should *in any degree* be acceptable, what a terrible blaze it would make in my bosom! What a temptation this disposition will be to suppress or lightly touch upon those doctrines which are most important, because they are disagreeable to most persons! I should at once give up in despair had I nothing but my own philosophy to depend on; but I hope and trust I shall be enabled to conquer it." Whether he was enabled to conquer it the sequel will show; but it certainly was a cause for congratulation on the part of his best friends to find him discovering the evil and seeking its crucifixion at this early period of his professional career.

But another temptation incident to serious youth also greatly tried him. Being of a social nature, and pre-eminently gifted with conversational powers, his society was sought after, and he was solicited often to mix with gay and worldly parties. In them, however, he could not feel at home. Either they or his religion must be given up. Which must it be? His resolution was soon taken. Re-dedicating himself to God, and throwing himself with renewed energy into His work, he thus records his final resolve:—

"After long doubting the propriety, and even the lawfulness of mixing at all in society where duty does not call, and after smarting a number of times for indulging myself in it—more however through fear of offending than for any pleasure I find in it—I am at length brought to renounce it entirely; and it is not a needless

scrupulosity. It does appear a duty to shun all communication with the world where there is no well-grounded reason to hope to do good. There are, to be sure, many very plausible reasons, but I doubt whether they will bear the test of Scripture."

That this *extreme* view should have alarmed some cautious persons whose great fear was that either he or they might, by any course of action, prove to be "righteous overmuch," is not to be wondered at. One of this class certainly did object to what he evidently deemed his narrow and straight-laced views, and urged him to renounce them. But the reply given by Edward Payson soon settled the matter. With him both on logical and Scriptural grounds there could be no compromise. To his worldly friend, therefore, he thus writes:—

"Can a man walk on pitch and his feet not be defiled? Can a man take coals of fire in his bosom and his clothes not be burned? If he can he may then mix freely with the world and not be contaminated. But I am not the one who can do it. I cannot think it proper or expedient for a Christian to go into any company, unless necessity calls, where he may perhaps hear the Name he loves and reverences blasphemed, or at least profaned—where that book which he esteems the Word of God, will, if mentioned, be alluded to only to waken laughter or 'adorn a tale'—where the laws of good breeding are almost the only laws which may not be broken with impunity—and where everything he hears or sees has a strong tendency to extinguish the glow of devotion, and entirely banish seriousness. I speak only for myself. Others may experience no bad effects, but for myself when I go into company if it is pleasant and agree-

able it has a tendency only to fix my thoughts on earth, from which it is my duty and my desire to turn them—to give me a distaste for serious duties, especially prayer and meditation, and to render me desirous of the applause and approbation of those with whom I associate. I cannot avoid feeling some desire for its friendship, and this friendship, the apostle assures us, and my own experience feelingly convinces me, is enmity with God. . . . Two or three plain rules I find of wonderful service in deciding all difficult cases. One is, *to do nothing of which I doubt in any degree the lawfulness.* The second, *to consider everything as unlawful which indisposes me for prayer, and interrupts communion with God.* And the third is, *never to go into any company, business, or situation in which I cannot conscientiously ask and expect the Divine presence.* By the help of these three rules I settle all my doubts in a trice, and find that many things I have hitherto indulged in, are, if not utterly unlawful, at least inexpedient, and I can renounce them without many sighs."

We have taken the pains to give these extracts in order that the reader may see what this out-and-out nonconformity to the world—the best of all kinds of nonconformity—ultimately led to. That it had a profitable bearing on Edward Payson's *present* usefulness was indisputable. It caused him to be more intensely earnest in seeking after the spiritual welfare of his scholars. We find him devoting himself to them, catechizing them, giving them Scriptural addresses, and often realizing a blessing in his own soul while so doing. His decision also led him to enjoy the full assurance of faith, and thus to have no doubts whatever about his own personal salvation.

As one who had fully surrendered himself to God and His people, he felt that God Himself had now become his portion; and every doubt was quelled by the precious promise, "I am He that blotteth out thy transgressions for *Mine own sake*." His diary kept at this period gives us a good insight into his rich spiritual inner life. Thus we read:—

"March 17, 1806.—Thanks to Divine goodness, this has been a good day to me. Was favoured with considerable freedom in the morning and rejoiced in the Lord through the day. But in the evening felt an unusual degree of assistance both in prayer and study. SINCE I BEGAN TO BEG GOD'S BLESSING ON MY STUDIES I HAVE DONE MORE IN ONE WEEK THAN IN THE WHOLE YEAR BEFORE. Surely it is good to draw near to God at all times."

"May 19.—Enjoyed considerable fervour in the morning, and some life in speaking to my scholars. Engaged in a dispute at breakfast, and foolishly became angry. Retired and prayed for him with whom I was angry and for myself. Was enabled in a considerable degree to conquer my anger in this matter."

"May 20.—Find some remains of anger notwithstanding all my endeavours to suppress it."

"May 22.—Since I began in pursuance of my design to read the Scriptures, I have enjoyed more of the Divine presence than before."

"Sabbath, June 1.—Sacrament. Enjoyed much of the Divine presence and assistance in prayer and meditation. Have never had a more profitable morning. Found my Saviour in His ordinances. Hope I have found this a good day. Seemed to feel more property in Christ and His benefits than I had ever done before. After meeting was filled with the blessed consolations of the Spirit. O how refreshing are those foretastes of heaven! How ravishing the presence of Jesus! Felt a full assurance of my interest in the blessings purchased by Christ. No doubts obscured the sunshine of my mind. God be praised."

After delivering a public oration which had secured for him from the municipal authorities and his own townspeople "unbounded applause," he thus writes:—

"July 2.—Still harassed and perplexed about my oration. Could not have believed that the desire of applause had gained such power over me."

"July 4.—Was enabled to ask for assistance to perform the services of the day. In the evening felt in a most sweet humble thankful frame. How shall I praise the Lord for His goodness!"

"July 5.—Felt much of the same temper I experienced yesterday. In the evening was favoured with much of the Divine presence and blessing in prayer. *Mem.*: Applause cannot confer happiness."

"Aug. 3.—Was again disturbed with apprehensions that I knew nothing of religion, but though I could not come to Christ as one of His members, I threw myself down before Him as a sinner who needed His mediation, and my doubts vanished."

His desire was now to become a missionary and preach in foreign lands the Gospel to the heathen; but the door was soon to be opened for him to preach it instead to his own countrymen. With a kind of presentiment that this might be the case, he accordingly relinquishes his charge of the academy; and in sweet retirement in his father's house pursues those ministerial studies which served to qualify him so efficiently for entering upon this great and useful branch of his Master's service.

## Essays and Papers on Religious Subjects.

### PLEASANT THINGS REMEMBERED.

BY T. W. MEDHURST.

(SECOND PAPER.)

THE PREACHING OF THE GLORIOUS GOSPEL OF THE BLESSED GOD is a pleasant thing to the true Christian minister, and the opportunities for hearing that Gospel preached are "pleasant things" to be remembered by all who are thereby made "wise unto salvation." It is true, Christians who desire opportunities for working for Christ, do not wish to be always hearing sermons; but, nevertheless, they do highly value every opportunity afforded them, whether on Lord's-days or *week days*, of hearing the glad tidings of the Gospel of peace. They welcome alike both the message and the messenger, and exclaim with joyful *anticipation and recollection*, "How beautiful are the feet of them that preach the Gospel of peace, and bring good tidings of good things." Because their trials, and temptations, and difficulties are many, therefore, they find help, and solace, and encouragement in the preaching of the Word. Others may take a delight in criticising the preacher, in correcting his pronunciation and style of dress, but they are intent in feeding upon the Word, that their souls may grow thereby. Their language is not, "I desire to hear and see the preacher," but, "I want to see Jesus and to hear of Him."

The ORDINANCES of prayer and praise, the Lord's memorial table, the intercourse with fellow-Christians, these are "pleasant things"

to be remembered by whole-hearted believers. They are so because in these things there is a suitableness to their dispositions. Just as music charms those who have an ear for it, as money is a desirable thing to the covetous, as honour is a pleasant thing to the ambitious, and as scandal is a sweet morsel to the slanderous, because in these things there is a something of which the taste approves; and that which gratifies the taste, whether it be pure or depraved, is a thing desired, so it is with the children of God. They have a spiritual taste, a relish after Divine realities, a hunger and a thirst after righteousness. Having experienced that the Lord is good, they ever desire His presence, the courts of His house, the words of His mouth, and the things that do always please Him. Experience of "pleasant things" is ever a source of pleasure. Those books are most valued by us which in perusing have given us the greatest pleasure. Those friends are dearest to us from whom we are conscious we have received the most kindness. We think of the sparkling brook with pleasure which on a scorching day yielded us needed refreshment. At first from a natural instinct the new-born babe seeks the breast; it afterwards seeks the breast because it has a sense of want, and an experience of relief and pleasure; and even thus is it with the Christian, who having experienced that the joy of the Lord is his strength, desires that joy to be his constant portion. Those who do not enjoy the means of grace, are most frequently those

who have never derived real profit from them. It is the memory of our "pleasant things" that makes us long for a fuller enjoyment of them. When David was in the wilderness of Judah, how earnestly did he desire once more to see God's power and glory, even as he remembered he had seen God in the sanctuary. We have a constant need of fresh manifestations of God's power and grace, and this continual need causes us to remember our past pleasant enjoyments of God's help in formertimes, and to long for a renewal of the same. The right-minded Christian is always painfully conscious that there is something lacking in his faith, hope, and knowledge. He is conscious of decay, that his zeal has cooled into indifference, that earthly things have sensualized his mind. He ever earnestly desires to have his former convictions renewed, his early impressions regenerated, his present deficiencies filled up, and his decays to be repaired. It is a pleasant thing for us to remember that God has promised, "In all places where I record My name, I will come unto thee, and I will bless thee. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and walk and not faint."

As we remember our "pleasant things," let us also remember that if we again draw nigh to God, He will again draw nigh to us. As we remember from what we have fallen, and repent, and do our first works, so God will remember, and, in loving-kindness, return to us again, and lift up upon us the light of His countenance.

If we are believers in Jesus our "pleasant things" are our SPIRITUAL THINGS. The worldling tells us our religion is gloom and slavery. It is

not so. We will justify our religion from the worldling's reproaches. We who have tried the service of the Saviour, and we only are competent judges, know it to be perfect freedom, and a foretaste of the fulness of that joy which is at God's right hand for evermore. We do find solid pleasure in Divine things. They are our "pleasant things."

If you, my dear reader, take no delight in the ways of God, if His commandments are grievous and burdensome to you, if *habitually* you are a stranger to pleasure in spiritual things, then we have an awful proof that you have, at present, neither part nor lot in the matter of salvation. You may, in compliance with custom and formality, attend on the outward worship of the sanctuary, but if the services are not your "pleasant things," then be sure your heart is not right in the sight of God. The Lord looketh on the heart. He does not value our services if they are merely performed from necessity, unwillingly and grudgingly. He abhors the sacrifices of those who are glad of excuses to keep them from the house of prayer; of those who prefer the *secular concert* or *dancing party* to the prayer meeting or the week evening lecture. If spiritual things are not our "pleasant things," we are destitute of the mark of a true Christian, have a poor and uncertain prospect for eternity; and if we were in heaven, in our present state, even the joys of heaven itself would only serve to make us miserable.

To those who have believed with the heart unto salvation, and who have confessed with their mouth the Lord Jesus, the things of God are chief among all their "pleasant things." Their greatest affliction is when they are deprived of these



their highest privileges. Let us be thankful that these "pleasant things" are still within our reach, that they are not only things to be remembered, but that they are still with us, that we have been so long favoured with them, that we possess them still in such rich abundance, that we enjoy liberty to partake of them, and that we have health and strength to go forth to participate in them; that our privileges are not removed from us, and that we are not removed from our privileges. Let us often raise our thoughts and desires to the "pleasant things" RESERVED FOR US ABOVE, where Jesus our Saviour dwells and reigns.

Here our "pleasant things" are the foretastes of heaven, are the earnest that ensure heaven, and are the introduction to the glory which shall be revealed. Soon we shall be gathered in eternity with those we have loved in time. Being let go, we shall join our own company, and so shall we be "for ever with the Lord," in whose presence there is "fulness of joy," at whose right hand there are "pleasures for evermore." Till then, let us be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord." Let everything we do always be done for Jesus. Let our motto be: "ALL FOR JESUS, ALWAYS FOR JESUS, EVERYWHERE FOR JESUS." He ever deserves from us our very best. Let us consider what Jesus has done for us! Let us ask what have we done for Jesus? This was the motto placed under a picture of our Saviour in the study of a German divine:—"I DID THIS FOR THEE! WHAT HAST THOU DONE FOR ME?"

We conclude with the words of a sainted poet, words suggested by that motto:—

I gave My life for thee,  
My precious blood I shed,  
That thou might'st ransomed be,  
And quickened from the dead.  
I gave my life for thee;  
What hast thou given for Me?

I spent long years for thee  
In weariness and woe,  
That an eternity  
Of joy thou mightest know.  
I spent long years for thee;  
Hast thou spent *one* for Me?

My Father's home of light,  
My rainbow-circled throne,  
I left, for earthly night,  
For wanderings sad and lone.  
I left it all for thee;  
Hast thou left aught for Me?

I suffered much for thee,  
More than thy tongue may tell,  
Of bitterest agony,  
To rescue thee from hell.  
I suffered much for thee;  
What canst thou bear for Me?

And I have brought to thee,  
Down from My home above,  
Salvation full and free,  
My pardon and My love.  
Great gifts I brought to thee;  
What hast thou brought to Me?

Oh, let thy life be given,  
Thy years for Him be spent,  
World-fetters all be riven,  
And joy with suffering blent;  
I gave Myself for thee:  
Give thou *thyself* to Me.—

*Frances Ridley Havergal.*

Read *carefully* and *prayerfully* the following Scriptures:—Gal. ii. 20; 1 Pet. i. 19; Eph. i. 7; Eph. ii. 1; Tit. ii. 4; John xxi. 15, 17; 1 Tim. i. 15; Isa. liii. 3; John xvii. 24; John xvi. 22; John i. 10, 11; 1 Pet. iv. 2; John xvii. 5; Rev. iv. 3; Phil. ii. 7; Matt. vii. 20; 2 Cor. viii. 9; Luke x. 29; Isa. v. 3, 5; Matt. xxvi. 39; Luke xxii. 44; Romans v. 9; 1 Pet. ii. 21, 24;

Rom. viii. 17, 18 ; John iv. 10, 14 ; John iii. 13 ; Rev. xxi. 6 ; Acts v. 31 ; Psa. lxxviii. 18 ; Rom. xii. 1 ; Rom. vi. 13 ; 2 Cor. v. 15 ; Phil. iii. 8 ; 1 Pet. iv. 13, 16 ; Eph. v. 2 ; Prov. xxiii. 26.

*Portsmouth.*

### THE UNANSWERABLE QUESTION.

BY REV. THOMAS HENSON.

BOTH men and ages ask questions which they leave behind to be answered by their successors. In science, in politics, and in social economy this is the case ; the questions of to-day are the food of to-morrow. Many of the Lord's questions were soon answered, at least in a measure ; and the ages are still ever answering them ; but one of His questions, the greatest He ever asked, has not yet received an answer ; probably never will till the day of judgment. "For 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 ?" That is a problem in spiritual arithmetic designed for the counting-house and the workshop, for the palace and the cottage.

There are two points from which men may put questions—the most perfect ignorance seeking light, and the most perfect knowledge offering instruction. Jesus stood in the latter position. He knew the soul as its Creator, having endowed it with all its capabilities and eternal possibilities. He knew the soul as its Redeemer, having regarded His own Deity, not as something to be eagerly held fast and clung to at all hazards, but as something of which He would empty Himself—that becoming a man, He might be obedient unto death, even the death of the cross, so that He might re-

deem the soul. He knew the soul as a man ; for men, though sinful, may know much of their own souls ; but Jesus, as a sinless man, knew much more of it than we can do. As man, He doubtless felt the value and eternal importance of His own soul. The understanding of these things gives increasing weight to His question.

Besides His knowledge of the soul, He knew the whole world, its worth and its worthlessness ; He knew also the future destiny of the soul, both as to the immortality of glory and the destruction in hell which lay before it ; no item, great or small, in these things was unknown to Him. Such a question, coming to us out of such depths of knowledge, ought to arrest the attention of every man, woman, and child. Even a French infidel in the times of the National Atheism could say, "If there is an eternal punishment for the soul, that will be a greater catastrophe than the destruction of a thousand worlds."

May we not also regard the question—reverently yet undeniably—as an experimental one on His part. Place it under the light of that third temptation recorded by Matthew iv. 8, 9. How He must have felt that temptation ! Felt it, as knowing all about the soul He was tempted to stake, and all about the kingdoms of this world and the glory of them which were offered to Him in return. And the temptation was greater to Him in the fact that the prize lay at His feet before His eyes in glittering splendour, and could be easily obtained, by a bend of the knee to the offerer. No other man ever saw the prize which Satan offers for his soul so fascinatingly. But even thus we may imagine the loss of a soul in such an exchange was more manifest than the greatness of the bribe to His

mind. No wonder that He wept over the lost souls in Jerusalem as He beheld the city from Olivet. Out of the depths of His own human consciousness, and in perfect sympathy with men as to the terribleness of the temptations which beset the soul, doubtless, He put the solemn question. And they who feel the unspeakable importance of His question, who have taken refuge in Him by faith, who feel the fierceness of the conflict with the enemy of souls, may take comfort from the assurance; "Himself having suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 18; iv. 15).

We may regard the question as one addressed to every man, and demanding its answer from each individual soul—but we shall lose its sharpness of meaning if we leave it there. To see it in its full force, we must carefully note the occasion which called it forth. Christ had just told the disciples of His approaching death. Peter, a sincere lover, but an impulsive actor, had strongly opposed the idea of such a death, and had urged Him to take care of Himself. Jesus, having put Peter back, spoke to all the disciples, that they might all learn from the impulsive folly of one, how utterly impossible it is to balance temporal safety against spiritual duty; and that till men subject the body to the soul—the natural to the spiritual—the temporal to the eternal—this conflict will continue; but woe to the man who temporizes, who vacillates between duty to Christ, and self-interest; who halts—hoping to make the best of both worlds if only he may secure this; in one word—

who flinches from the one life-long act of self-consecration to Christ, in order that he may escape the evils of serving His cause, or of professing His name; he may save his life awhile, but, he will lose his soul; he may preserve the casket, but he will lose the jewel; he may gain something for the present, but he will lose everything eternally.

Two classes, therefore, are concerned with the question; those who thoughtlessly live for this life only, and those who are awakened to the importance of the next, but are not willing to obtain it at the cost of this. Are there not many such in all our Sunday schools? Youths and maidens who have never thought of salvation? Others who have thought of it, but put it aside while they see a little of the world; while they find a more convenient time? Are there not many in our senior classes who, by their knowledge and understanding of divine truth, are not far from the kingdom of God; but who, by their indecision and dallying with conscience, are running a fearful risk of losing both worlds by too eagerly pursuing this? Are there not, in all our congregations, men who often tremble as the preacher reasons of temperance, righteousness, and judgment, who feel that they are walking perilously near to ruin in their pursuit of this present world and neglect of the soul's great concerns? To all such Jesus Christ still puts His unanswered question. For them there is but the one old way of escape—that is, submission and consecration to Christ.

*Kingsgate Chapel.*

## Reviews.

*The English Baptists; Who They Are and What They have done.* Edited by JOHN CLIFFORD, M.A., L.L.B. E. Marlborough and Co., 51, Old Bailey.

EIGHT essays or lectures, written by several leading Baptist ministers, and edited by Mr. Clifford, on such subjects as English Baptists, their Origin and Growth, Our Distinctive Principles, Baptist Martyrs, Baptist Worthies, and our connection with the Missionary enterprise, Temperance, and Slavery, would sure to be worthy of its subjects, and worthy of the man engaged in the enterprise. It is said we have here a cabinet full of denominational treasures. A mass of important matter. The information given is well put before the reader, and with many things that are little known and rarely met with. The book is well got up, good letterpress, strong binding, and will do good service. It ought to circulate by thousands.

*Bible Class Primers.* Edited by Professor SALMOND, D.D. *The Life of Moses.* By the Rev. JAMES IVERACH, M.A. Macniven and Wallace, Aberdeen and Edinburgh.

WE had the privilege of saying a word a short time since about No. 1 of this series, *The Life of David*, and have pleasure in expressing again our approval of this cheap popular series of most excellent works. *The Life of Moses* is written in a comprehensive and attractive style. It reminds us of Robinson's *Scripture Characters*, only modernized and more concentrated. Sunday school teachers will do well to get this sixpenny essay.

*The Fisherman's Cove; or, Christianity Realized.* By Mrs. PEARL HYEM. Elliot Stock, Paternoster-row.

WE have carefully read this volume, and it is such as we would put into

the hands of our own young people, or indeed, in the hands of any who have a taste for tale reading. The plot is well laid and very naturally brought out, and puts before the reader the comforting and sustaining truths of our religion. We wish for it a large circulation.

*The House we Live in, its Five Doors of Entrance, examined and described.* By Rev. D. PLEDGE, author of *The Great Valley Railway.* Elliot Stock.

WE are thankful that the author has saved this valuable little treatise from being lost to us. It is a thoughtful, instructive, and stimulating work, and shows the author to be high in his aim, and, as he says, a believer in religion as the one thing needful, and the Christian the highest style of man.

Six Tracts. By Rev. JOHN VENN, M.A. *The Teaching of the Bible respecting the Way of obtaining Eternal Life.* Jakerman and Carven, Hereford.

THE outcome of thought from scholarship, age, and Christianity. Mr. Venn writes for his readers' instruction and profit, and with considerable originality. We here and there differ from him, but always respect him and derive profit.

*Death's Test on Christians and Infidels.* Echoes from seventy deathbeds. Compiled by R. MAX. Southwell, Paternoster-row.

*Facts, Facts, Facts.* Who can gainsay them? They are soul-sustaining to the believer, while they speak with tremendous force to the unbeliever.

*A Century's Progress.* The Inaugural Address to the 112th General Baptist Association, held at Norwich,

1881. By Rev. DAWSON BURNS, M.A. Wirkst and Son, Leicester. Written in Mr. Burns' usual correct and telling manner.

*The Fortieth Annual Report of the Baptist Tract Society.* We are glad to find progress marking both the numbers of its publications, and also the numbers of its subscribers, though we think, in respect to the latter, there is great room for improvement. The first English county named subscribes only 15s. 6d. Surely this can be improved.

*The Preacher's Analyst*, July. Conducted by Rev. J. J. S. BIRD, B.A. A VERY good number, containing some suggestive outlines. We are sorry for the fly-leaf at the opening, called *God's Truth, or the Devil's Lie*. We do not think that way, and the sort of writer who thinks he can convince by calling that which another holds to be sacred *The Devil's Lie*, is a long way off from our taste.

*The Sword and Trowel, The Baptist, The General Baptist and Baptist*, and

*Freeman*, all worthy. *The Sword and Trowel* has a continuation of the Inaugural Address, delivered at the Pastors' College, by C. H. Spurgeon,

*The Boys' Own Paper, The Girls' Own, The Leisure Hour, The Sunday at Home, The Cottager, The Tract Magazine, The Child's Companion, and Friendly Greetings.* We could say a word for each of these if our space would allow. As it is, we endorse all we have said. They are pure, good literature, and, while seeking to improve the social and intellectual condition, always aim at the higher and grander object of leading man up to God.

WE have received,—*The British Flag and Supplement, The Coffee Public-House News, The Voice of Warning, The Missing Link, Evangelical Christendom, The Woman and the Age*, a Letter to the Right Hon. W. E. Gladstone, and *The Quarterly Record of the Trinitarian Bible Society*, containing a report of the public meeting. We call attention to this Society's Report.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. H. CHANNER, late of Sarratt, has accepted a call to the pastorate of the church at Sutton-on-Trent.

The pastorate of the Welsh Baptist Church at Harristown, near Pontypridd, has been accepted by the Rev. A. Davies, of Swansea.

Rev. R. Turner Sole, after six months' regular ministry, has received and accepted an unanimous invitation to the pastorate at Harrow-on-the-Hill.

Rev. S. B. Rees, late of Perth, has accepted the pastorate of the church at Trinity-road, Upper Tooting.

Rev. S. Breton, B.A., has resigned

the pastorate of the church at Romsey, after fourteen years' ministry.

Rev. G. JARMAN has resigned the pastorate of Woodgate Church, Loughboro', and has accepted the charge of the church at Totterdown, near Bristol.

Rev. Jabez Kitchener, of Liskeard, has accepted an invitation to the pastorate of a church at Leeds.

Rev. W. Morgan, of Maescywmmer, has accepted the pastorate of the English Baptist church at Caerphilly.

Rev. S. Hirst, of Rawdon College, has accepted the pastorate of the church at Stoke-on-Trent; Mr. Beaver at Walton, near Liverpool; Mr.

Young, at Barnsley ; while Mr. Kerry has been accepted for mission work in India.

Rev. Edward Carey Pike, of Lombard-street, Birmingham, has accepted the pastorate of the church worshipping in South-street, Exeter.

After twenty years' pastorate, the Rev. Dr. Cowdy has resigned the charge of the Arthur-street church, Camberwell. In the course of his ministry 630 members have been added.

Rev. J. F. Jones, late co-pastor with Rev. Dawson Burns, of Paddington, has accepted an invitation to the pastorate of Waterloo-road Chapel, Wolverhampton.

Rev. E. Yemm, after nearly four years' ministry, has resigned the pastorate of the church at Measham, and accepted an unanimous invitation to the pastorate of the church at Countesthorpe.

LONDON : BRONDESBUURY. — The church have given a hearty invitation to Rev. J. C. Thompson (late of Paisley) to become their pastor, which he has accepted.

SOUTHBANK : WOLSINGHAM. — Rev. George Pring, late of Southbank, Middlesbro'-on-Tees, has accepted a call from the church at Walsingham, co. Durham, and commenced his ministry in that town.

GREAT YARMOUTH. — Rev. Charles M. Hardy, B.A., of Regent's Park College, has accepted an invitation to the pastorate of the church meeting in St. George's Park.

Rev. J. Williams, of Pontypridd, has accepted a call to the pastorate of the English church at Llangollen.

#### PRESENTATIONS.

At the meetings of the Northamptonshire Association the Rev. J. B. Myers was presented with a handsome illuminated address, recognising his former fellowship and services, and conveying best wishes for his success in connection with his new sphere of labour as association secretary of the Foreign Mission.

On Sunday, June 26, the Rev. J. Ney terminated his ministerial labours at the Lower Chapel, Amersham, Bucks, having accepted a very cordial invitation to the pastorate of Ernest-street Chapel, Accrington, commencing his labours on Sunday, July 3. Before leaving Amersham, the retiring pastor was presented with a purse of gold as a token of the esteem in which he is held by the church. The teachers and scholars of the Sunday school also gave him a very beautiful timepiece. Miss Ney also received a gold pencil-case from her Bible-class, and a workbook from Miss Simpson, one of the members of the church.

At Salem Chapel, Haverfordwest, the pastor, the Rev. D. D. Edwards, was last week presented by his congregation with a purse of £15, as a token of esteem.

The Rev. S. Newnam, on leaving, through domestic affliction, the pastorate which for the last fourteen years he has held in Edinburgh, was presented by the church with a purse of £265, a handsome gold watch, and a beautiful gold bracelet and brooch for Mrs. Newnam.

#### RECOGNITIONS.

On the 6th of June recognition services were held at New Radnor, in connection with the settlement of Rev. George Phillips, late of Carey Chapel, Moulton, Northamptonshire, who has recently accepted the invitation to resume the pastorate of the churches at Evenjobb and Gladestry, with New Radnor and Cascob.

On Monday, June 13th, the Rev. William Orton, formerly of Bourne, was publicly recognised as pastor of the General Baptist Church at Great Grimsby. The President of the meeting was Mr. Alderman Roberts, a deacon of the church at Bourne. Addresses were given by the pastor, by Revs. E. H. Jackson and C. Payne, of Louth, and by ministers of various churches in the town.

On Thursday evening, June 23rd,

the Rev. John Hillman, late financial secretary of the Leeds District of the Yorkshire Baptist Union, was publicly recognised as pastor of Hampton Chapel, South Hackney, at a tea and public meeting in the chapel. The meeting was addressed by Dr. McAuslane (Congregationalist), Rev. S. R. Aldridge, B.A., LL.B., Rev. W. Cuff, Rev. J. T. Wigner, Rev. J. D. Kewer Williams, and others.

On Thursday evening, June 16th, a meeting was held under the presidency of Rev. J. A. Spurgeon, of West Croydon, in recognition of Mr. A. McCaig, of the Pastors' College, as minister of the church at Lewin Road, Streatham. The charge was given by Rev. D. Gracey.

Interesting services were held on Wednesday, the 15th of June, at Back-street Chapel, Trowbridge, to recognise the Rev. W. H. Ibberson, late of Hebden Bridge, as pastor. Mr. Haynard presided. After congratulations from two senior deacons, Dr. Foulter and Mr. Diplock, addresses were given by the pastor, Revs. Burton and Dalton, of Frome, Laurence and Haggard, of Westbury, and others.

### NEW CHAPELS.

MELBOURNE HALL, Leicester, a fine and spacious edifice, erected by and for the congregation under the pastorate of Rev. F. B. Meyer, B.A., was opened for public worship by special meetings on Tuesday and Wednesday last week. The estimated total cost of the building, including furniture and gas-fittings, was £6,221. Towards the aggregate expenditure £3,082 had been realized; £3,000 had been borrowed at 4½ per cent., and a friend had promised £300 if the remainder were collected by March next. The Rev. J. W. Thew preached the opening sermon, and the collection then made amounted to £139. Upwards of 500 persons attended a tea-meeting, followed by a devotional service, conducted by Rev. S. Naish, and a sermon by Rev. Newman Hall, when £45 was collected, making £200

for the day. On Wednesday morning a breakfast was held, followed by a service undertaken by Rev. J. P. Chown. The Mayor again presided at a public meeting on Thursday evening, when several ministers delivered addresses.

A new chapel is about to be erected for the church under the pastorate of Rev. E. E. Fisk, at Tue Brook, Liverpool. At the anniversary meeting just held substantial assistance was promised by the chairman, Mr. E. Mounsey; also by Revs. Hugh Stowell Brown and F. H. Roberts, as well as by the deacons and congregation. A most eligible site has been secured.

On Saturday, June 25th, Mr. Rich. Watson, of Rochdale, laid the foundation-stone of a new chapel to be erected in Outgate. Among those who took part in the proceedings were Revs. Robert Lewis and Charles Williams, of Accrington. This is the second chapel built by Mr. Watson in the neighbourhood, the first being placed at Shawclough, for the United Methodist Free Churches, at a cost of £3,000.

On Thursday, June 23rd, the memorial-stone of an English Baptist chapel was laid by Miss B. L. Morris, at Blackwood, being presented with a silver trowel for the purpose by Rev. J. R. Lloyd, of Castletown. Revs. J. M. Lloyd, W. Morgan (Maescywmmer), T. J. Hughes, and others delivered addresses. A tea and public meeting was afterwards held in the Drill Hall.

### MISCELLANEOUS.

#### GENERAL BAPTIST ASSOCIATION.

REV. DAWSON BURNS presided and delivered the inaugural address in connection with the 112th annual meetings of the Association, at Norwich, on Tuesday, June 7th. There was a numerous attendance of Church representatives.

After referring to the various reports from the churches, including and embracing Sunday schools,

evangelistic services, local preachers, revision of church lists, the summary of the statistics was read. The figures show :—154 churches ; admitted by baptism, 1,368 ; received, 599 ; restored, 100. Per contra :—Transferred to other churches, 430 ; excluded, 136 ; deceased, 337 ; erased, 723 ; showing a clear increase of 441. The total membership, including mission churches, is about 26,000.

A full report of the meetings are given in the *General Baptist Magazine* for July.

The Surrey and Middlesex Associations hold special meetings at Cranford, Hounslow, on Thursday, June 23. In the afternoon a devotional service was conducted by the moderator, Rev. E. H. Brown, of Twickenham, who delivered a suitable address. Several ministers and others took part. Tea was taken in a marquee erected on the grounds of F. Forman, Esq. After tea an open air meeting was held, and subsequently an evangelistic service in the tent, and a number of men (brickmakers) were induced to attend. Revs. H. Bayley (Kingston), E. Brown, J. Wilson, H. Beddow, and others took part. Rev. E. W. Tarbox, of Addlestone, hon. sec., occupied the chair. The Rev. H. Beddow is holding a series of evangelistic tent services under the auspices of the Association, in which most of the pastors of the associated churches have kindly promised to take part.

LUTON: PARK-STREET.—The fifth anniversary of the Rev. J. H. Blake's settlement as pastor was celebrated on Monday, July 4. After tea the pastor presided at a meeting in the chapel, and made a report as to the year's progress of a most satisfactory character, 123 new members having been added to the church. Addresses were delivered by Revs. A. Walker (Houghton Regis), E. Moulton (Wesleyan), W. J. Tomkins (Ridgmount), Murray Wilson (Primitive), and H. E. Arkell (Congregational). During the evening the pastor was presented with a cheque, subscribed

by the Park-street friends for the purpose of securing him the benefits of the Baptist Union Annuity Fund. A selection of sacred music was rendered by the choir, under the direction of Miss Blake, the organist of the chapel.

On Thursday, June 30th, the annual outing of the Park-street Sunday school took place. The weather was fine and the arrangements good, so that all enjoyed themselves. The courtesy of the G.N.R. officials was as conspicuous as ever. An interesting feature in the day's proceedings was that of presenting to Mr. and Mrs. Timberlake a handsome musical album subscribed for most cheerfully by teachers and children to mark their respect and gratitude for permission to visit Chalk Farm so many years in succession. Mr. Timberlake, having given notice to leave, it was thought to be a fitting opportunity to thank him and his good lady for all their kindness and hospitality. Mr. Blake presented the album, and short speeches were made by Messrs. Wootton, Smith, and Simpson. Mr. and Mrs. Timberlake, in few words but out of fulness of their hearts, thanked the minister, teachers, and scholars. Mr. Timberlake was formerly a scholar in Park-street school and had always evinced a lively interest in its welfare.

MAZE POND CHAPEL.—On Sunday, June 26th, the annual Midsummer morning sermon to young men and maidens was preached by the pastor, the Rev. W. Penfold Cope, from the words, "And summer fruit for the young men." The service, which has become very popular, commenced at seven o'clock in the morning, closing at eight, the congregation numbering nearly 700, the chapel being most tastefully decorated with choice flowers. At the first of these services, in 1879, it was thought that it would be appropriate to the season to have floral decorations, this being done as far as circumstances would permit, but the following year it was decided to utilize these gifts for the



benefit of the patients in the neighbouring hospitals, the congregation liberally responding to the request to supply flowers for the purpose. This year, there being an additional hospital established in the district, it was hoped that sufficient flowers would be obtained to enable it to participate; a special appeal was therefore made with the most gratifying results, nearly three hundred large bouquets being contributed for the purpose, some of which were sent to the Evelina Hospital for Children, a portion to the Kent-road Smallpox Hospital, and the remainder being distributed to the patients of Guy's Hospital, accompanied with texts of Scripture printed on floral cards, by a party of ladies of the congregation visiting the wards for this purpose.

#### AN AGED MINISTER.

To the *Editor of the BAPTIST MESSENGER.*

DEAR SIR,—I have met with a most needy and truly deserving case, and I hope no one in the denomination will be deaf to the call. There is living at Sutton Courtney (Berks), about three miles from Abingdon, a Baptist minister, Mr. Randall, and his wife. He is eighty-two, she is seventy-five years of age; both are good and worthy people. He has laboured there forty-eight years. The whole of that time he has given his services and in a great measure supported the cause. He kept a little shop, but of late years, since they have both been so infirm and in such bad health, it has been a heavy loss rather than gain. The paper-mill there having stopped, the village is in a very poverty-stricken state. I have once or twice preached for him, and a few weeks ago I called upon him, and was grieved to find them in very needy circumstances. He preaches now when he feels able, but his mental powers are fast going, so that he should give up. I am glad to learn through him that by the kindness of some Abingdon

friends and the Rev. R. Rogers (the Baptist minister of Abingdon), he is now receiving from the Particular Baptist Fund £15 per annum. He received that with feelings of deepest gratitude, but that is all he has now to live upon. That is too little to support them. Hence Rev. R. Rogers, with myself, feel very desirous that something should be done for them. Having held consultation with Mr. Rogers, we deem it best to make the case known to the denomination. Having done that, I have undertaken to preach special sermons for the object, and a tea and public meeting will be held in the chapel after harvest, when Mr. Rogers with other ministers, and myself, hope to address the meeting, and Mr. Rogers will present the purse to our worthy friends. I learn that Mr. Spurgeon has kindly promised help. Mr. Randle was known in the early days of his ministry when he used often to preach at Commercial-road Chapel, Oxford.

Hoping you will serve the cause of the Lord's poor but honoured servant by inserting this appeal, I remain, yours truly,

WILLIAM PONTIFEX,

*Woodstock.* Baptist Minister.

P.S.—Any money received either by myself or Rev. R. Rogers, of Abingdon, who is the treasurer, will be thankfully acknowledged in your magazine.

#### RECENT DEATH.

THE Rev. Daniel Gould, pastor of the church at West-street, Dunstable, died on Wednesday, June 29, in the 81st year of his age. His late pastorate commenced in May, 1826, and had, therefore, extended over a period of more than fifty-five years. He was buried, amid every demonstration of respect, in the cemetery, Dunstable, on Tuesday, July 5. Wm. Willis, Esq., Q.C., M.P., was among those present.

## BAPTISMS.

*Aberdare*.—July 3, Caevaria, Six, by Dr. Price.  
*Abertillery*.—June 26, English Chapel, Five, by T. Griffiths.  
*Abertillery*.—June 19, Thirteen, by L. Jones.  
*Aberystwyth* (English).—June 5, Five; June 12, One, by T. E. Williams.  
*Amluch*.—June 12, at Salem, Eight, by J. Thomas.  
*Ashby-de-la-Zouch*.—June 9, Nine, by C. Clark.  
*Bacup*.—June 5, One; July 3, Irwell-terrace, Two, by J. S. Hughes.  
*Beaulieu Haris*.—June 19, Three, by J. Thompson.  
*Belfast*.—June 7, Regent-street, Two, by E. T. Mateer.  
*Birmingham*.—July 28, Latimer-street South, Eight, by Mr. Dowse.  
*Blaenau Gwent*.—July 10, Seven, by J. Lewis.  
*Branley*.—June 5, Seven, by M. G. Caker.  
*Bristol*.—June 26, Philip-street, Nine, by J. Ellis.  
*Briton Ferry* (English).—June 26, One, by T. Garnon.  
*Brighton*.—Hove.—June 9, Twelve, by W. M. Crompton.  
*Bromsgrove*.—July 3, Worcester-street, Two, by J. Brown.  
*Canton*.—June 26, Hope Chapel, Four, by J. P. Williams.  
*Cinder Bash*, Netherton.—July 3, Five, by T. Lewis.  
*Clayton*.—July 1, Nine, by W. Hambly.  
*Coalville*.—June 28, Ebenezer Chapel, Three, by J. Hagen.  
*Cradley Heath*.—June 5, Four, by W. Millington.  
*Coleraine*.—June 19, Three, by J. Scilley.  
*Crook*, Durham.—July 10, One, by R. I. Broadbridge.  
*Crosby Garrett*.—July 3, One, by D. Thomas.  
*Cwm-turch*.—July 3, Beulah, Two, by W. Rees.  
*Dalton-in-Furness*.—July 3, Two, by J. G. Anderson.  
*Dartford*.—June 29, Six, by A. Sturge.  
*Dover*.—July 11, at the Memorial Hall, Twenty, by J. F. Frewin.  
*Douclais*.—June 19, Beulah, Three, by J. Williams.  
*Dronfield*.—July 3, Six, by S. Hewitt.  
*Dundee*.—June 24, One, by P. M. Mitchell.  
*Dyfed*.—June 19, Ebenezer, Three, by J. Evans.  
*Earl's Colne*.—June 30, Two, by W. E. Rice.  
*East Hartlepool*.—May 29, Two; June 12, Two, by H. Dunnington.  
*Eastbourne*.—June 13, Five, by W. Osborne.  
*Edinburgh*.—June 10, Eight; 19, Marshall-street, Seven, by A. Wylie, M.A.  
*Evias Harold*.—July 10, Six, by T. Williams.  
*Farsley*, near Leeds.—June 29, One, by John Harper.

*Franksbridge*.—May 15, Five; June 12, One, by T. D. Jones.  
*Girlington*.—June 12, Eleven, by G. J. Knight.  
*Glasgow*.—June 12, Frederick-street, Three, by A. F. Mills.  
*Grangtown*.—June 19, Two, by J. Berryman.  
*Griffithstown*.—June 26, Seven, by J. Tucker.  
*Guildford*.—June 29, Four, by J. Smith.  
*Halifax*.—June 26, Trinity-road, Eight, by J. Parker, M.A.  
*Hanley*.—July 10, at New-street Chapel, Two, by A. E. Johnson.  
*Helston*.—June 26, Two, by J. H. Sobey.  
*Idle*, near Leeds.—June 5, Two, by J. Lee.  
*Jarrow-on-Tyne*.—June 26, Two, by W. Davis.  
*Little Leigh*, near Northwich.—April 25, Six, by F. J. Greening; May 8, Nine, by J. Shaurd.  
*Llandudno*.—July 6, Seven, by J. Raymond.  
*Llandyfar*.—June 12, One, by M. Jones.  
*Llandyfan*.—July 10, Six, by the pastor, M. Jones.  
*Llandilo*, S.W.—June 5, Seven, by D. James.  
*Llanvihangel*.—June 5, Three, by S. H. Jenkins.  
*London*: Woolwich.—June 26, Parson's-hill, Ten, by J. Wilson.  
*London*: Borough road.—July 6, Thirteen, by G. W. McCree.  
*London*: Finsbury-park.—June 12, Font-hill-road, Five, by B. W. Chinch.  
*Long Crendon*.—June 30, Five, by W. Kelsey.  
*Longton*.—June 26, Four, by C. T. Johnson.  
*Luton*, Beds.—June 30, Park-street, Nine, by J. H. Blake.  
*Maidstone*.—June 29, Three, by J. Walker.  
*Maesylberlan*.—June 30, Two, by G. H. Llewelyn.  
*Malton*, Yorks.—June 5, Eight, by J. Rigby.  
*Meincian*.—June 12, Three, by W. Jones.  
*Merthyr*.—June 26, Merthyr, Two, by E. Lewis.  
*Mold*.—July 10, Ebenezer, One; June 12, One, by G. Davis.  
*Metropolitan Tabernacle*.—June 2, Thirteen; 27, Nineteen; 30, Ten.  
*Newport*, Mon.—June 26, Stowhill Chapel, Three, by J. Douglas.  
*Newport*, Mon.—June 26, Commercial-road, Six, by E. Thomas.  
*New Brompton*.—June 6, Seven, by W. Blockside.  
*North Curry*.—July 3, Two, by W. Free.  
*Openshaw*, Manchester.—June 14, Three, by T. Williams.  
*Plymouth*.—June 2, Five; and June 23, Three, George-street, by T. W. Ashworth.  
*Portsmouth*.—June 29, Lake-road, Five, by T. W. Medhurst.  
*Redruth*.—June 19, Ebenezer, Two, by J. C. Shanks.  
*Ridgmount*, Beds.—May 29, One; June 1, Five, by W. J. Tomkins.

*Royton*, near Oldham.—May 19, Six, by F. Overend.

*Salford*.—June 26, Three; July 6, Five, by J. Seager.

*Scapegoat Hill*.—July 3, One, by A. Harrison.

*Selkirk*, N.B.—June 26, Two, by D. R. Key.

*Shorcham-by-Sea*.—June 5, Four, by C. D. Crouch.

*Skipton*.—July 3, Six, by W. Judge.

*Southport*.—May 29, Six, by S. Vincent.

*Stanncliffe*.—June 26, Two, by Jas. Kendall.

*Stacksteads*.—June 26, Five, by D. C. Chapman.

*Stanningley*, near Leeds.—July 10, Seven, by J. Harper.

*Stockton-on-Tees*.—July 10, Three, by G. Wainwright.

*Stow-on-the-Wold*.—June 1, Seven, by F. E. Blackaby.

*Swansea*.—June 12, Bethesda, Ten; June 26, Five, by A. J. Parry.

*Swindon*.—June 30, Cambria Chapel, Two, by C. H. Baker.

*Tondu* (English), Glamorganshire.—June 26, Three, by M. Morgan.

*Trinity Chapel*.—John-street, Edgware-road, June 30, Six, by J. O. Fellowes.

*Tunbridge*.—June 29, Four, by T. Hancock.

*Wrexham*.—June 8, One, by D. R. Jenkins.

*Wincanton*.—June 26, Two, by G. Hider.

### GREAT GRACE.

WHY are some of the saint  
So free from those complaints  
Which many real Christians make?  
Have these found out a way  
By means of which they may  
Not of their brethren's grief partake?

They worship the same God,  
And travel the same road,  
And through the common dangers press;  
But free from all dismay  
They still march on, for they  
Great grace within their hearts possess.

They feel a lively hope  
Which keeps their spirits up,  
Joined with a strong victorious faith.  
'Tis not a vain pretence,  
But a good confidence  
Which conquers sin, and hell, and death.

The precious Saviour's love  
Does painful fears remove,—  
This in their hearts is shed abroad;  
Therefore with holy joy,  
Which earth cannot destroy,  
They triumph in a gracious God.

As they such comfort feel,  
Their bosoms glow with zeal;  
Warm is their love and great their peace;  
Therefore these Christians are  
God's champions in the war,  
And more and more in strength increase.

VICTORY PURDY.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from May 15th to July 14th, 1881.

£ s. d.		£ s. d.		£ s. d.	
Mr. W. J. Large	2 2 0	Mr. Alfred Searle	1 0 0	Mr. Northman	5 0 0
Mr. W. Ross	5 5 0	Miss E. A. Tunbridge	0 10 0	<i>Annual Subscriptions:—</i>	
Mrs. W. Ross	2 2 0	Mrs. E. Ball	1 0 0	Mr. E. Weeks	2 2 0
Mrs. Simpson	2 2 0	Mr. T. W. Doggett	2 0 0	Mrs. Rathbone Taylor	2 10 0
Mrs. T. T. Clarkson	2 0 0	Mr. W. Bourne	1 0 0	Mr. and Mrs. Stubbs	10 0 0
Mr. W. P. Hampton	5 0 0	Miss Jeph's	0 2 6	Mr. Rowland Pick-	
Mrs. Raybould	2 0 0	Heneage-st. Church,		worth	5 0 0
Mr. Thos. Mills	2 2 0	Birmingham, per		Mrs. Rowland Pick-	
A Sympathiser, per		Pastor W. G. Hall-		worth	5 0 0
Pastor W. Usher	1 0 0	stone	1 0 0	Mr. and Mrs. Hazel	5 5 0
Mrs. Jane Dewar	1 0 0	Per Pastor T. G. Tarn,		Pastor J. J. Hall	0 16 0
Mrs. Macdougall	0 5 0	Cambridge:—		Pastor R. T. Lewis	1 0 0
Mrs. M. Callam	5 0 0	Mr. E. Foster	1 0	Pastor R. T. Lewis	
Mr. T. F. Fisher	3 3 0	Mr. W. E. Lil-		(sale of ring)	0 4 0
Mr. Edwin Fisher	1 10 0	ley	1 1 0	A friend in Scotland	25 0 0
Mrs. Drayson	0 10 0	Mr. J. Toller	1 1 0	Mr. Henry Tribe	5 0 0
Mr. and Mrs. Speight	0 10 0	Mr. J. S.		Miss Jane Matthews	0 10 0
Mr. R. P. Nicholson	0 6 0	Watts	1 1 0	Mr. A. H. Scard	0 5 0
A Church Member	0 2 0			Mr. J. N. Crossland	0 10 0
Mrs. M. Wilson	0 10 0	Stamps	4 4 0	Mr. W. Chilvers	50 0 0
Mrs. McIntyre	0 2 6	Pastor W. Jackson	1 0 0	Mrs. MacLean	1 0 0
Mrs. Bink	1 0 0	Post Office Order		From Elijah's raven	10 0 0
Mr. J. Passmore	10 0 0	from Porthcawl	2 0 0	A Friend, per Mr.	
Mrs. Passmore	5 0 0	Mr. Wm. Crawford	0 10 0	Platt	0 2 6
Mr. A. W. Passmore	1 0 0	Mr. W. Fowler, M.P.	50 0 0	Mr. W. Mills	5 0 0
Mr. J. Alabaster	10 0 0	M. F.	2 0 0	Mr. and Mrs. T. Gold-	
Mrs. Alabaster	5 0 0	Executors of late Mr.		ing	4 4 0
Mr. J. H. Alabaster	2 0 0	Richard May	90 0 0	Mr. and Mrs. G. T.	
Mrs. J. H. Alabaster	1 0 0	Ross-shire	0 2 6	Congreve	10 10 0
Messrs. Hollings and		Collection at Port-		Pastor W. Hobbs	1 1 0
Brock	5 5 0	land Chapel, South-		<i>Half-yearly Subscriptions:—</i>	
Dr. Prankerd	1 1 0	ampton, per Pastor		Mrs. Sarah Brown	1 0 0
Mr. Edward Webb	0 10 0	H. O. Mackay	5 0 0	Weekly Offerings at	
Mr. Geo. Wall	5 5 0	Mr. Joseph Billing	2 0 0	Metropolitan Tab-	
Sailor's Thankoffer-		Mr. John Hector	1 0 0	ernacle:—	
ing	0 4 0	Widow Chesterman	1 0 0	May 15	£36 0 0
Miss Hagger	0 10 0	Friends at Peckham		" 22	40 0 7
Mrs. Healey	0 10 0	Park-road, per Pas-		" 29	30 0 0
Mr. W. H. Balne	0 10 0	tor H. Knee	4 5 7	June 5	23 7 11
E. P., per Mr. J. T.		Mr. and Mrs. Miller	0 10 0	" 12	45 0 0
Dunn	0 14 0	Mr. A. H. Scard	0 5 0	" 19	20 0 3
Mr. Thomas Scoular	3 0 0	Mr. John Hosie	1 0 0	" 26	36 0 10
Mr. G. Harris	10 0 0	From a Member	0 0 5	July 3	34 2 6
Miss Maria Gooding	0 5 0	Mr. Spriggs	0 5 0	" 10	30 6 1
Mr. H. B. Saxton	0 10 0	Mr. Bowker's Bible			
Miss E. Morrison	0 10 6	class	13 0 0		
Mrs. Ann Davis	0 1 0	Mr. J. G. Hall	1 1 0		
				Total	£732 16 8

Received from Mrs. M. G. R. Chapman for Indian Evangelists' Fund, £50.

## THE POWER OF THE HOLY GHOST.\*

A SERMON BY C. H. SPURGEON.

“The power of the Holy Ghost.”—ROM. XV. 13.

POWER is the special and peculiar prerogative of God, and God alone. “Twice have I heard this, that power belongeth unto God.” God is God : and power belongeth to Him. If He delegates a portion of it to His creatures, yet still it is *His* power. The sun, although he is “like a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his race,” yet has no power to perform his motions except as God directs him. The stars, although they travel in their orbits and none could stay them, yet have neither might nor force except that which God daily infuses into them. The tall archangel, near His throne, who outshines a comet in its blaze, though he is one of those who excel in strength and hearken to the voice of the commands of God, yet has no might except that which his Maker gives to him. As for Leviathan, who so maketh the sea to boil like a pot that one would think the deep were hoary ; as for Behemoth, who drinketh up Jordan at a draught, and boasteth that he can snuff up rivers ; as for those majestic creatures that are found on earth, they owe their strength to Him who fashioned their bones of steel and made their sinews of brass. And when we think of man, if he has might or power, it is so small and insignificant, that we can scarcely call it such ; yea, when it is at its greatest—when he sways his sceptre, when he commands hosts, when he rules nations—still the power belongeth unto God ; and it is true, “Twice have I heard this, that power belongeth unto God.” This exclusive prerogative of God is to be found in each of the three persons of the glorious Trinity. The Father hath power : for by His word were the heavens made, and all the hosts of them ; by His strength all things stand, and through Him they fulfil their destiny. The Son hath power : for like His Father, He is the Creator of all things ; “Without Him was not anything made that was made,” and “by Him all things consist.” And the Holy Spirit hath power. It is concerning the power of the Holy Ghost that I shall speak this morning ; and may you have a practical exemplification of that attribute in your own hearts, when you shall feel that the influence of the Holy Ghost is being poured out upon me, so that I am speaking the words of the living God to your souls, and bestowed upon you when you are feeling the effects of it in your own spirits.

We shall look at the power of the Holy Ghost in three ways this morning. First, *the outward and visible displays of it* ; second, *the inward and spiritual manifestations of it* ; and third, *the future and expected works thereof*. The power of the Spirit will thus, I trust, be made clearly present to your souls.

I. First, then, we are to view the power of the Spirit in the OUTWARD

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AND VISIBLE DISPLAYS OF IT. The power of the Spirit has not been dormant; it has exerted itself. Much has been done by the Spirit of God already; more than could have been accomplished by any being except the Infinite, Eternal, Almighty Jehovah, of whom the Holy Spirit is one person. There are four works which are the outward and manifest signs of the power of the Spirit: creation works; resurrection works; works of attestation, or of witness; and works of grace. Of each of the works I shall speak very briefly.

1. First, the Spirit has manifested the omnipotence of His power in *creation works*; for though not very frequently in Scripture, yet sometimes creation is ascribed to the Holy Ghost, as well as to the Father and the Son. The creation of the heavens above us is said to be the work of God's Spirit. This you will see at once by referring to the sacred Scriptures, Job xxvi., 13th verse, "By his Spirit He hath garnished the heavens; His hand hath formed the crooked serpent." All the stars of heaven are said to have been placed aloft by the Spirit, and one particular constellation called the "crooked serpent" is specially pointed out as His handiwork. He looseth the bands of Orion; he bindeth the sweet influences of the Pleiades, and guides Arcturus with his sons. He made all those stars that shine in heaven. The heavens were garnished by His hands, and He formed the crooked serpent by His might. So also in those continued acts of creation which are still performed in the world; as the bringing forth of man and animals, their birth and generation. These are ascribed also to the Holy Ghost. If you look at the 104th Psalm, at the 29th verse, you will read, "Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth." So that the creation of every man is the work of the Spirit: and the creation of all life and all flesh-existence in this world is as much to be ascribed to the power of the Spirit as the first garnishing of the heavens, or the fashioning of the crooked serpent. But if you will look in the first chapter of Genesis, you will there see more particularly set forth that peculiar operation of power upon the universe which was put forth by the Holy Spirit; you will then discover what was His special work. In the second verse of the first chapter of Genesis, we read, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." We know not how remote the period of the creation of this globe may be—certainly many millions of years before the time of Adam. Our planet has passed through various stages of existence, and different kinds of creatures have lived on its surface, all of which have been fashioned by God. But before that era came, wherein man should be its principal tenant and monarch, the Creator gave up the world to confusion. He allowed the inward fires to burst up from beneath and melt all the solid matter, so that all kinds of substances were commingled in one vast mass of disorder; the only name you could give to the world then was, that it was a chaotic mass of matter; what it should be, you could not guess or define. It was entirely without form, and void; and darkness was upon the face of the deep. The Spirit came, and stretching His broad wings, bade the darkness disperse, and as He moved over it, all the different portions of matter came into their places, and it was no longer "without form, and void;" but became round like its sister

planets, and moved, singing the high praises of God—not discordantly as it had done before, but as one great note in the vast scale of creation. Milton very beautifully describes this work of the Spirit in thus bringing order out of confusion, when the King of Glory, in His powerful Word and Spirit, came to create new worlds :—

“ On heavenly ground they stood ; and from the shore  
 They view'd the vast immeasurable abyss  
 Outrageous as a sea, dark, wasteful, wild,  
 Up from the bottom turn'd by furious winds  
 And surging waves, as mountains, to assault  
 Heaven's height, and with the centre mix the pole.  
 ' Silence, ye troubled waves, and thou deep, peace,'  
 Said then the Omnific Word ; your discord end.  
     Then on the watery calm  
 His brooding wings the Spirit of God outspread  
 And vital virtue infused, and vital warmth  
 Throughout the fluid mass.”

This you see then is the power of the Spirit. Could we have seen that earth all in confusion, we should have said, “ Who can make a world out of this ! ” The answer would have been, “ The power of the Spirit can do it. By the simple spreading of His dove-like wings He can make all the things come together. Upon that there shall be order where there was nought but confusion.” Nor is this all the power of the Spirit. We have seen some of His works in creation. But there was one particular instance of creation in which the Holy Spirit was more especially concerned ; viz, the formation of the body of our Lord Jesus Christ. Though our Lord Jesus Christ was born of a woman and made in the likeness of sinful flesh, yet the power that begat Him was entirely in God the Holy Spirit—as the Scriptures express it, “ The power of the Highest shall overshadow thee.” He was begotten as the Apostles' Creed says, begotten of the Holy Ghost. “ That holy thing which is born of thee shall be called the Son of the Highest.” The corporeal frame of the Lord Jesus Christ was a masterpiece of the Holy Spirit. I suppose His body to have excelled all others in beauty ; to have been like that of the first man, the very pattern of what the body is to be in heaven, when it shall shine forth in all its glory. That fabric, in all its beauty and perfection, was modelled by the Spirit. In His book were all the members written when as yet there were none of them. He fashioned and formed Him ; and here again we have another instance of the creative energy of the Spirit.

2. A second manifestation of the Holy Spirit's power is to be found in the *resurrection of the Lord Jesus Christ*. If ye have ever studied this subject, ye have perhaps been rather perplexed to find that sometimes the resurrection of Christ is ascribed to Himself. By His own power and Godhead He could not be held by the bond of death, but as He willingly gave up His life He had power to take it again. In another portion of Scripture you find it ascribed to God the Father : “ He raised Him up from the dead ; ” “ Him hath God the Father exalted.” And many other passages of similar import. But, again, it is said in Scripture that Jesus Christ was raised by the Holy Spirit. Now all these things were true. He was raised by the Father because the Father said, “ Loose the prisoner—let Him go. Justice is satisfied. My law requires no more satisfaction—

vengeance has had its due—let Him go.” Here He gave an official message which delivered Jesus from the grave. He was raised by His own majesty and power because He had a right to come out ; and He felt He had, and therefore “burst the bonds of death : He could be no longer holden of them.” But, He was raised by the Spirit as to that energy which His mortal frame received, by the which it rose again from the grave after having lain there for three days and nights. If you want proofs of this you must open your Bibles again, 1 Pet. iii. 18. “For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the Spirit.” And a further proof you may find in Rom. viii. 11.—(I love sometimes to be textual, for I believe the great fault of Christians is that they do not search the Scriptures enough, and I will make them search them when they are here if they do not do so anywhere else.)—“But if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.”

The resurrection of Christ, then, was effected by the agency of the Spirit ; and here we have a noble illustration of His omnipotence. Could you have stepped, as angels did, into the grave of Jesus, and seen His sleeping body, you would have found it cold as any other corpse. Lift up the hand ; it falls by the side. Look at the eye : it is glazed. And there is a death-thrust which must have annihilated life. See His hands, the blood distils not from them. They are cold and motionless. Can that body live ? Can it start up ? Yes ; and be an illustration of the might of the Spirit. For when the power of the Spirit came on Him, as it was when it fell upon the dry bones of the valley, “He arose in the majesty of His divinity, and bright and shining, astonished the watchmen so that they fled away ; yea, He arose no more to die, but to live for ever, King of kings and Prince of the kings of the earth.”

3. The third of the works of the Holy Spirit which have so wonderfully demonstrated His power, are *attestation works*. I mean by this,—works of witnessing. When Jesus Christ went into the stream of baptism in the river Jordan, the Holy Spirit descended upon Him like a dove, and proclaimed Him God’s beloved Son. That was what I style an attestation work. And when afterwards Jesus Christ raised the dead, when He healed the leper, when He spoke to diseases and they fled apace, when demons rushed in thousands from those who were possessed of them, it was done by the power of the Spirit. The Spirit dwelt in Jesus without measure, and by that power all those miracles were worked. These were attestation works. And when Jesus Christ was gone, you will remember that master attestation of the Spirit when He came like a rushing mighty wind upon the assembled apostles, and cloven tongues sat upon them ; and you will remember how He attested their ministry by giving them to speak with tongues as He gave them utterance ; and how, also, miraculous deeds were wrought by them, how they taught, how Peter raised Dorcas, how he breathed life into Eutycus, how great deeds were wrought by the apostles as well as their Master—so that “mighty signs and wonders were done by the Holy Ghost, and many believed thereby.” Who will doubt the power of the Holy Spirit after that ? Ah ! those Socinians who deny the existence of the Holy Ghost and His absolute personality, what will they do when



we get them on creation, resurrection, and attestation? They must rush in the very teeth of Scripture. But mark! it is a stone upon which if any man fall he shall be bruised; but if it fall upon him, as it will do if he resists it, it shall grind him to powder. The Holy Spirit has power omnipotent, even the power of God.

4. Once more, if we want another outward and visible sign of the power of the Spirit, we may look at the *works of grace*. Behold a city where a soothsayer hath the power—who has given out himself to be some great one, a Philip enters it and preaches the Word of God, straightway a Simon Magus loses his power and himself seeks for the power of the Spirit to be given to him, fancying it might be purchased with money. See, in modern times, a country where the inhabitants live in miserable wigwams, feeding on reptiles and the meanest creatures; observe them bowing down before their idols and worshipping their false gods, and so plunged in superstition, so degraded and debased, that it became a question whether they had souls or not; behold a Moffat go with the Word of God in his hand, hear him preach as the Spirit gives him utterance, and accompanies that Word with power. They cast aside their idols—they hate and abhor their former lusts; they build houses, wherein they dwell; they become clothed, and in their right mind. They break the bow, and cut the spear in sunder; the uncivilized become civilized; the savage becomes polite; he who knew nothing begins to read the Scriptures; thus out of the mouths of Hottentots God attests the power of His mighty Spirit. Take a household in this city—and we could guide you to many such—the father is a drunkard; he has been the most desperate of characters; see him in his madness, and you might just as well meet an unchained tiger as meet such a man. He seems as if he could rend a man to pieces who should offend him. Mark his wife. She, too, has a spirit in her, and when he treats her ill she can resist him; many broils have been seen in that house, and often has the neighbourhood been disturbed by the noise created there. As for the poor little children—see them in their rags and nakedness, poor untaught things. Untaught, did I say? They are taught and well taught in the devil's school, and are growing up to be the heirs of damnation. But some one whom God has blessed by His Spirit is guided to the house. He may be but a humble city missionary perhaps, but he speaks to such a one: O, says he, come and listen to the voice of God. Whether it is by His own agency, or a minister's preaching, the Word, which is quick and powerful, cuts to the sinner's heart. The tears run down his cheeks—such as had never been seen before. He shakes and quivers. The strong man bows down—the mighty man trembles—and those knees that never shook begin to knock together. That heart which never quailed before, now begins to shake before the power of the Spirit. He sits down on a humble bench by the penitent; he lets his knees bend, whilst his lips utter a child's prayer, but, whilst a child's prayer, a prayer of a child of God. He becomes a changed character. Mark the reformation in his house! That wife of his becomes a decent matron. Those children are the credit of the house, and in due time they grow up like olive branches round his table, adorning his house like polished stones. Pass by the house—no noise or broils, but songs of Zion. See him—no drunken revelry; he has drained his last cup; and, now forswearing it, he comes to God and is His servant. Now, you will not hear at midnight the bacchanalian shout; but should

there be a noise, it will be the sound of the solemn hymn of praise to God. And, now, is there not such a thing as the power of the Spirit? Yes! and these must have witnessed it, and seen it. I know a village, once, perhaps, the most profane in England—a village inundated by drunkenness and debauchery of the worst kind, where it was impossible almost for an honest traveller to stop in the public-house without being annoyed by blasphemy; a place noted for incendiaries and robbers. One man, the ringleader of all, listened to the voice of God. That man's heart was broken. The whole gang came to hear the gospel preached, and they sat and seemed to reverence the preacher as if he were a god, and not a man. These men became changed and reformed; and every one who knows the place affirms that such a change had never been wrought but by the power of the Holy Ghost. Let the gospel be preached and the Spirit poured out, and you will see that it has such power to change the conscience, to ameliorate the conduct, to raise the debased, to chastise and to curb the wickedness of the race, that you must glory in it. I say, there is nought like the power of the Spirit. Only let that come, and, indeed, everything can be accomplished.

II. Now for the second point, THE INWARD AND SPIRITUAL POWER OF THE HOLY SPIRIT. What I have already spoken of may be seen; what I am about to speak of must be felt, and no man will apprehend what I say with truth unless he has felt it. The other, even the infidel must confess; the other, the greatest blasphemer cannot deny it if he speaks the truth; but this is what the one will laugh at as enthusiasm and what the other will say is but the invention of our fevered fancies. However, we have a more sure word of testimony than all that they may say. We have a witness within. We know it is the truth, and we are not afraid to speak of the inward spiritual power of the Holy Ghost. Let us notice two or three things wherein the inward and spiritual power of the Holy Ghost is very greatly to be seen and extolled.

1. First, in that the Holy Ghost has *a power over men's hearts*. Now, men's hearts are very hard to affect. If you want to get at them for any worldly object you can do it. A cheating world can win man's heart; a little gold can win man's heart; a trump of fame and a little clamour of applause can win man's heart. But there is not a minister breathing that can win man's heart himself. He can win his ears and make them listen; he can win his eyes, and fix those eyes upon him; he can win the attention, but the heart is very slippery. Yes, the heart is a fish that troubles all gospel fishermen to hold. You may sometimes pull it almost out of the water; but slimy as an eel, it slippeth between your fingers, and you have not captured it after all. Many a man has fancied that he has caught the heart but has been disappointed. It would need a strong hunter to overtake the hart on the mountains. It is too fleet for human foot to approach. The Spirit alone has power over man's heart. Do you ever try your power on a heart? If any man thinks that a minister can convert the soul, I wish he would try. Let him go and be a Sabbath-school teacher. He shall take his class, he shall have the best books that can be obtained, he shall have the best rules, he shall draw his lines of circumvallation about his spiritual Sebastopol, he shall take the best boy in his class, and if he is not tired in a week I shall be very much mistaken. Let him spend four or five Sabbaths in trying, but he will say, "The young fellow is incorri-

gible." Let him try another. And he will have to try another, and another, and another, before he will manage to convert one. He will soon find "It is not by might nor by power, but by My Spirit, saith the Lord." Can a minister convert? Can he touch the heart? David said, "Your hearts are as fat as grease." Ay, that is quite true; and we cannot get through so much grease at all. Our sword cannot get at the heart, it is encased in so much fatness; it is harder than a nether millstone. Many a good old Jerusalem blade has been blunted against the hard heart. Many a piece of the true steel that God has put into the hands of His servants has had the edge turned by being set up against the sinner's heart. We cannot reach the soul; but the Holy Spirit can. "My beloved can put in his hand by the hole in the door and my bowels will move for sin." He can give a sense of blood-bought pardon that shall dissolve a heart of stone. He can

" Speak with that voice which wakes the dead,  
And bids the sinner rise;  
And makes the guilty conscience dread  
The death that never dies."

He can make Sinai's thunders audible; yea, and He can make the sweet whisperings of Calvary enter into the soul. He has power over the heart of man. And here is a glorious proof of the omnipotence of the Spirit that He has rule over the heart.

2. But if there is one thing more stubborn than the heart it is *the will*. "My Lord Will-be-will," as Bunyan calls him in his "Holy War," is a fellow who will not easily be bent. The will, especially in some men, is a very stubborn thing, and in all men, if the will is once stirred up to opposition, there is nothing can be done with them. *Free will* somebody believes in. *Free will* many dream of. *Free will*! wherever is that to be found? Once there was free will in Paradise, and a terrible mess free will made here, for it all spoiled all Paradise and turned Adam out of the garden. Free will was once in heaven; but it turned the glorious archangel out, and a third part of the stars of heaven fell into the abyss. I want nothing to do with free will, but I will try to see whether I have got a free will within. And I find I have. Very free will to evil, but very poor will to that which is good. Free will enough when I sin, but when I would do good evil is present with me, and how to do that which I would I find not. Yet some boast of free will. I wonder whether those who believe in it have any more power over persons' wills than I have. I know I have not any. I find the old proverb very true, "One man can bring a horse to the water, but a hundred cannot make him drink." I find that I can bring you all to the water, and a great many more than can get into this chapel; but I cannot make you drink; and I don't think a hundred ministers could make you drink. I have read old Rowland Hill and Whitfield, and several others, to see what they did; but I cannot discover a plan of turning your wills. I cannot coax you; and you will not yield by any manner of means. I do not think any man has power over his fellow-creature's will, but the Spirit of God has. "I will make them willing in the day of My power." He maketh the unwilling sinner so willing that he is impetuous after the gospel; he who was obstinate, now hurries to the cross. He who laughed at Jesus, now hangs on His mercy; and he

who would not believe, is now made by the Holy Spirit to do it, not only willingly, but eagerly; he is happy, he is glad to do it, rejoices in the sound of Jesus' name, and delights to run in the way of God's commandments. The Holy Spirit has power over the will.

3. And yet there is one thing more which I think is rather worse than the will. You will guess what I mean. The will is somewhat worse than the heart to bend, but there is one thing that excels the will in its naughtiness, and that is the *imagination*. I hope that my will is managed by Divine Grace. But I am afraid my imagination is not at times. Those who have a fair share of imagination know what a difficult thing it is to control. You cannot restrain it. It will break the reins. You will never be able to manage it. The imagination will sometimes fly up to God with such a power that eagles' wings cannot match it. It sometimes has such might that it can almost see the King in His beauty, and the land which is very far off. With regard to myself, my imagination will sometimes take me over the gates of iron, across that infinite unknown, to the very gates of pearl, and discovers the blessed glorified. But if it is potent one way it is another; for my imagination has taken me down to the vilest kennels and sewers of earth. It has given me thoughts so dreadful, that while I could not avoid them, yet I was thoroughly horrified at them. These thoughts will come; and when I feel in the holiest frame, the most devoted to God, and the most earnest in prayer, it often happens that that is the very time when the plagues break out the worst. But I rejoice and think of one thing, that I can cry out when this imagination comes upon me. I know it is said in the Book of Leviticus, when an act of evil was committed, if the maiden cried out against it, then her life was to be spared. So it is with the Christian. If he cries out, there is hope. Can you chain your imagination? No; but the power of the Holy Ghost can. Ah, it shall do it, and it does do it at last; it does it even on earth.

III. But the last thing was, THE FUTURE AND DESIRED EFFECTS; for after all, though the Holy Spirit has done so much, He cannot say, "It is finished." Jesus Christ could exclaim concerning His own labour—"It is finished." But the Holy Spirit cannot say that. He has more to do yet: and until the consummation of all things, when the Son Himself becomes subject to the Father, it shall not be said by the Holy Spirit, "It is finished." What, then, has the Holy Spirit to do?

1. First, He has to *perfect us in holiness*. There are two kinds of perfection which a Christian needs—one is the perfection of justification in the person of Jesus; and the other is, the perfection of sanctification worked in him by the Holy Spirit. At present corruption still rests even in the breasts of the regenerate. At present the heart is partially impure. At present there are still lusts and evil imaginations. But, oh! my soul rejoices to know that the day is coming when God shall finish the work which He has begun; and He shall present my soul, not only perfect in Christ, but perfect in the Spirit, without spot or blemish, or any such thing. And is it true that this poor depraved heart is to become as holy as that of God? And is it true that this poor spirit, which often cries, "O wretched man that I am, who shall deliver me from the body of this sin and death!" shall get rid of sin and death—I shall have no evil things to vex my ears, and no unholy thoughts to disturb my peace? Oh! happy hour! may it be hastened! Just before I die, sanctification will be finished; but not

till that moment shall I ever claim perfection in myself. But at that moment when I depart, my spirit shall have its last baptism in the Holy Spirit's fire. It shall be put in the crucible for its last trying in the furnace; and then, free from all dross, and fine like a wedge of pure gold, it shall be presented at the feet of God without the least degree of dross or mixture. O glorious hour! O blessed moment! Methinks I long to die if there were no heaven, if I might but have that last purification, and come up from Jordan's stream most white from the washing. Oh! to be washed white, clean, pure, perfect! Not an angel more pure than I shall be—yea, not God himself more holy! And I shall be able to say in a double sense, "Great God, I am clean—through Jesus' blood I am clean, through the Spirit's work I am clean too!" Must we not extol the power of the Holy Ghost in thus making us fit to stand before our Father in heaven?

2. Another great work of the Holy Spirit which is not accomplished is *the bringing on of the latter-day glory*. In a few more years—I know not when, I know not how—the Holy Spirit will be poured out in a far different style from the present. There are diversities of operations; and during the last few years it has been the case that the diversified operations have consisted in very little pouring out of the Spirit. Ministers have gone on in dull routine, continually preaching—preaching—preaching, and little good has been done. I do hope that perhaps a fresh era has dawned upon us, and that there is a better pouring out of the Spirit even now. For the hour is coming, and it may be even now is, when the Holy Ghost shall be poured out again in such a wonderful manner that many shall run to and fro, and knowledge shall be increased—the knowledge of the Lord shall cover the earth as the waters cover the surface of the great deep; when His kingdom shall come, and His will shall be done on earth even as it is in heaven. We are not going to be dragging on for ever like Pharaoh with the wheels off his chariot. My heart exults and my eyes flash with the thought that very likely I shall live to see the outpouring of the Spirit; when "the sons and daughters of God again shall prophesy, and the young men shall see visions, and the old men shall dream dreams." Perhaps there shall be no miraculous gifts—for they will not be required; but yet there shall be such a miraculous amount of holiness, such an extraordinary fervour of prayer, such a real communion with God and so much vital religion, and such a spread of the doctrines of the cross, that every one will see that verily the Spirit is poured out like water, and the rains are descending from above. For that let us pray: let us continually labour for it, and seek it of God.

3. One more work of the Spirit which will especially manifest His power—*the general resurrection*. We have reason to believe from Scripture that the resurrection of the dead, whilst it will be effected by the voice of God and of His Word (the Son), shall also be brought about by the Spirit. That same power which raised Jesus Christ from the dead, shall also quicken your mortal bodies. The power of the resurrection is perhaps one of the finest proofs of the works of the Spirit. Ah! my friends, if this earth could but have its mantle torn away for a little while, if the green sod could be cut from it, and we could look about six feet deep into its bowels, what a world it would seem! What should we see? Bones, carcasses, rottenness, worms, corruption. And you would say, "Can these dry

bones live? Can they start up?" "Yes! in a moment! in the twinkling of an eye, at the last trump, the dead shall be raised." He speaks: they are alive! See them scattered: bone comes to his bone! See them naked: flesh comes upon them! See them still lifeless: "Come from the four winds, O breath, and breathe upon the slain!" When the wind of the Holy Spirit comes, they live, and they stand upon their feet an exceeding great army.

I have thus attempted to speak of the power of the Spirit, and I trust I have shown it to you. We must now have a moment or two for practical inference. The Spirit is very powerful, Christian! What do you infer from that fact? Why, that you never need distrust the power of God to carry you to heaven. O how that sweet verse was laid to my soul yesterday!

"His tried Almighty arm  
Is raised for your defence;  
Where is the power can reach you there?  
Or what can pluck you thence?"

The power of the Holy Spirit is your bulwark, and all His omnipotence defends you. Can your enemies overcome omnipotence? then can they conquer you. Can they wrestle with Deity, and hurl Him to the ground? then they might conquer you. For the power of the Spirit is our power; the power of the Spirit is our might.

Once again, Christians, if this is the power of the Spirit, *why should you doubt anything?* There is your son. There is that wife of yours for whom you have supplicated so frequently: do not doubt the Spirit's power. "Though He tarry, wait for Him." There is thy husband, O holy woman! and thou hast wrestled for his soul. And though he is ever so hardened and desperate a wretch, and treats thee ill, there is power in the Spirit. And, O ye who have come from barren churches with scarcely a leaf upon the tree. Do not doubt the power of the Spirit to raise you up. For it shall be a "pasture for flocks, a den of wild asses," open, but deserted, until the Spirit is poured out from on high. And then the parched ground shall be a made a pool, and the thirsty land springs of water, and in the habitations of dragons, where each lay shall be grass with reeds and rushes. And, O ye members of this Church! ye who remember what your God has done for you especially, never distrust the power of the Spirit. Ye have seen the wilderness blossom like Carmel, ye have seen the desert blossom like the rose; trust Him for the future. Then go out and labour with this conviction, that the power of the Holy Ghost is able to do anything. Go to your Sunday-school; go to your tract distribution; go to your missionary enterprise; go to your preaching in your rooms, with the conviction that the power of the Spirit is our great help.

And now, lastly, to you sinners:—What is there to be said to you about this power of the Spirit? Why, to me, there is some hope for some of you. I cannot save you: I cannot get at you. I make you cry sometimes—you wipe your eyes, and it is all over. But I know my Master can. That is my consolation. Chief of sinners, there is hope for thee! This power can save you as well as anybody else. It is able to break your heart, though it is an iron one; to make your eyes run with tears though they have been like rocks before. His power is able this morning, if He will, to change your

heart, to turn the current of all your ideas ; to make you at once a child of God, to justify you in Christ, There is power enough in the Holy Spirit. Ye are not straightened in Him, but in your own bowels. He is able to bring sinners to Jesus: He is able to make you willing in the day of His power. Are you willing this morning ? Has He gone so far as to make you desire His name, to make you wish for Jesus ? Then, O sinner ! whilst He draws you, say, "Draw me, I am wretched without Thee." Follow Him, follow Him ; and while He leads, tread you in His footsteps, and rejoice that He has begun a good work in you, for there is an evidence that He will continue it even unto the end. And, O desponding one ! put thy trust in the power of the Spirit. Rest on the blood of Jesus, and thy soul is safe, not only now, but throughout eternity. God bless you, my hearers. Amen.

## Garnest Preachers and their Living Deeds.

DR. PAYSON, OF PORTLAND,  
U.S.

(SECOND ARTICLE.)

FOR the greater part of a year Edward Payson remained in his father's house at Ringe, pursuing those theological studies which form the necessary preparation for the pastorate. But as in the case of James Smith, of Victory Purdy, and of most eminent men of God, the Bible was his chief study. So much indeed did he devote himself to it as to cause it to be said with good proof that he studied the whole of the inspired volume so closely, critically, and extensively, that, "*from the beginning to the end there was not a verse on which he had not formed an opinion.*" Such a student could not fail when a pastor to become "mighty in the Scriptures," and a most powerful and successful expositor of its truths. It was part of his creed that "the Spirit lives and speaks in every line." The aid therefore of that blessed Spirit he constantly sought in his endeavour to ascertain the inspired meaning.

So large a portion of his time was in fact spent literally in prostration, with the Bible open before him, that he was commonly reported to have "studied theology on his knees." But in one thing he acted most unwisely. In order to "mortify the flesh with its affections and lusts," he fasted to such an extent as to seriously injure his constitution, and bring about physical debility and suffering that materially tended to shorten his days, and thus necessarily to limit his usefulness. In vain his affectionate mother warned him of the certain consequences ; in vain other members of his family sought to mitigate his ascetic austerities ; he saw his error only when it was too late to repair it ; and this he greatly lamented. But it was an error into which many godly ministers of his day were prone to fall, their intense earnestness causing them to overlook the fact that a healthy body is a far better instrument for hard work in God's service than a feeble one. For that purpose a healthy body is indeed equally as necessary as a

healthy soul. It was for *Gaius* the Apostle John prayed that "in all things he might prosper, and be in health even as his soul prospered." All servants of God should therefore seek the promotion of both kinds of health, always reckoning that whatever is calculated to injure the one is sooner or later calculated to impair the other.

We have no space to give lengthy extracts from Mr. Payson's diary written at this time. Without exaggeration it may be said to have been substantially David Brainerd's diary written over again. Like that great Indian missionary, he often records "his desires and affections drawn out after God and holiness." His chief desire is to "glorify God;" and on one occasion he relates that "his desires after holiness were so strong, that he was in bodily pain, and his soul seemed as if it would burst the bands which confined it to the body." At the close of a day of fasting and prayer he complains of "great fatigue," and rejoices that "it will not be so in heaven;" and at another such season he "seems to be lifted up above those discouraging doubts which had for some time clogged his soul," and draws the sage conclusion that "NO GOOD COMES OF DOUBTING, OR OF BROODING OVER OUR SINS." A serious accident now befalls him. On returning with his father and a clergyman from an ordination he was lost in meditation. The horse, partly left to its own guidance, suddenly leaped over a brook, and brought its rider to the ground. The sheek dislocated the right shoulder, and a partial faintness succeeded, from which he was recovered by bathing his temples with water from the stream. But now a most singular circumstance occurred. While attempting, in his disabled condition, to regain the saddle by

leaping from a neighbouring fence, he was precipitated over the horse to the ground, and the bone was restored to its place by the fall. We are told that as the result of this singular incident, "in after life it was often displaced, and sometimes in circumstances not a little embarrassing and distressing; and for many months before his death, and even before he ceased to appear in the pulpit, that arm hung useless by his side."

After receiving the sanction of the Association to preach the Gospel he fulfils an engagement to preach for four Sabbath days at Marlborough. The Saturday next preceding his first appearance in the pulpit he had resolved to spend in fasting and prayer, but when the day arrived, his health would not permit him to do so. The next day's experience he thus faithfully records:

"May 24, Sabbath. Was favoured with considerable fervency, life, and sense of dependence this morning. Endeavoured to cast myself wholly on the Lord for support. Felt thankful it was rainy. There were very few people at meeting; and I just got through without stopping; spoke too fast and too low. Was a good deal depressed after meeting. In the afternoon did a little better, but still bad enough. Was very much fatigued, and almost in a fever; but enjoyed some comfort after meeting."

This first attempt certainly did not augur great things; but on the last Sabbath that he officiated at Marlborough, through his faithful conversation and prayers in the family where he stopped, "it was his happiness to propound his host and hostess as candidates for admission into the Church." This was, therefore, after all, an encouraging beginning; and was in itself a proof that the Lord intended to make use of him. He next sets out



in a violent rain for Andover, Mass., where he had an engagement to preach. On the second day he arrives "wet, weary, and dejected." The following day he preaches, but the result is not at all satisfactory. Very honestly he says, "I had little assistance in preaching, and pleased neither *the people nor myself*." On Monday he sets out for Portland to assist Mr. Kellogg for a little while in his parish. Here from the first he is favourably received, so much so, in fact, that "hearing his performances much commended, and fearing lest he should feel puffed up, he withdrew, and prayed earnestly that he might be preserved from it." Scarcely had he been six weeks in Portland when overtures were made to him by each of the three Congregational Societies in the town to become their teacher, and a plan was even proposed for building him a new meeting-house. He also received applications from other quarters. The effects, however, produced by his preaching were varied in the extreme. His own account of what he witnessed at this time, as given to his parents, is worth quoting. He says:—

"The people seem to rouse themselves up, and stare, and hardly know what to make of it; they, however, appear to exhibit less enmity and ill-will than I expected. Some of the principal men, who are not suspected of being very friendly to religion, say, as I am informed, that to be sure my sermons are *rather hot*, but they are convinced no other kind of preaching would ever do any good. Others say it cuts up all their own foundation, and all their hopes of heaven; but they think it a duty to support these doctrines because they are true. The congregation is very solemn and attentive, but I dare not yet hope for any lasting effects. *Some*

*are displeased, and have left the meeting*, but there are three come from other meetings for one who goes away. The power of novelty, however, is great; and when that is over I expect there will be less attention and less crowded meetings."

Whatever his expectations, however, were, he labours on, "wrestling in agony for the conversion of souls." Soon some give evidences of being "awakened," and the Church of being "stirred up." At last, after several overtures had been made, he sees it to be his duty to accept an unanimous call to labour as an assistant pastor in Mr. Kellogg's parish, and is ordained for that purpose. But scarcely had he entered upon his responsible post when heavy trials came. Through "foreign aggression" and "the restrictions imposed on commerce by the American Government," the United States were called upon to pass through a season of deep commercial depression, darker than any through which they had passed since they had realized their independence. Business in Portland was in a complete state of stagnation. Merchants daily failed. Hundreds of citizens and seamen were thrown out of employment. The sufferings of the poor were very great. The town itself seemed threatened with universal bankruptcy; and Mr. Payson feared that even his own temporal support might be cut off. Here was a trial of faith indeed. But in the midst of all he was kept in peace. His mind was tranquil, and though he had "scarcely a hope of receiving more than enough to pay his board should he stay till the next spring," his faith in the living God remained sure and steadfast. As is usually the case, the failures that occurred brought to light many cases of

hidden dishonesty. Persons in whom unbounded confidence had been placed proved to be rotten at the core. No man, therefore, could trust his neighbour, and "each one felt inclined to take his brother by the throat, saying, 'Pay me that thou owest.'" To his parents he writes: "But now you will perhaps be grieved at this sudden blast of all my fine prospects, and cry, 'Poor Edward!' But you never had more reason to rejoice on my behalf, and to cry, 'Rich Edward!' than now: for, blessed be God, my portion does not stand on such tottering foundations as to be shaken by these commotions. \* \* \* I thought I knew before that this world was treacherous, and its enjoyments transitory; but these things have taught me this truth so much plainer, and weaned me so much more from creature dependencies, that I desire to consider them among my chief mercies. It has long been my prayer, that if God had any worldly blessings in store

for me, He would be pleased to give me grace instead of them, or change them into spiritual blessings, and now He begins to grant my request." Amidst all, his health somewhat improves, and the people having little else to do, begin to pay more attention to religion. Some of the young converts who had lost their all, and had their houses stripped, were so cheerful and quiet under the calamity, that it did his heart good to see them, and witness their resignation. But it was not so with others. Some who had no God to go to, through incessant worry uttered the most bitter and distressing complaints, and either lost their reason or died of a broken heart. "It was," Mr. Payson writes, "a heartrending sight to see those who had no other portion stripped naked of all worldly good. Their gods were taken away, and what had they more?"

*(To be continued.)*

## Essays and Papers on Religious Subjects.

### LITTLE INCIDENTS IN THE GREAT LIFE.

By W. POOLE BALFERN.

"And He went a little farther, and fell on His face, and prayed."—Matt. xxvi. 39.

"And He went forward a little, and fell on the ground."—Mark xiv. 35.

"And as He said unto them, I am He, they went backward, and fell to the ground."—John xviii. 6.

The natural perfections of God, as they perpetually unfold themselves in ten thousand forms of life and beauty, are constantly overlooked; and His moral perfections, as they display themselves in the experience

and life of His people, meet with much of the same kind of treatment. And this spirit—the very spirit of the world, too frequently lives in and displays itself in the conduct of many professing Christians. There is a modest but beautiful flower in yonder silent nook, and there is an afflicted, patient old Christian in that out-of-the-way cottage, and the history and existence of either, or both, are but of little importance, say men in general. Christ, however, would see His power in the former, and the fruit of His sore travail in the latter.

*"And He went a little farther, and*

*fell upon His face, and prayed."*

Could a stranger have witnessed this little incident he would possibly have taken but little notice of it. Men are often a little overdone—often find it necessary to leave their fellows for a time, and to go and pray—and so with all the incidents of even the great biography itself, though full of divine significance, and pregnant with the very love and wisdom of God, they were for the most part passed by as common things. Christ Himself was, in the estimation of the world, without form or comeliness, and His life, like Himself, was an enigma or a page without meaning to men in general of His day; and to the extent that His life in any measure repeats itself in His people now, it is more or less misinterpreted or despised.

"And He went a little further, and fell on His face, and prayed;" a little FURTHER, not too far, for though the Shepherd is in trouble He will keep His eye upon the sheep in the storm; He had told them to watch and pray, but He knew that all their watchfulness would be but of little avail without Himself, hence He will not go far; and though in the deep waters, while with one hand He lays hold of the strength of God, with the other He will grasp His own. The coming storm He knew would be severe, and the burden of fear heavy upon His disciples, but He will make it as light as possible, even to the last.

But "a LITTLE further" then; Had He gone very far, His disciples might have lost Him in the night, and themselves too. Men boast of their eyes, but often see but very little at the best, and least of all when it is dark. Under the happiest circumstances we often lose sight of that which it would be well for us to remember, and

especially of Him whom we had to keep constantly before us.

"A LITTLE further;"—we are not to be trusted; the doctrine of *distances* is very important; Christ knows the best angle of vision in relation to us, especially in a dark night, and can so place Himself, and His most awful revelation, that they help and do not hinder; raise and do not crush. God's own laws must have His own adjustments, and who can regulate the moral forces of His kingdom, but the King Himself? and how much better to look at Him, and what He says, from His own point of view, than from our own.

"A little FURTHER;" let it be so, Christian; the Master knows how much you need to see, and when He hides, revere and wait. Some see too much to see at all. Christ knows His place, His people too; where oft He hides He often most reveals; put off thy shoes from off thy feet, for the place whereon thou standest, even when most perplexed, is often holy ground. Let the great Teacher place Himself there—let not fear nor ignorance, nor verbal pride abridge the space. Why should you say so much where He is all but silent? Who asks you to sketch that awful form upon the screen of your thin knowledge? That dim and awful truth there in the distance, throwing the great shadow of its awe upon your spirit, who asks you to rob it of its power, or to make it seem grotesque by bringing it so near? A little FURTHER then;—yes, without your leave;—and further still if you rebel, or pride attempts to follow.

"And He fell on His face and prayed." One of old said, "While I suffer Thy terrors I am distracted," but his experience was but a faint picture of Christ's; who can tell the weight of that burden which placed

even Him with His face upon the ground? Some men are born in a calm; and their life resembles the surface of an ever-placid lake; others from their very birth appear to be flung out into a raging sea, and all their movements through life appear to be like those of men beaten and overpowered, and struggling for life; and as we look at these two kinds of men, what mistakes we often make respecting them! Christ, however, knows how to deal with the former, and to succour the latter, for of even Him it is said, that in His extremity "He fell on His face, and prayed."

"And He fell on His face, and prayed." There is a time in the experience of all true Christians when they must have to do with God for themselves, and by themselves, and even their most intimate friends must stand at a distance.

Each heart has its own sin, and must have its own sorrows, and no ear or heart but God is equal to or can be trusted with the entire burden. In reference to Christ, we have already, in some measure at least, dwelt upon the nature of that sorrow which pressed Him down to the earth, and drew from His sacred lips the bitter cry, "If it be possible let this cup pass from Me." The deep places of the earth are God's, and those who do business in deep waters behold His wonders in the deeps. This was true of Christ; none could go where He went, and none could see what He saw, and live. He went forward but a *little*, but still far enough to keep the storm from beating upon His disciples. He said, "Sit ye here while I go and pray yonder;" on one side that *yonder* seemed but a little space; but on the other side it stretches into infinity itself, and as we see the dim form of our Lord moving here and there in the dark-

ness, and listen to the plaintive tones of His voice, our eyes fill with tears, and we are lost; sit down quietly in meditation, believer, and look at this scene. Your Lord upon the earth—down, down upon the earth for you!

It is day with you. You are surrounded with peace, and you are at peace with God. But remember what it cost—"While I go and pray yonder." You know *how* He prayed! Thinking of *you*. You see Him in the storm—*yonder*—a little space only, but He found room enough to build up with strong cries and tears and blood such a barrier, that the mighty, rushing tide of wrath which was coursing towards you was beaten back, and that for ever. But for this peace HE had great bitterness. The night has passed with some of us, and a Christmas of joy perhaps will come, but do not let us forget the cost, anywhere or at any time, and let us turn aside, if not to weep, to pray and praise with HIM who said of old to His disciples, and who still speaks to us, and says, "Tarry ye here awhile, while I go and pray yonder," and who, although He has disappeared for a time, will yet come again, and receive us to Himself, that where He is even we may be also.

"Sit ye here while I go and pray yonder."

"Sit ye here;" \*

Far from the strife and mystery,  
The moaning of that dreadful sea,  
Whose rising waves encompass me—  
"Sit ye here."

"Sit ye here:"

Far from that storm whose drops, c'en  
now,  
Grief forces through this aching brow,  
Love's plaint of anguish, sad and  
low—

"Sit ye here."

\* From "Beauty of Great King."

“ Sit ye here :”

The flesh is weak ; ye may not see  
The travail and the agony  
Which now must come alone on Me—  
“ Sit ye here.”

“ Sit ye here :”

Beneath the shadow of My love,  
Where Peace, low stooping from  
above,  
Extends her wings like shelt'ring  
dove—

“ Sit ye here.”

“ While I go and pray yonder :”

To regions of eternal calm,  
Where God sheds forth His healing  
balm,  
And Peace for ever sings her psalm—  
“ Far away.”

“ While I go and pray yonder :”

To light, which ever on the wing,  
Would blind the seraphs as they  
sing,  
The presence-chamber of the King—  
“ Far away.”

“ While I go and pray yonder :”

With faith which still 'mid wounds  
and blood,  
Grief never, never understood,  
Retains its awful hold of God—  
So may we pray !

“ While I go and pray yonder :”

With confidence that will obey,  
Which through the night beholds the  
day,  
And victory won though far away—  
So may we pray.

Brighton.

## ACCESS TO GRACE AND GLORY.

By REV. W. ABBOTT.

“ By whom also we have access by  
faith into this grace wherein we  
stand, and rejoice in hope of the  
glory of God.”—Rom. v, 2.

To believers in Jesus Christ the  
text is addressed. Justification by  
faith in the righteousness of Christ,

the risen Saviour, with its present  
and future privileges, is the gist of  
the Apostle's reasoning here. This  
is God's plan of justifying sinners.  
The practical question is, How may  
we avail ourselves of this and its  
blessings?

I. The Risen Saviour is our  
*access*. He is the way of return and  
admission to God, who waits to be  
gracious, saying, “ I will receive  
them graciously, and love them  
freely.” The *guilt* of sin prevents  
our access to God. The broken law  
and insulted justice forbid it.  
Christ lovingly and efficiently meets  
the case ; His pure life and precious  
death met the requirements of law  
and justice. “ He was delivered  
for our offences, and raised again for  
our justification.” Trusting in Him  
as our accepted righteousness, of  
which His resurrection is proof, we  
have access to God.

The *spirit* of sin in our hearts in-  
disposes us to seek God. We need  
the removal of inward as well as  
outward hindrances. By one spirit  
as well as by one Saviour, we have  
access to God : “ For through Him we  
have access by one Spirit unto the  
Father.” It is as having the guilt  
of our sins atoned for by the  
Saviour, and as renewed in the  
spirit of our minds by the Spirit  
that we have access to God. Thus  
we not only find the way open to us,  
but rejoice to avail ourselves of it.

The *notion* of *self-righteousness*,  
so natural to man, misleads many as  
to access to God. There are various  
seekers. Some seek to be admitted  
by grace, some by works, some by  
both works and grace. The promise  
is only to the first. Men are slow  
to learn it. It is a spiritual idea,  
and the natural man cannot take  
it in. It is only the teaching of  
the Spirit that can convince of  
the truth, and lead us thoroughly  
into it.

II. The Risen Saviour is our access to the privileges of *grace*. "By Him we have access into this grace wherein we stand." By sin we have fallen, by grace we regain our standing. Such is the purpose, promise, and provision of grace by Jesus Christ. It is entirely of His grace. It is altogether without us, yet altogether for us. We had no hand in promising it, but are the recipients of it. We have no boasting to do, but thankfulness to express. A state of grace is one of salvation, and this includes all spiritual good. "Blessed us with all spiritual blessings in heavenly places in Christ Jesus." As instances of conscious blessing, "Being justified freely by His grace through the redemption that is in Christ Jesus." Thus acquitted from charge and accounted righteous in the sight of God. Also, "In whom we have redemption through His blood, the forgiveness of sin, according to the riches of grace." By His grace we are rescued, released, and restored. The quickening of the soul by the Spirit gives us the perception and appreciation of these precious blessings.

III. By the Risen Saviour is our access to the prospect of *glory*. "And rejoice in hope of the glory of God." He will give grace and glory. There is such a state as that of glory. It is published to us by the Gospel. The risen Saviour has entered upon it as our representative and forerunner. We have entered upon the state of grace, and have the prospect of glory. We are now saved, but not yet glorified. We have returned to God, but not yet entered the rest of heaven, but we have the hope of it. We do not yet know what glory is, but we know something of what grace is, and glory is not only to succeed but exceed grace; we therefore have large hopes, and feel they are sure, and so we rejoice. We

rejoice in the prospect, and this is but the earnest of the greater joy of possession. The grace of God towards us, the way in which He has proved it to us, the power of it which has wrought such a change in us, and given us such peace and joy; all this is a guarantee to us that all the promises will come true, not disappointing, but exceeding our rejoicing hope.

*Blunham.*

#### WORK FOR ALL TIMES.

"Rejoice evermore."—1 THESS. v. 16.

In Paul's epistle to Philippians, third chapter, and first verse, he says, "Finally, my brethren, rejoice in the Lord." The word "*finally*" is here used by Paul as "*verity*" is used by Jesus. It is as though the apostle had said, This is the substance of all the instruction I have sought to impart, that believers should evermore rejoice in the Lord. Here is right joy in the right place. It is the privilege of every true Christian to be always happy. Circumstances may change, friends may fail, and experiences may be conflicting; but notwithstanding all, the believer may "*rejoice evermore*" in the Saviour in whom and by whom he has peace; in the Father, whose character and government he can calmly contemplate; in the Spirit, through whom he has comfort and consolation; in the heaven towards which he is hastening, and which he already possesses by faith; in the Bible, which is always full of exceeding great and precious promises; and in the mercy-seat, unto which he is ever welcome to draw nigh, and to present his supplications. It is only the religion of Jesus which can give solid joys and lasting pleasures. To the unbeliever there is no joy. Ye "*wear*y"

saints of God, here is a "waymark" for you. Ye *wayward* sinners, here is a *warning* for you; for you cannot "rejoice evermore."

Be ye now persuaded to arise and go unto your Father from whom you have wandered. Go to Him, pleading the blood of Jesus, and He will receive you graciously, and pardon you freely; yea, more, He will give you joy, and the joy which He will give shall be your everlasting portion. There is no joy like unto that which dwells in the heart of the pardoned sinner. It is a joy that will live on when death itself is dead. Is this joy yours?

T. W. MEDHURST.

Portsmouth.

#### A SERMON ON PUSH.

WHEN cousin Will was at home for vacation, the boys always expected plenty of fun. The last frolic before he went back to his studies, was a long tramp after hazel-nuts. As they were hurrying along in high glee, they came upon a discouraged-looking man and a discouraged-looking cart. The cart was standing before an orchard. The man was trying to pull it up hill to his own house. The boys did not wait to be invited, but ran to help with a good will. "Push! push!" was the cry.

The man brightened up; the cart trundled along as fast as rheumatism would do it, and in five minutes they all stood panting at the top of the hill.

"Obliged to ye," said the man; "you just wait a minute;" and he hurried into the house, while two or three pink-aproned children peeped out of the door.

"Now, boys," said cousin Will, "this is a small thing; but I wish we could all take a motto out of it, and keep it for life. 'Push!' it is

just the word for a grand clear morning.

"If anybody is in trouble and you see it, don't stand back; push!

"If there's anything good doing in any place where you happen to be, push!

"Whenever there's a kind thing, a Christian thing, a happy thing, a pleasant thing, whether it is at home or in town, at church or at school, just help with all your might; push!"

At that moment the farmer came out with a dish of his wife's best doughnuts, and a dish of his own best apples; and that was the end of the little sermon.

#### THE CAPTAIN AND HIS CHILD.

WE were crowded in the cabin,  
Not a soul would dare to sleep;  
It was midnight on the waters,  
And a storm was on the deep.

'Tis a fearful thing in winter,  
To be shattered by the blast,  
And to hear the rattling trumpet  
Thunder, "Cut away the mast!"

So we shuddered there in silence—  
For the stoutest held his breath—  
While the hungry sea was roaring,  
And the breakers talked with death.

And as thus we sat in darkness,  
Each one busy with his prayers,  
"We are lost!" the captain shouted,  
And he staggered down the stairs.

But his little daughter whispered,  
As she took his clayey hand,  
"Is not God upon the water,  
Just the same as on the land?"

Then he kissed the little maiden,  
And he spoke in better cheer;  
And we anchored safe in harbour,  
When the moon was shining clear.

JAMES T. FIELDS.

## Reviews.

*The Prophet Jonah.* By the Rev. SAMUEL CLIFT BURN, Author of "A Humble Companion to the Pilgrim's Progress." Hodder and Stoughton, Paternoster-row.

WE have derived considerable profit from this thoughtful book. The contents were originally delivered in the form of Sunday Evening Discourses from the pulpit of South Parade Chapel, Tenby, and as the author and his congregation are determined on building a new chapel at this lovely watering place, Mr. Burn has placed the first thousand copies at the disposal of the Building Committee. Those who have the knowledge of Mr. Burn's style and matter in his pulpit deliverances will find here a facsimile of the preacher in his best mood. The work, which is somewhat voluminous and exhaustive, consists of eighteen chapters. The story is put before the reader with graphic and most telling effects. Every incident is caught up, and all the circumstances of the history put before the mind in the most skillful manner. All through the writer shows the master hand, and the doctrines of the old Gospel are written out on every chapter, while the smallest item and incident are used with great naturalness and powers to enforce some practical truth of a living Christianity. No one who wishes a good sound common-sense book on the Prophet Jonah should be without a copy of this valuable work. The only fault of the book is the author's likeness. He is a far better man than the picture would have us believe.

*Weeds and Saplings.* Elliot Stock, Paternoster-row.

ONE hundred and five Original Outlines of Sermons and Sunday School Addresses. The number of works of

this class proves that there must be a large demand for what are termed skeletons of sermons—many of which are indeed skeletons, and might appropriately have for their description, "Oh, my leanness." Happy is the worker who can do his work on his own feet and needs no crutches nor feels compelled to walk on stilts provided for him by another. But we have no doubt that good sound thoughts threaded together and planned so as to show that they are the outgrowth of a careful examination of the text do good service in the case of many an earnest labourer whose time and books are limited. Many of these outlines are of this character. Those addressed to the young are suitable and easy for use, though some are we think too simple. We should like also to have more of the way of salvation in the subjects and in their treatment, but we think the author has produced a book that many will use and be thankful for.

*Old Bristol: a Story of Puritan Times.*  
London: Baptist Tract Society, Castle-street, Holborn.

BAPTISTS never are tired of hearing and reading about Bristol. Its history includes some of the earliest and most stirring things connected with Baptist Nonconformity, and our best feelings of gratitude are called out when we think of our Ryland, our Hall, and a host of worthies who since have come forth to teach the old faith, and to maintain the honour of the old name so worthy written in the conduct and history of those who have gone before. This volume must command readers. In the form of a well-written tale we are carried back to Cromwell's day, and seem to see, hear, and live in his eventful times; the vivid pictures drawn of Nonconformist life, and painted in



such natural colours, and in such truthful aspect as to *make* us feel as though we are eye-witnesses of the writer's descriptions. It will familiarize the mind with the cares, anxieties, and nobleness of our ancestors, and help to root grand principles in the heart, and stimulate the reader with the desire to live as a worthy descendant of those who have gone before. We thank the Tract Society for this truly interesting book, and wish for it a large circulation.

*On Guard: Being extracts from the Journal of an Indian Subaltern.*  
By JAMES W. BRYANS, Captain (Retired) late H.M. Bombay Army. James Nisbet and Co., Berners-street.

NEARLY impossible for any one to read this very touching and teaching little book without profiting by the perusal. The captain dedicates it to his dear comrades in the British army, especially those serving in India. And he says it is printed for private circulation. We nevertheless say, if you have a soldier friend anywhere and wish to do him good, endeavour to send him a copy of this valuable little book.

*The Army Scripture Reader: His Work in Barrack and Camp.* By Captain RODERICK MACKENZIE. 4, Trafalgar-square, London.

To all who are interested in the religious welfare of the soldiers this beautifully got-up and comprehensively written book will be welcome. Its object is successfully reached; its information sound and reliable, being written by one who knows the soldier and his wants, also the Scripture Reader and his work. We hope its descriptions may increase prayer for the army and increase the funds of the Army Scripture Readers' Society.

*The Life of Our Lord, with compared References from the Bible, &c., &c.*  
By FRANCIS SANGSTER. Elliot Stock.

This is a work of patient toil and

investigation. The Life of Christ is put before us with all the grand events of that grandest of lives in consecutive order. It will be a great help to the teacher, who will be able to further enrich it by filling the blank columns with suggestive notes.

*Consumption and other Chest Diseases.*  
By GEORGE THOMAS CONGREVE. New and enlarged Edition. Elliot Stock.

THIS is a book which has already been read with burning avidity by thousands in this uncertain, fitful, consumption-producing clime. It almost takes one's breath away to read on the title-page that this fell disease is curable in all its stages. We have read with great care the chapter Consumption Incurable, a Doctrine Unproved, and the chapter on the Tonic Treatment and Diet, and do advise all who are suffering, or have the slightest symptoms of being likely to become the subjects of this dreadful malady, to obtain this shilling treatise. We have known several who have been benefited by the treatment it advocates.

*The Two Cities, with other Papers Practical.* By the late REV. JOHN SERGEANT. Home Words Publishing Office.

THE Rev. Chas. Bullock has done well in publishing these papers of his departed friend in a collective form. They reveal the character of the writer as an evangelical, earnest, practical, and faithful minister of Christ, possessed of much spiritual insight, Christian wisdom, and sanctified common sense, and such papers cannot fail to be useful to many, especially to young Christians. The contents are varied: we would call attention especially to the following: "Clouds with Silver Linings," "Early Rising," "Dining Out," "Little Trials," "Money Lending," "Bad and Good Taste in Speakers and Preachers." We would especially recommend all who are

called upon to occupy pulpit or platform to peruse the last paper we here mention. Christian parents will find it a good investment of a small amount to purchase this little book and give to their children to read and digest.

OUR MAGAZINES.—*The Baptist Magazine* is a thoroughly good number. The first article, "The Revised New Testament," the first of a series by the Rev. James Stuart, promises to us a valuable contribution on the subject. *The Sword and Trowel*, an average number. *The General Baptist* gives a chapter on Home Mission Work in 1881. *The Missionary Herald* is of special importance, containing an appeal for missionaries and money, and a description of the journey to Stanley Pool, travelled by our two devoted missionaries, Messrs. Bentley and Crudgington. *The Quarterly Reporter of the German Mission* contains a list of Baptist Works, Chapels and Ministers, which will be of special value to Baptist Christians visiting Germany.

THE following magazines, &c., have our best wishes for success:—*The Missing Link, The Preacher's Analyst, The Voice of Warning, The Ragged School Quarterly, Evangelical Christendom, Social Science Notes, The Report of the Social Science Council, The Journal of the Women's Educational Union, Word and Work, and The British Flag*. The latter contains a well-written poem on the Scripture, "Is it nothing to, you all ye that pass by?" from the pen of Eva Travers Poole; it breathes all the sweetness of style which marks the writings of Charlotte Elliot and the revered Francis Havergal.

THE Religious Tract Society's *Girls Own Paper, Boys Own Paper, The Leisure Hour, The Sunday at Home, The Cottager, The Child's Companion, The Tract Magazine and Friendly Greetings*, with all their glowing excellences and profitable reading; they must be sunlight in every home where they are read by young and old.

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#### MAXIMS IN RHYME.

EVERY day and every hour  
 Leave behind a shining track;  
 Kings and queens, with all their power,  
 Cannot call one moment back.

Never do a single thing  
 You would dread that men should know;  
 Nor forget that sin can bring  
 Nought but wretchedness and woe.

Is there round us much of ill?  
 Are our feet with snares beset?  
 Patience! Heaven is o'er us still:  
 Courage! God is near us yet.

Not till life itself shall end,  
 Not till earth shall pass away,  
 Shall we clearly comprehend  
 All the issues of to-day.

Toil with willing heart and hands,  
 God rewards the true and brave;  
 Where the tangled forest stands  
 Flowers shall smile and harvests wave.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. S. BORTON BROWN, B.A., has resigned the pastorate of the church at Romsey.

Rev. G. Monk, of Thetford, has accepted the pastorate of the Church at Bures, in Suffolk.

Rev. T. T. Jones, F.C.S., has accepted a call to the pastorate of the church at Bethany Craig, Rhyymney, where he commences his ministry on Sunday week next.

Rev. George Hughes, of Erwood, has accepted a call to the pastorate of the English Baptist Church at Cardigan.

Rev. E. Yemm, having resigned the pastorate at Measham, has accepted a call to Countesthorpe, near Leicester.

Rev. C. A. Ingram has been compelled, by commercial depression in the locality, to resign the pastorate of the church at Roade, after four years' ministry.

Rev. R. Chettleborough has resigned the charge of James's-grove Chapel, Peckham, and accepted a call to the pastorate of the church worshipping at Shooter's-hill Chapel, Blackheath.

The church at King's-road Chapel, Reading, under the pastorate of the Rev. W. Anderson, having invited the Rev. F. J. Benskin, of Stroud, Gloucester, to undertake the ministry of Wycliffe Chapel, which has just been erected by that church, Mr. Benskin has accepted the call.

Rev. Charles Clark, late of Melbourne, Australia, has accepted the invitation of Haven-green Chapel Committee to become pastor.

The Rev. T. G. Strong has resigned the church at Bradnich.

The Rev. B. P. Cook, of Nantwich, has accepted the oversight of the church meeting in Church-street Chapel, Edgware-road. Rev. Daw-

son Burns recently resigned the pastorate.

### PRESENTATIONS.

REV. G. JARMAN, of Woodgate, Loughborough, who has accepted the pastorage of the church at Totterdown, Bristol, was, at a farewell devotional meeting at the first-named place, presented with a purse containing £37 as an expression of esteem on the part of the Church.

Rev. T. R. Stevenson has resigned the pastorate which he has held with so much honour for nearly seven years in Ceylon, and is about to return to England. An address, expressive of appreciation of his valuable services and of good wishes for his future welfare, signed by 223 members of the congregation, and presents to the value of £100, were presented to Mr. Stevenson at a farewell meeting. Mr. Stevenson's London address will be 20, Hanover-street, Islington.

### RECOGNITIONS.

A RECOGNITION service connected with the settlement of Rev. J. F. Jones—hitherto co-pastor with the Rev. D. Burns in London—over the church at Waterloo-road, Wolverhampton, has been held. The Mayor presided, and stated that it was estimated that two-thirds of the population did not attend public worship. Rev. J. C. Jones, father of the new pastor, and other ministers, delivered addresses.

Rev. H. J. Betts has been welcomed to the pastorate of the church at Ryehill, Newcastle-on-Tyne. Under the presidency of the Rev. J. C. Bruce, Moderator of the recent Presbyterian Synod in Newcastle, addresses were delivered by Revs. G. Bell, C. Batchelor, J. M. Stevens, B.A., W. Walters, A. F. Riley, and others.

On Thursday, July 28, recognition services connected with the settlement of the Rev. John Tuckwell, formerly of Luton, as pastor of the church at Westbourne-grove, in succession to the Rev. W. G. Lewis, now at St. Alban's, were held. At an afternoon meeting Mr. Lewis presided, and expressed his sincere wishes for the prosperity of the new minister. The other speakers included Mr. Fenn (senior deacon), Rev. W. Brock, Rev. John Tuckwell, Mr. Geo. Strange (of Luton), Rev. Frank H. White, and Mr. Tuckwell's father and brother. A tea and public meeting followed, the latter under the presidency of Mr. James Howard, M.P., who paid a tribute of regard to the past work of the new pastor, and added an earnest wish for his future success, remarking especially upon the great progress made by Nonconformity during the last few years. Sir Thomas Chambers, Q.C., M.P., spoke, and Dr. Angus mentioned the training of Mr. Tuckwell in Regent's-park College. Addresses were delivered also by Revs. Robert Berry, W. G. Lewis, R. H. Roberts, B.A., W. Sampson, and J. R. Wood.

#### NEW CHAPELS.

On Thursday, July 21, a new chapel was opened for public worship at Duke-street, Richmond, Surrey. The new structure is unique in its architectural arrangement. It is of octagon shape, measuring 50 feet across, the corners being occupied by porches, and the rear left open for future vestries. The style is French Gothic. The walls are decorated with coloured brickwork in patterns, the windows being of coloured cathedral glass, a traceried skylight also existing in the centre of the ceiling. Accommodation is afforded on the ground-floor for 350 persons, space being left for galleries when required. When the scheme is complete, there will be room for 700 to 800 persons. Large and light school and classrooms are now in course of construc-

tion in the basement. The total cost involved, including the land and all expenses, will be £5,500, towards which £2,000 has been realized by contributions, added to the sum obtained by the sale of the old iron building. At the opening services Rev. T. Vincent Tymms preached, and the Revs. J. W. Ashworth, E. Edwards (of Torquay), D. Jones, B.A., Baboo Chunder Dut (of India), E. H. Brown, E. W. Tarbox, J. P. Chown, Professor Redford, Francis Tucker, and J. Hunt Cooke (pastor), took part in the subsequent proceedings, at which £150 was collected.

Memorial stones of a new chapel have been laid at Clydach Vale, the Rev. J. R. Jones Llwynpia, presiding over the proceedings. The Rev. W. Davies, pastor, presented to Mrs. Thomas, of Aberdare, and the Rev. J. R. Jones, to Mrs. Jenkins, of Treorkey, silver trowels and mallets, with which they performed the ceremony. The Rev. J. W. Lewis, Trelaw, then delivered an address; and a number of subscriptions were announced amounting to over £100. The chapel will seat over 100 persons and the cost will be nearly £1,200.

On Tuesday afternoon, July 19, the Earl of Shaftesbury laid the memorial stone of a new General Baptist Chapel in the Bethnal-green-road for the congregation of the Rev. W. Harvey Smith, lately removed from an older sanctuary in Worship-street. This church was founded as far back as the year 1640, and appears to have been in a very flourishing condition during the Protectorate of Oliver Cromwell. After the Restoration the members suffered much from persecution, and were numbered among those Nonconformist communities which hailed with satisfaction the Indulgence of 1672, and later, the Act of Toleration at the Revolution of 1688. After this the teaching declined from the Evangelical standard, and hence prosperity declined also. In a paper read Rev. W. H. Smith said that his immediate predecessor, Rev. J. Means,

became pastor of the church in 1855. Mr. Means was often laid aside by ill-health, however, and the looked-for prosperity was so far checked that when the present pastor succeeded him in 1878, the members were only about as numerous as they had been nearly a quarter of a century before. Soon after, the old chapel was purchased by the Board of Works for £8,350, which, after payment of a mortgage, left £7,950 in hand. The site of the new building cost £2,500, and altogether the expenditure will reach £9,000, leaving £1,050 to be raised by subscriptions. At the ceremony of laying the memorial-stone prayer was offered by the Rev. G. Hester, and the Scriptures were read by Rev. W. J. Avery, after which the Rev. W. Cuff gave a hearty welcome to the noble Earl who presided. A statement, giving a history of the church and of the present migration, was then read by Rev. W. H. Smith, after which the stone was duly laid by Lord Shaftesbury, and a number of purses were laid upon it. Speeches followed by Rev. J. Batey, and the Rev. W. H. Smith, who warmly thanked Mr. Cuff for the trouble he had taken in making the arrangements. In the afternoon, a sermon was preached in the Shoreditch Tabernacle, on behalf of the funds, by the Rev. C. H. Spurgeon.

The new church on the Victoria-town estate, Deal, was formally opened on Thursday, August 11th. The Rev. W. G. Lewis, of St. Alban's, preached in the afternoon. At the evening meeting the chair was occupied by Mr. W. Olney, of the Metropolitan Tabernacle; and addresses were given by the Revs. F. Tucker, B.A., J. Drew, G. Stanley, E. J. Edwards, R. J. Jeffrey, J. Aldis, and T. E. Cushing. The building is in the Gothic style, from designs by Mr. John Wells, of Derby, and is arranged to seat 600 persons. The financial statement, read by the Rev. N. Dobson, pastor, showed that the expenditure amounted to £3,040, and the receipts, with

promises, to £1,840. Towards the balance, £1,200, a loan of £500, without interest, for ten years, had been granted from the Baptist Building Fund. The additional gifts and promises of the day amounted to £500, leaving £200 still to be raised. The above expenditure includes the purchase of the freehold site for the church and proposed school-rooms.

#### MISCELLANEOUS.

**BROMLEY BAPTIST CHAPEL.**—The 16th anniversary of the opening of the above place of worship was held on Wednesday, August 10, 1881. At six o'clock tea was spread in the grounds of the Chapel under the shadow of the trees, the weather being beautifully fine. In the evening the Rev. C. Spurgeon, junr., preached to a large congregation, who listened with the deepest attention to an exceedingly able discourse. The sum contributed at the services amounted to £55.

**BAPTIST CHAPEL, WOODSTOCK, OXON.**—On Sunday, July 24, sermons were preached, in the morning by the pastor (W. Pontifex), taking for his text Gal. vi. 9, seeking to awaken a deeper sympathy in the Church towards the Sunday School work.

In the evening the sermon was preached by Mr. R. Noble, of Oxford, a member of the church and an old superintendent of the school. His earnest and practical sermon was based on the words in Job xi. 7. Great credit is due both to the teachers and scholars for the singing.

In the afternoon a children's service was held, presided over by Mr. Brown (the superintendent). It was well attended. Addresses were given by the pastor and superintendent.

On Monday, July 25, the annual treat was held. The children met in the chapel at 2 o'clock, and walked in procession, being led by the banner, to the field kindly lent for the occasion. The teachers provided a number of innocent games.

Under the superintending of Miss Coombs, a good tea was provided for

them, and all sat down and enjoyed it much. Through the kindness of friends there were many useful things given to the children.

There was a public tea provided for visitors. The school is in a healthy state, under the efficient and earnest superintending of Mr. Brown and his willing workers.

### RECENT DEATHS.

**GEORGE HENRY STEPHENS.**—Our dear young brother entered into his eternal rest on Sunday evening, July 17, 1881, at the early age of seventeen. He was a member of Bush-street Baptist Chapel, Pembroke Dock, having been baptized by the pastor, Rev. R. C. Roberts, two years ago. From the patience which he manifested in his sufferings, and the unwavering confidence with which he approached his dissolution, it is very evident that his religion was something more than a mere profession. Never do we remember visiting one with less fear and dread of the grave than he. His dying testimony seemed more like one borne by an old mature Christian than that of a youth of seventeen. When his pastor visited him only the day before he died, the dying boy's words to him were:—"I have given up the world entirely. I am only waiting, waiting for my call. I am sweetly resting in Jesus. I have no dread of the grave. My thoughts are all the other side." He then asked him the old familiar question, which many have asked ere now—"Shall we know each other in heaven? If so," he said, "I will greet my mother (his mother was sitting by him) and my father, and all my friends, one by one on the other side." Then looking at his emaciated frame he inquired as to what was the spiritual body which he should receive. Speaking to his mother on Sunday he told her that there was a link connecting him with this world, and that was her unwillingness to part with him. "When that is broken," he said, "I feel I can depart." About 7.45 that

evening he quietly breathed his last. His mortal remains were conveyed to the new cemetery on the following Thursday evening, attended by a large number of sorrowing friends. The deceased being an apprentice in Her Majesty's Dockyard, upwards of a hundred of his fellow-apprentices walked in front of the corpse. The Sunday School, of which he was a member, was well represented in many of the teachers and scholars being present. May the God of all grace comfort his bereaved parents in the heavy loss which they have sustained.

### BAPTISMS.

*Abercarn*, Mon.—July 24, Four, by E. E. Probert.  
*Abertillery*, Monmouthshire.—July 17, Two, by L. Jones.  
*Ashton-under-Lyne*.—July 30, Two, by A. Bowden.  
*Attleborough*, Nuneaton.—August 3, Three, by J. T. Felce.  
*Bucup*.—August 7, Two, by W. Gay; Irwell-terrace, Two, by J. S. Hughes.  
*Belfast*.—July 31, Regent-street, Five; August 2, Two, by the Pastor.  
*Blakeney*, Glos.—August 7, Four, by G. R. Tanswell.  
*Cambridge*.—August 4, Eden Chapel, Two, by J. Jull.  
*Carlisle*.—July 21, Five, by A. A. Saville.  
*Carmarthen*, English.—July 31, Three, by T. Thomas.  
*Cefn*.—August 4, English Chapel, Two, by E. W. Girdlestone.  
*Chatteris*.—July 24, Two, by F. J. Bird.  
*Chester*.—July 5, Five, by W. Durbau, for the Ebenezer Mission.  
*Christchurch and Parley*, Hants.—July 17, Four, by J. Thompson.  
*Colne*, Lancas.—July 31, Eight, by A. Parker.  
*Coniston-lane*.—August 4, Three, by G. Howells.  
*Cottenham*.—July 28, Old Meeting, Four, by A. E. Jones.  
*Crickhowdt*.—August 4, Three, by J. Jenkins.  
*Crook*, Durham.—July 2, Two, July 24, Two, by R. I. Broadbridge.  
*Crosscombe*.—August 7, Five, by L. R. Fokett.  
*Excus Harold*.—July 17, Five, by T. Williams.  
*Exeter*.—July 9, Bartholomew-street, Eight.  
*Fivehead*, near Taunton.—July 31, Six, by J. Compston.  
*Gumfingray*.—August 3, Six, by W. H. Edgerton.  
*Glasgow*.—July 31, Frederick-street, Eight, by A. P. Mills.

*Great Grimsby.*—July 31, Victoria-street, Four, by E. Lauderdale.

*Guildford.*—July 31, Commercial-road, One, by the Pastor.

*Guildford.*—July 27, Four, by J. A. Smith, from the church at Alton, Hants.

*Halifax.*—July 31, Trinity-road, by J. Parker, M.A.

*Haverfordwest.*—July 24, at Salem, Two July 31, One; August 7, Three, by D. O. Edwards.

*Hereford.*—July 31, Three, by J. Williams, B.A.

*Horncastle.*—August 4, Six, by F. Samuels.

*Leicester.*—August 4, Belgrave Chapel, Eight, by R. Y. Roberts.

*Lincoln.*—July 31, at Mint-lane, Three, by G. P. Mackay.

*London, Leytonstone.*—July 31, Five, by J. Bradford.

*London, Putney.*—July 24, Two, by W. Thomas.

*London, Woolwich.*—July 30, Parson's-hill, Eleven, by J. Wilson.

*London, Finsbury Park.*—July 6, Fonthill-road, Four, by B. W. Clinch.

*London, Hanwell.*—July 15, Three, by G. R. Lowden.

*London, Woolwich.*—July 27, Queen-street, Seven, by T. Jones.

*Long Crendon.*—August 5, Three, by W. Kelsey.

*Longton.*—July 24, Six, by C. T. Johnson.

*Loras Hill, Salop.*—July 24, One, by W. Jenkins.

*Lydbrook.*—August 7, Four, by F. Johnson.

*Macclesfield.*—July 31, Two, by L. T. Down.

*Morrison.*—July 24, Four, by W. John.

*Metropolitan Tabernacle.*—July 21, Sixteen; August 1, Twenty-one; August 4, Eighteen.

*Newbald, Yorks.*—July 24, One, by U. G. Watkins.

*Oldham, Glodwick.*—July 24, Two, by T. Williams.

*Plymouth.*—July 14, George-street, Five, by J. W. Ashworth.

*Portsmouth.*—August 3, Lake-road, Five, by T. W. Medhurst.

*Saltash, Cornwall.*—July 21, Two, by G. McFadyean.

*Scapegot Hill, Golcar.*—August 7, Six, by A. Harrison.

*Selkirk, N.B.*—July 20, Two, by J. Brown.

*Sheffield.*—June 29, Portinallion Chapel, Six, by W. Turner.

*Southampton.*—July 31, Cariton Chapel, Eleven, by E. Osborne.

*Townhope.*—July 31, Two, by J. Williams.

*Tredgar.*—July 31, at Bethel, George Town, Three, by T. Jermine.

*Trowbridge, Wiltshire.*—July 28, Twenty five, by W. H. Ibberson.

*Tunbridge, Kent.*—July 24, Six, by T. Hancock.

*Waterbeach, Cambs.*—August 7, Four, by J. E. Foster.

*Wellington, Salop.*—July 24, Three, by J. B. Morgan.

### THE ENCHANTED GROUND.

GREAT numbers with its smiles  
This present world beguiles,  
It charms the unwearied breast;  
Because the carnal mind  
Is of itself inclined  
To fix therein its rest.

Its pleasures, wealth and fame,  
Though but an empty name,  
Draw man away from God;  
They neither seek His face,  
Nor ask His promised grace,  
Nor fear His vengeful rod.

Let pilgrims then beware,  
And pass these things with care,  
So fascinating found;  
Strict watch then let them keep,  
Lest they should fall asleep  
On this enchanting ground.

If any one should get  
A little drowsy, let  
His fellow-pilgrims then  
Exert themselves in love  
That stupour to remove,  
And wake him up again.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from July 15th to August 14th, 1881.*

£	s.	d.	£	s.	d.	£	s.	d.
C. S. Growski	0	8	0	A Thankoffering from				
Mr. P. Van Alstuid	2	0	0	the sea side	0	10	0	Weekly Offerings at
Mr. Meggat	1	10	0	Dr. Beilby	3	0	0	Metropolitan Tab-
Mrs. Watson	2	0	0	Miss Bailey	0	5	0	ernacle:—
Mr. B. Wilkinson	5	0	0	"A Friend in Scot-				July 17 ... £16 14 2
Miss Spleidt	2	0	0	land"	25	0	0	" 24 ... 34 2 4
A Friend, Belfast	0	10	0	Mrs. E. Raybould	2	0	0	" 31 ... 35 6 6
Mr. J. Ormrod	0	12	6	Collected by Miss				Aug. 7 ... 30 6 1
Mr. Pratt	1	0	0	Jeph's	1	5	0	" 14 ... 40 0 3
Mrs. De Kavanagh	0	2	6	Lizzie	1	0	0	<hr/>
Mr. A. H. Scard	0	5	0	A Friend	10	0	0	156 9 4
Mr. A. Hall	0	5	0	Mr. and Mrs. Sut-				£217 3 4
W. Hill	1	1	0	cliffe	1	0	0	<hr/>

## SOCIETY OF EVANGELISTS.

*Statement of Receipts from July 15th to August 14th, 1881.*

£	s.	d.	£	s.	d.	£	s.	d.
Thankofferings for			Mr. J. R. Bayley	1	0	0	0	0
Mr. Burnham's			Mr. A. H. Scard	0	5	0	0	Mrs. E Raybould
Services in York-			Dr. Beilby	1	0	0	0	1 0 0
shire, per Pastor C.			In memory of a					<hr/>
A. Davis	15	0	0	departed sister	1	0	0	£19 5 0

### WORDS.

Words are things of little cost,  
Quickly spoken, quickly lost;  
We forget them, but they stand  
Witnesses at God's right hand,  
And their testimony bear  
For us, or against us, there.

O! how often ours have been  
Idle words, and words of sin!  
Words of anger, scorn, and pride,  
Or desire our faults to hide;  
Envious tales, or strife unkind,  
Leaving bitter thoughts behind.

Grant us, Lord, from day to day,  
Strength to watch and grace to pray;  
May our lips, from sin set free,  
Love to speak and sing of Thee,  
Till in heaven we learn to raise  
Hymns of everlasting praise.



## THE DESIRE OF THE SOUL IN SPIRITUAL DARKNESS.\*

A SERMON BY C. H. SPURGEON.

"With my soul have I desired Thee in the night."—ISAIAH xxvi. 9.

NIGHT appears to be a time peculiarly favourable to devotion. Its solemn stillness helps to free the mind from that perpetual din which the cares of the world will bring around it; and the stars looking down from heaven upon us shine as if they would attract us up to God. I know not how you may be affected by the solemnities of midnight, but when I have sat alone musing on the great God and the mighty universe, I have felt that indeed I could worship Him: for night seemed to be spread abroad as a very temple for adoration, while the moon walked as high priest, amid the stars, the worshippers, and I myself joined in that silent song which they sang unto God: "Great art Thou, O God! great in Thy works. When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" I find that this sense of the power of midnight not only acts upon religious men, but there is a certain poet, whose character, perhaps, I could scarcely too much reprobate: a man very far from understanding true religion; one whom I may, I suppose, justly style an infidel, a libertine of the worst order, and yet he says concerning night in one of his poems:—

" 'Tis midnight on the mountains brown,  
The cold round moon shines deeply down;  
Blue roll the waters, blue the sky  
Spreads like an ocean hung on high,  
Bespangled with those isles of light,  
So wildly, spiritually bright;  
Who ever gazed upon them shining,  
And turn'd to earth without repining,  
Nor wish'd for wings to flee away,  
And mix with their eternal ray?"

Even with the most irreligious person, a man farthest from spiritual thought, it seems that there is some power in the grandeur and stillness of night to draw him up to God. I trust many of us can say like David, "I have thought upon Thee continually; I have mused upon Thy name in the night watches, and with desire have I desired Thee in the night." But I leave that thought altogether. I shall not speak of night natural at all, although there may be a great deal of room for poetic thought and expression. I shall address myself to two orders of persons, and shall endeavour to show what I conceive to be the meaning of the text. May God make it useful to you both. First, I shall speak to *confirmed*

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Christians ; and from this text I shall bring one or two remarks to bear upon their case, if they are in darkness. Second, I shall speak to *newly awakened souls*, and try if I can find some of them who can say, "With my soul have I desired Thee in the night."

I. I am about to address this text to the more confirmed believer ; and the first fact I shall educe from it—the truth of which I am sure he will very readily admit—is that THE CHRISTIAN MAN HAS NOT ALWAYS A BRIGHT SHINING SUN ; *that he has seasons of darkness and of night*. True, it is written in God's word, "Her ways are ways of pleasantness, and all her paths are peace ;" and it is a great truth that religion—the true religion of the living God—is calculated to give a man happiness below as well as bliss above. But, notwithstanding, experience tells us that if the course of the just be "as the shining light, that shineth more and more unto the perfect day," yet sometimes *that* light is eclipsed. At certain periods clouds and darkness cover the sun, and he beholds no clear shining of the daylight, but walks in darkness and sees no light. Now there are many who have rejoiced in the presence of God for a season ; they have basked in the sunshine God has been pleased to give them in the earlier stages of their Christian career ; they have walked along the "green pastures," by the side of the "still waters," and suddenly—in a month or two—they find that glorious sky is clouded ; instead of "green pastures," they have to tread the sandy desert ; in the place of "still waters," they find streams brackish to their taste and bitter to their spirits, and they say, "Surely, if I were a child of God this would not happen." Oh ! say not so, thou who art walking in darkness. The best of God's saints have their nights ; the dearest of His children have to walk through a weary wilderness. There is not a Christian who has enjoyed perpetual happiness ; there is no believer who can always sing a song of joy. It is not every lark that can always carol. It is not every star that can always be seen. And not every Christian is always happy. Perhaps the King of Saints gave you a season of great joy at first because you were a raw recruit, and He would not put you into the roughest part of the battle when you had first enlisted. You were a tender plant, and He nursed you in the hot-house till you could stand severe weather. You were a young child, and therefore He wrapped you in furs and clothed you in the softest mantle. But now you have become strong and the case is different. Capuan holidays do not suit Roman soldiers ; and they would not agree with Christians. We need clouds and darkness to exercise our faith ; to cut off self-dependence, and make us put more faith in Christ, and less in evidence, less in experience, less in frames and feelings. The best of God's children—I repeat it again for the comfort of those who are suffering depression of spirits—have their nights. Sometimes it is a night over the whole church at once ; and I fear we have very much of that night now. There are times when Zion is under a cloud ; when the whole fine gold becomes dim, and the glory of Zion is departed. There are seasons when we do not hear the clear preaching of the word ; when the doctrines are withheld ; when the glory of the Lord God of Jacob is dim ; when His name is not exalted ; when the traditions of men are taught, instead of the inspirations of the Holy Ghost. And such a season is that when the whole church is dark. Of course each Christian participates in it. He goes about and weeps, and cries, "O God, how long shall poor Zion be depressed ? How

long shall her shepherds be 'dumb dogs that cannot bark'? Shall her watchmen be always blind? Shall the silver trumpet sound no more? Shall not the voice of the gospel be heard in her streets?" Oh! there are seasons of darkness to the entire church! God grant we may not have to pass through another! but that, starting from this period, the sun may rise ne'er to set, till, like a sea of glory, the light of brilliance shall spread from pole to pole!

At other times this darkness over the soul of the Christian rises from *temporal distresses*. He may have had a misfortune as it is called—something has gone wrong in his business, or an enemy has done somewhat against him; death has struck down a favourite child—bereavement has snatched away the darling of his bosom; the crops are blighted; the winds refuse to bear his ships homeward; a vessel strikes upon a rock, another founders; all goes ill with him, and, like a gentleman who called to see me this week, he may be able to say, "Sir, I prospered far more when I was a worldly man than I have done since I have become a Christian: for, since then, everything has appeared to go wrong with me. I thought," he said, "that religion had the promise of this life as well as of that which is to come." I told him, Yes, it had; and so it should be in the end. But he must remember there was one great legacy which Christ left His people; and I was glad he had come in for a share of it—"In the world ye shall have tribulation; in Me ye shall have peace." Yes! you may be troubled about this, you may be saying, "Look at so-and-so; see how he spreads himself like a green bay-tree. He is an extortioner and wicked man, yet everything he does prospers. You may even observe his death, and say there are no bands in his death. "They are not in trouble as other men, neither are they plagued like other men." Ah! beloved! ye are come into the sanctuary of God this morning, and now shall ye understand their end. God hath set them in slippery places, but He casteth them down to destruction. Better to have a Christian's days of sorrow, than a worldling's days of mirth. Better to have a Christian's sorrows than a worldling's joys. Ah! happier to be chained in a dungeon with a Paul than reign in the palace with an Ahab. Better to be a child of God in poverty than a child of Satan in riches. Cheer up, then, thou downcast spirit, if this be thy trial. Remember that many saints have passed through the same; and the best and most eminent believers have had their nights.

"But oh!" says another, "you have not described my night, sir. I have not much amiss in business; and I would not care if I had—but I have a night in my spirit." "O sir," says one, "I have not a single evidence of my Christianity now. I was a child of God, I know; but something tells me that I am none of His now. There was a season when I flattered myself that I knew something about godliness and God; but now I doubt whether I have any part or lot in the matter. Satan suggests that I must dwell in endless flames. I see no hope for me. I am afraid I am an hypocrite. I think I have imposed on the church and upon myself also. I fear I am none of His. When I turn over God's Scriptures there is no promise; when I look within, corruption is black before me. Then while others are commending me, I am accusing myself of all manner of sin and corruption. I could not have thought that I was half so bad. I am afraid there cannot have been a

*Christians*; and from this text I shall bring one or two remarks to bear upon their case, if they are in darkness. Second, I shall speak to *newly awakened souls*, and try if I can find some of them who can say, "With my soul have I desired Thee in the night."

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long shall her shepherds be 'dumb dogs that cannot bark'? Shall her watchmen be always blind? Shall the silver trumpet sound no more? Shall not the voice of the gospel be heard in her streets?" Oh! there are seasons of darkness to the entire church! God grant we may not have to pass through another! but that, starting from this period, the sun may rise ne'er to set, till, like a sea of glory, the light of brilliance shall spread from pole to pole!

At other times this darkness over the soul of the Christian rises from *temporal distresses*. He may have had a misfortune as it is called—something has gone wrong in his business, or an enemy has done somewhat against him; death has struck down a favourite child—bereavement has snatched away the darling of his bosom; the crops are blighted; the winds refuse to bear his ships homeward; a vessel strikes upon a rock, another founders; all goes ill with him, and, like a gentleman who called to see me this week, he may be able to say, "Sir, I prospered far more when I was a worldly man than I have done since I have become a Christian: for, since then, everything has appeared to go wrong with me. I thought," he said, "that religion had the promise of this life as well as of that which is to come." I told him, Yes, it had; and so it should be in the end. But he must remember there was one great legacy which Christ left His people; and I was glad he had come in for a share of it—"In the world ye shall have tribulation; in Me ye shall have peace." Yes! you may be troubled about this, you may be saying, "Look at so-and-so; see how he spreads himself like a green bay-tree. He is an extortioner and wicked man, yet everything he does prospers. You may even observe his death, and say there are no bands in his death. "They are not in trouble as other men, neither are they plagued like other men." Ah! beloved! ye are come into the sanctuary of God this morning, and now shall ye understand their end. God hath set them in slippery places, but He casteth them down to destruction. Better to have a Christian's days of sorrow, than a worldling's days of mirth. Better to have a Christian's sorrows than a worldling's joys. Ah! happier to be chained in a dungeon with a Paul than reign in the palace with an Ahab. Better to be a child of God in poverty than a child of Satan in riches. Cheer up, then, thou downcast spirit, if this be thy trial. Remember that many saints have passed through the same; and the best and most eminent believers have had their nights.

"But oh!" says another, "you have not described my night, sir. I have not much amiss in business; and I would not care if I had—but I have a night in my spirit." "O sir," says one, "I have not a single evidence of my Christianity now. I was a child of God, I know; but something tells me that I am none of His now. There was a season when I flattered myself that I knew something about godliness and God; but now I doubt whether I have any part or lot in the matter. Satan suggests that I must dwell in endless flames. I see no hope for me. I am afraid I am an hypocrite. I think I have imposed on the church and upon myself also. I fear I am none of His. When I turn over God's Scriptures there is no promise; when I look within, corruption is black before me. Then while others are commending me, I am accusing myself of all manner of sin and corruption. I could not have thought that I was half so bad. I am afraid there cannot have been a

work of grace in my heart, or else I should not have so many corrupt imaginations, filthy desires, hard thoughts of God ; so much pride, so much selfishness and self-will. I am afraid I am none of His." Now, that is the very reason why you are one of His, that you are able to say that ; for God's people pass through the night. They have their nights of sorrow. I love to hear a man talk like that. I would not have him do so always. He ought at times to enter into "the liberty wherewith Christ hath made him free." But I know that frequently bondage will get hold of the spirit. But you say, "Surely no one ever suffers like that." I confess I do myself constantly, and very often there are times when I could not prove my election in Jesus Christ, nor my adoption, though I rejoice that for the most part I can cry—

"A debtor to mercy alone,  
Of covenant mercy I sing."

Yet at other seasons I am sure the meanest lamb in Jesu's fold I reckon ten thousand times more in advance than myself, and if I might but sit down on the meanest bench in the kingdom of heaven, and did but know I was in, I would barter everything I had, and I do not believe there ever existed a Christian yet, who did not now and then doubt his interest in Jesus. I think, when a man says, "I never doubt," it is quite time for us to doubt him ; it is quite time for us to begin to say, "Ah, poor soul, I am afraid you are not on the road at all, for if you were, you would see so many things in yourself, and so much glory in Christ more than you deserve, that you would be so much ashamed of yourself, as even to say, "It is too good to be true."

2. The first part then is fully established by experience, that Christian men very frequently have their nights. But the second thing here is that a *Christian man's religion will keep its colour in the night*. "With my soul have I desired Thee in the night." What a mighty deal of silver-slipper religion we have in this world. Men will follow Christ when every one cries "Hosanna ! Hosanna !" The multitude will crowd around the man then, and they will take him by force and make him a king when the sun shines, when the soft wind blows. They are like the plants upon the rock, which sprang up and for a little while were green ; but when the sun had risen with fervent heat straightway withered away. Demas and Mr. Hold-the-world, and a great many others, are very pious people in easy times. They will always go with Christ by daylight, and will keep in company so long as fashion gives religion the doubtful benefit of its patronage. But they will not go with Him in the night. There are some goods whose colour you can only see by daylight—and there are many professors the colour of whom you can only see by daylight. If they were in the night of trouble and persecution you would find that there was very little in them. They are good by daylight but they are bad by night. But, beloved, do you not know that the best test of a Christian is the night ? The nightingale, if she would sing by day when every goose is cackling, would be reckoned no better a musician than the wren. A Christian if he only remained steadfast by daylight, when every coward is bold, what would he be ? There would be no beauty in his courage, no glory in his bravery. But it is because he can sing at night—sing in rouble—sing when he is driven well-nigh to despair ; it is this which proves his sincerity.

It has its glory in the night. The stars are not visible by daylight, but they become apparent when the sun is set. There is full many a Christian whose piety did not burn much when he was in prosperity; but it will be known in adversity. I have marked it in some of my brethren now present, when they were in deep trial not long ago. I had not heard them discourse much about Christ before, but when God's hand had robbed them of their comfort, I remember that I could discern their religion infinitely better than I could before. Nothing can bring our religion out better than that. Grind the diamond a little and you shall see it glisten. Do but put a trouble on the Christian, and his endurance of it will prove him to be of the true seed of Israel.

3. A third remark from this to the confirmed Christian is, *all that the Christian wants in the night is his God.* "With desire have I desired Thee in the night." By day there are many things that a Christian will desire besides his Lord; but in the night he wants nothing but his God. I cannot understand how it is unless it is to be accounted for by the corruption of our spirit, that when everything goes well with us we are setting our affection first on this object and then on another, and then on another; and that desire which is as insatiable as death and as deep as hell never rests satisfied. We are always wanting something, always desiring a yet-beyond. But if you place a Christian in trouble you will find that he does not want gold then—that he does not want carnal honour—then he wants his God. I suppose he is like the sailor, when he sails along smoothly he loves to have fair weather, and wants this and that to amuse himself with on deck. But when the winds blow all that he wants is the haven. He does not desire anything else. The biscuit may be mouldy, but he does not care. The water may be brackish, but he does not care. He does not think of it in the storm. He only thinks about the haven then. It is just so with the Christian; when he is going along smoothly he wants this and that comfort; he is aspiring after this position, or is wanting to obtain this and that elevation. But let him once doubt his interest in Christ—let him once get into some soul-distress and trouble, so that it is very dark—and all he will feel then is, "With desire have I desired Thee in the night." When the child is put upstairs to bed it may lie while the light is there, and look at the trees that shake against the window, and admire the stars that are coming out; but when it gets dark and the child is still awake it cries for its parent. It cannot be amused by aught else. So in daylight will the Christian look at anything. He will cast his eyes round on this pleasure and on that! but, when the darkness gathers, it is "My God! my God! why hast Thou forsaken me?" "O, why art Thou so far from me and from the word of my roaring?" Then it is,

"Give me Christ or else I die;  
These can never satisfy."

4. But now one more remark before I leave my address to confirmed saints. *There are times when all the saints can do is to desire.* We have a vast number of evidences of piety; some are practical, some are experimental, some are doctrinal; and the more evidences a man has of his piety the better, of course. We like a number of signatures, to make a deed more valid, if possible. We like to invest property in a great number of trustees, in order that it may be all

the safer ; and so we love to have many evidences. Many witnesses will carry our case at the bar better than a few ; and so it is well to have many witnesses to testify to our piety. But there are seasons when a Christian cannot get any. He can get scarcely one witness to come and attest his godliness. He asks for good works to come and speak for him. But there will be such a cloud of darkness about him, and his good works will appear so black that he will not dare to think of their evidences. He will say, "True, I hope this is the right fruit ; I hope I have served God ; but I dare not plead these works as evidences." He will have lost assurance, and with it his enjoyment of communion with God. "I have had that fellowship with Him," perhaps he will say, and he will summon that communion to come and be an evidence. But he has forgotten it, and it does not come, and Satan whispers it is a fancy, and the poor evidence of communion has its mouth gagged, so that it cannot speak. But there is one witness that very seldom is gagged, and one that I trust the people of God can always apply, even in the night ; and that is, "I have *desired* Thee—I have desired Thee in the night." "Yes, Lord, if I have not believed in Thee I have *desired* Thee ; and if I have not spent and been spent in Thy service, yet one thing I know, and the devil cannot beat me out of it, I have *desired* Thee—that I do know—and I have desired Thee in the night, too, when no one saw me, when troubles were round about me."

Now, my beloved, I hope there are many of you here this morning who are strong in faith. You do not, perhaps, want what I have said ; but I will advise you to take this cordial, and if you do not want to drink it now, put it up in a small phial, and carry it about with you till you do ; you do not know how long it may be before you are faint. And as Mr. Greatheart gave Christiana a bottle of wine to take with her that she might drink when she was fatigued, so you take this, and do not laugh at a poor despised believer because he is not so strong as yourself. You may want this yourself some day. I tell you there are times when a Christian will be ready to creep into a mousehole if he might but get into heaven ; when he would be glad to throw anything away to get into the smallest crevice to escape from his fears ; when the meanest evidence seems more precious than gold ; when the very least ray of sunlight is worth all the riches of Peru ; and when a dobt of comfort is more sweet than a whole heaven of it may have been at other seasons. You may be brought into the same condition, so take this passage with you and have it ready—have it ready to plead at the throne : "With desire have I desired Thee in the night."

II. The second part of my sermon is to be occupied by speaking to NEWLY AWAKENED SOULS ; and as I have made four remarks to confirmed Christians, I will now endeavour to answer three questions to those who are newly awakened.

The first question they would ask me is this : *How am I to know that my desires are proofs of a work of grace in my soul?* Some of you may say, I think I can go so far as the text—I have desired God ; I know I have desired to be saved. I have desired to have an interest in the blood of Jesus ; but how am I to know that it is a desire sent of God, and how can I tell whether it will end in conversion ? Hear me, then, while I offer one or two tests.

1. First, you may tell whether your desires are of God by their *constancy*.



Many a man when he hears a stirring sermon, has a very strong desire to be saved ; but he goes home and forgets it. He is as a man who seeth his face in a glass, goeth away, and straightway forgetteth what manner of man he is. He returns again : once more the arrow sticks hard in the heart of the King's enemy : he goes home, only to extract the arrow, and his goodness is as the morning cloud, and as the early dew it passeth away. Has it been so with you? Have you had such a desire? Will to-morrow's business take it away? Are you wanting Christ to-day? and will ye despise Him to-morrow? Then I am afraid your desires are not of God ; they are merely the desires of a naturally awakened conscience, just the stirrings of mere nature, and they will go as far as nature can go, and no farther. But if your desires are constant ones, take comfort. How long have they lasted? Have you been desiring Christ this last month or these last three or four months? Have you been seeking Him in prayer for a long season? And do you find that you are anxious after Christ on the Monday as well as on the Sunday? Do you desire Him in the shop when the intervals of business allow you to do so? Do you seek Him in the night—in the solemn loneliness, when no minister's voice breaks on your ear, when no truth is smiting your conscience? Is it but the hectic flush of the consumption that has come upon your cheek? which is not the mark of health. Or is it the real heat of a true desire, which marks a healthy soul? Are you desiring God constantly? I admit there will be variations even to our more sincere desires, but a certain measure of constancy is essential to their real value as evidences of a divine work.

2. Again : you may discern whether they are right or wrong by their *efficacy*. Some persons desire heaven very earnestly, but they do not desire to leave off drunkenness : they desire to be saved, but they do not desire salvation enough to shut their shops up on Sunday morning ; or to bridle their tongues, and leave off speaking ill of their neighbours. They desire salvation ; but they do not desire it enough to come sometimes on the week-day to hear the gospel. You may tell the truthfulness of your desires by their efficacy. If your desires lead you into real "works meet for repentance," then they come from God. Wishes, you know, are nought unless they are carried out. "Many, I say unto you, shall seek to enter in, but shall not be able." "Strive to enter in at the strait gate." Seeking will not do ; there must be striving. Our prophet here informs us that whilst he desired God in the night, that desire was very efficacious. For, in the 18th verse, he declares, "In the way of Thy judgments, O Lord, we have waited for Thee." This desire made me wait for Thy judgments. How many do I hear say I am waiting for God, it is all I do ; there I lie at the pool of Bethesda, and one of these days an angel will come and stir the pool. Stop! How do you know you are not deceiving yourself? There is a friend waiting for me to tea : I will step into the room. There is no kettle on the fire ; there is not a bit for me to eat. "Sir, we have been waiting for you." But there is nothing ready in the house! I do not believe them ; they could not have been waiting for me, or else they would have been ready. And waiting for God always implies being ready. Says a man, "I am waiting for God." But he is not ready for God at all : he still keeps on his drunkenness ; the house is still unswept ; he is as worldly as ever. He is waiting. Yes,

but waiting implies being ready; and nobody is waiting that is not ready. You are not waiting for the coach until you have your coat and hat on ready to start, and are looking out at the door for it; and you are not waiting for God, until you are ready to go with God. No man ought to say, I am waiting for God. No, beloved, it is God who is waiting for us generally, rather than any of us waiting for Him. No sinner can be beforehand with Him. But the prophet waited "in the way of God's judgments;" that is, waited in the right place—waited in the house of God—waited under the sound of the gospel. And then this desire led him to seek. "With my spirit within me will I seek Thee." It led him to seek after God. Oh! the poor pitiful desires of some of you are very little good. An old writer says, "Hell is paved with good intentions." I was not aware that there was any pavement at all—because it has no bottom; but at the same time I believe that the sides of the pit are hung round with good intentions; and men will feel themselves pricked and goaded from side to side with good designs that they once formed but never carried out—children that were strangled at the birth—desires that never were brought into living acts—desires that sprang up like the mushroom in the night, and like the fungus were swept away—like smoke from the chimney, that stopped as soon as the fire had gone out. Oh! brethren, if these are your desires, they are not practical, they do not come of God. But if your desires have made you give up your drunkenness—have compelled you to renounce your theatre-going—have constrained you to seek God with full purpose of heart—have brought you to give up one lust and another—take comfort, you are in the right road, if your desires are practical desires.

3. Again: you can tell these desires by their *urgency*. Ah! you want to be saved, some of you, but it must be this day next week. But when the Holy Ghost speaks, He says, "*To-day* if ye will hear His voice, harden not your hearts." It must be now or never. "*To-day* give me grace; *to-day* give me mercy; *to-day* give me pardon." Some of you hope to be saved before you die, before the pit closes on you; you hope Jesus Christ will look down upon you in some years to come. You have not set down how many years, I suppose; but it is always in the distant hazy future. But the true desire is *now*. Does the poor man who stands upon the scaffold with a rope round his neck say, "Pardon me in a year's time"? No; he is afraid he shall the next minute be launched into eternity. He who feels his danger will cry, "Now!" He who wants Christ really, will cry, "Now!" He who is spiritually awakened will cry out, "Now, or never!" What! sinner, will it do to postpone salvation? Doth thine heart tell thee it will do by-and-by? What! when the fire is just coming through the boards of thy little chamber? What! when thy ship has struck upon the rock, and is filling? Yes, she is filling; while the fire at the other end is rushing up; and fire and water together are seeking thy destruction. Wilt thou say, "To-morrow"? Why, thou mayest be dead ere to-morrow's sun has risen. To-morrow! where is it? In the devil's calendar; it is not written in any book on earth. To-morrow! It is some fancied islet in the far-off sea that the mariner has never reached. To-morrow! It is the fool's desire: which he ne'er shall gain. Like a will-o'-the-wisp it dances before him, but only lands him in the marshes of distress. To-morrow! There is no such thing. It is God's, if

there is such a day, ours it cannot be. Tillotson well remarks :—"To be always intending to live a new life, but never to find time to set about it ; this is as if a man should put off eating and drinking, and sleeping, from one day and night to another, till he is starved and destroyed."

But you say, "If I have desired God, why have I not obtained my desire before now ? Why has not God granted my request ?"

In the first place, *you have hardly a right to ask the question* ; for God has a right to grant your petition or not, as He pleases ; and far be it from man to say to God, "What doest Thou ?" He is a sovereign, and has power to do what He will. But since thine anxiety has dictated the question, let my anxiety attempt to answer it. Perhaps God has not granted thy desire, because He wishes thine own profit thereby. He designs to show thee more of the desperate wickedness of thine heart, that in future thou mayest fear to trust it ; He wants thee to see more of the blackness of darkness and of the horrible pit of sin, that like a burnt child thou mayest shun the fire for ever. He lets thee go down into the dungeon, that thou mayest prize liberty the better when it comes. And He is keeping thee waiting, moreover, that thy longings may be quickened. He knows that delay will fan the desire, and that if He keeps you waiting it will not be a loss to you, but will gain you much, because you will see your necessity more clearly, seek Him more earnestly, cry more bitterly, and your heart will be more in earnest after Him. Besides, poor soul, God keeps thee waiting, perhaps in order that He may display the riches of His grace more fully to thee at last. I believe that some of us who were kept by God a long while before we found Him, loved Him better perhaps than we should have done if we had received Him directly ; and we can preach better to others, we can speak more of His lovingkindness and tender mercy. John Bunyan could not have written as he did if he had not been dragged about by the devil for many years. Ah ! I love that picture of dear old Christian. I know when I first read that book, and saw the old woodcut in it of Christian carrying the burden on his back, I felt so interested for the poor fellow, that I thought I should jump with joy when, after the poor creature had carried his burden so long, he at last got rid of it. Ah ! beloved : and God may make you and me carry the burden for a long time till He takes it off, that we may leap all the higher with joy when we do get deliverance ; for depend upon it, there is no poor penitent who loves mercy so well as he who has been tarrying for it for a season. Perhaps that is the reason why God keeps you waiting.

One more thought here. *Perhaps it has come already.* I think some of you are pardoned and you do not know it. I think some of you are forgiven ; though you are expecting something wonderful as a sign which you will never receive. Persons have got the strangest notions in the world about conversion. I have heard persons tell the queerest tales you could imagine about how they were converted ; though of course I did not believe them. And I fancy some of you think you will have a kind of electric shock—that a sort of galvanism, or something or other, will pass through you, such as you never had before. Do not be expecting any miracles now. If you will not think you are pardoned till you get a vision, you will have to wait many a year. Some people fancy they are not pardoned because they have never heard a voice in their ears.

I should be very sorry to have my salvation dependent on a text of Scripture applied to my heart; I should be afraid that the devil had applied it, or that it was the wind whistling behind me. I want something more sure than that. But perhaps you are forgiven, and you do not yet know it. God has spoken the tidings of mercy to your spirit, and you have not yet heard it, because you are saying, "It cannot be that." If you could but sit down and think of this:—"This is a faithful saying, and worthy of all acceptation, that Jesus came into the world to save sinners, of whom I am chief," methinks you would find that after all you are not excluded. There is no great need for any of these miraculous things that you are reckoning upon. God may have given them to some of His people, but He has never promised them. Perhaps, then, the question may be answered by saying, "The pardon is there, but you do not know it." Oh! may God speak loudly in your soul, that you may know really and certainly that He has forgiven you!

But there is one more serious inquiry: and it is, "*Will God grant my desire at last?*" Yes, poor soul, verily He will. It is quite impossible that you should have desired God and should be lost, if you have desired Him with the desire I have described. For I will suppose that you should go down into the chambers of the lost with the desire still in your spirit: when you entered within the gates you would have to say, "I desired mercy of God, and He would not give it me; I sought grace at the hands of Jesus, and He would not give it." You know what would be said at once. Satan would be so pleased. "Ah!" he would say, "here is a sinner that perished praying: God has not kept His promise; He said, 'Whosoever calls on the name of the Lord shall be saved:' and here is one that did it, and he is lost!" Ah! how they would howl for joy in hell! They would sing a blasphemous song against the Almighty God—that one poor desiring soul should be there! I tell you one thing: I have heard many wicked things in my life—I have heard many men swear and blaspheme God, till I have trembled; but there is one thing I never did hear a man say yet, and I think God would scarcely permit any man to perpetrate such a lie; I never heard even a drunken man say, "I sincerely sought God with full purpose of heart, and yet He has not heard me, and will not answer me, but has cast me away." I scarcely think it possible, although I know that men can be infinitely wicked, that any man could utter such an abominable falsehood as that. At any rate, I can say I never heard it; and I believe there are some of you who can say, "I have been young and now am old, yet have I never seen one penitent sinner who could say, in despair, I am not saved. I have sought God and He will not hear me; He has cast me away from His face and will not give me mercy;" and, I think, as long as you live you will not meet a case. Then why should *you* be the first? Why, poor penitent, shouldst thou be the first? Dost thou think thou art a chosen mark for all the arrows of the Almighty? Hath He set thee for a butt against which He will direct all the thunderbolts of His vengeance? Art thou to be the first instance in which mercy fails? Art thou to be the one who shall first out-do the infinity of love? Oh! say not so. Despair is mad; but for one instant gather up thy reason, thou despairing one. Would God wish to see thee damned? Hath He not said, "As I live, saith the Lord, I have no pleasure in the death of him that dieth,

but would rather that he should turn to Me and live." Do you think it would be a pleasure to the Almighty to have your blood? Oh! far be it from you to conceive it. Do you not think that He loves to pardon? Hath He not said Himself He delighteth in mercy? And is it not written, "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." What advantage would it be to God to destroy your souls? Would it not be more to His honour to save you? Ah, assuredly; because you would sing His praise in heaven, would you not? Yes, but recollect, the best argument I can use with you is this: Do you suppose that God would give His Son to die for sinners, and yet would not save sinners? It is written in the Scriptures, that "Jesus Christ came into the world to save sinners," and you are a sinner; you feel that you are a sinner; you know it. Then He came to save you! Only believe that. As a poor penitent you have a right to believe it. If you were a Pharisee you would not have that right; but as a penitent, humble, contrite soul, you have a right to believe in Jesus. The Pharisee has none, for it is never written that he came to save the righteous; and if he believed he did, he would believe a lie; but every man who is a sinner, every man who lays claim to that title, has a right also to believe that Christ died for him; and not only so, but it is the truth. He came into the world for a certain purpose; and what He came for He will do. He came into the world to save sinners; and now it is written, "Whosoever believeth on the Lord Jesus Christ shall be saved; he that believeth not shall be damned."

## Earnest Preachers and their Living Deeds.

DR. PAYSON, OF PORTLAND,  
U.S.

(THIRD ARTICLE.)

TIMES of temporal calamity were soon succeeded by periods of sickness and suffering. A serious inflammation of the lungs and its consequent prostration leads Mr. Payson to fear that his health was "irrecovertably gone." But rather more than two months' absence from his post serves unexpectedly to recruit his exhausted strength. Once more, therefore, to their joy he appears before his people in the pulpit, "with a voice as loud and strong as ever." But the state of religion in

the town did not suit him, and he accordingly seeks to effect a remedy. And what sort of one did he adopt? He preaches a sermon that set the whole place in commotion. Here is his account of it. He says:

"I preached last Sabbath on man's depravity, and attempted to show that by nature man is in stupidity and insensibility a block; in sensuality and sottishness a beast; and in pride, malice, cruelty and treachery a devil. This set the whole town in an uproar and never was such a racket made about any poor sermon; it is perfectly inconceivable to any who have not seen it. But I cannot help hoping that amidst all this smoke there may be

some latent sparks which will burst out into a blaze. We had a lecture last evening in the meeting-house, which was much more crowded than any we ever had before. However our fears are as yet much greater than our hopes."

The reader, we apprehend, will not be at all surprised that such a sermon should create a stir. Without doubt a similar sermon preached in almost any place of worship by any earnest man would in the present day create the same kind of stir anywhere. In fashionable and highly cultured circles such a doctrine as man's natural depravity is most *reasonably* regarded as being altogether out of date; and the "dignity of human nature" is reckoned the proper substitute to be preached instead! Geo. Whitfield's undignified theory that man is "half beast, half devil," cannot possibly find any place in the theology of those who believe and maintain that man still retains a portion of his original godlike nature, and only needs a little educational whitewashing to make him quite square with his Maker and fit for heaven. In Portland there were not a few of these pharisaical and refined people who could not fail to be shocked at these degrading utterances of the preacher. To show their disgust of them in the course of the following week we are told, "there might be heard one man hailing another in the street as 'brother devil,' an appellation which without doubt under the circumstances would be much appreciated! But strange to say this sort of thing did not at all discourage the preacher; it only served rather to inspire him with hope that ultimately some of these proud natures might yet be humbled at the foot of the cross. And this hope happily was afterwards realized. One word of caution we feel it, however, necessary

to give. Let not the reader think that Mr. Payson gave these representations of humanity in a sour, morose or bitter spirit. Thus given they would have done immeasurable harm. To be harsh or unfeeling was the very reverse of his nature. While he thus portrayed human nature he did so with "tenderness of heart that yearned over the guilt and misery of his fellow men. The wounds he inflicted were the wounds of a friend. Those on whom his strokes fell with deadliest effect could not but feel that benevolence aimed the blow." Mr. Payson knew well that the deliverance of stern and unwelcome truths could do no good whatever, unless accompanied by a pitying, loving, Christlike spirit, that only sought to wound in order that the sin-stricken sinner might be driven to the Cross of Calvary to be made whole.

For such faithful utterances, however, Mr. Payson had to pay the usual penalty. He records that the opposition to him grew more and more bitter. Every mouth seemed open to revile him, and Christians, instead of supporting him, thought that it was *not wise* of him thus to tell the whole truth, and give so much offence to the world. He found that they themselves would far rather have heard of their privileges, their good estate, and the happiness prepared for them than be told of their defects, and be urged to greater diligence, zeal, and fidelity. But what was the result? Just what he hoped and expected. Some who had supposed that they were all right found out that they were all wrong. Mere professors had their eyes opened to see their need of being possessors of true religion. Those who with fair outside show had been building on the sand, now left it to build upon the Rock of Ages. Inquirers began to attend

the inquirers' meetings; and a line of demarcation also was gradually drawn between the friends and enemies of Christ. The corrupt in the Church were developed, disciplined, and sifted out; while the Church as a whole grew in grace; the meetings became more spiritual, and the converts promised to be useful Christians. Under the auspices of the pastor, "Aaron and Hur societies"—little collections of four, five, or more persons—were inaugurated to meet before service on Sabbath morning to spend an hour in praying for a blessing on the minister and ordinances. From the first they seemed to have an immediate answer. Begun on New Year's Day, the meeting is recorded as being unusually solemn, and the word preached was accompanied with power. By the month of August the number of inquirers had increased to forty, and many more were reported as being serious. The testimony given by Mr. Payson at the close of a letter, shows that a real work of the Spirit had indeed been begun. "We had," he says, "hoped for hundreds ere this, but God keeps us waiting and praying, and still gives a spirit of prayer." This spirit of prayer soon produced its fruits. In September, the preacher records that on the last communion eleven were admitted to the Church, and that on the next Sabbath he had to admit twelve more. He also adds, "the appetite for hearing seems insatiable, and our assemblies are more crowded than ever." But success even had its danger. Mr. Payson's frequent seasons of illness, and his multiplied public engagements, made him fear lest his private devotions might be broken into, to the injury of his soul. A spiritual state of mind with him was the essential thing. Knowing well, therefore, that this

state could not be maintained without much communion with God, he adopts or renews the following resolutions at the close of this year:—

1. I will, on no pretence whatever, omit reading the Scriptures, with prayer morning and evening.

2. When practicable, I will spend one day in every week in fasting and prayer.

3. I will allow but six hours or sleep.

4. I will endeavour to redeem the time by being diligent and fervent in business.

5. I will live more to the glory of God than I have done.

6. I will, every evening, review my conduct through the day, and see how far I have fulfilled these resolutions.

At the close of the year, it was found that many sinners had been converted, and that forty-four had been added to the Church. The next year forty-two were gathered in; and early in the following year thirty "very serious inquirers" are reported. In a letter, dated February 17th, Mr. Payson incidentally thus refers to his labours: "I preach, or do what is at least as laborious, six nights in a week, besides *talking incessantly* a considerable part of every day." For a poor, frail, feeble body, such as Mr. Payson had to carry about with him, the reader will consider this to be work enough. To his private intercourse with individuals, not less than to his public addresses, we are told the rapid prosperity of religion in his district was to be ascribed. In home life his inventive genius delighted to find out ways and means of getting at the occupants. There he could speak the "word in season" to individuals; and, to do him justice, he seldom missed the opportunity. A picture of his own home-life at this period, as given by

his graphic pen, will serve to show us, not only what he was at home, but in how many ingenious ways he sought to enthrone religion in the household. In one of his letters he thus writes :

“I will give you a little sketch of our family way of living, that you may adopt it if you please. In the first place, we have agreed that if, either of us says a word which tends in the least to the discredit of any person, the rest shall admonish the offender, and this has entirely banished evil speaking from among us. In the next place, we are careful, especially in the early part of the day, as at breakfast, to converse on nothing which is inconsistent with maintaining a prayerful frame. Christians, I believe, generally think they do pretty well if they pray twice a day ; but I see not why we are not just as much commanded to pray without ceasing as to pray at all. We sometimes, however, allow our minds a little relaxation at dinner, by conversing on other subjects than those which are strictly religious. At the beginning of evening, before the candles are brought in, if I am at home, which is not very often the case, we all sit down, and take a little tour up to heaven, and see

what they are doing there. We try to figure to ourselves how they feel, and how we shall feel, and what we shall do ; and often while we are trying to imagine how they feel our own feelings become more heavenly ; and sometimes God is pleased to open to us a door in heaven, so that we get a glimpse of what is transacting there, and this fills us so full of impatience, that we can scarcely wait till death comes to carry us home. If we cannot get together before tea for this purpose, we take a little time after prayers before separating for the night ; and I assure you it forms an excellent preparative for sweet sleep.”

Such was Edward Payson in his own home, or rather lodgings. Who, on reading this domestic sketch, can wonder at such a minister being made useful, therefore, in many other homes ! Of this we may rest assured, that whether we are ministers, or merely private Christians, *we are what we are, at home* ; and that just in proportion as our spiritual life flourishes there, shall we be made fit instruments for the Master's use in other homes, in our own pulpits, or in any places abroad where His providence may call us.

(To be continued.)

## Essays and Papers on Religious Subjects.

### THE DISTANCE BETWEEN HEAVEN AND HELL.

By REV. W. DURBAN, B.A.

Our Lord Jesus Christ taught not abstract truth, in obscure style, but living truth in vivid forms. His teaching was always highly coloured

by illustrations from real life. In the famous parable in Luke xvi. three worlds are rolled forth before us—heaven, earth, and hell ; and three personages, Abraham, Dives, and Lazarus, act out their sublime parts. This parable advertises to us the distance between heaven and



hell. A few days ago, a famous aeronaut on the Continent found himself with his balloon between two fearful thunderstorms. Away on the right the flashing and bursting clouds were flinging their lurid terrors forth, and on the left sailed another thundering fleet of God's fire-ships. The terrified man of science hastened to descend from that awful height. When we read this parable, we feel that we are witnessing the double display of heaven's overwhelming splendours on the one hand, and of hell's livid scenes on the other.

How much men have thought and spoken and written of those two worlds of heaven and hell, and how little are men permitted to know! Where are they? Are they geographical, local, real worlds? Or are they only the names for conditions of spirits? One thing is certain. They are *far apart*. There is no road from one to the other. Yet they are *within sight*, strange to say, though not *within reach* of each other.

1. The distance between heaven and hell is measurable only by CHARACTER. It may be a localized interval, but we know not the measure of *that*. It is realized by us as a conditional difference. It is the vast diameter between the two antipodes of good and evil. *Two Measurers* are shown us. They started simultaneously from the same spot of earth, and went, like two surveyors with tape or chain, in opposite directions. Lazarus goes up hill to plant the stake and wave the signal on the mountain height of glory; Dives plunges down the slope and reaches the depth of doom. How vast their separation now! But their eyes and ears are open and alive to all the sights and sounds of the spiritual universe. Across the fearful gulf

they glance. Lazarus sees all the horror he has escaped, and Dives is there! The rich glutton beholds the blessedness he has lost, and the beggar is there! They lift up their voices, and far, far away, they can hear each other more distinctly than on earth, for few and faint are the echoes that reach the drawing-room and the banqueting-hall from the back yard and the cellar. But there are strange telephones between heaven and hell. Sinners on earth who roar with laughter at the wit of Ingersoll, are deriding the theory of hell and the doctrine of retribution. Angels have no doubts in the matter. They see and hear. Devils believe and tremble, while crowds of eager listeners at Chicago receive the lectures of the sceptical "Colonel Bob" with "laughter," "loud laughter," "renewed laughter," and "roars of laughter." Surely the echoes of such an audience have roused amazement in heaven and in hell!

Each of these surveyors had his *measuring chain*, but it was a chain of only a few great links. The first link in the rich man's chain was *Wealth*. How many take a vast stride towards destruction when they become rich! They invest their fortune in the devil's stocks, and will realize a "percentage of pangs and pains for the ages to come." Wealth consecrated to God is one of man's chief blessings. Saints as well as sinners will admit the powerful influence on their minds of what Addison called "arguments drawn from the mint," and that rich man who was converted some time ago, was right in saying, "I thank God for a good cheque-book." Henry Ward Beecher powerfully says, "Down to the grave comes the millionaire. 'How much are you worth?' says Death. 'Men call me worth thirty millions.'

It is not enough to pay his ferriage. But he goes through, and when he has got through, his wealth having been taken from him, he is no bigger than a mosquito!"

The second link was *Luxury*. What a mockery of the most sardonic sort is the progress of a rich worldling to his own perdition! Through his princely mansion and his delicious gardens; over marble floors and under frescoed ceilings; along picture galleries and painted halls; out of dining saloons and drawing-rooms; down, down, down sinks "the pampered wretch under the shattering blow of death's rod." He is like the beast that the ancients fattened in the stall and led to the slaughter garlanded with flowers, while music and dancing accompanied the progress of the victim to the sacrifice.

The third link was *Selfishness*, and the whole chain was complete and the whole distance measured.

All creation was expected to minister at the altar of this rich man's selfishness. There is even more of refined and cultured, than of coarse and repulsive self-indulgence among men. The love of self is not a vicious monopoly of the ignorant and the low. The ancient fable gives us the picture of Narcissus at an open fountain, stooping to drink and catching sight of his own image. He thought it some beautiful water-spirit dwelling in the fountain. "Gazing and admiring he saw the beauty of figure and feature, of eyes and neck and hair and lips, and fell in love with himself. In vain he sought a kiss and an embrace. He talked to the charmer but received no response, and under the spell of a fascination he could not break, he pined away and died!" What a decorated perdition is the life of refined devotion to self that multitudes are leading,

and what an awful warning does our Lord give us in His teaching of the fate of all who waste and squander life and time and talents and opportunity in hard and cold and pitiless neglect of all whom they might succour and relieve, while they expend all that God lavishes on them only on Self. But now the beggar from the scullery door has measured the way from earth to heaven with another chain, likewise of three great links.

Link No. 1.—*Patience*.—Lazarus could wait. For him there were good things in reserve and joys that were to come. The French philosopher Buffon well says that patience teaches us to hold in three ways; hold on, hold fast, hold out. The poor beggar was like a despicable worm grovelling in the mire under the eyes of the wealthy epicure. But this worm was like the silkworm that weaves in its lowliness the glorious web from the leaf. Says the Chinese proverb, "With time and patience the mulberry leaf becomes the satin."

Link No. 2.—*Contentment*.—Lazarus did not envy Dives. Like a lump of human refuse flung down at the millionaire's back door, a mere heap of rags and bones, he was content. Says a heathen, "There is nothing ill that is well taken." Poor Lazarus was like Paul in this aspect, that he possessed *predestinarian* faith. Paul was able to review hosts of troubles and to say, "In all these things we are more than conquerors." So was this beggar able to bear cheerfully tribulation knowing it would not last long, and would end in felicity in Abraham's bosom.

Third link—*Humility*.—The humblest are nearest to heaven. Some, like Diogenes in his tub, are as proud as they are poor. The

pauper may be prouder than the peer.

Patience — contentment — humility. These make a chain that will bring a soul to Paradise.

What startling transitions! The fall how damning! The uplifting how exultant! The reversals how strange! Now it is seen *how poor the rich man* was; poor in joy, and love, and hope, and happiness; and *how rich the poor man* was; rich in grace, in friendship, in hope, in love.

Who cared for the carcase of the epicure. Let it be buried with the burial of an ass. Let the nettle and the nightshade grow rank and dark over his grave. Let the seraphim from their burning embattled ranks break forth and marshal a procession from the beggar's kennel to heaven's gate. Let the pall-bearers who carried Moses to his tomb and the fiery coursers that led Elijah to the stars celebrate the obsequies of Lazarus.

Blessed are the hints given in the Bible concerning angelic sympathy. Other worlds follow this world with eager interest and scrutiny. Not only did angels come to Moses' burial, but Satan also. Satan would be chief mourner, and undertaker too, disputing for the prophet's body, but "precious in the sight of the Lord is the death of His saints."

The distance between heaven and hell is being measured *now* by multitudes *in this life*. How silly the fallacy of those who think of only a future adjustment of destinies. No! men are daily while they live, work, sin, settling their misery; or, while they pray, strive, aspire, praise, love and triumph, they are already meet for heaven. Away with the lazy fiction that we shall be better, purer, holier, some day in some other sphere. It will never be so, if we think, speak and live in sym-

pathy with hell now—if we are, in fact, to-day, selfish, greedy, uncharitable, "with an inferno in our hearts, and an elysium on our tongues."

Chester.

### CRIPPLE TOM.

"WHY, Tom, what makes you so cross?"

"Guess *you'd* be, if you was me!" muttered Tom, surlily, pushing away his bowl.

"Ain't you going to eat your supper?"

"Can't you see for yourself?" he asked, flinging away from the table without having tasted a morsel.

"Dear me!" thought Nelly, shaking her wise little head, "Tom surely wouldn't be cross at me because I can't give him half-a-dollar! Perhaps he is sick! I'll find out, after the dishes are washed up."

So Nelly set away the few dishes they possessed on the shelf, tidied up the little room, where she and Tom lived, and bustled about quite cheerfully, making everything as neat and bright as could be, for, after all, if it was a poor little place, it was "home," and Nelly took great pride in her housekeeping. She was as active and helpful as Tom was slow and helpless; but then he was a cripple, and she had to work for both, going out to run errands, tend a neighbour's children, or help about light housework—oh! there were a hundred different things that Nelly could do. But the money went as fast as it came, for there were bread and coal to buy, and Nelly had not half-a-dollar left in her purse.

Tom sat brooding dismally over the fire until Nelly's arm stole around his neck, her soft cheek nestled lovingly against his, and she said cheerfully:

"Come, Tom, tell me all about it, dear!"

"It's no use," Tom answered gloomily.

"Perhaps it is! Maybe I can help you."

"Give me half-a-dollar, and you can!"

"But, Tom, I haven't got half-a-dollar!"

"Then what's the use of talking?"

"Money isn't *everything*! I've heard that wit was better, if one couldn't have both. Let's try, and see!"

Encouraged by her persistent cheerfulness, Tom finally unbosomed his grievance. Miss Elsie, "up at the big house," being an invalid and unable to share in the gay life her sister led, found her enjoyment in daily gathering about her a few poor children from the village, and teaching them with great care and patience. Her little pupils had planned to please and surprise her on her birthday with a nice present, bought with their own earnings; only Tom could earn nothing, being a cripple, and Nelly had no money to spare. He had quite set his heart on a book with a beautiful red cover, which he considered a marvel of cheapness at fifty cents. Tom finished his story pathetically by laying his head on Nelly's shoulder to hide his grief.

"It looks so mean of me!" he sobbed.

"Hush—hush! I am sure I can find a way! You shan't look mean, anyhow, Tom, if I can help it."

For once Tom put no faith in Nelly's wit, and he would not be persuaded to go to school at all the next day. Instead, he wandered off into the woods, and at night he came home with his pockets full of beautiful acorns, and a great bundle of crooked branches on his back.

"I wish these acorns were as good

as they are pretty," he said, tumbling them out on the hearth. "We'd roast some, if they were fit to eat."

"Oh, Tom, how lucky!" cried Nelly, with sparkling eyes; "why didn't I think of it before? It will please Miss Elsie better than a book with a red cover, I can tell you! I saw one hanging in the bay-window in Mrs. Howard's splendid parlours, and I know just how it was made, for I looked at it ever so long."

Tom, staring in surprise, at last exclaimed, "What *are* you talking about, Nelly?"

"The present you are to make for Miss Elsie, to be sure!"

"I make it! How can I?"

"Why, Tom, how stupid you are! Come, I'll show you!"

In high glee Nelly brought out a small oaken measure; then sitting down by Tom's bundle, she broke off all the odd, gnarled, and twisted twigs, until her apron was full.

"There!" she said. "Here are more than enough, with all these acorn-cups. Now, Tom, you must tack these stems on, in a scraggy vine-pattern, all around the outside of the measure, while I run over and beg of the carriage-maker to give me a little varnish and an old brush. Then you must stick on the acorns all around the rim, and varnish it all over."

"What for?" asked the incredulous Tom.

"Never mind. Just do as I tell you, and you'll see all in good time."

Tom obeyed, and got so interested in his work, that he would have sat up until midnight to finish it, only wise little Nelly would not listen to such a thing. By noon the next day the work was all done, varnished and dried. Tom found some wire among his treasures; Nelly borrowed a gimlet and bored three holes in the edge of the measure, and after the wire was looped

through they hid its ugliness by stringing on it bits of different coloured twigs.

"Now, we must go to the woods next," said Nelly. "I will carry a knife and the iron spoon; you can fetch the basket."

"What was that for?" Tom wanted to know; but he followed very cheerfully, and when they reached the woods he scooped his basket full of rich black mould, although, when he saw her busily digging up a root, he did say rather contemptuously: "Pshaw! Nelly, what do you want of that old brake?"

"That's fern—and it's lovely, too!" exclaimed Nelly. "But we must hurry home before its leaves wilt."

When the basket was filled with earth, and the feathery fern planted in it all glistening with the water-drops Nelly had sprinkled over it, Tom, in delighted admiration at the work of his own hands, had to confess that it was really "the prettiest thing he ever saw."

But the best of it was, when he carried it up to Miss Elsie on the morning of her birthday, and her pale cheeks flushed, and her soft eyes glowed at the sight of the pretty rustic basket. She had Tom drive the nail himself, and hang it up in her own window, where the sunlight fell through the green fringes of the fern.

"And you made this beautiful basket all yourself? My dear child, you ought to be thankful that you are given so much taste and ingenuity; for now, although you are not strong enough to work like other boys, you can help your sister, and earn a great deal by making these pretty things."

Nelly, waiting impatiently at the gate for Tom to come out and tell how his gift had been received, had hardly time to ask:

"What did Miss Elsie say?" when Tom, throwing his arms around her neck, exclaimed:

"Oh, Nelly, our fortune is made! I am going to support myself! Miss Elsie said so! She is going to show the basket to everybody, and ask them all to give orders for more; and she has promised to send me some wooden bowls, to help me begin with! And oh, Nelly, you shall never be cold or hungry again. I'm going to take you into partnership!"

"Oh, Tom! I haven't got any capital to put in with your bowls, you know!" laughed Nelly.

"But then," said Tom, "you've got what is better than money—wit. If it hadn't been for your wit I shouldn't be going to set up in business to-morrow. I say, Nelly, I am *sorry* I was so cross to you about that half-dollar!"—*Isabella Grant Meredith.*

RECOGNITION (Golden Rule).—Heaven will not be like a strange place, but like a home from which we had been detained; for we shall see, not strangers, but old familiar faces; and faces never by us seen before, will be known instantly by us, by that law of subtle, spiritual recognition by which spirits know each other everywhere, even as they know and are known instantly of God; and heaven will be, in its sights, and sounds, and greetings, a great home-gathering to us who enter it.

## Poetry.

## A DESCRIPTION OF HEAVEN.

COME, ye servants of Jehovah,  
 You that love the Saviour's name,  
 Ransomed by the great Messiah,  
 Blood-bought followers of the  
 Lamb,  
 Take faith's optic,  
 View the new Jerusalem.

Her fair outside wall is lofty,  
 Built with jasper all around,  
 Gates of pearl increase its beauty—  
 No such pearls on earth are found.  
 Golden pavements  
 In her streets o'erspread the ground.

There the eldest sons of mercy,  
 Patriarchs, have found their rest,  
 Holy prophets there are happy;  
 Once on earth they were distressed.  
 Now, in heaven,  
 They with endless joy are blessed.

There's the apostolic choir,  
 Ablest ministers of grace,  
 None in heaven are raised higher,  
 None of all the human race,

By their Master,  
 Seated on His throne in bliss.

There the martyrs and confessors,  
 Who in trials faithful stood,  
 Bore the rage of their oppressors,  
 Nobly sealed the truth with blood,  
 Crowned with glory,  
 Stand before the throne of God.

There's my ever-loving Saviour,  
 He that shed His blood for me,  
 Reconciled me to His Father;  
 When in heaven His face I see,  
 Then I'll praise Him  
 Throughout all eternity.

There the saints of every nation  
 Meet and stand before the throne,  
 Crying with loud acclamation,  
 Whilst eternal ages run,  
 "Hallelujah!  
 Glory to the great Three One!"

VICTORY PURDY.

## Reviews.

*The Supplement to Psalms and Hymns.*  
*The Psalmist Tune Book and Supplement.*  
*The Chant and Anthem Book.* Haddon and Co., Bouverie-street.

ALL that can be desired in books to help us in our services of Praise, and the Denomination must feel itself greatly indebted for the enterprising care, taste, poetic and musical talent, shown by the compilers in producing so comprehensive a set of works at so small a cost to the purchaser. The Supplement, if used alone (with its 272 hymns, among which are some great favourites, many of great sweetness and all good), will form a very convenient

and complete book for the week-night services; it being so light and can be so easily carried from the home or the chapel without inconvenience. Its well-arranged Indexes and its cheapness, all go to make up a treasure in aiding us in our service of song. The *Psalmist Tune Book*, which we had occasion to notice lately as having undergone several improvements which have succeeded in bringing it up to the requirements of the times, is now rendered more perfect by the addition of supplementary tunes written by the first musical composers of the age. Also a *Chant and Anthem Book* of an advanced character. We are grateful indeed

to the gentlemen who have so successfully consecrated their valuable time and talent to this important work.

*Plain Words on Temperance; being Twenty-four interesting Sketches, with original Illustrations.* By the Rev. CHARLES COURTENAY. Jarrold and Sons, 3, Paternoster Buildings.

THIS contribution to the great Temperance Work is well got up. Binding, paper, letterpress, and illustrations are all good. While the chatty way in which each chapter brings you face to face with some common saying or well-known proverb, and by the use of which the sin of drunkenness and the many advantages of temperance are urged, bring you into deep sympathy with the object of the writer. It has our best wishes. It must do good. The packets of Friendly Letters by the same publishers cannot fail to reach their mark. They aim so direct, and being addressed to so many and so numerous classes of the people, we believe much may be done by the wide distribution of these Letters.

*Speeches, &c., in Celebration of the Eightieth Birthday of the Rt. Hon. the Earl of Shaftesbury, K.G., at Guildhall, London, April 28, 1881, the Lord Mayor of London in the chair. Ragged School Union, Exeter Hall.*

HONOUR to whom honour is due has led to the holding of one of the greatest and most influential Meetings ever held in the old historic Guildhall of London. The Earl of Shaftesbury needed no such expression as that just set forth by this meeting. He lives in the hearts of thousands of the men and women of this country who were once the ragged waifs and Arabs of the metropolis, but have been rescued and blessed. His presence and speeches on behalf of the many objects which he has through a long life been ever ready to advance, are before us. The multitudes of Meetings, &c., with which his name and

help are associated will wreath his memory with honours, and never allow his noble name and noble character to be forgotten. It was nevertheless meet that these cheering facts should be focused and presented in the form in which it has been done at the Guildhall Meeting. All praise to the grace which has guided so long and so brilliant a career.

*Man, his Primeval State, Naturally, Legally, and Morally considered; also his Present Condition and his Eternal Destiny.* An Essay in three parts, by JOHN LAWRENCE. Elliot Stock.

WE have read this book with some surprise and sorrow. We do not sympathize at all with the writer's views, nor with his style, though it is very common for writers of a certain class to speak of teachers of opposite views on the above awfully solemn questions, as teaching lies; or, putting it sometimes in a milder form by taking to intimate that all on their side are men of advanced thought, and those on the other side are like the Conies, a feeble folk. We do not believe anything is gained discourteously, and the fact that what are termed the orthodox views are at least of great age, and have been held by some of the most learned and holiest men of every Christian denomination, should be sufficient to prevent the treatment to which sometimes good men are subjected. The writer endeavours to establish that man was not created a spiritual being. We say this at once lands us into materialism. That man was not created a Holy being; this we think not proven by the writer. Again, we are taught that the dead of all time are not absent from the body present with the Lord, and the closing pages are devoted to an attempt to do away with the eternal punishment of the wicked. There is much in the book which seems to us very new, and makes one more to add to the already numerous theories and opinions of those who claim to be special teachers

on this class of subjects. To whom we say, Gentlemen, we abide by the old doctrine. The new is so mixed that we think the old is better.

*The Hour of God's Judgment, from 1881 to 1888. Proclamation to the Church by Divine Authority.* By F. BRICE.

WE notice this pamphlet for the purpose of uttering our protest against the wild talk and assumed knowledge of some writers on the glorious doctrine of Christ's second coming, whereby injury is done to a precious truth and feeble-minded people led astray. We hope the writer may see his way to repent of the presumption and folly of calling his extraordinary effusion an outcome from Divine authority.

*The Baptist Magazine*, among a deal of very profitable reading, has a piece of news which will gratify many of our readers, namely, that the Government have seen fit to recognise the valuable labours of our veteran brother, Thomas Cooper, by an award of three hundred pounds.

*The Sword and Trowel.*—Ministers and others will do well to read the Sermon by C. H. Spurgeon, on Casting Care upon God. *The General Baptist* has two papers on Dean Stanley: The Secret of his Life, and Dean Stanley and the Apostle Paul, both by the Editor; their only fault is their brevity. *The Baptist* is giving week by week a tale of Cromwell's

times, called *The History of Old Bristol*. It will have a charm for all readers, young and old. *The Freeman* has a good summary of our Magazines, among which the Editor has been pleased to speak approvingly of our *Baptist Messenger*.

*The Preacher's Analyst.* Elliot Stock.

A REALLY good number. The leaders on too much righteousness, and the one on Manasseh, are worthy of careful attention.

The Religious Tract Society.—*The Sunday at Home, The Leisure Hour, The Boys' Own, The Girls' Own, Friendly Greetings, The Cottager, The Tract Magazine, and The Child's Companion.* We select one of this useful series of popular papers, *The Girls' Own*. The pictorial illustrations are first-class. Of good stories we have a specially good one by Alice King, under the title "From Strength to Strength." We have a chapter of Varieties, specimens of poetry, some practical hints about Sunday School Treats; and of the valuable kind of reading we have chapters and papers on "How to Make a Gentleman's Dressing Gown;" "All About Coffee;" "The Difficulties of a Young Housekeeper, and How she Overcame Them;" "Seasonable Dress, and How to Make it;" "How to Purchase a Piano, and keep it in order;" and many other things which our space will not allow us to mention.

#### CONSOLATION.

"We may not climb the heavenly  
steeps

To bring the Lord Christ down;  
In vain we search the lowest deeps,  
For Him no depths can crown.

"But warm, sweet, tender, even  
yet

A present help is He;  
And faith has still its Olivet,  
And love its Galilee.

"The healing of the seamless dress  
Is by our beds of pain;

We touch Him in life's throng and  
press,  
And we are whole again.

"Through Him our first fond prayers  
are said,

Our lips of childhood frame;  
The last low whispers of our dead  
Are burdened with His name.

"O Lord and Master of us all!  
Whate'er our name and sign,  
We own Thy sway, we hear Thy call,  
We test our lives by Thine."

Whittier.



## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

Rev. J. SALISBURY, of Hugglescote, has accepted a unanimous invitation to the pastorate of the church at Hinckley.

Rev. Thos. Armstrong, of the Pastors' College, has accepted an invitation to the Lower Chapel, Chesham.

Rev. R. P. Macmaster has resigned the pastorate of the church at Bradford, having accepted a call to that at Grange-road, Darlington.

Rev. J. W. Townsend, of Winstone, Gloucestershire, has accepted a call to the pastorate of the church at Townhope, Herefordshire.

The church at Tamworth has given a unanimous invitation to Mr. Arthur G. A. Bridge, who has been supplying for six months on approbation, to become its pastor.

Rev. J. A. Ward, of the Pastors' College, has accepted the pastorate at Clay Cross.

Rev. J. Stubbs, lately returned from India, has accepted the pastorate of Brannoxtown, Ireland.

Rev. James Hollinshead has accepted a unanimous call from the church and congregation at Eye, Suffolk, and has resigned the pastorate at Rattlesden.

Rev. George Hawke, having resigned the pastorate of the church at Orchard-place, Neath, has accepted a unanimous invitation from Union Church, London-road, Luton.

Rev. W. Ewens has removed from Uley to Liskeard; and Rev. G. H. Kemp, late of Alford, has gone to Langham, Essex.

Rev. A. Bird, late of Penzance, is gathering a new church at Sandown, Isle of Wight.

Rev. F. Hughes, of Milton Mount, Gravesend, has received a unanimous invitation to the pastorate of the church and congregation at Newquay, Cornwall.

Rev. A. Hall, of Newbury, Berks, who has been for three months supplying the church at Ashley, Lymington, Hants, has accepted a call to the pastorate.

Rev. G. C. Williams, of Mill-street, Bedford, has resigned the pastorate, and is leaving for Cape Colony. A special meeting was held to bid him farewell.

### RECOGNITIONS.

A RECOGNITION service in connection with the settlement of the Rev. J. Watmough, as pastor of the church at Ibstock, Leicestershire, was held on August 9th. Tea was served in the afternoon, and a public meeting followed, which was presided over by Mr. Thomas Bailey, one of the deacons of the church. Rev. T. Goadby, B.A., delivered the charge. Suitable addresses were also delivered by the Revs. G. Needham and E. Gilbert.

Very interesting and successful services in connection with the settlement of the Rev. Thomas Maine, as the pastor of the ancient church at Stogumber, Somerset, were held on Wednesday, the 24th of August. In the afternoon a sermon was preached by the Rev. T. George Rooke, B.A., President of Rawdon College. In the evening a public meeting was held, at which Thomas Hawkes, Esq., of Williton, presided; the Rev. W. R. Skerry, Bristol, delivered an address on the duties of pastor and people; and the Revs. T. George Rooke, B.A., T. M. Macry, M.A., Edwin Greenwood, R. B. Clare and others, also addressed the congregation assembled.

SUTTON-ON-TRENT.—Public recognition service of Rev. H. Channers, settlement, took place on August 4th, 1881. A goodly number sat down to tea in the schoolroom; after tea the public service followed. Rev. M. G.

Coles, D. Davis, and the newly appointed pastor.

**NEWBROMPTON, KENT.**—On August 3, recognition services were held here in connection with the settlement as pastor of Rev. W. W. Blocksidge, late of the Pastors' College. Some two and a half years ago a few friends commenced a cause in this rapidly rising town. Messrs. Blocksidge and Blackaley, students, conducted the services. The work has been blessed, and the friends have purchased a site, and started a fund for erecting chapel and schoolroom, towards which they have £350 in hand and promises. A tea and public meeting was held to commemorate the settlement of Mr. Blocksidge as the pastor of the church. Mr. C. Allison occupied the chair, supported by Revs. D. Gracey, J. Smith, J. Kent, J. B. Lane, F. Harrison, Messrs. C. J. Beveridge, High Constable of Gillingham, S. J. Hart, G. Stote, R. Thornton, etc. Rev. J. B. Lane opened the meeting with prayer, and the chairman gave an address. Mr. Nearn, secretary of the church, then proceeded to give the reasons for the choice of Mr. Blocksidge, and the latter gave an account of his spiritual history, and reasons for accepting. Prayer having been offered for the new pastor by Rev. J. Kent, Rev. D. Gracey delivered the charge to the pastor; Rev. J. Smith, that to the church.

Recognition services in connection with the settlement of the Rev. G. W. Pope as pastor of the church at Diss, Norfolk, were held on Tuesday, September 6th, 1881. Rev. W. F. Gooch offered the ordination prayer; Rev. T. M. Morris delivered the charge to the pastor; Rev. W. G. Lewis, that to the church. In the evening a public meeting was held, when the chair was occupied by Thos. Rix, Esq. The Revs. W. G. Lewis, T. M. Morris, W. F. Gooch, J. Hollingshead, R. Hebron, and A. W. Ager took part in the proceedings. The collections defrayed the cost of the lower platform, which had been recently erected.

#### NEW CHAPELS.

On Wednesday, August 17th, the memorial stones of a new chapel to be erected at Newtown, Montgomeryshire, were formally laid in the presence of several thousands of spectators, the event having created unusual interest throughout the county. From a small nucleus, the Baptists have become the strongest Nonconforming body in the town, and their chapel, which they have occupied for nearly a century, having become quite inadequate to their requirements, an edifice has been resolved upon which will rival the finest Dissenting places of worship in the Principality. In response to an appeal for pecuniary aid, over £3,000 was promised, and a central site has since been secured. The cost of the undertaking, including land, is estimated at £8,000, and the style is to be that of Mr. Spurgeon's Tabernacle. The first stone was laid by the Rev. D. Jones, M.A., of Brixton; and the second by Mr. W. Willis, Q.C., M.P. The Rev. J. W. Williams, pastor of the church, then read a paper on "The History of the Baptist Church in Newtown." Mr. T. Parry Jones following with a statement of the finances. A collection next took place, when upwards of £1,000 was laid upon the stone. In the evening Mr. D. Davies, M.P., presided over a public meeting, at which Mr. Willis, M.P., and others delivered addresses.

At Berthlwyd, Quaker's-yard, a new chapel has been opened, when the Revs. T. J. Evans, A. J. Parry, E. George, and J. C. Williams took part. The cost involved in its erection has been nearly £1,200.

The opening services of the Graig Berthlwyd Welsh Baptist Chapel have been held; they were very successful. Several special sermons were preached by ministers of the Principality. The outlay involved in the new edifice is about £1,500.

For the contemplated new chapel at Clapham, the bazaar and garden *fête* held during several days last week resulted in a substantial pecuniary

aid, The estimated cost of the new chapel, which is intended to accommodate 1,200 persons, is £6,000, of which about £1,000 had been raised prior to last week. The building is to be commenced so soon as half of the required sum is raised.

Isaac Charles Johnson, Esq., laid the memorial stone of New Enon Chapel, Chatham, on August 9th. Addresses were delivered by the Mayor of Rochester, J. Vanheso, Esq., the Revs. J. S. Anderson, W. Winter, C. W. Banks, and other ministers took part in the services.

A new Baptist chapel was opened at Willesden on Thursday, September 1st, when about 150 people sat down to tea, and 300 attended the after public meeting. Tea was served in a large tent, which was erected in a paddock adjoining the chapel, the tent and ground being both kindly lent for the occasion. The public meeting was presided over by Mr. Stephen Shirley (Chairman of the Band of Hope Union), who was supported by Revs. G. D. Hooper, G. Hearson, and W. Sullivan; also by Mr. Edwin Smart, Mr. W. Davis, Rev. J. Davis (the pastor), and Rev. E. S. Cole. After the singing of a hymn and offering of prayer, the various speakers addressed the meeting, which was closed with a hymn, after which Rev. G. Hearson pronounced the benediction.

**KNAP HILL, SURREY.**—The old chapel in this village, which has recently come into the market, the cause having become extinct, was opened as a Mission Station of Addestone Baptist Chapel on August 10th by Rev. Edward W. Tarbox, pastor. The building has been renovated, and greatly improved by new windows, platform, &c., which have been paid for. There was a very crowded congregation, and after the sermon seventy persons sat down at the Lord's Table, and twelve received the hand of fellowship. Mr. William Taylor, and Mr. H. W. Gloster, took part in the service. There are very encouraging prospects of success.

## PRESENTATIONS.

At the weekly prayer-meeting, the Rev. G. T. Bailey, pastor of the Regent-street Church, Smethwick, Birmingham, was presented with a purse containing over £10, for the purpose of taking a few weeks' rest.

On Sunday, August 14th, at the close of the afternoon service at Saffron Walden, a superb copy of the Revised New Testament, bound in morocco and gold, was presented to the Rev. J. A. Brinkworth by the congregation.

The Rev. D. Flett has received from the Baptists of Orkney, a handsome testimonial in recognition of his long and faithful service in the interest of the churches throughout the Island.

## MISCELLANEOUS.

**COATE, OXON., Sunday, July 31st.** After a sermon by the Rev. Frederick Newman, B.A., formerly curate of the parish, nine persons were baptized by the pastor, B. Arthur. The discourse was founded on Matt. xxviii. 18—20. After speaking of the Saviour's command to go and disciple all nations, the preacher gave a clear and comprehensive statement of the nature, subjects, mode, and importance of believer's baptism, and how his attention was first directed to it, and why he left the Church of England, which deeply interested and impressed the large congregation.

Seven persons were baptized in March last. Four of the candidates last baptized were sisters, the eldest being only 18 years of age, making eight baptized of the same family and three domestics.

**LUTON.—PARK-STREET CHAPEL.**—On Tuesday evening, August 30th, the annual meeting of the auxiliary to the Baptist Foreign Missionary Society was held, under the presidency of the Rev. James H. Blake, who said the Society commended itself to him for one among many other reasons. It was more like the Founder of Christianity, more like the first preaching of the Gospel, and more like the Apostolic Christians than some things

in the Christians of the present day. The Saviour went about doing good, the first Christian missionary to the world. The apostles imitated Him, by going forth and preaching the gospel to every creature, and Christians were scattered abroad carrying with them everywhere the truth as it is in Jesus. Baptists ought to be foremost in their zeal and love for the Missionary Society, as God had wreathed their history with special honour by using them to send out the first English Missionary, the immortal Carey, to the East, and had made them to occupy the West with distinguished privileges in giving to them the Negro Liberator of undying memory, William Knibb. The Chairman then called on the Rev. Gogan Chunder Dutt to address the meeting. Mr. Dutt is a native of India and belongs to its aristocracy, which he left to join the aristocracy of Christianity. He gave a most interesting account of his conversion twenty-two years ago, to which the reading of Bunyan's Pilgrim's Progress and Grace Abounding had considerably helped. Mr. Dutt said that in consequence of the works of Bunyan having been translated into so many languages of the East, Bedfordshire was known and thought more of among native Christians than any shire in England. The speaker related how he had to give up his worldly inheritance, part from a mother's love, come under an uncle's curse, and be thought of by his relatives as one dead. He then gave a brief description of the millions of India, and a glance at the immense magnitude of its geographical lines and the vast claims which its people had on the Christians of the country to send them Christian teachers and this word of salvation. For twenty-two years he had been at work for Christ with scarcely a rest till now, and while in England he would be going East, West, North, and South to tell the English people about the good doing through the Gospel in India. He was engaged in preaching, and

also in teaching others to preach, and he had the superintending of several native schools. He had also introduced the plan of an Indian fair, fairs being very popular in India, and with which a great deal of wickedness mingles. He resolved to have a Christian fair, serving the popular idea, and by presenting them a fair or bazaar without the debasing and demoralizing things usually associated with an Indian fair. The rev. gentleman was listened to with great interest, being a good English scholar and speaking fluently, and he is one of the best deputations we remember to have heard at Park-street Chapel. Mr. Blake closed the meeting by referring to China, Japan, and other parts of the mission field. The subject was spoken to by Mr. Cox, Mr. J. Barford, Mr. Wootton, Mr. Smith, and others. The doxology was sung, and the meeting, which was a large one, was brought to a close. The contributions amount to nearly £18, but as there are several collecting boxes to be returned, it is hoped the sum will be £20, and now that an auxiliary is formed that the amount will be largely increased next year.

PORTSMOUTH.—The Anniversary Services of the Baptist Missionary Society were held in the Portsmouth District on September 4th, 5th, 6th, and 7th. The Deputation were the Revs. Goolzar Shah, of South Colingah, R. F. Guyton, of Delhi, Alfred Henry Baynes, Esq., F.S.S., General Secretary, assisted by the Revs. P. J. Scorey, C. Philp, J. W. Genders, T. W. Medhurst, J. King, and Messrs. French, Dove, and Naish.

We are requested to state that the address of Rev. T. R. Stevenson is changed to No. 1, Tudor-villas, Adelaide-street, Bedford.

#### RECENT DEATHS.

WE much regret to announce the death of Mrs. J. A. Spurgeon, wife of the Rev. J. A. Spurgeon, co-pastor with his brother at the Metropolitan Tabernacle, and pastor of the church

at West Croydon. Mrs. Spurgeon died from heart disease, on Wednesday morning, Sept. 7th. She was married to Mr. Spurgeon over 20 years ago, but she leaves no family. Rev. C. H. Spurgeon presided at a special service in connection with her funeral at West Croydon Church on Tuesday morning, Sept. 13th, when there was a large attendance. He alluded to the great loss his brother had sustained in her departure, and expressed the hope that the event might prove a blessing both to him and the churches concerned. After the service the funeral *cortège* proceeded to Brompton Cemetery, where the deceased lady was interred in the family vault. A large concourse of people there assembled, including representatives from the Metropolitan Tabernacle, West Croydon Church, and the church at Cornwall-road, Notting-hill, of which the Rev. J. A. Spurgeon was formerly pastor. The Rev. R. H. Roberts, B.A., delivered a brief address at the grave side.

At 35, Ladbroke-grove, Notting-hill, Samuel Manning, LL.D., Secretary of the Religious Tract Society, aged 59. His anticipation of death was calm, peaceful in the assurance of the abiding presence of the Lord whom he trusted with clear faith. Perhaps his latest act of consciousness was to attend to prayer offered at his bedside by his esteemed friend, Dr. S. Green. He lay for many hours in an unconscious state, and passed away on Tuesday evening, the 13th of Sept. He leaves a widow and three sons and three daughters. His family mourn his loss with the consolation that he leaves a singularly blessed memory.

### BAPTISMS.

*Acre Mill*, Stacksteads.—August 23, Six, by D. C. Chapman.  
*Addlestone*.—August 7, Seven, by E. W. Tarbox.  
*Aeon*, Morrision.—August 14, Two, by W. John.  
*Amley*, Leeds.—September 4, Two, by A. P. Bayers.  
*Bacup*.—September 4, Two, by W. Gay.

*Bacup*.—September 4, Irwell-terrace, Three, by J. S. Hughes.  
*Barrow-in-Furness*.—September 4, Five, by J. Hughes.  
*Beaford*.—August 29, Bunyan Chapel, One, by J. H. Blake.  
*Belfast*.—August 21, Victoria-street, Three, by W. Usher.  
*Belper*.—August 31, Two, by W. Bull.  
*Bildston*, Suffolk.—September 4, Three, by J. Easter.  
*Bishop's Stortford*.—September 7, Four, by B. Hodgkins.  
*Birmingham*, Constitution Hill.—September 4, Four, by J. Burton.  
*Blakeney*, Gloucestershire.—September 11, One, by G. B. Tanswell.  
*Bridport*.—July 23, Five, by E. Francis.  
*Bristol*.—August 4, Philip-street, Nine, by J. Ellis.  
*Brockenhurst*, Hants.—September 11, Five, by A. Hall.  
*Bronith*, near Hay.—August 7, Three, by J. Mathias.  
*Builth, Wells*, Breconshire.—July 31, One, by H. V. Thomas.  
*Burton-on-Trent*.—August 14, Four, by J. Askew.  
*Caio*, Carmarthen.—August 21, Four, by J. Pugh.  
*Cefn*.—August 10, English Chapel, Six, by E. H. Girdlestone.  
*Chard*.—September 2, Ten, by A. Macdonald.  
*Clare*, Suffolk.—April 3, One; May 29, Two; August 3, One, by T. Hoidy.  
*Corton*.—October 31, 1880, Five; February 27, 1881, Seven, by S. King.  
*Crook*, Durham.—August 7, One; August 31, Two, by R. I. Broadbridge.  
*Croyde*, Devon.—September 7, Two, by B. W. Osler.  
*Dowlais*.—September 6, Beulah Chapel, Two; August 22, Two, by J. Williams.  
*Diss*, Norfolk.—August 4, Three, by G. W. Pope.  
*Edinburgh*.—August 21, Marshall-street, Seven, by A. Wylie, M.A.  
*Ewtas Harold*.—August 14, Two, by T. Williams.  
*Fivehead*, near Taunton.—September 4, One, by J. Compston.  
*Franksbridge*.—September 2, Four, by T. D. Jones.  
*Gillingham*, Dorset.—September 7, Five, by T. Hayden.  
*Glasgow*.—August 29, North Frederick-street, Six, by H. F. Mills.  
*Golcar*.—August 14, One, by E. Moore.  
*Guldborough*.—August 14, Two, by J. G. Scott.  
*Hamsterley*, Durham.—August 23, One, by T. Durant.  
*Haverfordwest*.—August 23, Salem, One; September 4, Five, by D. O. Edwards.  
*Hunslet*, Leeds.—September 4, Two, by A. E. Greening.  
*Iford*.—September 1, High-street, Two, by J. Young.  
*King Stanley*.—August 24, Two, by W. Coombs.

London, Woolwich.—August 31, Queen street, Two, by L. Jones.

London, Streatham.—August 31, Lewin-road, Two, by A. McCaig.

London, Gray's Inn-road.—August 24, Arthur-street, Five, by W. Smith.

Langwood, Devon.—July 31, Two, by R. Bastable.

Macclesfield.—August 28, Four, by Z. T. Downen.

Manchester.—August 13, for the Church, Bridge-street, Ardwick, Three, by W. Pike, at Higher Openshaw Chapel.

Metropolitan Tabernacle:

August 25, Sixteen; September 1, Seventeen.

Mochdre, Montgomeryshire.—September 4, Four, by R. Jones.

Moriah, Radnorshire.—August 7, Two, by J. Phillips.

Nantwich.—September 4, Two, by R. P. Cook.

Neath.—August 28, Two, by G. Hawker.

Ogden.—August 7, One, by W. L. Llewellyn.

Pembroke Dock.—August 28, Two, by E. Evans.

Pole Moor, near Huddersfield.—September 4, One, by J. Evans.

Pontardawe, Swansea Valley, Glamorgan-shire.—September 11, Nine, by J. T. Morgan.

Portsmouth.—August 31, Three, Lake-road, by T. W. Medhurst.

Radcliffe, near Manchester.—August 28, Seven, by G. M. Nawey.

Rhymney.—August 7, Beulah, Five, by H. Phillips.

Rudge, near Westbury.—September 4, Five, by S. King.

Scapegoat Hill, Golcar.—September 4, One, by A. Harrison.

Sheffield.—September 11, Cemetery-road, Eight, by J. Maden.

Shrewton, Wilts.—August 7, at Zion Chapel, Two, by J. Rison.

Spratton, Northampton.—August 21, Three, by W. L. Jones.

Stalbridge.—August 15, Five, by C. Rushby.

Stalybridge.—September 12, Nine, by C. Rushby.

St. Leonards-on-Sea.—August 4, at Wellington-square Chapel, Hastings (kindly loaned for the occasion), Six, by the Pastor of the newly formed Church, St. Leonards, W. W. Haines.

Sutton-on-Trent.—August 28, Three, by H. Channer.

Tonypandy, Rhondda Valley.—August 14, Three, by J. M. Jones.

Uley, Gloucester.—August 28, Four, by T. F. Litten.

Wallham Abbey.—August 11, Four, by W. Winters.

Weymouth.—September 1, Five, by J. Trafford, M.A.

Ystrad, Rhondda.—September 11, English Church, One, by M. H. Jones.

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

Statement of Receipts from August 15th to September 14th, 1881.

£ s. d.	£ s. d.	£ s. d.
Collection at Drummond-road Chapel, per Pastor B. Brigg	7 4 0	
Mrs. C. Mitchell's Bible-class, Rye	0 17 0	
Alpha	0 5 0	
Mr. J. B. Denholm	0 12 0	
P. O. O. from Tetworth	1 0 0	
Miss Pringle	1 0 0	
Miss M. A. Scott, per Mr. Gwyer	1 0 0	
Mr. Mead	1 1 0	
Mrs. Mead	1 1 0	
In memory of Martha Mead	2 2 0	
Mrs. Howard	10 0 0	
Mr. H. Gifford	0 10 0	
Mr. W. Gourlay	20 0 0	
The Mission Box, Houston, per J. M. Lang	0 10 0	
Mr. J. Tritton	5 0 0	
Mr. C. Ball	10 0 0	
Mr. Spurgeon, from Miss Durntall's Legacy	50 0 0	
Mrs. M. Wilkinson	1 0 0	
Miss I. Steer	0 5 0	
Mr. W. H. Williams, Chefoo	1 0 0	
Mr. W. J. Mills	2 2 0	
Mr. T. H. Stockwell	1 1 0	
The Misses Dransfield	2 2 0	
Collection at Broadmead Chapel, Bristol, per Pastor G. E. Grange	16 10 5	
Mr. A. H. Scard	0 5 0	
Mrs. M. J. Robertson-Aikman	5 0 0	
Mr. Samuel Spurgeon	1 0 0	
A Scotch Farmer	0 15 0	
A Ross-shire man	0 2 6	
Mrs. Marshall	1 0 0	
Mr. William Johnson	10 0 0	
Weekly Offerings at Metropolitan Tabernacle:—		
Aug. 21	£31 16 6	
" 28	40 0 3	
Sept. 3	35 6 6	
" 10	37 0 9	
	144 4 0	
	£298 8 11	

## SOCIETY OF EVANGELISTS.

Statement of Receipts from August 15th to September 14th, 1881.

£ s. d.	£ s. d.	£ s. d.
Balance of Collection at Warrington, per Mr. Burnham	4 0 0	
Balance of Collection at Hill Cliffe, per Mr. Burzham	0 12 0	
Additional Thank-offering for Mr. Burnham's services in Yorkshire	1 0 0	
Mr. W. H. Williams, Chefoo	2 0 0	
Mr. A. H. Scard	0 5 0	
Mrs. J. Allan	25 0 0	
Mrs. Marshall	0 10 0	
	£33 7 0	

## PAUL'S FIRST PRAYER.\*

A SERMON BY C. H. SPURGEON.

"For, behold, he prayeth."—ACTS ix. 11.

God has many methods of quenching persecution. He will not suffer His church to be injured by its enemies, or overwhelmed by its foes; and He is not short of means for turning aside the way of the wicked, or of turning it upside down. In two ways He usually accomplishes His end: sometimes by the confusion of the persecutor, and at others in a more blessed manner, by his conversion. Sometimes He confuses and confounds His enemies; He makes the diviner mad; He lets the man who comes against Him be utterly destroyed, suffers him to drive on to his own destruction, and then at last turns round in triumphant derision upon the man who hoped to have said *aha! aha!* to the church of God. But at other times, as in this case, He converts the persecutor. Thus, He transforms the foe into a friend; He makes the man who was a warrior against the gospel, a soldier for it. Out of darkness He bringeth forth light; out of the eater He getteth honey; yea, out of stony hearts He raiseth up children unto Abraham. Such was the case with Saul. A more furious bigot it is impossible to conceive. He had been bespattered with the blood of Stephen when they stoned him to death; so officious was he in his cruelty, that the men left their clothes in the charge of a young man named Saul. Living at Jerusalem, in the college of Gamaliel, he constantly came in contact with the disciples of the Man of Nazareth; he laughed at them, he reviled them as they passed along the street; he procured enactments against them, and put them to death; and now, as a crowning point, this ware-wolf, having tasted blood, becomes exceeding mad, determines to go to Damascus, that he may glut himself with the gore of men and women; that he may bind the Christians, and bring them to Jerusalem, there to suffer what he considered to be a just punishment for their heresy, and departure from their ancient religion. But oh! how marvellous was the power of God! Jesus stays this man in his mad career; just as with his lance in rest he was dashing against Christ, Christ met him, unhorsed him, threw him on the ground, and questioned him, "Saul, Saul, why persecutest thou Me?" He then graciously removed his rebellious heart—gave him a new heart and a right spirit—turned his aim and object—led him to Damascus—laid him prostrate for three days and nights—spoke to him—made mystic sounds go murmuring through his ears—set his whole soul on fire; and when at last he started up from that three days' trance, and began to pray, then it was that Jesus from heaven descended, came in a vision to Ananias, and said, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth."

First, our text was *an announcement*: "Behold, he prayeth." Secondly, it

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was an argument: "For, behold, he prayeth." Then to conclude, we will try to make an application of our text to your hearts. Though application is the work of God alone, we will trust that He will be pleased to make that application while the word is preached.

L. First, here was AN ANNOUNCEMENT: "Go inquire for Saul of Tarsus: for, behold, he prayeth." Without any preface, let me say that this was the announcement of a fact which was noticed in heaven, which was joyous to the angels, which was astonishing to Ananias, and which was a novelty to Saul himself.

It was the announcement of a fact which was noticed in heaven. Poor Saul had been led to cry for mercy, and the moment he began to pray God began to hear. Do you not notice, in reading the chapter, what attention God paid to Saul? He knew the street where he lived: "Go to the street that is called *Straight*." He knew the house where he resided: "Inquire at the house of *Ananias*." He knew his name; it was *Saul*. He knew the place where he came from: "Inquire for Saul of *Tarsus*." And He knew that he had prayed, "Behold, *he prayeth*." Oh! it is a glorious fact that prayers are noticed in heaven. The poor broken-hearted sinner climbing up to his chamber, bends his knee, but can only utter his wailing in the language of sighs and tears. Lo! that groan has made all the harps of heaven thrill with music; that tear has been caught by God and put into the lachrymatory of heaven, to be perpetually preserved. The suppliant, whose fears prevent his words, will be well understood by the Most High. He may only shed one hasty tear; but "prayer is the falling of a tear." Tears are the diamonds of heaven; sighs are a part of the music of Jehovah's throne; for though prayers be

"The simplest form of speech  
That infant lips can try;"

So are they likewise the

"Sublimest strains that reach  
The Majesty on high."

Let me dilate on this thought a moment. Prayers are noticed in heaven. Oh! I know what is the case with many of you. You think, "If I turn to God, if I seek Him, surely I am so inconsiderable a being, so guilty and vile, that it cannot be imagined He would take any notice of me." My friends, harbour no such heathenish ideas. Our God is no God who sits in one perpetual dream; nor doth He clothe Himself in such thick darkness that He cannot see. He is not like Baal, who heareth not. True, He may not regard battles; He cares not for the pomp and pageantry of kings; He listens not to the swell of martial music; He regards not the triumph and pride of man; but wherever there is a heart big with sorrow, wherever there is an eye suffused with tears, wherever there is a lip quivering with agony, wherever there is a deep groan, or a penitential sigh, the ear of Jehovah is wide open; He marks it down in the registry of His memory; He puts our prayers, like rose leaves, between the pages of His book of remembrance, and when the volume is opened at last, there shall be a precious fragrance springing up therefrom. Oh! poor sinner, of the blackest and vilest character, thy prayers are heard, and even now God hath said of thee, "Behold, he prayeth." Where was it—in a barn? Where



was it—in the closet? Was it at thy bedside this morning? Art thou now glancing thine eye to heaven? Speak, poor heart. Did I hear thy lips just now mutter out “God have mercy on me, a sinner”? I tell thee, sinner, there is one thing which doth outstrip the telegraph. You know we can now send a message and receive an answer in a few moments; but I read of something in the Bible more swift than the electric fluid. “Before they call I will answer, and while they are speaking I will hear.” So then, poor sinner, thou art noticed: yea, thou art heard by Him that sitteth on the throne.

Again; this was the announcement of a *fact joyous to heaven*. Our text is prefaced with “Behold,” for, doubtless, our Saviour Himself regarded it with joy. Once only do we read of a smile resting on the countenance of Jesus, when lifting up His eye to heaven, He exclaimed, “I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight.” The Shepherd of our souls rejoices in the vision of His sheep securely folded, He triumphs in spirit when He brings a wanderer home. I conceive that when He spoke these words to Ananias, one of the smiles of paradise must have shone from His eyes. “Behold,” I have won the heart of My enemy; I have saved My persecutor; even now he is bending the knee at My footstool; “Behold, he prayeth.” Jesus Himself led the song, rejoicing over the new convert with singing. Jesus Christ was glad, and rejoiced more over that lost sheep than over ninety and nine that went not astray. And angels rejoiced too. Why, when one of God’s elect is born, angels stand around his cradle. He grows up, and runs into sin; angels follow him, tracking him all his way; they gaze with sorrow upon his many wanderings; the fair Peri drops a tear whenever that loved one sins. Presently the man is brought under the sound of the gospel. The angel says, “Behold, he begins to hear.” He waits a little while, the word sinks into his heart, a tear runs down his cheek, and at last he cries from his inmost soul, “God have mercy upon me!” See! the angel claps his wing, up he flies to heaven, and says, “Brethren angels, list to me: ‘Behold, he prayeth.’” Then they set heaven’s bells ringing; they have a jubilee in glory; again they shout with gladsome voices, for verily I tell you, “there is joy in heaven among the angels of God over one sinner that repenteth.” They watch us till we pray, and when we pray, they say, “Behold, he prayeth.”

Moreover, my dear friends, there may be other spirits in heaven that rejoice, besides the angels. Those persons are our friends who have gone before us. I have not many relations in heaven, but I have one whom I dearly love, who, I doubt not, often prayed for me. For she nursed me when I was a child and brought me up during part of my infancy, and now she sits before the throne in glory—suddenly snatched away. I fancy she looked upon her darling grandson, and as she saw him in the ways of sin, of vice, and folly, she could not look with sorrow, for there are no tears in the eyes of glorified ones; she could not look with regret, because they cannot know such a feeling before the throne of God; but ah! that moment when by sovereign grace, I was constrained to pray, when all alone I bent my knee and wrestled, methinks I see her as she said, “Behold, he prayeth; behold, he prayeth.” Oh! I can picture her countenance. She seemed to have two heavens for a moment, a double bliss, a heaven in me

as well as in herself,—when she could say, “Behold, he prayeth.” Ah! young man, there is your mother walking the golden streets. She is looking down upon you this hour. She nursed you; on her breast you lay when but a child, and she consecrated you to Jesus Christ. From heaven, she has been watching you with that intense anxiety which is compatible with happiness; this morning she is looking upon you. What sayest thou, young man? Does Christ by His Spirit say in thine heart, “Come unto Me”? Dost thou drop the tear of repentance? Methinks I see thy mother as she cries, “Behold, he prayeth.” Once more she bends before the throne of God and says, “I thank Thee, oh Thou ever gracious One, that he who was my child on earth, has now become *Thy* child in light.”

But, if there is one in heaven who has more joy than another over the conversion of a sinner, it is a minister, one of God's true ministers. Oh, my hearers, ye little think how God's true ministers do love your souls. Perhaps ye think it is easy work to stand here and preach to you. God knows, if that were all, it were easy work; but when we think that when we speak to you, your salvation or damnation, in some measure, depends upon what we say—when we reflect that if we are unfaithful watchmen, your blood will God require at our hands—oh, good God, when I reflect that I have preached to thousands in my lifetime, many thousands, and have perhaps said many things I ought not to have said, it startles me, it makes me shake and tremble. Luther said he could face his enemies, but could not go up his pulpit stairs without his knees knocking together. Preaching is not child's play; it is not a thing to be done without labour and anxiety; it is solemn work; it is awful work, if you view it in its relation to eternity. Ah! how God's minister prays for you! If you might have listened under the eaves of his chamber window, you would have heard him groaning every Sunday night over his sermons because he had not spoken with more effect, you would have heard him pleading with God, “Who hath believed our report? To whom is the arm of the Lord revealed?” Ah, when He observes you, from His rest in heaven—when He sees you praying, how will He clap His hands and say, “Behold, the child Thou hast given me! behold, he prays.” I am sure when we see one brought to know the Lord, we feel very much like one who has saved a fellow-creature from being drowned. There is a poor man in the flood; he is going down, he is sinking, he must be drowned; but I spring in, grasp him firmly, lift him on the shore, and lay him on the ground; the physician comes; he looks at him, he puts his hand upon him, and says, “I am afraid he is dead.” We apply all the means in our power, we do what we can to restore life. I feel I have been that man's deliverer, and oh, how I stoop down and put my ear beside his mouth! At last, I say, “he breathes! he breathes!” What pleasure there is in that thought! He breathes! there is life still. So when we find a man praying we shout—he breathes; he is not dead; he is alive; for while a man prays he is not dead in trespasses and sins, but is brought to life, is quickened by the power of the Spirit. “Behold, he prayeth.” This was joyful news in heaven, as well as being noticed by God.

Then in the next place, this was *an event most astonishing to men*. Ananias lifted up both his hands in amazement. “O my Lord, I should have thought anybody would pray but that man! Is it possible!” I do not know how it is with other ministers, but sometimes I look upon such-

and-such individuals in the congregation, and I say, "Well, they are very hopeful; I think I shall have them. I trust there is a work going on, and hope soon to hear them tell what the Lord has done for their souls." Soon, perhaps, I see nothing of them, and miss them altogether; but instead thereof, my good Master sends me one of whom I had no hope—an out-cast, a drunkard, a reprobate, to the praise of the glory of His grace. Then I lift up my hands in astonishment, thinking, "I should have thought of anybody rather than you." I remember a circumstance which occurred a little while ago. There was a poor man about sixty years old; he had been a rough sailor, one of the worst men in the village; it was his custom to drink, and he seemed to be delighted when he was cursing and swearing. He came into the chapel, however, one Sabbath day, when one nearly related to me was preaching from the text concerning Jesus weeping over Jerusalem. And the poor man thought, "What! did Jesus Christ ever weep over such a wretch as I am?" He thought he was too bad for Christ to care for him. At last he came to the minister, and said, "Sir, sixty years have I been sailing under the colours of the devil; it is time I should have a new owner; I want to scuttle the old ship and sink her altogether; then I shall have a new one, and I shall sail under the colours of Prince Immanuel." Ever since that moment that man has been a praying character, walking before God in all sincerity. Yet he was the very last man you would have thought of. Somehow God does choose the last men; he does not care for the diamond, but he picks up the pebble stones, for he is able, out of "stones, to raise up children unto Abraham." God is more wise than the chemist: He not only refines gold, but He transmutes base metal into precious jewels; He takes the filthiest and the vilest, and fashions them into glorious beings, makes them saints, whereas they have been sinners, and sanctifies them, whereas they have been unholy.

The conversion of Saul was a strange thing; but, beloved, was it stranger than that you and I should have been Christians? Let me ask you if anybody had told you, a few years ago, that you would belong to a church and be numbered with the children of God, what would you have said? "Stuff and nonsense! I am not one of your canting methodists; I am not going to have any religion; I love to think and do as I like." Did not you and I say so? and how on earth did we get here? When we look at the change that has passed over us, it appears like a dream. God has left many in our families who were better than we were, and why has He chosen us? Oh! is it not strange? Might we not lift up our hands in astonishment, as Ananias did, and say, "Behold, behold, behold; it is a miracle on earth, a wonder in heaven"?

The last thing I have to say here, is this—*this fact was a novelty to Saul himself.* "Behold, he prayeth." What is there novel in that? Saul used to go up to the temple twice a day, at the hour of prayer. If you could have accompanied him, you would have heard him speak beautifully, in words like these: "Lord, I thank Thee I am not as other men are; I am not an extortioner, nor a publican; I fast twice in the week, and give tithes of all I possess;" and so on. Oh! you might have found him pouring out a fine oration before the throne of God. And yet it saith, "Behold, he prayeth." What! had he never prayed before? No, never. All he had ever done before went or nothing; it was not prayer. I have

heard of an old gentleman, who was taught, when a child, to pray, "Pray God bless my father and mother," and he kept on praying the same thing for seventy years, when his parents were both dead. After that it pleased God, in His infinite mercy, to touch his heart, and he was led to see that, notwithstanding his constancy to his forms, he had not been praying at all; he often said his prayers, but never prayed. So it was with Saul. He had pronounced his magniloquent orations, but they were all good for nothing. He had prayed his long prayers for a pretence; it had all been a failure. Now comes a true petition, and it is said, "Behold, he prayeth." Do you see that man trying to obtain a hearing from his Maker? How he stands! He speaks Latin and blank verse before the Almighty's throne; but God sits in calm indifference paying no attention. Then the man tries a different style; procures a book, and, bending his knee again, prays in a delightful form the best old prayer that could ever be put together; but the Most High disregards his empty formalities. At last the poor creature throws the book away, forgets his blank verse, and says, "O Lord, hear, for Christ's sake." "Hear him," says God, "I have heard him." There is the mercy thou hast sought. One hearty prayer is better than ten thousand forms. One prayer coming from the soul is better than a myriad cold readings. As for prayers that spring from the mouth and head only, God abhors them; He loves those that come deep from the heart. Perhaps I should be impudent if I were to say that there are hundreds here this morning who never prayed once in their lives. There are some of you who never did. There is one young man over there, who told his parents when he left them, that he should always go through his form of prayer every morning and night. But he is ashamed, and he has left it off. Well, young man, what will you do when you come to die? Will you have "the watchword at the gates of death"? Will you "enter heaven by prayer"? No, you will not; you will be driven from God's presence, and be cast away.

II. Secondly, we have here AN ARGUMENT. "*For, behold, he prayeth.*" It was an argument, first of all, *for Ananias' safety*. Poor Ananias was afraid to go to Saul; he thought it was very much like stepping into a lion's den. "If I go to his house," he thought, "the moment he sees me, he will take me to Jerusalem at once, for I am one of Christ's disciples, I dare not go." God says, "Behold, he prayeth." "Well," says Ananias, "that is enough for me. If he is a praying man, he will not hurt me; if he is a man of real devotion, I am safe." Be sure you may always trust a praying man. I do not know how it is, but even ungodly men always pay a reverence to a sincere Christian. A master likes to have a praying servant after all; if he does not regard religion himself, he likes to have a pious servant, and he will trust him rather than any other. True, there are some of your professedly praying people that have not a bit of prayer in them. But whenever you find a really praying man, trust him with untold gold; for if he really prays, you need not be afraid of him. He who communes with God in secret, may be trusted in public. I always feel safe with a man who is a visitor to the mercy-seat. I have heard an anecdote of two gentlemen travelling together, somewhere in Switzerland. Presently they came into the midst of the forests; and you know the gloomy tales the people tell about the inns there, how dangerous it is to lodge in them. One of them, an infidel, said to the other, who was a

Christian, "I don't like stopping here at all, it is very dangerous indeed." "Well," said the other, "let us try." So they went into a house, but it looked so suspicious that neither of them liked it; and they thought they would prefer being at home in England. Presently the landlord said, "Gentlemen, I always read and pray with my family before going to bed; will you allow me to do so to-night?" "Yes," they said, "with the greatest pleasure." When they went upstairs, the infidel said, "I am not at all afraid now." "Why?" said the Christian. "Because our host has prayed." "Oh!" said the other, "then it seems, after all, you think something of religion; because a man prays, you can go to sleep in his house." And it was marvellous how both of them did sleep. Sweet dreams they had, for they felt that where the house had been roofed by prayer, and walled with devotion, there could not be found a man living that would commit an injury to them. This, then, was an argument to Ananias, that he might go with safety to Saul's house.

But more than this. Here was *an argument for Paul's sincerity*. Secret prayer is one of the best tests of sincere religion. If Jesus had said to Ananias, "Behold, he preacheth," Ananias would have said, "that he may do, and yet be a deceiver." If he had said, "He is gone to a meeting of the church," Ananias would have said, "He may enter there as a wolf in sheep's clothing." But when he said, "Behold, he prayeth," that was argument enough. A young person comes and tells me about what he has felt and what he has been doing. At last I say, "kneel down and pray." "I would much rather not." "Never mind, you shall." Down he falls on his knees, he has hardly a word to say; he begins groaning and crying, and there he stays on his knees till at last he stammers out, "Lord, have mercy upon me a sinner; I am the greatest of sinners; have mercy upon me!" Then I am a little more satisfied, and I say, "I did not mind all your talk, I wanted your prayers." But oh! if I could trace him home; if I could see him go and pray alone, then I should feel sure; for he who prays in private is a real Christian. The mere reading of a book of daily devotion will not prove you a child of God; if you pray in private, then you have a sincere religion; a little religion, if sincere, is better than mountains of pretence. Home piety is the best piety. Praying will make you leave off sinning, or sinning will make you leave off praying. Prayer in the heart proves the reality of conversion. A man may be sincere, but sincerely wrong. Paul was sincerely right. "Behold, he prayeth," was the best argument that his religion was right. If any one should ask me for an epitome of the Christian religion, I should say it is in that one word—"prayer." If I should be asked, "What will take in the whole of Christian experience?" I should answer, "Prayer." A man must have been convinced of sin before he could pray; he must have had some hope that there was mercy for him before he could pray. In fact, all the Christian virtues are locked up in that word, *prayer*. Do but tell me you are a man of prayer, and I will reply at once, "Sir, I have no doubt of the reality, as well as the sincerity, of your religion."

But one more thought, and I will leave this subject. *It was a proof of this man's election*, for you read directly afterwards, "Behold, he is a chosen vessel." I often find people troubling themselves about the doctrine of Election. Every now and then I get a letter from somebody

or other taking me to task for preaching election. All the answer I can give is, "There it is in the Bible; go and ask my Master why He put it there. I cannot help it. I am only a serving man, and I tell you the message from above. If I were a footman I should not alter my master's message at the door. I happen to be an ambassador of heaven, and I dare not alter the message I have received. If it is wrong, send up to headquarters. There it is, and I cannot alter it." This much let me say in explanation. Some say, "How can I discover whether I am God's elect? I am afraid I am not God's elect." Do you pray? If it can be said, "Behold, he prayeth," it can also be said, "Behold, he is a chosen vessel." Have you faith? If so, you are elect. Those are the marks of election. If you have none of these you have no grounds for concluding that you belong to the peculiar people of God. Have you a desire to believe? Have you a wish to love Christ? Have you the millionth part of a desire to come to Christ? And is it a practical desire? Does it lead you to offer earnest, tearful supplication? If so, never be afraid of non-election; for whoever prays with sincerity, was ordained of God before the foundation of the world, that he should be holy and without blame before Christ in love.

III. Now for the APPLICATION. A word or two with you, my dear friends, before I send you away this morning. I regret that I cannot better enter into the subject; but my glorious Master requires of each of us according to what we have, not according to what we have not. I am deeply conscious that I fail in urging home the truth so solemnly as I ought: nevertheless, "my work is with God and my judgment with my God," and the last day shall reveal that my error lay in judgment, but not in sincere affection for souls.

First allow me to address the children of God. Do you not see, my dear brethren, that the best mark of our being sons of God is to be found in our devotion? "Behold, he prayeth." Well, then, does it not follow, as a natural consequence, that the more we are found in prayer the brighter will our evidences be? Perhaps you have lost your evidence this morning; you do not know whether you are a child of God or not; I will tell you where you lost your confidence—you lost it in your closet. Whenever a Christian backslides his wandering commences in his closet. I speak what I have felt. I have often gone back from God—never so as to fall finally, I know, but I have often lost that sweet savour of His love which I once enjoyed. I have had to cry,

"Those peaceful hours I once enjoyed,  
How sweet their memory still!  
But they have left an aching void  
The world can never fill."

I have gone up to God's house to preach, without either fire or energy; I have read the Bible, and there has been no light upon it; I have tried to have communion with God, but all has been a failure. Shall I tell where that commenced? It commenced in my closet. I had ceased, in a measure, to pray. Here I stand, and do confess my faults; I do acknowledge that whene'er I depart from God it is there it doth begin. Oh, Christians, would you be happy? Be much in prayer. Would you be victorious? Be much in prayer.

"Restraining prayer, we cease to fight;  
Prayer makes the Christian's armour bright."

Mrs Berry used to say, "I would not be hired out of my closet for a thousand worlds." Mr. Jay said, "If the twelve apostles were living near you, and you had access to them, if this intercourse drew you from the closet, they would prove a real injury to your souls." Prayer is the ship which bringeth home the richest freight. It is the soil which yields the most abundant harvest. Brother, when you rise in the morning, your business so presses, that with a hurried word or two, down you go into the world, and at night, jaded and tired, you give God the fag end of the day. The consequence is, that you have no communion with Him. The reason we have not more true religion now, is because we have not more prayer. Sirs, I have no opinion of the churches of the present day that do not pray. I go from chapel to chapel in this metropolis, and I see pretty good congregations; but I go to their prayer meetings on a week evening, and I see a dozen persons. Can God bless us? Can He pour out His Spirit upon us, while such things as these exist? He could, but it would not be according to the order of His dispensation, for He says, "When Zion travails she brings forth children." Go to your churches and chapels with this thought, that you want more prayer. Many of you have no business here this morning. You ought to be in your own places of worship. I do not want to steal away the people from other chapels; there are enough to hear me without them. But though you have sinned this morning, hear while you are here, as much to your profit as possible. Go home and say to your minister, "Sir, we must have more prayer." Urge the people to more prayer. Have a prayer meeting, even if you have it all to yourself; and if you are asked how many were present, you can say "Four." "Four! how so?" "Why, there was myself, and God the Father, God the Son, and God the Holy Ghost; and we have had a rich and real communion together." We must have an outpouring of real devotion, or else what is to become of many of our churches. Oh! may God awaken us all, and stir us up to pray, for when we pray we shall be victorious. I should like to take you, this morning, as Samson did the foxes, tie the firebrands of prayer to you, and send you in among the shocks of corn till you burn the whole up. I should like to make a conflagration by my words, and to set all the churches on fire till the whole has smoked like a sacrifice to God's throne. If you pray, you have a proof that you are a Christian; the less you pray, the less reason have you to believe your Christianity; and if you have neglected to pray altogether, then you have ceased to breathe, and you may be afraid that you never did breathe at all.

And now my last word is to the ungodly. Oh, sirs! I could fain wish myself anywhere but here; for if it be solemn work to address the godly, how much more when I come to deal with you. We fear lest on the one hand we should so speak to you, as to make you trust in your own strength; while on the other hand, we tremble lest we should lull you into the sleep of sloth and security. I believe most of us feel some difficulty as to the most fit manner to preach to you—not that we doubt but that the gospel is to be preached—but our desire is so to do it, that we may win your souls. I feel like a watchman, who, while guarding a city, is oppressed

with sleep ; how earnestly does he strive to arouse himself, while infirmity would overcome him. The remembrance of his responsibility bestirs him. His is no lack of *will*, but of power ; and so I hope all the watchmen of the Lord are anxious to be faithful, while at the same time they know their imperfection. Truly the minister of Christ will feel like the old keeper of Eddystone lighthouse ; life was failing fast, but summoning all his strength, he crept round once more to trim the lights before he died. O may the Holy Spirit enable us to keep the beacon fire blazing, to warn you of the rocks, shoals, and quicksands, which surround you, and may we ever guide you to Jesus, and not to free-will or creature merit. If my friends knew how anxiously I have sought divine direction in the important matter of preaching to sinners, they would not feel as some of them do, when they fancy I address them wrongly. I want to do as God bids me, and if He tells me to speak to the dry bones and they shall live, I must do it, even if it does not please others ; otherwise I should be condemned in my own conscience, and condemned of God. Now with all the solemnity that man can summon, let me say that a prayerless soul is a Christless soul. As the Lord liveth, you who never prayed are without God, without hope, and strangers from the commonwealth of Israel. You who never know what a groan is, or a falling tear, are destitute of vital godliness. Let me ask you, sirs, whether you have ever thought in what an awful state you are ? You are far from God, and therefore God is angry with you ; for "God is angry with the wicked every day." O sinner ! lift thine eyes, and behold the frowning countenance of God, for He is angry with you. And I beseech you, as you love yourselves, just for one moment contemplate what will become of you, if living as you are ye should at last die without prayer. Don't think that one prayer on your death-bed will save you. Death-bed prayer is a death-bed farce generally, and passes for nothing ; it is a coin that will not ring in heaven, but is stamped by hypocrisy, and made of base metal. Take heed, sirs. Let me ask you, if you have never prayed, what will you do ? It were a good thing for you, if death were an eternal sleep ; but it is not. If you find yourselves in hell, oh, the racks and pains ! But I will not harrow up your feelings by attempting to describe them. May God grant you never may feel the torments of the lost. Only conceive that poor wretch in the flames who is saying, "Oh for one drop of water, to cool my parched tongue !" See how his tongue hangs from between his blistered lips ! how it excoriates and burns the roof of his mouth, as if it were a firebrand. Behold him crying for a drop of water. I will not picture the scene. Suffice it for me to close up by saying, that the hell of hells will be to thee, poor sinner, the thought, that it is to be *for ever*. Thou wilt look up there on the throne of God, and it shall be written "for ever !" When the damned jingle the burning irons of their torments, they shall say, "for ever !" When they howl, echo cries "for ever !"

" 'For ever's' written on their racks,  
 'For ever' on their chains ;  
 'For ever' burneth in the fire,  
 'For ever' ever reigns."

Doleful thought ! "If I could but get out, then I should be happy. If there were a hope of deliverance, then I might be peaceful ; but I am here



for ever!" Sirs, if ye would escape eternal torments, if ye would be found amongst the numbers of the blessed, the road to heaven can only be found by prayer—by prayer to Jesus, by prayer for the Spirit, by supplication at His mercy-seat. "Turn ye, turn ye, why will ye die, O house of Israel? As I live, saith the Lord, I have no pleasure in the death of him that dieth, but had rather that he should turn unto Me and live." "The Lord is gracious and full of compassion." Let us go unto Him and say, "He shall heal our backslidings, He shall love us freely and forgive us graciously, for His Son's name's sake." Oh! if I may but win one soul to-day, I will go home contented. If I may but gain twenty, then I will rejoice. The more I have, the more crowns I shall wear. Wear! No, I will take them all at once, and cast them at Jesu's feet, and say, "Not unto me, but unto Thy name be all the glory, for ever."

"Prayer was appointed to convey  
The blessings God designs to give;  
Long as they live should Christians pray,  
For only while they pray they live.

"And wilt thou still in silence lie,  
When Christ stands waiting for thy prayer?  
My soul, thou hast a friend on high,  
Arise, and try thine interest there.

"'Tis prayer supports the soul that's weak,  
Though thought be broken, language lame;  
Pray, if thou canst, or canst not speak,  
But pray with faith in Jesu's name."

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#### WHAT JESUS IS ABLE TO DO.

ABLE to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—*2 Cor. ix. 8.*

Able to succour them that are tempted.—*Heb. ii. 18.*

Able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.—*Jude 24.*

Able also to save them to the uttermost that come unto God by Him, —*Heb. vii. 25.*

What He has promised, ABLE also to perform.—*Rom. iv. 21.*

Able to make you stand.—*Rom. xiv. 4.*

Able to keep that which I have committed unto Him.—*2 Tim. i. 12.*

Able to build you up, and to give you an inheritance among all them which are sanctified.—*Acts xx. 32.*

Able to do exceeding abundantly above all that we ask or think.—*Eph. iii. 20.*

Able to subdue all things unto himself.—*Phil. iii. 21.*

BELIEVE YE THAT I AM ABLE TO DO THIS?—*Matt. ix. 28.*

## Garnet Preachers and their Living Deeds.

DR. PAYSON, OF PORTLAND,  
U.S.

(FOURTH ARTICLE.)

IN the month of May, 1811, Mr. Payson had the happiness of being united in marriage to Ann Louisa Shipman, of New Haven, Connecticut. In her he found a most suitable helpmeet. She is recorded as being "a woman of kindred piety, and whose energy and firmness of character, connected with other estimable accomplishments, proved his best earthly support and an abiding check upon his constitutional tendency to depression." Such being her character we are not surprised that he should speak of her as "one of the best of wives," and treat her accordingly. If ever a minister needed a good wife to look after his bodily welfare it was Edward Payson. At the best his health was but moderate, and even then at times he was subject to distressing headaches. Thus we read: "Had a most dreadful headache, and was almost distracted, yet was obliged to preach in the evening. Found many more present than I expected, and was unusually assisted, and the people were very solemn. Most gladly will I glory in my infirmities that the power of Christ may rest upon me, for when I am weak then I am strong." Similar extracts to this one might be multiplied to an indefinite extent; and when, as years rolled on, instead of improving, his infirmities grew greater and greater, the value of such a wife it would be hard to estimate. In December of

this year, through the resignation of Mr. Kellogg, he became the sole pastor of the church: and this, of course, added to his responsibilities and burdens. He found also much opposition to his teachings in the town, which not only tended to discourage him but his people likewise. Practical jokes were occasionally played upon him to his cost. Here for instance is a case in point.

"Sept. 24, 25.—Was called up at midnight by some mischievous person, and sent off to see a person said to be dying. Found it a serious joke to me, for I took cold and was sick several days."

But amidst all he "enjoyed most delightful seasons in prayer; strong confidence in God; different views of Christ and heaven from any he ever before entertained; is enabled to cast all his cares on the Lord and feel lightened," and he records that "never did the Bible seem so sweet; never did the light of God's countenance seem so exquisitely precious as now; nor did he ever more need it." In public his prayers were so full of spirituality, unction and pathos, that they were often as much blessed to his hearers as his sermons; the result of his private daily communion with the Lord. From the *private* sanctuary he came to the *public* sanctuary, his face shining like that of Moses after he had been in the mount with God. Both in prayer and in preaching his congregation felt that one of his favourite texts, "*We believe and therefore speak,*" was the embodiment of his whole

ministry, of what he said and of what he did. To believe thoroughly and to act up to the belief were with him the two essential conditions of a successful ministry. Thus he says: "The conviction of our cordial belief of the truths we deliver, which such a discharge of the ministerial duty will produce in the minds of our hearers, must be seated and maintained by a corresponding life. Unaccompanied with this all other means will be in vain. *Example,*' says a French prelate, *'is the groundwork of a minister's character.* Our life, of which they are witnesses, is, with the generality of men, the gospel. It is not what we declare in the house of God; it is what they see us practise in our general demeanour.' If then we would maintain a conviction among our hearers that we are sincere, our conduct as well as our sermons must preach; and if the former contradicts or does not coincide with the latter, no good effects can be reasonably expected to follow. We must, therefore, be able, though we may not think proper, to say with the Apostle, *'Be ye followers of me, even as I am of Christ.'* *'The things which ye have received, and learned, and heard, and seen in me do, and the God of peace shall be with you.'*" The prayers, the preaching, the life at home and abroad of Mr. Payson corresponded with this portrait of a faithful and good minister of Jesus Christ; and herein indisputably lay the secret of his ministerial power.

To take out of a large volume all the facts that would serve to give even a condensed biography of this eminent preacher would in the limited space afforded us be next to impossible. Our aim is rather to show what the preacher was and what he did in the hope thereby of stimu-

lating others to imbibe his spirit and copy his example. Thus one important feature in his ministry was his prudent and successful management of *revivals*. In the year in which Mr. Kellogg resigned, and some thirty-one members left to be formed into a separate church under his oversight, the vacancy was more than made up by forty-eight persons being added to the church roll on account of its being the most fruitful year on record. At this period Mr. Payson writes a letter to a youthful minister who had sought his instruction and advice on the subject of pastoral duties. As it is a very valuable one, and cannot without injustice be condensed, we will give it entire.

"DEAR BROTHER,—Your letter requesting 'information and advice' has just reached me. I rejoice in the circumstances that led to such a request. I rejoice still more that you feel 'ignorant and inexperienced and inadequate to the charge which has devolved upon you.' We must feel so, or we shall meet with little success.

"I can, however, assure you for your encouragement, that you cannot possibly be more ignorant and inexperienced than I was at the time of my settlement. I knew just nothing at all of my business; but I knew a little, oh how little! of my own ignorance. This led me to pray almost incessantly, and somehow or other I have, as I trust, been preserved from fatal mistakes, and not suffered to ruin either myself or my people as I sometimes feared that I should. He who has thus guided me, and thousands of others equally as foolish, will, I trust, guide you. The best advice I can give you is to look to Him. This I doubt not you do, but you cannot do it too much. If we would do much for God, we must ask much of God;

we must be men of prayer; we must almost literally 'pray without ceasing.' You have doubtless met with Luther's remark: 'Three things make a divine—prayer, meditation and temptation.' My dear brother, I cannot insist on this too much. Prayer is the first thing, the second thing, and the third thing necessary in a minister, especially in seasons of revival. The longer you live in the ministry the more deeply I am persuaded you will be convinced of this. Pray, then, my dear brother, pray, pray, pray. Read the account of Solomon's choice, 1 Kings iii. 5—15. If, like him, you choose wisdom and pray for it, it will be yours.

"The next thing in importance is, as I conceive, that your church should be excited to pray for the influences of the Divine Spirit, and that they should frequently meet for this purpose. For though private prayer may be as effectual, it does not so directly tend to honour God as that which is more public. God converts sinners for His own glory and He will have all the glory of their conversion. Nothing tends more directly to give Him the glory than social prayer. In that duty we explicitly acknowledge, not only to Him but to our fellow-creatures, that nothing but the influences of His Spirit can render any means effectual, and that we are entirely dependent for those influences on His sovereign will. In a word, we acknowledge that in the conversion of sinners He is all and we are nothing.

"With respect to those who are awakened, I conceive it is our duty to act as fellow-workers with the Divine Spirit; to insist principally on those truths of which He first convinces them, and to endeavour both by our preaching and conversation to bring them to the same

point to which He aims to bring them. This point is complete self-despair and hope in Christ. The former is a prerequisite to the latter. I therefore aim in the first place to increase their convictions of sins, especially of the great damning sin of unbelief. If they ask, What shall we do? I never dare give them any other answer than that given by Christ and His apostles, '*Repent and believe the Gospel.*' I insist much on the character of God: the strictness, extent and spirituality of His law; the various artifices, deceptions, and excuses of the heart; the false hopes of sinners and hypocrites; the nature of true and false conversion, and the great danger of being deceived. I also frequently warn them of the dreadful consequences of delaying repentance, grieving the Spirit, losing their convictions, or resting on false hopes, like the stony ground hearers. I labour especially to convince them that all the difficulties which oppose their salvation, lie in their own hearts; that Christ is willing to save them; but they are unwilling to be saved in His way, and are therefore without excuse. This is a very important point. I have seen none go back who appeared to be truly convinced of this. In addition to this, I say much of the glory, beauty, and sufficiency of Christ, and of the perfect freeness of the blessings which He offers, and endeavour to show them the horrid pride, ingratitude, &c., of neglecting to accept them. These are some of the principal subjects on which I preach to inquirers; you will easily determine what are the most proper texts from which to explain and enforce them.

† "With respect to our inquiry meetings, I can only tell you that we have them once a week, afternoons for females, evenings for males. It is

difficult to persuade them to converse as freely as might be wished ; you will find, however, as your experience increases, that it is of little consequence whether they say much or not, as a simple sentence will often give you as perfect a view of their character and feelings as you could acquire from the longest conversation. But if you wish them to converse with you with freedom you must visit them at home. Your greatest danger will be in comforting them too soon. All comfort is dangerous till they surrender unconditionally to the sovereign grace of God. It is much safer to err on the other side."

Ministers and Christian leaders of the present day may learn from this pre-eminently suggestive letter what pains Mr. Payson took not only to have genuine converts, but to ground them well in "the truth as it is in Jesus." He evidently knew what folly it was to gather by sensational methods a large number of persons into a church who neither knew themselves nor Christ either. He sought, through the aid of the Spirit, to wound before he attempted to heal, and to convince the sinner of his guilt before he assured him that he was pardoned. The wretched system that teaches multitudes of people that they are "saved" when they know not what they are saved from ; which gives them "liberty" before they have in

any degree realized their bondage ; and which assures them that they are all right both for time and eternity if they will only *say* that they "believe," when as yet they have given no evidence whatever of being either changed in heart or life, is nothing more or less than a mere caricature of religion. And what will it end in ? It is certain sooner or later to do one of two things ; it will either create a worldly church ; or else, in the case of a long-neglected revision in the church roll, lead to the return ultimately in the statistical column to the Association of such a large number of ERASURES that, as it has been recently well expressed, "make church membership and discipline a mockery and a snare." The longer we live and the more knowledge we obtain of the state of the churches, the more we are led to feel the need for the old-fashioned Gospel teaching being rung out boldly from every pulpit, which in the first place lays the sinner low, and then proceeds to show that true repentance and living faith in a once crucified but now risen Saviour, with a corresponding holy life, are the only true grounds on which any poor sinner may safely entertain a reasonable or scriptural hope of being saved now, or of possessing eternal life in the world that is to come.

*(To be continued.)*

#### THE BEST TEACHER.

FROM everything our Saviour saw,  
Lessons of wisdom He would draw ;  
The clouds, the colours in the sky ;  
The gentle breeze that whispers by ;  
The fields, all white with waving corn ;  
The lilies that the vale adorn ;  
The reed that trembles in the wind ;  
The tree where none its fruit can find ;  
The sliding sand, the flinty rock,  
That bears unmoved the tempest's  
shock ;

The thorns that on the earth abound  
The tender grass that clothes the  
ground ;  
The little birds that fly in air ;  
The sheep that need the shepherd's  
care ;  
The pearls that deep in ocean lie ;  
The gold that charms the miser's eye ;  
All from His lips some truth proclaim,  
Or learn to tell their Maker's name.

## Essays and Papers on Religious Subjects.

### THE SOCIAL SIDES OF CHRIST'S CHARACTER.

THE glory of our Lord presents itself before us in several ways. The glory which He had with the Father before the world was. The Divine Likeness which sometimes surrounded His human nature and burst forth in glorious scintillations, causing the observer to exclaim: "We beheld His glory as the glory of the only begotten of the Father, full of grace and truth, and confirming all in the fact that He was the brightness of the Father's glory, the express image of His person." All this was manifested by His wielding all the attributes of Deity and controlling all the forces of the universe. He speaks, and the storm is hushed; the devils flee; the fish of the sea enter the net; the loaves and fishes are multiplied; the lame walk; the sick are made whole; the blind see; the lepers are cleansed, and all manner of diseases depart at His commanding word or healing touch. And withal He reads the most secret thoughts of friend and foe. He is God over all, blessed for evermore. But we invite attention to some of the many glories of His human character. He came taking on Himself our nature, wrapped Himself in our humanity that He might illumine our benighted world, that He might grapple with its miseries, set at liberty its bondslaves, redeem its lost sons, and leave the most glorious example of purity, tenderness, and love that men or angels ever knew. Let us then try to realize a Christ living among us, dwelling in a cottage at Nazareth, known as the carpenter's son, whose

mother and sister the Jews well knew. Little children basked in His smile. The widow was consoled by His words, and the poor and suffering always proved by His tenderness that He would not break a bruised reed, nor quench a smoking flax. See Him, the Lord of glory, attending a wedding at Cana of Galilee, contributing to the joy of the occasion, and causing; when there was needs be, the water to blush and own its Lord. At the extreme other end of life, see Him at Bethany. Jesus at a joyous wedding party, and then at the grave with the weepers at Bethany. Shedding the sunlight of His smile on the one, and mingling His tears with the bereaved at the other. Giving wine at the wedding and giving back to the embrace of the sad hearts of the sister the brother who had been dead.

We cannot but notice also His preference at all times for the weak, and poor, and lonely. Among all the crowd of wealthy givers at the Temple treasury, there is one on whom His special smile falls. The widow, with her two mites, has all His heart. Poor, poor woman, who would have noticed her if Jesus had not? How her spirit must have been lifted up, and urged to resolve, if possible, on future sacrifices, from the words of Him who was the Friend of the friendless and the poor. Again, with what tender emotion He is moved on another occasion when He sees the funeral procession at the gates of Nain, as they bear the only son of a lone widow to the grave. With compassionate goodness He wipes the widow's tears away with, "*Weep not,*" and restores to life her dead son.

The prophet had drawn a beautiful picture of this kindly loving Saviour, one we cannot look at without being moved to love it, for we find therein that He is not only the gracious companion of men and women, but the Saviour of little children. "He shall feed His flock like a shepherd. He shall gather the lambs with His arm, and fold them in His bosom." We have several instances in His life which answer to this. Among others see Him looking benignly on the mothers at Salem, rebuking His disciples for their harshness, but establishing Himself in the confidence of the mothers by blessing their children, in words which have made tens of thousands of children lisp His praise, and make in all time bereaved parents in seasons of sorrow as it were find Jesus with them at the graves of their little ones, pointing them through their tears to the brightness above, and saying, "Many dear children are gathering there, for of such is the kingdom of heaven." How can we refrain from following Jesus into the homes of the people? He was a lodger at Bethany. He was a visitor in the homes of the publicans and sinners. He sat down with them; they were all the better for His visits, whilst His immaculate purity never suffered taint. He dines with the Pharisee and fills with overwhelming joy and gratitude the penitent sinner, who pours her loving tears on His feet, and wipes them with the hairs of her head. He calls the wondering man of short stature from the sycamore tree, and becomes the guest of a man who is a sinner, that that day salvation might come to his house. O wondrous grace of Jesus! He blesses the poor, gives bread to the hungry, has compassion on the blind beggar, touches the leper, talks to the Samaritan adulteress, teaches the ignorant, and through

the whole of His way scatters like ingots of gold the riches of His benevolence and love. And so closes this wondrous life. He bids the daughter of Jerusalem cease to weep for Him. He provides with His dying breath a home for His mother, prays for His murderers, assures the penitent thief of paradise, exclaims, "It is finished!" and gives up the ghost. So presenting from first to last undeniable proof that He was the man of sorrow and acquainted with grief; by which acquaintance He knew how to succour the tempted and the tried, and was also possessed of a nature, so *sweet*, so *TENDER*, so *loving*, that He could be touched with a feeling for the people's infirmities. Now, dear reader, is He not worthy of your highest admiration and your fondest love? Let the poor come to Him and be enriched. Let the widow and desolate come to Him and be cheered. Let the troubled home get His presence, who can soothe sorrow and give sweet peace. Let the burdened and cast down draw near and be helped. Let the lost come and be saved.

O Master, at Thy feet  
 I bow in rapture sweet;  
 Before me, as in darkening glass,  
 Some glorious outlines pass  
 Of love, and truth, and holiness, and  
 power:  
 I own them Thine, O Christ, and  
 bless Thee for this hour.

I have no words to bring  
 Worthy of Thee, my King;  
 And yet, one anthem in Thy praise,  
 I long, I long to raise:  
 The heart is full, the eye entranced  
 above,  
 But words all melt away in silent  
 awe and love.

JAMES H. BLAKE.

Luton, Beds.

### A PROMISE FOR THE AFFLICTED.

*"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, it is My people; and they shall say, the Lord is my God."*—

Zech. xiii. 9.—The primary reference of this passage is, doubtless, to the nation of Israel. Two parts of the whole nation are to be cut off for their unbelief and final rejection of the Lord Jesus Christ. The third part shall be left, even a remnant according to the election of grace. Those who are preserved shall pass through a furnace of affliction, which shall be not for their destruction, but for their purification; they shall be refined as *silver* and tried as *gold*. When these are brought through the furnace they shall call on the name of the Lord, praying to and owning God as their God. Jehovah will

graciously accept their worship, and own them as His people—His purged and purified nation. All the children of God have, more or less, to pass through the fiery trial. No one child of God shall ever perish in the fire, but each and all shall pass through it, for the trial of their faith, persons, graces, principles, and profession. Their tin and dross shall be purged away, but the silver and the gold shall not be injured. God will reveal himself to them as their covenant God and Father. From out of the furnace of affliction the believer will call upon his God. As the loving father will hearken to his child's cry, and hasten to its help, so will our heavenly Father assuredly hear us when we call upon Him. He will acknowledge us to be His children even when we are in the furnace. Yea, He Himself says, "I have chosen thee in the furnace of affliction" (Isa. xlvi. 10).

Portsmouth. T. W. MEDHURST.

### Reviews.

*The Biblical Museum*: a collection of Notes Explanatory, Homiletic, and Illustrative on the Holy Scriptures. By James Cowper Gray. Elliot Stock, Paternoster-row.

THIS tenth volume completes the Old Testament, and contains Daniel and the minor prophets, making with the New Testament fifteen volumes, any volume of which may be had separately. In addition to all we have said previously about this marvellous comprehensive commentary, we call attention to the following features of the work. It contains

12,000 outlines of sermons, 12,000 illustrative anecdotes, parables, and quotations, side-notes, classical and modern, 21,000, more than 36,000 Scripture references and 6,000 authors quoted and referred to as providing additional help, and suggesting further reading. We unhesitatingly pronounce this the most useful commentary of modern times. The village preacher and teacher, the city and town missionary, the senior Bible Class teacher, the Evangelist, the plain man and the scholar may all be suited here. We should find it difficult indeed to



conceive of a Christian anywhere who could read these incomparable volumes without profit.

*The Young Crossing-Sweepers.* By Mrs. William Olding. Elliot Stock.

A PLAIN, beautiful, and instructive story. It will be useful in leading the young to the Saviour, and is told with a naturalness, freshness, and grace which place it above many of the story-books written for the young.

*The Life and Letters of a Soldier.* By Eva Travers Evered Poole. Nisbet and Co., Berners-street.

MRS. POOLE has done her work very successfully; the story is told with touching simplicity. The mind of the reader is taken possession of by the writer, and is made to listen to the recital of the life and letters of George Stunt with deep emotion and feeling, and to admire the power of divine grace as exhibited in the chief subject of the narrative. The five touching verses at the close are worthy of the pen and heart of the writer.

*The Chart System of Studying and Teaching Sunday School Lessons.*

By the Rev. A. H. Munro. John Walker & Co., Farringdon-street.

THE Sunday School Teacher's Lesson Chart will be acceptable for more than its object. It is calculated to stimulate the teacher to plan and concentrate, and to make his work pleasant and easy by teaching him to feel that he knows whither he intends to conduct his scholars. The pages are full of suggestions and helpful directions. In the opening chapter the writer well puts his case. The resources of the Sunday school teachers are, 1st, the Bible; 2nd, Prayer; 3rd, Personal Character and Influence; 4th, all truth that will explain, confirm, or illustrate the truth; 5th, skill in the presentation of the subject to his scholars. The teacher should always know far more about the lesson than he proposes to communicate to his scholars. Know-

ledge is power, and none more readily detect and respect its possession than the scholars themselves. We do very heartily commend this excellent little work to our Sunday school teachers.

WE have received of the Religious Tract Society's publications *The Sunday at Home*, *The Leisure Hour*, *Boys' and Girls' Own Magazines*, *Friendly Greetings*, *The Tract Magazine*, *The Child's Companion*, and *The Cottager*. Some of these truly good and useful publications have been favourites with us for many years, and we believe that they tend greatly to promote the religious and moral welfare of the people. We say this of the oldest of these series, and we wish especially to say a word about the newest of them. Well, here is Part XV. of *Friendly Greetings* before us, containing illustrated readings for the people. The outside looks cheerful and inviting. The first page inside gives us an instructive frontispiece of the cak and its uses. Then follow thirty-two articles of the most readable character, profusely illustrated with pictures that must please all. The working man, his wife, and children are sure to read if these very suitable papers are put before them. We say to our tract societies and tract distributors, distribute *Friendly Greetings*.

*The Clerical World.* A Paper for the Pulpit and the Pen. Price Two-pence. Hodder and Stoughton, Paternoster-row.

WE hardly care for the title of this new paper. It sounds a little stiff, and scents a little of Ecclesiasticism, but of the paper itself we have formed the highest opinion. Among so many religious papers, embracing nearly every topic and subject within the circle of religion, it must be good indeed to ensure the success of a new undertaking. We believe that the *Clerical World* will prove worthy and profitable to its readers, and a success. We wish it so.

OUR OWN LITERATURE.—*The Baptist Magazine, The General Baptist, The Sword and Trowel, The Baptist and Freeman*, are all good. We have found profit in reading the Prayer Meeting Address in the *Sword and Trowel* from the pen of C.H. Spurgeon, also the Articles on Robert Brown and Martin Mar Prelate and Manuel Matamoras are very worthy of perusal.

*The People's Pocket Book*; the Constitution of Comprehensionism as the Guide for the Right. Drafted by F. J. Wilson, the Radiationist of the Blue Transept of the Paradesion of Comprehension. Cattell and Co., Fleet-street.

EXTRACT:—"Comprehensionism—The Idea as our Creed.—The Idea is that Comprehension, that Life—Omnipotence the all Inholdment—Soul—Omniscience—The all Infoldment and Light—Omnipresence—The all Pervadement are the Intervolved and Indissoluble Attributes of Essence, which is God, which is the Inspirational, Incorporated with Etherialism—The Universe in Spirituality—*The All in All*," &c., &c. What, we ask, is the reader to do with such stuff as the above. What is the matter with us or with the writer? We confess to be overpowered; we can say no more.

#### THE FADING LEAF.

"We all do fade as a leaf."—*Isa.* lxiv. 6.

Because I live, ye shall live also."—*John* xiv. 19.

IN Autumn's golden days I stood

Amid Canadian forests vast;

The many hues of giant trees

O'er all the scene their beauty cast;

Yet here and there I marked one fall,  
Presaging Death would smite them all.

Hoar Winter-tide is at our door,

Stripped are the trees its touch beneath;

But tremulous on hoary bough

Flutters one solitary leaf,—each days its

Hold on life so small,

Though late, the withered leaf must fall!

Nature's glad resurrection-tide,

The genial spring, was in its prime,

And many a bud and tender leaf

With young life, blessed our temperate clime,

Yet leaflets fair and buds I found,

Touched by Death's hand, were scattered round.

Sol marched the heavens in his pride,

The glorious Summer-days had come,

"Lips, eyes, and lungs" bedecked the trees,

Which voiceless praises gladsome sung;

Praiseful the leaves—but ah! not all,

For e'en in Summer-time they fall!

Life's fertile Tree halved for aye,

Seasons and men may come and go;

Planted by God the Father's hand,

That Evergreen no death can know:

Each graft in Him shall storms withstand,

Perennial live in yon bright land.

HARRIETTE NOEL THATCHER.

## Poetry.

## NONE LIKE JESUS.

NONE can be compared with Jesus :

So benevolent and kind;  
 "He is altogether lovely,"  
 Grace and truth in Him we find.  
 Who, like Jesus,  
 Would such love to mortals show ?

While the willing slaves of Satan,  
 And the enemies of God,  
 He our guilty souls to ransom,  
 Freely shed His precious blood.  
 Who, like Jesus,  
 Would have thus for sinners died ?

While the guilty world despise Him,  
 And pursue the downward way,  
 Often doth He still entreat them  
 To be wise in life's short day.

Who, like Jesus,  
 Would so long with sinners bear ?  
 Ah! and oft the souls that love Him,  
 How they turn from Him aside,  
 Drinking of the worldling's pleasure—

Leaving Him, the Crucified.  
 Who, like Jesus,  
 Could such faithless ones still love ?

None but Christ, my loving Saviour,  
 Would have borne so long with me  
 Of my heart He is most worthy,  
 And my chief beloved shall be.  
 Who, like Jesus,

Can my heart so justly claim ?

J. DORE.

## MR. VALIANT FOR TRUTH.

SOME pilgrims are so bold  
 Nothing can them withhold  
 From the Lord's ways ;  
 They will through dangers go,  
 Faithful they are, and true,  
 And in their lives they do  
 Show forth His praise.

Valiant for truth they are,  
 Champions inured to war,  
 Fit for the field ;  
 Men of such wondrous might,  
 Nothing can them afright,  
 And in the hottest fight,  
 Never will yield.

They in the cause of God  
 Cheerfully shed their blood,  
 If called thereto ;  
 Each with his dreadful sword,  
 Which is the written Word,  
 In the strength of his Lord  
 Combats his foe.

Fighting with earth and sin,  
 They glorious battles win,  
 Foiling the fiend ;  
 Thus they through toil and pain,  
 To heavenly rest attain,  
 There they with Christ shall reign,  
 World without end.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. D. LLEWELLYN, of Bristol College, has accepted the pastorate of the church at Burton Latimer, near Kettering.

Rev. J. H. Tresidder is leaving Budleigh Salterton; he has been presented with a purse of sovereigns.

Rev. T. R. Stevenson, late of Ceylon, has accepted a call to the pastorate of the church at St. Mary's-gate, Derby.

Rev. Wm. Howieson, of Walworth-road Chapel, after a very long pastorate, has signified his intention of resigning at the end of the year. The church, with every expression of esteem and affection, has accepted his resignation, though with very deep regret.

Rev. D. Samuels has resigned the pastorate of the church at Saunders-foot.

Rev. James Blaikie has resigned the pastorate of the church at Irvine, N.B.

Rev. J. Bentley, of Allerton, Bradford, has accepted the pastorate of Ely-place Church, Wisbech.

Rev. G. J. Dann, of the Pastors' College, has accepted the pastorate of the church at James-grove, Peckham.

### PRESENTATION.

LUTON, PARK-STREET.—On September 16, the inaugural of the Pastor's Bible Class for young men was held and arrangements made for the winter session. The Rev. J. H. Blake was presented with the complete set of Steers' Words of the Lord Jesus. The presentation was made on behalf of the class, numbering about 40 members, by Mr. P. Wootton, and took Mr. Blake with pleasurable surprise.

### RECOGNITIONS.

A RECOGNITION service in connection with the settlement of Rev. E. Yemm as pastor of the church at Countesthorpe, near Leicester, was held on Monday, October 3. A public tea was provided in the school-room, after which a public service was held in the chapel. Mr. Bassett, a deacon of the church, presided, and made a statement of the circumstances which led to the call of Mr. Yemm. Addresses were also delivered by the following ministers:—R. Caven, B.A., W. Bull, B.A., G. Barker, E. Dean, T. R. Evans, and W. Fisk. During the evening the choir rendered several anthems.

A meeting of the church and congregation of the chapel at Bowdon, near Manchester, was held on Thursday evening, September 29, for the purpose of recognising Mr. Henry Mowbray, late of Liverpool, as pastor of the church. Rev. Robert Lewis presided. The secretary having explained the steps taken in reference to Mr. Mowbray's call to the pastorate, the chairman delivered a brief address on the office of the Christian minister. Mr. M. P. Lockhart, Rev. W. Johnston, Rev. T. Llewellyn, Rev. Alex. Mackennall, and the Rev. W. S. Llewellyn took part in the proceedings.

Special services have been held in connection with the ordination of Rev. E. W. Davies, of Haverfordwest College, at Salem Chapel, Llangyfelach. Sermons were preached by the Revs. J. Rowlands, W. Roberts, and J. Thalamus Morgan. Rev. J. Thomas preached specially to the church, and the Rev. Dr. Davies addressed the pastor. Rev. D. Davies offered the ordination prayer, and the Rev. T. Wilton Davies, B.A., also gave an address.

At Pembroke Chapel, Liverpool, on Tuesday evening, September 27, a public tea and recognition service were held in connection with the settlement of Rev. Richard Richards as pastor. The Rev. Hugh Stowell Brown presided, being supported by many representative ministers. The Rev. Dr. Graham delivered an address, after which Mr. S. B. Jackson, on behalf of the congregation, gave a hearty welcome to the new minister. He mentioned that the chapel had just been renovated at considerable cost. The Revs. Professor Davies, J. O. Davies, F. H. Roberts, and A. M. Stalker took part in the proceedings.

Recognition services connected with the settlement of the Rev. Arnold G. Beaven as pastor of Walton Church, Hornby-road, Rice-lane, Liverpool, have been held. A tea was held in the Walton Institute, followed by a largely-attended meeting, under the presidency of the Mayor of Bootle. There were present Revs. T. G. Rooke, F. H. Roberts, G. W. M. Carey, and others. Rev. Hugh Stowell Brown delivered the address to the pastor.

Ordination services have been held in connection with the settlement of the Rev. C. M. Hardy, B.A., as pastor of the church at Park Chapel, Great Yarmouth. Rev. Geo. Gould offered the ordination prayer, Rev. J. R. Wood delivered the charge to the pastor, and Rev. J. T. Wigner to the Church. Rev. T. A. Wheeler and others also delivered addresses.

Services in connection with the ordination of Mr. E. G. Thomas, of Llangollen College, were held at Aberdaron and Llanrhystyd, September 7 and 8, when the following ministers took part in the services: Revs. Dr. Jones, President of Llangollen College, J. Davies, T. E. Williams, J. A. Morris, L. Boderick, T. Phillips, J. Williams, D. F. Ellis, J. Richards, and M. F. Wynne. The meetings were well attended, and the discourses very impressive.

On Wednesday, October 5, a

public tea and service were held at Kingsgate-street Chapel, Holborn, to recognise the settlement of the Rev. T. Henson as pastor. The chair was occupied by Rev. T. V. Tymms, and addresses were given by Revs. J. P. Chown, R. H. Roberts, B.A., T. Harley, and W. Smith. T. G. Atkinson, Messrs. Clemo and Hooper (deacons) and the pastor also took part in the engagements of the evening.

Recognition services connected with the settlement of the Rev. E. C. Pike, B.A., formerly of Birmingham, to the pastorate, were held on Wednesday, October 5, at South-street Chapel, Exeter. At an afternoon service the Rev. J. Jenkyn Brown preached. Tea followed, and then a public meeting, at which the Revs. J. J. Brown, Benwell Bird, Evan Edwards, T. B. Goodwin, R. Hall, B.A., J. W. Ashworth, and the new pastor, took part. The South-street Church has a history covering a period of two and a quarter centuries, during which twenty-five ministers have presided over it.

On Sunday and Monday, October 23 and 24, the recognition of the Rev. A. Davies, late of Swansea, as the pastor of the Welsh Church at Treharris took place, when the Revs. W. Harries, W. Morris, and Lewis assisted. The services were very well attended, and the new minister has a fair prospect before him.

BRONDESBURY.—A successful service was held on October 11, in connection with the recognition of Rev. J. C. Thompson as pastor. Dr. Weymouth presided, and the following ministers were present and took part: Revs. J. P. Chown, W. Brook, W. Stott, B. Allen, J. H. Clews, G. D. Hooper, and Mr. Cool. The addresses given to pastor and people were of an earnest and practical character.

HARROW.—Services were held on Tuesday, October 4, to recognise Rev. R. T. Soie as pastor of the church. At three o'clock a sermon was preached by Rev. J. P. Chown,

from Leviticus vi. 13. Tea followed, and the after service was presided over by Rev. W. Stott, who gave an address on "Pastoral Work." The usual statements were made—for the deacons by Mr. T. Smith, and by the new pastor. Addresses were also given by Revs. James Stephens, M.A., J. W. Kirton, and G. D. Hooper. Not a few old friends of the church came to take part, among them Sir Morton Peto, Bart.

### NEW CHAPELS.

THE friends connected with the Baptist Church at Hereford have been holding a series of interesting meetings in connection with the opening of a new place of worship. The foundation-stones were laid on September 27, 1880, by Mrs. R. T. Reid (wife of the junior M.P. for the city), and by other ladies and gentlemen. Preliminary opening services were held on Tuesday, September 6, 1881, when Rev. Charles Spurgeon preached afternoon and evening. Owing to the incomplete state of the building, further services were deferred until Friday, September 23, when a united prayer-meeting, followed by communion service, was held. On the following Sunday, the Rev. W. Sampson preached two sermons, that in the morning being attended by the Mayor and Corporation of the city. On Monday a tea-meeting, followed by a public meeting in the chapel, were held, the latter presided over by J. Pulley, Esq. (senior M.P. for the city). Among the speakers were Rev. F. Wilkins, J. Bloomfield, J. Lewett, and T. Williams, B.A. During the summer a bazaar has been held, yielding a sum of £260. The opening services have yielded £166. The whole cost of the building and site has amounted to £4,500, and there remains a debt of about £900 still to be removed. Accommodation is provided for 650 sittings.

On Tuesday afternoon, October 11, the memorial stones of a new chapel to be erected at Poplar for the

ministry of the Rev. W. Lambourne, were laid by Mrs. Horace Marshall, Mr. F. A. Bevan, Mr. T. H. Bryant (of the firm of Bryant and May), and by Mr. George Williams, President of the Young Men's Christian Association. The pastor explained that four years ago school premises were erected at a cost of £1,500, which amount had been paid off, but the large subsequent increase in their congregation had necessitated a more commodious place for worship. The new edifice is to cost £3,500, towards which, in cash and promises, about £1,500 have been received. Addresses were delivered by the Rev. A. G. Brown, who spoke of the new undertaking in such a crowded neighbourhood as likely to prove, spiritually, a fort, a lighthouse, and a hospital; Rev. W. Sampson, and others. To the fund Mrs. Marshall contributed £50, Mr. Bryant £50, and Mr. George Williams 100 guineas, besides other amounts representing £50 laid upon one of the stones.

A new chapel, which has been in course of erection since October last, has been opened at Alloa, N.B. It is of the Gothic style of architecture, and is designed to accommodate 430 persons. The edifice cost about £1,500, of which sum nearly £1,200 has been raised. The Rev. W. Tulloch on Sunday October 2, preached morning and evening, and the Rev. W. Yuille in the afternoon.

On Thursday, September 29, special services were held at Blackwood in connection with the opening ceremony of the English Baptist Chapel. At the several services the Revs. A. Tilly, Parrish, and Mr. Richard Cory preached the sermons. Each service was well attended, and liberal collections in aid of the building fund were made. This building is intended, we understand, for a vestry to a proposed larger chapel when times improve in the neighbourhood. The cost of the whole is over £200.

A new chapel, which is estimated to cost £3,000, is in contemplation at Ponder's-end, N. A new church was formed there in connection with the

preaching of Pastors' College students in 1877, and in the following year Mr. Cotton, of that institution, accepted, and now retains the pastorate.

#### MISCELLANEOUS.

SERMONS in connection with the Sunday school anniversary were preached at Trinity Chapel, John-street, Edgware-road, W., on Sunday, September 11, by the Rev. J. Webb, a native preacher, who gave some interesting details of his labours in Jamaica. The children of the school joined with the choir in singing several suitable pieces under the lead of Mr. J. H. Hicks. A collection, amounting to over £13, was taken, towards the expenses of the annual treat and renovation of the schoolroom.

At the same spot, in the River Idle, where, on the 12th February, 1763, was baptized the Rev. Dan Taylor, of Northowram, near Halifax, Yorkshire, the founder of the General Baptist New Connexion, four converts were immersed on Tuesday, September 27, in the presence of several hundreds of people. The church of Gamston, near Retford, Notts, where the ordinance was performed, was founded so long ago as 1690 by a Mr. Aaron Jeffrey, a footman in the service of the Earl of Clare, whose seat was at Boughton, an adjoining village. The last baptism in the river took place more than half a century since.

SURREY AND MIDDLESEX ASSOCIATION.—The autumnal meeting of this association was held at Alperton, on Tuesday, September 20, and was well attended. After an hour spent in prayer and praise, the reports were presented by Rev. E. W. Tarbox (Addlestone), hon. sec. Among other encouraging signs the purchase of a tent, and its very successful use, for evangelistic work in villages and small towns, was referred to. The half-year's income was reported at £25. Rev. G. Simmons (New Malden) read a spirited paper on "Marching Orders," which gave rise to an inte-

resting discussion on the more pronounced declaration of our distinctive doctrines. A unanimous vote of deep sympathy with Rev. J. A. Spurgeon, under his recent sad bereavement, was ordered to be sent to him; and a similar reference was made to the death of President Garfield. The hospitality of the church at Alperton, and its pastor, Rev. C. B. Chapman, having been enjoyed and acknowledged, the business was resumed. Rev. W. A. Blake (Brentford) was called to succeed Rev. E. H. Brown as moderator, and Rev. J. C. Woollacott (Malden) was elected vice-moderator; Mr. J. Cowdy was re-elected treasurer, and Rev. E. W. Tarbox hon. secretary. Several churches which have hitherto belonged both to the London Association and to the Surrey and Middlesex signified their intention to throw the whole of their strength into the latter; a course that is, we understand, heartily approved by the committee of the London Association. This step will greatly augment the funds of the association, and enable it to carry on more efficient work in the dark places of the two counties. Among the churches so referred to were Addlestone, Brentford, Esher, Limsfield, Kingston, and Twickenham. The churches at Alperton and Horley were formally received into the association, and the May meeting was fixed at Horley. In the evening a public meeting was held, presided over by Rev. W. A. Blake (moderator), and was addressed by Revs. E. W. Tarbox (Addlestone), G. Simmons (Malden), J. Rankine (Guildford), and J. Durden (St. Margaret's). A promise from Mr. C. H. Spurgeon to preach for the association at Guildford early next year was warmly received.

BEDS ASSOCIATION.—Autumnal meeting was held at Shefford, Oct. 12. At the afternoon meeting several arrangements were made for the winter's work as the members have resolved to work or die out. The evening meeting, which was one of great solemnity, was addressed by the chair-

man, Rev. J. Markham, and the Revs. Walker, Tomkins, Durrall, D. Mace, and J. H. Blake.

**BROCKENHURST, LYMINGTON, HANTS.**  
—The Lord's people in this village are now experiencing times of refreshing of a very encouraging character. On Sunday, September 11, sermons were preached by Mr. A. Hall, of Lymington, when after the evening service he administered the ordinance of believers' baptism to five persons. Previous to this the baptismery had not been used for over four years. The unusual interest attaching to this occasion drew so large a congregation that the gallery, which had not been used for a long period, was called into request. Sunday school and congregation have alike been visited with blessing. There are several others hoping to be baptized shortly. The praise and prayer of all those who feel a deep concern for the spiritual welfare of our villages are earnestly requested.

**GORDON ROAD, PECKHAM, S.E.**—On Wednesday, September 14, a tea and public meeting was held in commemoration of the pastor's birthday. This work was commenced by the pastor, T. H. Court, last October, and the effort met with such success that a Baptist church was formed in April. The Sunday school has increased from 70 to 190 scholars with an efficient band of teachers. The congregation continues to increase, the People's Hall is filled at the Sunday evening services. The pastor's Bible Class and open-air services have been much blessed. During the year the People's Hall has been purchased and put in thorough repair. There is now a debt of about £76, which the friends are trying to clear at Christmas. Mr. Elven, secretary of Metropolitan Tabernacle, C. H. Spurgeon's evangelists, and Mr. Hunt, and Dr. Ray spoke of the earnest labours of the pastor as an evangelist in connection with the above Society, and how much they were indebted to him, and congratulated both pastor and people on the union and the

abundant success that had attended their efforts. Mr. Fleming, the superintendent of the Sunday school, presented the pastor with a very handsome marble timepiece, as a token of esteem, from the teachers and congregation. The chairman, Mr. Goldston, President of the Preachers' Training Class at the Metropolitan Tabernacle, gave an earnest address. The pastor has laboured gratuitously during the whole time.

## BAPTISMS.

- Aberdeen.*—October 2, Academy-street, One, by R. E. Towler.  
*Abertillery*, Monmouthshire.—October 9, Ebenezer. Three, by L. Jones.  
*Ashford.*—September 23, Three, by E. Roberts.  
*Ashton-under-Lyne.*—September 25, Two, by A. Bowden.  
*Belfast.*—October 2, Regent-street, Nine; October 4, Two, by J. Mateer.  
*Belfast.*—September 4, Victoria-street, Two; September 11, Four, by W. Usher.  
*Birmingham.*—September 25, Regent-street, Two, by G. T. Bailey.  
*Blaenavon.*—September 15, King-street, Eight, by O. Tidman.  
*Bourton Shrewsbury.*—September 16, Two, by R. W. Mansfield.  
*Bradford.*—September 3, Westgate Chapel, Seven, by C. W. Skemp.  
*Bradford.*—September 11, Girdlington Chapel, Ten, by G. J. Knight.  
*Bristol.*—September 18, Maudlin-street, Six, by C. Griffiths.  
*Bristol.*—September 25, Thrissell-street, Thirteen, by C. Griffiths.  
*Briton Ferry.*—September 11, English Chapel, One, by T. Garnon.  
*Brockenhurst, Hants.*—October 13, Four, for the Church by W. H. Payne, of Lyndhurst.  
*Budleigh Salterton.*—September 14, One, by H. J. Tresidder.  
*Bury.*—September 18, Rochdale-road, Four, by H. D. Brown.  
*Calstock, Cornwall.*—September 24, Four, by D. Cork.  
*Carmarthen.*—September 25, Penuel Chapel, Four, by G. H. Roberts.  
*Cefnmaur.*—October 4, English Chapel, Five, by E. H. Girdlestone.  
*Cefnpole.*—September 11, Two, by David Davies.  
*Chester.*—September 7, Welsh Chapel, Four, by C. Davies.  
*Craven Arms, Salop.*—September 25, Eight, by M. Matthews.  
*Crickhowell.*—September 20, Bethabara Chapel, Five, by J. Jenkins.  
*Croxton.*—August 21, One, by J. Shelley.



*Cross Keys*, Mon.—September 10, Hope Chapel, Five, by T. Thomas.

*Derby*.—September 28, Osmaston-road, Six, by W. H. Tetley.

*Deesbury*.—September 29, Leeds-road, Three, by G. Eales, M.A.

*Diss*, Norfolk.—October 6, Four, by G. W. Pope.

*Dronfield*.—September 25, Two, by S. Hewitt.

*East Kirkby*.—September 18, Seven, by G. Robinson.

*Ferryside*.—September 25, One, by G. Reynolds.

*Grangetown*.—September 28, Four, by J. Berryman.

*Great Whyte*, Ramsey.—September 28, Five, by W. Hetherington.

*Guildford*.—September 25, Commercial-road Chapel, kindly lent for the purpose, Three (for the church at Alton), by J. Smith.

*Halifax*.—September 25, Trinity road, Twelve, by J. Parker, M.A.

*Hartow*, Essex.—September 28, Potterstreet, Two, by A. E. Realf.

*Haverfordwest*.—October 2, Bethlehem, One, by D. O. Edwards.

*Haverfordwest*.—September 25, Salem, Three, by D. O. Edwards.

*Ickford*.—September 30, Two, by W. Kelsey.

*Iford*.—September 29, High-street, Eight, by J. Young.

*Kingsbridge*.—October 5, Six, by E. D. Wilks.

*Liverpool*.—September 18, Soho-street, Four, by E. E. Walter.

*Llathdu*, a branch of Maeserhelem.—September 25, Three, by David Davies.

*London*.—Wyndham-road, Camberwell, September 29, Two, by J. S. Hockey.

*London*: Streattham.—September 28, Lewin-road, Two, by A. McCaig.

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

*Langton*.—September 25, Five, by C. T. Johnson.

*Lymington*, Hants.—September 25, Six, by J. Collins.

*Lymm*, Cheshire.—September 25, Two, by H. Davies.

*Maeserhelem*, Radnorshire.—August 28, One; September 25, Two, by David Davies.

*Maesteg*.—September 12, Bethel, Three; 28, Three, by W. Maurice.

*Maidstone*.—September 28, Two, by G. Walker.

*Maisey Hampton*.—October 5, Two, by C. Testro.

*Mardy*, Ferndale.—September 25, Two, by M. H. Jones.

*Metropolitan Tabernacle*.—September 22, Ten; September 29, Twenty-five.

*Middlesbrough*.—September 29, Boundary-road, Two, by R. H. Roberts.

*Newport*, Mon.—September 25, Duckpool-road, Two, by A. Jones.

*Newton*, Craven Arms, Salop.—September 25, Eight, by M. Matthews.

*Northampton*.—September 25, Grafton-street, Four, by G. J. Moote.

*Portsea*.—September 25, Kent-street, Five, by J. W. Genders.

*Pound Allice*, a branch of Maeserhelem.—August 21, One; September 18, Two, by David Davies.

*Rhymney*.—September 4, Beulah English Chapel, Eight; October 2, Eight, by H. Phillips.

*Risca*, Mon.—September 18, Bethany Chapel, Two, by T. Thomas.

*Sardis*, Pembrokeshire.—October 9, Two, by J. Johns.

*Southampton*.—September 25, East-street, Four, by H. C. Lake.

*South Shields*.—September 28, Tabernacle, Nine, by G. West.

*Stoke-on-Trent*.—September 7, Three, by C. Chambers.

*Todmorden*.—September 25, Roomfield Chapel, Two, by H. Briggs.

*Treorkey*, Rhondda Valley.—October 2, at English Chapel, Three, by D. Davies.

*Wellington*, Salop.—September 18, Six, by J. B. Morgan.

*Winslow*, Bucks.—October 2, Seven, by F. J. Feltham.

## LIVING WATER.

A LITTLE girl who had been instructed in a Sunday-school in the country was very fond of her Bible. There was a spring at a small distance from her cottage, from which the family supplied themselves with water. Her father had noticed that she was sometimes longer than necessary in going to the spring. One day he followed her unperceived, and observed her sit down the pitcher

and kneel to pray. He waited till she arose, and then, coming forward, said,

"Well, my dear, was the water sweet?"

"Yes, father," said she; "and if you were but to taste one drop of the water I have been drinking, you would never drink the waters of this world any more."

## PASTORS' COLLEGE, METROPOLITAN TABERNACLE.

PRESIDENT—C. H. SPURGEON.

*Statement of Receipts from September 15th to October 14th, 1881.*

	£ s. d.		£ s. d.		£ s. d.
Mrs. Darby .....	5 0 0	A Sermon reader ...	1 0 0	Annual Subscrip-	
Mr. and Mrs. Penny	1 0 0	Stamps, per Mrs.		tion:	
Mr. Geo. White.....	0 5 0	Spurgeon.....	0 3 0	Mrs. Fitzgerald .....	2 0 0
Mr. Thos. R.....	10 0 0	Miss E. Rook.....	0 10 0	Weekly Offerings at	
Mr. Harry Blott.....	5 0 0	Mr. J. Brockie .....	1 0 0	Metropolitan Tab-	
Mr. and Mrs. Speight	0 10 0	Mrs. Gardiner.....	2 0 0	ernacle:—	
M., Lanarkshire.....	1 0 0	M. A. N. ....	1 0 0	Sept. 13... £32 0 3	
An anonymous dona-		Annette .....	0 5 0	„ 25... 29 16 7	
tion, U. S. A. ....	100 0 0	Mr. Chas. Wood.....	5 0 0	Oct. 2... 40 0 3	
Mr. Robert Hughes	1 0 0	Proceeds of Lecture		„ 9... 40 0 0	
Mr. and Mrs. Hale...	4 0 0	at Tabernacle by			141 17 1
Miss McClellan .....	1 0 0	Pastor C. Spur-			
Mrs. Cunningham...	1 10 0	geon .....	20 0 0		£306 0 1
Mr. A. H. Scard.....	0 5 0	Mr. Balne .....	0 15 0		

## SOCIETY OF EVANGELISTS.

*Statement of Receipts from September 15th to October 14th, 1881.*

	£ s. d.		£ s. d.
Readers of the "Christian Herald" .....	14 11 0	Mr. A. H. Scard .....	0 5 0
Mr. Harry Blott .....	5 0 0		
			£19 16 0

ON BEING IN THE WAY.—There is a sense in which this expression may be used which it is by no means pleasant to feel applicable to oneself. The merest suspicion of being *in the way*, in the sense of obstruction or unwell-comeness, is intolerable to any man of spirit or refinement. There are many people, it is true, whose sensibility, like the "targo" of Roderick Dhu, is of such "tough bull-hide" that they seldom or never appear conscious of being in that predicament. Probably the only time they realize it is when the sharp cry of some street driver unceremoniously bids them "get out of the way." But, as we are not going to make a study of *leather*, however interesting the subject might be in its figurative aspects, we will pass over the obstructive sense of the words with a remark applicable rather to those whose feelings and perceptions have not passed through the tan-yard. Now, it is quite possible, not at all uncommon, to be too sensitive on this point. The man who wishes to pass along some crowded thoroughfare without getting in the way of anybody had better stay at home; and he who hopes to go through the world without offending anybody, or crossing another's purpose, or jostling against other people's opinions, will have to turn hermit. The thing is not only impossible, it is undesirable also. In a state of imperfection, where no one is always right, much good must result, in matters not set at rest by authority of Scripture, from the clash of minds. "Iron sharpeneth iron: so a man sharpeneth the countenance of his friend"—but it is by friction, not by mere contact. It is to be feared, however, that a great deal of over-sensitiveness about being in the way is the product, not of genuine modesty or independence, but of the "pride that apes humility." People think themselves in the way because, in the view they entertain of their own importance, they take up *more room* than is really the case. Enough, however, of this particular sense in which the expression may be used; its non-obstructive applications are much more numerous and interesting.—*The Quiver*.

## SWEET COMFORT FOR FEEBLE SAINTS.\*

A SERMON BY C. H. SPURGEON.

"A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory."—MATT. xii. 20.

BABBLING fame ever loves to talk of one man or another. Some there be whose glory it trumpets forth, and whose honour it extols above the heavens. Some are her favourites, and their names are carved on marble, and heard in every land, and every clime. Fame is not an impartial judge; she has her favourites. Some men she extols, exalts, and almost deifies; others, whose virtues are far greater, and whose characters are more deserving of commendation, she passes by unheeded, and puts the finger of silence on her lips. You will generally find that those persons beloved by fame are men made of brass or iron, and cast in a rough mould. Fame caresseth Cæsar, because he ruled the earth with a rod of iron. Fame loves Luther, because he boldly and manfully defied the Pope of Rome, and with knit brow dared laugh at the thunders of the Vatican. Fame admires Knox; for he was stern, and proved himself the bravest of the brave. Generally you will find her choosing out the men of fire and mettle who stood before their fellow-creatures fearless of them; men who were made of courage; who were consolidated lumps of fearlessness, and never knew what timidity might be. But you know there is another class of persons equally virtuous, and equally to be esteemed—perhaps even more so—whom fame entirely forgets. You do not hear her talk of the gentle-minded Melancthon—she says but little of him—yet he did as much, perhaps, in the Reformation, as even the mighty Luther. You do not hear fame talk much of the sweet and blessed Rutherford, and of the heavenly words that distilled from his lips; or of Archbishop Leighton, of whom it was said, that he never was out of temper in his life. She loves the rough granite peaks that defy the storm cloud: she does not care for the more humble stone in the valley, on which the weary traveller resteth; she wants something bold and prominent; something that courts popularity; something that stands out before the world. She does not care for those who retreat in shade. Hence it is, my brethren, that the blessed Jesus, our adorable Master, has escaped fame. No one says much about Jesus except His followers. We do not find His name written amongst the great and mighty men; though, in truth, He is the greatest, mightiest, holiest, purest, and best of men that ever lived; but because He was "Gentle Jesus meek and mild," and was emphatically the man whose kingdom is not of this world; because He had nothing of the rough about Him, but was all love; because His words were softer than butter, His utterances more gentle in their flow than oil; because never man spake so gently as this man; therefore He is neglected and forgotten. He did not come to be a conqueror with His sword, nor a Mohammed with His fiery eloquence; but He came

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to speak with a "still small voice," that melteth the rocky heart; that bindeth up the broken in spirit, and that continually saith, "Come unto Me all ye that are weary and heavy laden;" "Take My yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." Jesus Christ was all gentleness; and this is why He has not been extolled amongst men as otherwise He would have been. Beloved! our text is full of gentleness, it seems to have been steeped in love; and I hope I may be able to show you something of the immense sympathy and the mighty tenderness of Jesus, as I attempt to speak from it. There are three things to be noticed, first, *mortal frailty*; secondly, *divine compassion*; and thirdly, *certain triumph*—"till He send forth judgment unto victory."

I. First, we have before us a view of MORTAL FRAILITY—bruised reed and smoking flax—two very suggestive metaphors, and very full of meaning. If it were not too fanciful—and if it is I know you will excuse me—I should say that the *bruised reed* is an emblem of a sinner in the first stage of his conviction. The work of God's Holy Spirit begins with bruising. In order to be saved, the fallow ground must be ploughed up; the hard heart must be broken; the rock must be split in sunder. An old divine says there is no going to heaven without passing hard by the gates of hell—without a great deal of soul-trouble and heart-exercise. I take it then that the bruised reed is a picture of the poor sinner when first God commences His operation upon the soul; he is a bruised reed, almost entirely broken and consumed; there is but little strength in him. *The smoking flax* I conceive to be a *backsliding Christian*; one who has been a burning and a shining light in his day, but by neglect of the means of grace, the withdrawal of God's Spirit, and falling into sin, his light is almost gone out—not quite—it never can go out, for Christ saith, "I will not quench it;" but it becomes like a lamp when ill supplied with oil—almost useless. It is not quite extinguished—it smokes—it was a useful lamp once, but now it has become as smoking flax. So I think these metaphors very likely describe the contrite sinner as a bruised reed, and the backsliding Christian as smoking flax. However, I shall not choose to make such a division as that, but I shall put both the metaphors together, and I hope we may fetch out a few thoughts from them.

And first, the encouragement offered in our text applies to *weak ones*. What in the world is weaker than the bruised reed, or the smoking flax? A reed that groweth in the fen or marsh, let but the wild duck light upon it, and it snaps; let but the foot of man brush against it and it is bruised and broken; every wind that comes howling across the river makes it shake to and fro, and well-nigh tears it up by the roots. You can conceive of nothing more frail or brittle, or whose existence depends more upon circumstances than a bruised reed. Then look at smoking flax—what is it? It has a spark within it, it is true, but it is almost smothered; an infant's breath might blow it out; or the tears of a maiden quench it in a moment; nothing has a more precarious existence than the little spark hidden in the smoking flax. *Weak things*, you see, are here described. Well, Christ says of them, "The smoking flax I will not quench; the bruised reed I will not break." Let me go in search of the weaklings. Ah! I shall not have to go far. There are many in this house of prayer this morning who are indeed weak. Some of God's children, blessed be His name, are made strong to do mighty works for Him; God hath His

Samsons here and there who can pull up Gaza's gates, and carry them to the top of the hill ; He hath here and there His mighty Gideons, who can go to the camp of the Midianites, and overthrow their hosts ; He hath His mighty men, who can go into the pit in winter, and slay the lions ; but the majority of His people are a timid, weak race. They are like the starlings that are frightened at every passer by ; a little fearful flock. If temptation comes, they fall before it ; if trial comes, they are overwhelmed by it ; their frail skiff is danced up and down by every wave ; and when the wind comes, they are drifted along like a sea-bird on the crest of the billows ; weak things, without strength, without force, without might, without power. Ah ! dear friends, I know I have got hold of some of your hands now, and your hearts too ; for you are saying, "Weak ! Ah, that I am. Full often I am constrained to say, I would, but cannot sing ; I would, but cannot pray ; I would, but cannot believe." You are saying that you cannot do anything ; your best resolves are weak and vain ; and when you cry, "My strength renew," you feel weaker than before. You are weak, are you ? Bruised reeds and smoking flax ? Blessed be God, this text is for you then. I am glad you can come in under the denomination of weak ones, for here is a promise that He will never break nor quench them, but will sustain and hold them up. I know there are some very strong people here—I mean strong in their own ideas. I often meet with persons who would not confess any such weakness as this. They are strong minds. They say, "Do you think that we go into sin, sir ? Do you tell us that our hearts are corrupt ? We do not believe any such thing ; we are good, and pure, and upright ; we have strength and might." To you I am not preaching this morning ; to you I am saying nothing ; but take heed—your strength is vanity, your power is a delusion, your might is a lie—for however much you may boast in what you can do, it shall pass away : when you come to the real contest with death, you shall find that you have no strength to grapple with it : when one of these days of strong temptation shall come, it will take hold of you, moral man, and down you will go ; and the glorious livery of your morality will be so stained, that though you wash your hands in snow water, and make yourselves never so clean, you shall be so polluted that your own clothes shall abhor you. I think it is a blessed thing to be weak. The weak one is a sacred thing ; the Holy Ghost has made him such. Can you say, "No strength have I ?" Then this text is for you.

Secondly, the things mentioned in our text are not only weak, but *worthless* things. I have heard of a man who would pick up a pin as he walked along the street, on the principle of economy ; but I never yet heard of a man who would stop to pick up bruised reeds. They are not worth having. Who would care to have a bruised reed—a piece of rush lying on the ground ? We all despise it as worthless. And smoking flax, what is the worth of that ? It is an offensive and noxious thing ; but the worth of it is nothing. No one would give the snap of a finger either for the bruised reed or smoking flax. Well, then, beloved, in our estimation there are many of us who are worthless things. There are some here, who, if they could weigh themselves in the scales of the sanctuary, and put their own hearts into the balance of conscience, would appear to be good for nothing—worthless, useless. There was a time when you thought yourselves to be the very best people in the world—when if any one had

said that you had more than you deserved, you would have kicked at it, and said, "I believe I am as good as other people." You thought yourselves something wonderful—extremely worthy of God's love and regard : but you now feel yourselves to be worthless. Sometimes you imagine God can hardly know where you are, you are such a despicable creature—so worthless—not worth His consideration. You can understand how He can look upon an animalcule in a drop of water, or upon a grain of dust in the sunbeam, or upon the insect of the summer evening ; but you can hardly tell how He can think of you, you appear so worthless—a dead blank in the world, a useless thing. You say, "What good am I ? I am doing nothing. As for a minister of the gospel, he is of some service ; as for a deacon of the church, he is of some use ; as for a Sabbath School teacher, he is doing some good ; but of what service am I ?" But you might ask the same question here. What is the use of a bruised reed ? Can a man lean upon it ? Can a man strengthen himself therewith ? Shall it be a pillar in my house ? Can you bind it up into the pipes of Pan, and make music come from a bruised reed ? Ah ! no ; it is of no service. And of what use is smoking flax ? the midnight traveller cannot be lighted by it ; the student cannot read by the flame of it. It is of no use : men throw it into the fire and consume it. Ah ! that is how you talk of yourselves. You are good for nothing, so are these things. But Christ will not throw you away because you are of no value. You do not know of what use you may be, and you cannot tell how Jesus Christ values you after all. There is a good woman there, a mother, perhaps, she says, "Well, I do not often go out—I keep house with my children, and seem to be doing no good." Mother, do not say so, your position is a high, lofty, responsible one ; and in training up children for the Lord, you are doing as much for His name as you eloquent Apollos, who so valiantly preached the word. And you, poor man, all you can do is to toil from morning till night, and earn just enough to enable you to live day by day, you have nothing to give away, and when you go to the Sabbath School, you can just read, you cannot teach much—well, but unto him to whom little is given of him little is required. Do you not know that there is such a thing as glorifying God by sweeping the street crossing ? If two angels were sent down to earth, one to rule an empire, and the other to sweep a street, they would have no choice in the matter, so long as God ordered them. So God, in His providence, has called you to work hard for your daily bread ; do it to His glory. "Whatsoever ye do, whether ye eat or drink, do all to His honour." But ah ! I know there are some of you here who seem useless to the Church. You do all you can ; but when you have done it, it is nothing ; you can neither help us with money, nor talents, nor time, and, therefore, you think God must cast you out. You think if you were like Paul or Peter you might be safe. Ah ! beloved, talk not so ; Jesus Christ saith He will not quench the useless flax, nor break the worthless bruised reed ; He has something for the useless and for the worthless ones. But mark you, I do not say this to excuse laziness—to excuse those that can do, but do not ; that is a very different thing. There is a whip for the ass, a scourge for idle men, and they must have it sometimes. I am speaking now of those who cannot do it ; not of Issachar, who is like a strong ass, crouching down between two burdens, and too lazy to get up with them. I say nothing

for the sluggard, who will not plough by reason of the cold, but of the men and women who really feel that they can be of little service—who cannot do more ; and to such, the words of the text are applicable.

Now we will make another remark. The two things here mentioned are *offensive* things. The bruised reed is offensive, for I believe there is an allusion here to the pipes of Pan, which you all know are reeds put together, along which a man moves his mouth, thus causing some kind of music. This is the organ, I believe which Jubal invented, and which David mentions, for it is certain that the organ we use was not then in use. The bruised reed, then, would of course spoil the melody of all the pipes ; one unsound tube would so let the air out, as to produce a discordant sound, or no sound at all, so that one's impulse would be to take the pipe out and put in a fresh one. And, as for smoking flax, the wick of a candle or anything of that kind, I need not inform you that the smoke is offensive. To me no odour in all the world is so abominably offensive as smoking flax. But some say, "How can you speak in so low a style?" I have not gone lower than I could go myself, nor lower than you can go with me ; for I am sure you are, if God the Holy Ghost has really humbled you, just as offensive to your own souls, and just as offensive to God as a bruised reed would be among the pipes, or as smoking flax to the eyes and nose. I often think of dear old John Bunyan, when he said he wished God had made him a toad, or a frog, or a snake, or anything rather than a man, for he felt he was so offensive. Oh ! I can conceive a nest of vipers, and I think that they are obnoxious ; I can imagine a pool of all kinds of loathsome creatures, breeding corruption, but there is nothing one half so worthy of abhorrence as the human heart. God spares from all eyes but His own that awful sight—a human heart ; and could you and I but once see our heart, we should be driven mad, so horrible would be the sight. Do you feel like that ? Do you feel that you must be offensive in God's sight—that you have so rebelled against Him, so turned away from His commandments, that surely you must be obnoxious to Him ! If so, my text is yours.

Now, I can imagine some woman here this morning who has departed from the paths of virtue ; and, while she is standing in the throng up there, or sitting down, she feels as if she had no right to tread these hallowed courts, and stand among God's people. She thinks that God might almost make the chapel break down upon her to destroy her, she is so great a sinner. Never mind, broken reed and smoking flax ! Though thou art the scorn of man, and loathsome to thyself, yet Jesus saith to thee, "Neither do I condemn thee ; go, and sin no more, lest a worse thing come unto thee." There is some man here who hath something in his heart that I know not of—who may have committed crimes in secret, that we will not mention in public ; his sins stick like a leech to him, and rob him of all comfort. Here you are young man, shaking and trembling, lest your crime should be divulged before high heaven ; you are broken down, bruised like a reed, smoking like flax. Ah ! I have a word for thee too. Comfort ! comfort ! comfort ! Despair not ; for Jesus saith He will not quench the smoking flax, He will not break the bruised reed.

And yet, my dear friends there is one thought before I turn away from this point. Both of these articles, however worthless they may be, *may be of some service*. When God puts His hand to a man, if he were

worthless and useless before, He can make him very valuable. You know the price of an article does not depend so much upon the value of the raw material as upon workmanship put upon it. Here is very bad raw material to begin with—bruised reeds and smoking flax; but by Divine workmanship both these things become of wondrous value. You tell me the bruised reed is good for nothing; I tell you that Christ will take that bruised reed and mend it up, and fit it in the pipes of heaven. Then when the grand orchestra shall send forth its music, when the organs of the skies shall peal forth their deep-toned sounds, we shall ask, "What was that sweet note heard there, mingling with the rest?" And some one shall say, "It was a bruised reed." Ah! Mary Magdalene's voice in heaven, I imagine, sounds more sweet and liquid than any other; and the voice of that poor thief, who said, "Lord remember me," if it is a deep bass voice, is more mellow and more sweet than the voice of any other, because he loved much, for he had much forgiven him. This reed may yet be of use. Do not say you are good for nothing; you shall sing up in heaven yet. Do not say you are worthless; at last you shall stand before the throne among the blood-washed company, and shall sing God's praise. Ay! and the smoking flax too, what good can that be? I will soon tell you. There is a spark in that flax somewhere; it is nearly out but still a spark remaineth. Behold the prairie on fire! See you the flames come rolling on? See you stream after stream of hot fire deluging the plain till all the continent is burnt and scorched—till heaven is reddened with the flame. Old night's black face is scarred with the burning, and the stars appear affrighted at the conflagration. How was that mass ignited? By a piece of smoking flax dropped by some traveller, fanned by the soft wind, till the whole prairie caught the flame. So one poor man, one ignorant man, one weak man, even one backsliding man, may be the means of the conversion of a whole nation. Who knows but that you who are nothing now, may be of more use than those of us who appear to stand better before God, because we have more gifts and talents? God can make a spark set a world on fire—He can light up a whole nation with the spark of one poor praying soul. You may be useful yet; therefore be of good cheer. Moss groweth upon gravestones; the ivy clingeth to the mouldering pile; the mistletoe groweth on the dead branch; and even so shall grace, and piety, and virtue, and holiness, and goodness, come from smoking flax and bruised reeds.

II. Thus, then, my dear friends, I have tried to fined out the parties for whom this text is meant, and I have shown you somewhat of mortal frailty; now I mount a step higher—to DIVINE COMPASSION. "The bruised reed He will not break, the smoking flax He will not quench."

Notice what is first of all stated, and then let me tell you that Jesus Christ means a great deal more than He says. First of all, what does He say? He says plainly enough that He will not break the bruised reed. There is a bruised reed before me—a poor child of God under a deep sense of sin. It seems as if the whip of the law would never stop. It keeps on, lash, lash, lash; and though you say, "Lord, stop it, and give me a little respite," still comes down the cruel thong, lash, lash, lash. You feel your sins. Ah! I know what you are saying this morning: "If God continues this a little longer my heart will break: I shall perish in despair; I am almost distracted by my sin; if I lie down at night I can-



not sleep ; it appears as if ghosts were in the room—ghosts of my sins—and when I awake at midnight, I see the black form of death staring at me, and saying, “Thou art my prey, I shall have thee ;” while hell behind seems to burn. Ah ! poor bruised reed, He will not break you ; conviction shall be too strong ; it shall be great enough to melt thee, and to make thee go to Jesu’s feet ; but it shall not be strong enough to break thy heart altogether, so that thou shouldst die. Thou shalt never be driven to despair ; but thou shalt be delivered ; thou shalt come out of the fire, poor bruised reed, and shalt not be broken.

So there is a backslider here this morning ; he is like the smoking flax. Years gone by you found such happiness in the ways of the Lord, and such delight in His service, that you said “There I would for ever stay.

‘ What peaceful hours I then enjoyed ;  
How sweet their memory still !  
But they have left an aching void  
The world can never fill.’”

You are smoking, and you think God will put you out. If I were an Arminian, I should tell you that He would ; but being a believer in the Bible, and nothing else, I tell you that He will not quench you. Though you are smoking, you shall not die. Whatever your crime has been, the Lord says, “Return ye backsliding children of men, for I will have mercy upon you.” He will not cast thee away, poor Ephraim ; only come back to Him—He will not despise thee, though thou hast plunged thyself in the mire and dirt, though thou art covered from head to foot with filthiness ; come back, poor prodigal, come back, come back ! Thy father calls thee. Harken poor backslider ! Come at once to Him whose arms are ready to receive thee.

It says He will not quench—He will not break. But there is more under cover than we see at first sight. When Jesus says He will not break, He means more than that ; He means, “I will take that poor bruised reed ; I will plant it hard by the rivers of waters, and (miracle of miracles) I will make it grow into a tree whose leaf shall not wither ; I will water it every moment ; I will watch it ; there shall be heavenly fruits upon it ; I will keep the birds of prey from it ; but the birds of heaven, the sweet songsters of paradise shall make their dwellings in the branches.” When He says that He will not break the bruised reed, He means more ; He means that He will nourish, that He will help, and strengthen, and support, and glorify—that He will execute His commission on it, and make it glorious for ever. And when He says to the backslider that He will not quench him, He means more than that—He means that He will fan him up to a flame. Some of you, I dare say, have gone home from chapel and found that your fire had gone nearly out ; I know how you deal with it ; you blow gently at the single spark, if there is one, and lest you should blow too hard, you hold your fingers before it ; and if you were alone and had but one match, or one spark in the timber, how gently would you blow it. So, backslider, Jesus Christ deals with thee ; He does not put thee out, He blows gently ; He says, “I will not quench thee ;” He means, “I will be very tender, very cautious, very careful ;” He will put on dry material, so that by-and-by a little spark shall come to a flame, and blaze up towards heaven, and great shall be the fire thereof.

Now I want to say one or two things to Little-Faiths this morning. The little children of God who are here mentioned as being bruised reeds or smoking flax are just as safe as the great saints of God. I wish for a moment to expand this thought, and then I will finish with the other head. These saints of God who are called bruised reeds and smoking flax are just as safe as those who are mighty for their Master, and great in strength, for several reasons. First of all, *the little saint is just as much God's elect as the great saint.* When God chose His people, He chose them all at once, and altogether; and He elected one just as much as the other. If I choose a certain number of things, one may be less than the rest, but one is as much chosen as the other; and so Mrs. Fearing and Miss Despondency are just as much elected as Great-Heart, or Old Father Honest. Again: *the little ones are redeemed equally with the great ones!* the feeble saints cost Christ as much suffering as the strong ones; the tiniest child of God could not have been purchased with less than Jesus' precious blood; and the greatest child of God did not cost Him more. Paul did not cost any more than Benjamin—I am sure he did not—for I read in the Bible that "*there is no difference.*" Besides, when of old they came to pay their redemption-money, every person brought a shekel. The poor shall bring no less, and the rich shall bring no more than just a shekel. The same price was paid for the one as the other. Now then little child of God, take that thought to thy soul. You see some men very prominent in Christ's cause—and it is very good that they should be—but they did not cost Jesus a farthing more than you did; He paid the same price for you that He paid for them. Recollect again, *you are just as much a child of God as the greatest saint.* Some of you have five or six children. There is one child of yours, perhaps, who is very tall and handsome, and has, moreover, gifts of mind; and you have another child who is the smallest of the family, perhaps has but little intellect and understanding. But which is the most your child? "The most!" you say; "both alike are my children, certainly, one as much as the other." And so, dear friends, you may have very little learning, you may be very dark about divine things, you may but "see men as trees walking," but you are as much the children of God as those who have grown to the stature of men in Christ Jesus. Then remember, poor tried saint, that *you are just as much justified as any other child of God.* I know that I am completely justified.

"His blood and righteousness  
My beauty are, my glorious dress."

I want no other garments, save Jesus' doings, and His imputed righteousness.

The boldest child of God wants no more; and I who am "less than the least of all saints," can be content with no less, and I shall have no less. O Ready-to-Halt, thou art as much justified as Paul, Peter, John the Baptist, or the loftiest saint in heaven. There is no difference in that matter. Oh! take courage and rejoice.

Then one thing more. *If you were lost, God's honour would be as much tarnished as if the greatest one were lost.* A queer thing I once read in an old book about God's children and people being a part of Christ and in union with Him. The writer says—"A father sitteth in his room, and there cometh in a stranger; the stranger taketh up a child on his knee,

and the child hath a sore finger ; so he saith, ' My child, you have a sore finger.' ' Yes.' ' Well, let me take it off, and give thee a golden one !' The child looketh at him and saith, ' I will not go to that man any more, for he talks of taking off my finger ; I love my own finger, and I will not have a golden one instead of it.' So the saint saith, " I am one of the members of Christ, but I am like a sore finger, and He will take me off and put a golden one on." " No," said Christ, " no, no ; I cannot have any of my members taken away ; if the finger be a sore one, I will bind it up ; I will strengthen it." Christ cannot allow a word about cutting His members off. If Christ lose one of His people, He would not be a whole Christ any longer. If the meanest of His children could be cast away, Christ would lack a part of His fulness ; yea, Christ would be incomplete without His Church. If one of His children must be lost, it would be better that it should be a great one, than a little one. If a little one were lost, Satan would say, " Ah ! you save the great ones, because they had strength and could help themselves ; but the little one that has no strength, you could not save him." You know what Satan would say ; but God would shut Satan's mouth by proclaiming, " They are all here, Satan, in spite of thy malice, they are all here ; every one is safe ; now lie down in thy den for ever, and be bound eternally in chains, and smoke in fire !" So shall he suffer eternal torment, but not one child of God ever shall.

One thought more and I shall have done with this head. *The salvation of great saints often depends upon the salvation of little ones.* Do you understand that ? You know that my salvation, or the salvation of any child of God, looking at second causes, very much depends upon the conversion of some one else. Suppose your mother is the means of your conversion, you would, speaking after the manner of men, say, that your conversion depended upon hers ; for her being converted, made her the instrument of bringing you in. Suppose such-and-such a minister to be the means of your calling ; then your conversion, in some sense, though not absolutely, depends upon his. So it often happens, that the salvation of God's mightiest servants depends upon the conversion of God's little ones. There is a poor mother ; no one knows any thing about her ; she goes to the house of God ; her name is not in the newspapers, or anywhere else ; she teaches her child, and brings him up in the fear of God ; she prays for that boy ; she wrestles with God, and her tears and prayers mingle together. The boy grows up. What is he ? A missionary—a William Knibb—a Moffatt—a Williams. But you do not hear anything about the mother. Ah ! but if the mother had not been saved, where would the boy have been ? Let this cheer the little ones ; and may you rejoice that He will nurse and cherish you, though you are like bruised reeds and smoking flax.

III. Now, to finish up, there is a CERTAIN VICTORY. "Till He send forth judgment unto victory."

Victory ! There is something beautiful in that word. The death of Sir John Moore, in the Peninsular war, was very touching ; he fell in the arms of triumph ; and sad as was his fate, I doubt not that his eye was lit up with lustre by the shout of victory. So also, I suppose, that Wolfe spoke a truth when he said, " I die happy," having just before heard the shout, " they run, they run." I know victory, even in that bad sense—for I look not upon earthly victories as of any value—must have cheered

the warrior. But oh! how cheered the saint when he knows that victory is his! I shall fight during all my life, but I shall write "*vici*" on my shield. I shall be "more than conqueror through Him that loved me." Each feeble saint shall win the day; each man upon his crutches; each lame one; each one full of infirmity, sorrow, sickness, and weakness, shall gain the victory. "They shall come with singing unto Zion; as well the blind, and lame, and halt, together." So saith the Scripture. Not one shall be left out; but He shall "send forth judgment unto victory." Victory! victory! victory! This is the lot of each Christian; he shall triumph through his dear Redeemer's name.

Now a word about this victory. I speak first to aged men and women. Dear brethren and sisters, you are often, I know, like the bruised reed. Coming events cast their shadows before them; and death casts the shadow of old age on you. You feel the grasshopper to be a burden; you feel full of weakness and decay; your frame can hardly hold together. Ah! you have here a special promise. "The bruised reed I will not break." "I will strengthen thee." "When thy heart and thy flesh faileth, I will be the strength of thy heart and thy portion for ever."

"Even down to old age, all My people shall prove  
My sovereign, eternal, unchangeable love;  
And when hoary hairs shall their temples adorn,  
Like lambs they shall still in My bosom be borne."

tottering on thy staff, leaning, feeble, weak, and wan; fear not the last hour; that last hour shall be thy best; thy last day shall be a consummation devoutly to be wished. Weak as thou art, God will temper the trial to thy weakness; He will make thy pain less, if thy strength be less; but thou shalt sing in heaven, "Victory! victory! victory!" There are some of us who could wish to change places with you, to be so near heaven—to be so near home. With all your infirmities, your grey hairs are a crown of glory to you; for you are near the end, as well as in the way of righteousness.

A word with you middle-aged men, battling in this life's rough storm. You are often bruised reeds, your religion is so encumbered by your worldly callings, so covered up by the daily din of business, business, business, that you seem like smoking flax; it is as much as you can do to serve your God, and you cannot say that you are "fervent in spirit" as well as "diligent in business." Man of business, toiling and striving in this world, He will not quench thee when thou art like smoking flax; He will not break thee when thou art like the bruised reed, but will deliver thee from thy troubles, thou shalt swim across the sea of life, and shalt stand on the happy shore of heaven, and shalt sing, "Victory" through Him that loved thee.

Ye youths and maidens! I speak to you, and have a right to do so. You and I oftentimes know what the bruised reed is, when the hand of God blights our fair hopes. We are full of giddiness and waywardness, it is only the rod of affliction that can bring folly out of us, for we have much of it in us. Slippery paths are the paths of youths, and dangerous ways are the ways of the young, but God will not break or destroy us. Men, by their over caution, bid us never tread a step lest we fall; but God bids us go, and makes our feet like hind's feet, that we may tread upon high places.

Serve God in early days; give your hearts to Him, and then He will never cast you out, but will nourish and cherish you.

Let me not finish without saying a word to little children. You who have heard of Jesus, He says to you, "The bruised reed I will not break; the smoking flax I will not quench." I believe there is many a little prattler, not six years old, who knows the Saviour. I never despise infantile piety; I love it. I have heard little children talk of mysteries that grey-headed men knew not. Ah! little children who have been brought up in Sabbath-schools, and love the Saviour's name, if others say you are too forward, do not fear, love Christ still.

"Gentle Jesus, meek and mild,  
Still will look upon a child;  
Pity thy simplicity,  
And suffer thee to come to Him."

He will not cast thee away; for smoking flax He will not quench, and the bruised reed He will not break.

## Earnest Preachers and their Living Deeds.

DR. PAYSON, OF PORTLAND,  
U.S.

(FIFTH ARTICLE.)

For the period of twenty years Mr. Payson was privileged to labour at Portland: and during this, his only pastorate, he never failed to carry out the scriptural principles embodied in the letter which we have given. Believing them to be according to the mind of God, no temptation however strong could induce him to swerve from them for a single hour. And what was the result? From the very first he was graciously permitted to witness a series of gradual accessions to or revivals in his church, that proved both satisfactory and permanent, and tended largely to promote the extension of religion in other districts. It is, indeed, most refreshing to read of the large number of converts that from year to year were

gathered into the church; and of the spiritual influence that his sermons produced when he preached them abroad. At one time we read of the number of inquirers "being about one hundred, and slowly increasing." At another of "forty notes being given in through a box at the door, desiring the prayers of the meeting for the conversion of a husband, wife, child, parent or friend. At the pastor's Bible-class set up for young persons over fourteen years of age, the attendance was given as being above two hundred and fifty. It is recorded that in no year of his ministry did his church receive less than ten new members, and in only one year so small a number, while at another time the yearly increase was seventy-three, and in the year of his death seventy-nine. The average number was more than thirty-five a year, making a total of over seven hundred persons

added during his pastorate. It may also be noted that during the whole of this time, the congregation gradually increased until there was not room to accommodate them.

This gradual increase both in the church and congregation may be considered as being all the more satisfactory seeing that it was the legitimate result of the adoption of *ordinary methods*. Those who will take the pains to study Dr. Payson's biography will observe that he very rarely adopted any measures that at all bordered on the sensational. The division of the church into seven districts for visitation by a standing committee to report once a month on the state of any member, give help and promote discipline; business meetings; meetings for conference, prayer meetings, inquiry meetings, methodical pastoral visitation, and special services held night after night when there were remarkable signs of the Holy Spirit's presence in their midst, were the means invariably used to carry on and promote the good work. If, however, one method might be selected as doing as much or more good than any other the praise would, without doubt, be given to Mr. Payson's pastoral visitation. In this he was pre-eminently at home. It was his habit to announce from the pulpit the houses he intended to visit on the following week; and on his arrival he would spend from twenty to thirty minutes in religious conversation and prayer with the various inmates. From the first he gave his people to understand that he would "*make none but pastoral visits*," and that if they occasionally invited him to evening parties it must be on the distinct understanding that they wished him to come as a minister of Christ. This he states

"saved him much time and trouble;" but as it was, the labour, as may be imagined, often proved more exhausting than even a sermon or a lecture.

Of his work abroad little need be said. When he left home, it was either for the benefit of his health; to preach for some church or society; to aid the missionary enterprise; or to promote revivals in a promising district. On one missionary excursion he records that not even in Portland had he ever seen so much of God's power displayed as in one place that he visited. During the six days that he stayed there he preached six times, and made between forty and fifty family visits. As the fruit of this earnest labour many were awakened; large subscriptions were given to the missionary fund, and a most useful minister was settled over the church. And other journeys were made of a similar character alike cheering in their results. In the year 1822, the Bowdoin College in token of respect for his varied labours bestowed on him the degree of Doctor of Divinity; but this did not elate him at all. Writing to his mother on the occasion he says, "I beg you not to address your letters to me by that title as I shall never make use of it." When endeavours were made in consequence of his popularity and usefulness to induce him to change his sphere of labour; they were made in vain. He and his church were so closely and spiritually united that no overtures, however attractive, were found to be powerful enough to sever the union. Such is a brief outline of the work done by Dr. Payson often amid the most extreme suffering. Of this we have purposely said but little. One extract, however, will give the reader a fair idea of what,

amid all these incessant labours, he was called upon to pass through. With some degree of humour he thus on one occasion describes his numerous physical ills.

"Since I wrote last I have been called to sing of mercy and judgment. My old friend, the sick headache has favoured me with an unusual share of his company, and has seemed particularly fond of visiting me on the Sabbath. Then came cholera morbus which in a few hours reduced me so low that I could have died as easily as not. Rheumatism next arrived eager to pay his respects, and embraced my right shoulder with such ardour of affection that he had well-nigh torn it from its socket. I had not thought much of this gentleman's powers before; but he has convinced me of them so thoroughly that I shall think and speak of them with respect as long as I live. Not content with giving me his company all day for a fortnight together, he has insisted on sitting up with me every night, and what is worse made me sit up too. During this time my poor shoulder, neck, and back seemed to be a place in which the various pains and aches had assembled to keep holiday; and the delectable sensations of stinging, pricking, cutting, lacerating, wrenching, burning, gnawing, &c., succeeded each other, or all mingled together in a confusion that was far from being pleasing. The cross old gentleman, though his zeal is somewhat abated by the fomentations, blisters, &c., with which we welcomed him, still stands at my back threatening that he will not allow me to finish my letter. But enough of him and his companions. Let me leave them for a more pleasing theme. God has mercifully stayed His rough wind in the day of His east-wind. No horrible hell-

born temptations, no rheumatism of the mind has been allowed to visit me in my sufferings; but such consolations, such heavenly visits as turned agony into pleasure, and constrained me to sing aloud whenever I could catch my breath long enough to utter a stanza. Indeed, I have been ready to doubt whether pain be really an evil, for though more pain was crowded into last week than any other week of my life, yet it was one of the happiest weeks I ever spent. And now I am ready to say, 'Come what will, come sickness, pain, agony, poverty, loss of friends; only let God come with them and they shall be welcome.' Praised, blessed for ever be His name for all my trials and afflictions. There has not been one too many; all were necessary and good and kind."

Dr. Payson had eight children, two of whom—a son and a daughter—he followed to the grave. His home was always a most happy one, and it was to him a trial whenever he was compelled for a time to leave it. With regard to his church and congregation he used to say, "If there were ever a minister blessed with a kind and faithful people I am." It was in the year 1821 that he wrote to his liberal flock one of the most extraordinary letters ever penned by a minister. It was an urgent request for them to *diminish* instead of increasing his salary. As the reader may never have seen such a letter before, and never may again, we will here reproduce it.

*"To the members of the second parish in Portland in parish meeting assembled.*

"GENTLEMEN,—It is a circumstance which claims my thankful acknowledgments, and of which I hope ever to retain a grateful recol-

lection, that while many ministers are constrained to ask, and perhaps ask in vain for an increase of salary, the only request relative to a support which I have ever had occasion to present to you is that my salary may be diminished. Such a request you will recollect I made through the medium of one of the parish at your last annual meeting; but your kindness and liberality prevented you from complying with it. I now repeat that request in writing. The salary which you voted me at the time of my settlement, is amply sufficient for my support; and more than this I am unwilling to receive; for I can never consent to acquire wealth by preaching the Gospel of Christ. Permit me then respectfully but earnestly to request that the addition which you have so generously made to my salary the last two years may be discontinued.

"That the Master whom I serve may repay all your kindness to His servant, is the first wish and most earnest prayer of your deeply indebted and grateful pastor,

"EDWARD PAYSON.

"Portland, April 27, 1821."

Whether this remarkable request was granted or not we have no means of knowing; but certainly it was a request highly honourable both to pastor and people. The same happy state of feeling continued to the last. When, through his constant sickness and inability to serve his people as he would, he tendered his resignation, they unanimously desired him to withdraw it, and willingly accepted the aid of an assistant. Towards the close of his ministry his infirmities grew very great. When at his last communion season he gave a glowing and fervent address, an incident occurred that greatly affected the

assembly. In the act of dispensing the bread he needed the service of both hands. But his palsied right arm and hand hung useless by his side. What could be done? With his other hand he lifted it up as if it were a lifeless weight, and thus made it perform the necessary service. It was his hope that his health would permit him to preach to them a farewell sermon. But as this was denied him, after a sermon by his assistant, he gave them a most solemn and brief address. In it he said:—

"And now, standing on the borders of the eternal world, I look back on my past ministry, and on the manner in which I have performed its duties; and oh! my hearers, if you have not performed your duties better than I have mine, woe! woe! be to you, unless you have an Advocate and Intercessor in heaven. We have lived together twenty years, and have spent more than a thousand Sabbaths together, and I have given you at least two thousand warnings. I am now going to render an account *how* they were given, and you, my hearers, will soon have to render an account *how* they were *received*. *One* more warning I will give you. Once more your shepherd, who will be yours no longer, entreats you to flee from the wrath to come. Oh! let me have the happiness of seeing my dear people attending to their eternal interests, that I may not have reason to say I have laboured in vain, I have spent my strength for nought."

When very ill, he was asked by one of his friends if he could see any particular reason why he was thus called upon to endure such extreme suffering. He gave a noble answer. "No," he replied; "but I am as well satisfied as if I could see ten thousand. God's will is the very perfection of all reason." To



another friend he said : " Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such-and-such blessings to be removed, they would be miserable ; whereas God can make them a thousand times happier without them. To mention my own case. God has been depriving me of one blessing after another ; but as every one was removed, He has come in and filled up its place ; and now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be ; and if I had believed this twenty years ago, I might have been spared much anxiety." His ruling passion for doing good to and saving souls was strong in death. Ere he passed away, he directed a label to be attached to his breast, with the sentence — "*Remember the words which I spake unto you while I was yet present with you,*" that they might be read by all who came to look at his corpse : so that when dead he might still speak. The request was not only fulfilled, but by the

desire of his people the same words were engraven on the plate of the coffin, and so were read by the assembled thousands on the day of his interment. Most of his death-bed sayings were glorious. His last words, feebly articulated, were "*Faith and patience hold out!*" Soon after this he gradually sank till about the going down of the Sun, when his ransomed spirit entered the heavenly land where the Sun is no longer needed, for " God and the Lamb are the light thereof."

Such was the useful life, and such the happy end of this earnest minister of Jesus Christ. Though dying at the early age of forty-four, it may be truly said that he was privileged to do a noble work that few long-lived ministers are enabled to perform. We may, therefore, learn the lesson that it is not those who live the longest that necessarily do the most, but that it is in the power both of young and old so to live that, " Whether they live, they may live unto the Lord, and whether they die they may die unto the Lord : and therefore living or dying may be the Lord's."

H. W.

#### A CLOWN'S ADDRESS TO CHRISTIANS.

THE *Detroit Post* says that a circus clown in Virginia said at the close of a performance :—" We have taken six hundred dollars here to-day. More money, I venture to say, than many a minister of the Gospel would receive for a whole year's services. A large portion of this money was given by church members, and a large portion of the audience is made up of members of churches. I wonder what excuse they have for being here ! When your preachers ask you for aid in supporting the Gospel, you are too poor to give anything ; but you come here and pay your dollars to hear me talk nonsense. I am a fool because I am paid for it. I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but the animals. Why did you not simply look at them and leave ? Now, is not this a pretty place for Christians to be in ? Do you not feel ashamed of yourselves ? You ought to blush in such a place as this."

## Essays and Papers on Religious Subjects.

### REMEMBRANCE OF THE PAST YEAR.

"I remember the days of old ; I meditate on all Thy works ; I muse on the work of Thy hands" (*Psa.* cxliii. 5).

THE closing year once more reminds us of the rapid flight of time, and as at the striking of a clock, thoughts flash across our mind of hours past and gone, so as the year 1881 is rung out, we are again reminded of departed days, and at such a season we may appropriately "remember the days of old, meditate on all God's works, and muse on the work of His hands."

In the *text*, the Psalmist, probably it is *David*, writes under circumstances of trouble and danger ; but when his spirit is overwhelmed and his heart desolate, he says, "I remember the days of old ; I meditate on all Thy works." As in Psalm xlii., "O my God, my soul is cast down within me : therefore will I remember Thee from the land of Jordan, and of the Hermonites, from the hill Mizar." Or as *Asaph* sings, "I call to remembrance my song in the night : I have considered the days of old, the years of ancient times" (*Psa.* lxxvii. 5, 6). As *Jonah* prayed, "When my soul fainted within me I remembered the Lord" (ii. 7). So *Moses* charged the ancient people : "Remember the days of old" (*Deut.* xxxii. 7). "Thou shalt remember all the way which the Lord thy God led thee" (*Deut.* viii. 2). So *Micah* charged Israel : "O my people, remember now . . . . that ye may know the righteousness of the Lord" (*Micah* vi. 5).

Such an *employment*, *befitting* for us ever, is especially so at such a *time as this*. Let us, then, cast a glance back, as the year is dying, for its appointed time has come, its strength is spent, its work is done ; a new year is about to step into its place ! We cannot, if we would, multiply its days, nor cause in the least measure the shadow to move backward upon the dial of time, and the year 1881, like its predecessors, must soon be numbered with the dead. As one has observed "There is always a tender solemnity that comes over us in connection with the thought of anything that has once been and is no more ; an old building or tree on which our eyes have been wont to rest, removed out of its place ; the withered things of the past as they lie behind us ; sweet days that never come again ; friendships broken up and scattered ; voices that were music to our ears, that have sunk down into silence, and forms that have made us glad to look on, but are now seen no more ; all such vanished objects, as often as they recur to our thoughts, must need spread a gentle and pensive feeling over our hearts. Time, when it has passed away and turned into a memory, always wears a kind of sadness in its remembered face. Old years, when they are gone, touch us like the dead as they lie in their fading and in their calm. Even the bells which ring out the last hour carry in their music a minor tone, and we stand at the end like persons round about a grave, thinking of what has been once, and is now gone for ever. But though the year is gone it is not

dead, it exists as a memory still ; its acts have not perished, nor have its features faded away into utter indistinctness. As with man, the spirit lives though the body dies, and his character, and words, and deeds remain a power, when he himself has passed away ; so is there a power from what this year has been, and what it has contained, that still survives. It lives with us, as it were, in a disembodied form, and can yet by that power teach us wisdom, and work in us for good by an influence that lives after the year itself has passed away." It is well that we should thus "remember the days of old," and "meditate on God's works ; that we should wander among the tombs, look into the silent faces of the dead, tread once more the ways along which we have come, and tell over to our listening hearts the story of the vanished year ! In writing the biography of a man, we go back as far as we can. We tell the circumstances of his birth and childhood ; we follow him step by step as he grows into years ; we gather all that we can glean of interest and importance at every stage through which he passes, of all that may befall him, or that he may do along the way ; the character of his fortunes and the revelations of his spirit ; and our narrative ends where his course finishes. So in our review of 1881, we turn back to its early days. We take our stand by its infant life. We begin where the year itself began. The year 1881 had been looked forward to as an eventful year by those who professed an insight into prophecy, and who could forecast the political horoscope. To some of us who believed the words Christ spoke to His apostles, "It is not for you to know the times or the seasons, which the Father hath put in His own power"

(Acts i. 7). 1881 was anticipated as a year of ordinary events ; and in this respect we have not been mistaken. There has not been a speciality in 1881 that will mark it as distinguished for any great crisis in the world's affairs. True, to begin our remembrance at the first topic of usual conversation, the *weather* was unusually severe in January, and the great snow-storm will not be soon forgotten by those who were exposed to the rigours of the cold. In July we had intense heat ; but at least it is seasonable to have cold in January and heat at midsummer. A wet June, and worse still for the blasting of the hopes of the agriculturist, a dripping August, blighted the prospect of the farmer, who had by a succession of bad seasons been called to suffer heavy loss ; but taking the year throughout, the meteorological conditions have been in accordance with the usual cycle of the months. The year cannot be regarded as bright and sunny, but by no means can it be remembered as continually dark and wet. So in its produce if cereals are somewhat below the average, the root and fruit crops have been most abundant. If the reward of the husbandman's toil has not been all he desired it has exceeded that of past years, and the result has been far better than at one time we had dared to expect. Spring was slow to come by reason of chilly nights and cold windy days, but when it did come the earth brought forth abundantly and the seed yielded its fruit.

The earth has brought forth grass for the cattle and herb for the service of man, flowers have bloomed sweetly if not luxuriantly, trees have been rich in foliage because we have received gifts from the bountiful hand of God. Day by day we have had tokens that the

Lord is good. In this respect our remembrance of the past should fill us with thankfulness. Let us look on the bright side, as one cheerful Christian used to say, "If I have had pecks of troubles, I have had bushels of mercies." Therefore, let us "enter into His gates with thanksgiving, and into His courts with praise. Be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; His truth endureth to all generations" (*Psa. c. 4, 5*).

If we turn to the political events of the past year we "remember the days of old" with profound gratitude to Almighty God. It was the resolve of the present Government when they came into power to reverse the policy of their predecessors, and in less than two years they have effected this grand achievement. The wise man, of old, said: "Take away the wicked from before the king, and his throne shall be established in righteousness" (*Prov. xxv. 5*), and in ages to come it will be remembered that our present leaders seek to govern by that "righteousness which exalteth a nation; for sin is a reproach to any people" (*Prov. xiv: 34*), that the throne may be established in righteousness. Hence, when the English army suffered a repulse in the Transvaal, peace was made with those who were in arms against us, because it was felt that the cause of the Boers was a righteous cause, and the English Government was strong enough to dare to do right. The troops were withdrawn from Afghanistan because it was recognised that they had no right to have gone there to establish a "scientific frontier," where God had protected India with an impassable mountain barrier; and instead of intermeddling in the affairs of nations, the present Government have inscribed on their ban-

ner, "Peace on earth, good will toward men" (*Luke ii. 14*). After an unprecedentedly long sitting of Parliament, in spite of inconceivable opposition and hindrance, the Bill to secure justice to Ireland in her Land Laws, was passed, and there is hope now for the beautiful Emerald Isle. Having ceased to murder our customers, the trade and commerce of the country is reviving, and though, as yet, there are in some centres of industry complaints of the slackness of trade, yet, as a new year dawns upon us instead of men's hearts failing them from fear (*Luke xxi. 26*), the people look forward with anticipation to brighter and better days. While the heads of royal families have rejoiced in the marriage of Crown Princes, and births have come to Imperial Palaces, this year, 1881, will be remembered as the *death year* of so many *distinguished personages*. "There is no discharge in that war" (*Ecc. viii. 8*). The mightiest potentate of earth, the Czar of all Russia, and the noble, great, and good Christian statesman, James Abraham Garfield, the President of the great Republic of America, fell by the dastardly act of assassination. The Dowager Queen of Denmark, princes and princesses on the Continent have been called to render up their account. From the *Bench*, the pious Lord Hatherley, in ripe age, while one in another instance, appointed to a Judgeship, before he could put on the ermine of office, was summoned before the Judge of the whole earth. The clever leader of the Conservative party, Earl Beaconsfield, who had risen from humble life to sway the destinies of the nation, will no more thrill the Senate by his eloquence nor receive distinctions from the monarch's hand. In our Parlia-

ment names like Sir C. Reed, the devoted Sunday School teacher, A. Macdonald, the working man's representative, with other worthy men, have passed away. Peers as well as Commons, and literary men have ceased from their work, artists have laid aside their pencil, sculptors their chisels, while the Church of Christ has from all denominations lost distinguished men. Dean Stanley, with broad sympathies, a man greatly beloved, Dr. Miller and Edward Miall. These are but a few taken from all sections of the Christian world. In our own denomination while veterans like Webb, Bosworth, Hull, Morgan, Box, Burdett, Colville have entered into rest, men in the meridian of life, like the late Dr. Manning, and some while yet young, have been called to their rest and reward. From philanthropists like the late Lady Lush, from all these workers called off the scene of action comes the call to us: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (*Ecc. ix. 10*). To copy the example of our Lord who said, "I must work the work of Him that send Me, while it is day: the night cometh when no man can work" (*John ix. 4*). The year will also be gratefully remembered as the time of the completion of that great work, the revision of the English New Testament. The Census of the year has taught us the rapid growth of our large industrial centres. We, contrasting our lot with that of others, have to sing of our mercies and say, "the lines have fallen to us in pleasant places, we have a goodly heritage" (*Psa. xvi. 6*). But as we "remember the days of old," we have to acknowledge our deficient recognition of the compassion and goodness they have expressed. Like

Hezekiah we have not "rendered again according to the benefit done unto us" (*2 Chron. xxxii. 25*). Blessed are they who can sing the high strain of the prophet Habakkuk (*iii. 17, 18*). "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet will I rejoice in the Lord, I will joy in the God of my salvation." Even out of trouble there comes the message: Trust the Lord and Master, do the work He giveth you to do. Let the living know that all flesh is grass, that the years are carrying us away. "Fight the good fight of faith" (*1 Tim. vi. 12*). Endure, hold on your way, waiting, looking for the mercy of God, unto eternal life, and "keeping yourselves in the love of God" (*Jude 21*). Then when our years individually are ended we shall have the fulness of everlasting joy, when time is not measured by years.

It may be some reader of *The Messenger* has not this glorious hope. The writer would earnestly entreat him by the memory of "the days of old" at once solemnly to think. David thought on his ways and turned his feet to God's testimonies; he delayed not, he made haste to keep God's precepts (*Psa. cxix. 59, 60*). Let the thought of God's sparing mercy, the many sins against His love, lead such an one adopting the language of the prodigal to say: "I will arise and go to my Father and will say unto him, Father, I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son" (*Luke xv. 18, 19*), and the Father who ran to meet the returning prodigal will at once and heartily welcome every returning sinner.

Our God "will abundantly pardon" (*Isa. lv. 7*). Christ still is "able to save them to the uttermost that come unto God by Him seeing He ever liveth to make intercession for them" (*Heb. vii. 25*). Then the

year will be truly remembered with grateful praise if this decision is taken, and the new period of time A Happy New Year.

W. H. PAYNE.

*Lyndhurst.*

## Reviews.

*The Teaching of the Bible respecting the way of obtaining Eternal Life.*

By Rev. JOHN VENN, M.A.—Elliot Stock, Paternoster-row.

WHILE we do not accept all the doctrinal statements of the author, we quite approve of the chief object he seeks. The work is that of an earnest, devout thinker, and will be received by every mind with approval where the teaching of the Apostle James is accepted, that faith without works is dead. The right way to our mind is to tell the sinner that in the matter of salvation it is *Grace, grace, grace*, and that to prove he is the subject of salvation it will be *Work, work, work*. The writer of these tracts shows his sincerity and his object in these words: "After having studied anxiously this subject for above fifty years, and standing as I now do on the verge of eternity, it will be a comfort to me on my dying bed to know that whilst I have during many years on the one hand preached the Doctrine of Grace, on the other hand I have not ignored or done violence to those passages of Scripture which declare that a justifying faith must first be sought by a diligent and earnest use of certain means, and then be maintained by keeping God's commandments.

*Christianity and War.* A series of Letters written to show the *Cause, Curse, and Cure of Wars*. By an Old Royal Dragoon.—Yates, Alexander, and Co., Castle-street, Holborn.

THESE Letters were suggested by the Afghan and South African Wars, and are dedicated by permission to Henry

Richard, Esq., M.P., the Apostle of Peace. The mention of the Afghan and South African Wars brings sadness on our spirit and a blush on our cheek. We are glad to find the Old Royal Dragoon fighting on the right side. We wish for these Letters the widest circulation.

*The Preacher's Analyst.* — Elliot Stock.

NUMBERS 10 and 11. We commend this Monthly to all who need such aids, and feel pleasure at the marked improvement in the later over the former numbers. They contain some really good hints and outlines.

*John Ploughman's Almanack.*—Passmore and Alabaster.

RECOMMENDATION is superfluous. We have also received some cabinet and carte size photographs of Mr. and Mrs. Spurgeon, very excellent all of them; but still there is good and better than good; we should like to have had them numbered that we might have indicated to our readers which we thought the best.

Complete and unabridged penny edition of *Uncle Tom's Cabin.*—Longley, 39, Warwick-lane.

WE pronounce this one of the marvels of the age. Get one!

Religious Tract Society: *Leisure Hour, Sunday at Home, Boys' and Girls' Own Papers, Friendly Greetings, The Cottager, The Child's Companion, and Tract Magazine.*

WE have a word to say of the former of these first-class publications. The monthly part contains among other matter a very interesting chapter on

"Looking Back; or, Glimpses of the Eighteenth Century;" a scientific paper, entitled *Ascent of Cotopaxi*, with remarks on earthquakes and volcanoes by EDWARD WHYMPER; then the twenty-fourth chapter of a healthy tale, "Will he no' come back again," followed by a thrilling description of "Memorable Scenes in the House of Commons;" then we are instructed in the "Wonders of Snake Life," and we have light thrown on old marriage customs; a famous piece of biography in the history of George Morland; the tenth chapter of the "Troubles of a City Man," a bundle of Varieties; and all this in addition to being beautifully illustrated and accompanied with some good specimens of poetry, &c., &c. Who will dispute but that this is one of the best and most healthy of our sixpenny monthlies?

WE have received the *Evangelical Christendom*, *The Quarterly Record of the Trinitarian Bible Society*, the *Journal of the Women's*

*Educational Union*, *The Missing Link Magazine*, *The Voice of Warning*, *The Magazine of the United Methodist Free Churches*, *Truth*, and *Progress* from South Australia, *The British Field*, &c. We are truly interested in them all, and wish them and their objects every success.

*The Sword and Trowel*, *The Baptist Magazine*, *The General Baptist*, *The Baptist and Freeman Papers*.

WE are always reminded at this season of our thorough indebtedness to the *Freeman* and *Baptist* newspapers, and the power and service they are to us for good when we sit in our study and read the extensive and correct report of the sermons, speeches, and proceedings at our union meetings, and think of the times of yore when we had no *Freeman* or *Baptist*. We are thankful for present mercies, and trust both papers will grow and flourish side by side.

## Denominational Intelligence.

### CHANGES IN THE PASTORATE.

REV. H. C. LEONARD, M.A., late of Bournemouth, has accepted a cordial invitation to the pastorate of the church at Penzance.

Rev. J. Bond, of Earl Soham, Suffolk, has accepted the unanimous call of the church worshipping at the Penge Tabernacle.

Rev. C. A. Ingram, late of Roade, Northamptonshire, has received a unanimous invitation to the pastorate of the church at Upton-on-Severn, Worcestershire.

Rev. H. Winsor, has removed from Birton-hill, Leeds, to take charge of a newly-formed church at South Stockton.

Rev. Edward Ashton, of the Pastors' College, has accepted a unanimous invitation to the pastorate of the church at Gorsley, Herefordshire.

Mr. Theophilus G. Head, of Southampton, has received and accepted a unanimous invitation to the pastorate of the church at Keysoe, Beds.

After a ministry of twenty years at the English Baptist Chapel, Newport, Mon., the Rev. J. W. Lance has intimated his intention of retiring so soon as the church can find a suitable successor.

Rev. E. Thomas, student of Pontypool College, has accepted an invitation to the pastorate of Moriah Church.

Rev. T. E. Cozens Cooke, has resigned the pastorate of the church in Priory-street, York.

GLASGOW.—Mr. J. Pugh, of Regent's Park College, has accepted an invitation to the pastorate of the church here.

### RECOGNITIONS.

A PUBLIC tea, to which over 350 sat down, was held on Saturday, October 29, at the Welsh Church, Brentnall-street, Middlesborough, and was followed by a recognition service of Rev. Theo. Jones, as pastor of the church. Rev. R. H. Roberts presided, and addresses were given by the Revs. T. J. Morgan, W. Whale, L. Williams, and others.

The fiftieth anniversary of Church-street Chapel, Edgware-road, was celebrated on October 10, by sermons from Rev. Dawson Burns, M.A., and Rev. R. P. Cook; and on Wednesday, October 12, a tea and public meeting was held, presided over by Rev. Dawson Burns, and addressed by Dr. Angus, Dr. Underwood, Rev. J. Clifford, M.A., Rev. J. Fletcher, Rev. G. W. McCree, and Rev. R. P. Cook. Rev. J. Batey offered prayer. The interest of this meeting was greatly enhanced by the public recognition of Rev. R. P. Cook (late of Nantwich) as pastor of the church.

BRABOURNE, ASHFORD, KENT.—On October 24 a recognition service was held in the chapel in connection with the settlement as pastor of Mr. John Cooper. Mr. James Crofts presided. Mr. James Andrew offered the ordination prayer; then the deacons stated how Mr. Cooper had been invited, and the pastor-elect stated why he had accepted that call. A hymn having been sung, Mr. Banks, of Egerton, gave the charge to the minister, and Mr. Roberts, of Ashford, addressed the church. In the evening there was a public meeting; Mr. Cooper presided, and addresses were given by Messrs. Andrews, Gage, Roberts, Banks, and James Crofts.

CAERWENT, NEAR CHEPSTOW.—Re-

cognition services in connection with the settlement of Rev. S. H. Jenkins as pastor, were held here on November 2. A public tea was provided, and was followed by a meeting, when the chair was taken by Mr. E. Ellis, and addresses were delivered by Revs. B. Davies, W. Rees, D. B. Jones, T. Price, R. Denning, T. S. Jones, and Mr. B. Dexter.

### NEW CHAPELS.

THE memorial stones of the new Baptist Chapel at Forest Gate were laid on Monday afternoon, October 31—one by the Rev. W. Brock, representing the London Baptist Association, and one by Mr. H. E. Lester, of Leytonstone, on behalf of the local committee. The Revs. Archibald Brown and Vincent Tymms delivered addresses. A public meeting was afterwards held in the Wesleyan Chapel, Forest Gate. Personal friends of the Rev. W. Brock had already subscribed the amount of the site (£450), and there had been previously received £1,710—£645 subscribed, and £1,065 being given by the Baptist Association. This amount was raised to nearly £2,000 in the course of the evening.

ST. ALBANS, HERTS.—On Wednesday, November 2, the memorial stones of the New Baptist Tabernacle were laid. The building is being erected for the congregation and Church under the pastoral care of the Rev. H. W. Taylor, who on the occasion regretted the absence of Mrs. Horace Marshall, who was to have laid the first stone, but whose place was taken by Mr. Horace Marshall. Rev. J. H. Blake, after an address, presented Mr. Marshall with a silver trowel. The first stone being well and truly laid, was followed by three others, laid by the Rev. T. Watts, Counsellor Hurlock and the Rev. H. W. Taylor. In the evening a meeting was held in the Public Baths, presided over by Mr. A. Parker, of London, and addresses were delivered by the Revs. J. G.



Dyke, W. B. Davies, H. W. Taylor, James H. Blake, T. Watts, W. Greig, Counsellor Hurlock, &c. The amount raised during the year reached £800.

#### PRESENTATIONS.

POULNER, near RINGWOOD. — On Thursday, September 29, the usual quarterly tea meeting was held in the above chapel. After tea a meeting was held, when the pastor (G. Diffe), and Messrs. Allen, Roberts, and Golding delivered addresses. During the evening a presentation of two volumes was made to Mr. C. Allen, the superintendent of the Sunday School, on his leaving the neighbourhood after 11 years' work. The volumes were—"Pictures in Bible Lands," presented by the school, and "The Archæology of Baptism," from the church and congregation.

The Rev. R. P. Cook, on leaving Nantwich, has been presented with a purse of twenty guineas as a token of esteem.

#### MISCELLANEOUS.

SUTTON-ON-TRENT. — The harvest thanksgiving services were held on October 2, when a sermon was preached by the pastor, Rev. H. Channer, from Jer. v. 24; and on Thursday following, the 6th instant, the annual harvest tea and public meeting was held. A goodly number sat down to tea in the school-room, and was succeeded by a public meeting. Pastor presided. Addresses were given by Rev. E. B. Shephard, D. Davis, A. F. Cole, J. Hindly.

BARNES, SURREY. — Anniversary services were held on Sunday, November 13, 1881. Rev. T. Lardner (of Battersea), preached in the morning; in the evening the Rev. W. A. Blake, of Brentford. On Wednesday, November 16, a tea and public meeting was held; the chair was taken by F. L. Edwards, Esq. Addresses were given by Revs. F. J. Brown, A. F. Brown, T. Pollard, Esq., and other friends.

The annual meeting of the Southern Conference of General Baptist Churches was held on November 1, in the Church-street Chapel, Edgware-road. The Rev. W. J. Avery presented the reports received from eighteen churches, the statistics of which showed a clear increase of 96 members in the aggregate during the past five months. The new church at Haven-green, Ealing, was received into the Conference, and recommended to the General Baptist Association as worthy to be accepted into union. Rev. R. P. Cook, the recently-appointed pastor of Church-street Chapel, was welcomed into fellowship by the President in the name of the Conference. A motion expressing the gratitude of the meeting to the Rev. Dawson Burns for his work in Church-street Chapel, on his retirement from that ministry, was adopted. At 7.30 public worship was held, at which the Rev. Giles Hester, of Berkhamstead, delivered a discourse on the "Moral Education of Christ."

#### BAPTISMS.

Attleborough, Nuneaton.—November 6, Two, by J. T. Felce.  
 Barrow-in-Furness.—October 30, Three, by J. Hughes.  
 Bargoed, Cardiff.—October 30, Four, by J. Parrish.  
 Belfast.—October 23, Great Victoria-street, Four, by W. Usher.  
 Belton, Rutland.—October 16, Two, by W. R. Parker.  
 Bethel, George Town, Merthyr.—October 16, Four, by E. Lewis.  
 Bildeston, Suffolk.—October 31, Four, by J. Easter.  
 Blackburn.—November 6, Four, by M. H. Whetnall.  
 Bradford.—October 30, Trinity Chapel, Three, by C. Rignal.  
 Bromsgrove.—November 6, Worcester-street, Three, by J. Brown.  
 Bwlth Wells.—October 23, Six, by H. V. Thomas.  
 Burton-on-Trent.—October 30, Guild-street, Three, by J. Askew.  
 Bury, Lancashire.—October 22, Three, by G. M. Harvey.  
 Caerphilly.—October 9, English Chapel, One, by W. Morgan.  
 Carnarthen.—October 30, the Tabernacle, Thirty-five, by J. Thomas.



THE  
BAPTIST YEAR BOOK

AND  
ALMANACK FOR 1882,

CONSISTING OF  
SCRIPTURE TEXTS AND MEDITATIONS

*For Every Day in the Year.*

METROPOLITAN CHAPEL, DIRECTORY, BIOGRAPHICAL SKETCHES  
OF DECEASED MINISTERS, AND OTHER DENOMINATIONAL  
INTELLIGENCE :

TOGETHER WITH  
THE USUAL ALMANACK INFORMATION.

London:  
61, PATERNOSTER ROW.

1. Sun. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding, Job xxxii. 8.

The Holy Spirit breathes into men the spirit of knowledge, the spirit of righteousness and wisdom. We receive from the Divine Spirit thoughts and ideas.

2. M. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, Acts xvii. 11.

They were generous, straightforward, free from prejudice. They did not reject the Gospel because it contradicted their previous opinions, nor did they receive it from love of novelty.

3. Tu. And it shall come to pass afterward, that I will pour out My Spirit upon all flesh, Joel ii. 28.

The Holy Spirit is poured out largely, freely, with no stint, no exception.

4. W. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself, John vii. 17.

If one desires, wills. Thus a promise of spiritual knowledge is given to singleness and steadfastness of will.

5. T. And I said, Oh that I had wings like a dove, for then would I fly away and be at rest, Ps. lv. 6.

Only by continual wrestling does the soul acquire strength, and only by continual wrestling does the soul become strong.

6. F. Rest in the Lord, and wait patiently for Him, Ps. xxxvii. 7.

Shows us where rest is to be found without flying away from our work. As sleep to the body, so is rest in the Lord to the wearied and overwrought spirit.

7. S. Who went about doing good, and healing all that were oppressed of the devil, Acts x. 38.

One occupation that is ever green, of which we shall never be weary, which is good for all seasons, a source of constant delight: that is, doing good.

8. Sun. But to do good and to communicate forget not, Heb. xiii. 16.

This is a pleasure of which we can never tire; always a joy in it. This sweet and gracious habit is a perennial delight.

9. M. But their eyes were holden that they should not know Him, Luke xxiv. 16.

It seems strange that they should not know Christ. There was no change in Him. The whole mystery was in them.

10. Tu. Because they seeing see not; and hearing they hear not, neither do they understand, Matt. xiii. 13.

For many this is true, see nothing; others find no place in this world that is forgotten by God, no event which they cannot turn to His praise.

11. W. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father, Matt. x. 29.

To Jesus Christ, not a little sparrow flew over His path but He drew from it a lesson of God's goodness and care.

12. T. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these, Matt. vi. 29.

In one a flower by the roadside will move thoughts too deep for tears.

13. F. Consider the lilies of the field, how they grow, Matt. vi. 28.

To another. "The primrose by the river's brim  
 A yellow primrose was to him,  
 And it was nothing more."

14. S. But the very hairs of your head are all numbered, Matt. x. 30.

This is true as a fact, and it means that God cares for even the least things in His children.

15. Sun. Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven, Matt. x. 32.

It is that confession which is made by a life of steadfast and consistent conduct. The world will believe our actions rather than our words.

16. M. And your heart shall rejoice, and your joy no man taketh from you, John vii. 22.

He has most joy in life who is the largest hearted, who sees the inner man first before he takes account of the poor outward jara.

17. Tu. Can there any good thing come out of Nazareth? P John 1. 46.

Prejudice is one of the most powerful blinders of spiritual sight. Some, whose religious life consists in dispensing other people's characters, prevents them seeing beauty and loveliness.

18. W. Therefore thou art inexcusable, O man, whosoever thou art that judgest, Rom. ii. 1.

Why should you dislike and condemn others because they don't come up to your whitewashed standard of small moralities?

19. T. And ye shall be the children of the Highest, for He is kind unto the unthankful and the evil, Luke vi. 35.

Children resemble their parents. Do you know where to look for the likeness? In the character of God, your Father.

20. F. But love ye your enemies, and do good, Luke vi. 35.

One of the sweetest holding of the eyes is that which comes of large love. It monopolises the mind and enraptures the soul.

21. S. Let thine eyes look right on, and let thine eyelids look straight before thee, Prov. iv. 25.

Men have done great deeds because their eyes were holden. John Howard, in Rome, what did he see? But one, the poor prisoner, and sought to bring him back to life and hope.

22. Sun. I shall see Him, but not now; I shall behold Him, but not nigh, Num. xxiv. 17.

That is how the bereaved, longing soul feels. Yet death is only the evening bell, telling the tired labourer that it is time to go home and rest.

23. M. He hath blindeth their eyes, that they should not see with their eyes, John xii. 40.

Get rid of ignorance, prejudice, and pharisaism; give them a hearty kick out of heart and house.

24. Tu. And let the beauty of the Lord our God be upon us, Ps. xc. 17.

Such beauty as we see in Jesus Christ is the only beauty of God that is possible to humanity, and it is the only true beauty in man.

25. W. Lord, Thou hast been our dwelling-place in all generations, Ps. xc. 1.

So eternally true, so constantly human is this psalm, that there are few graves opened but these words are uttered. God our home, fixed, constant, eternal, and sure.

26. T. O satisfy us early with Thy mercy; that we may rejoice and be glad all our days, Ps. xc. 14.

In sorrow we want this and seek it. And why? That all the few days left may be joyful.

27. F. And Jesus called a little child unto Him, and set him in the midst of them, Matt. xviii. 2.

What is the chief beauty of men and women? What do you think is the greatest and most beautiful thing in manhood? Ask yourself this question.

28. S. Except ye be converted, and become as little children, Matt. xviii. 3.

Moral beauty, the innocence, docility, and simplicity, is one of the chief beauties of little children.

29. Sun. The Lord is merciful and gracious, slow to anger, and plenteous in mercy, Ps. ciii. 8.

We cannot say this of little children; they are quick to be roused, yet, so like God, forgive so quickly and forget so fast.

30. M. He hath not dealt with us after our sins, nor rewarded us according to our iniquities, Ps. ciii. 10.

God deals with us, not according to our desert, but according to His mercy.

"God hath not judg'd us as we have wildly done.  
 Nor measur'd out His anger by our sins."—KEBLE

31. Tu. Like as a father pitieth his children, so the Lord pitieth them that fear Him, Ps. ciii. 13.

We are weak and frail as children, but God our Father is full of compassion, tenderness, and love—all a Father's heart to us.

**1. W.** And looking up to Heaven, He sighed, Mark vii: 34.

He sighed at the sight of such sufferings. The doing of good is not a work of unaltered happiness.

**2. T.** And was heard in that He feared, Heb. v. 7.

The writer meant to say that Christ went through both departments of our human experience, both the supplications and the experience of how and on what conditions God hears and answers the supplications.

**3. F.** And He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign? Mark viii. 12.

He was grieved at the hardness of heart of the questioners. How hateful must the sight of sin have been to the Spotless One!

**4. S.** When Jesus therefore saw her weeping, He groaned in the spirit and was troubled, John xi. 33.

Partly in tender sympathy with the grief He saw, but also in great sadness at the terrible fruits of sin in the world.

**5. Sun.** And when He was come near, He beheld the city and wept over it, Luke xix. 41.

There, in the midst of the hosannas of the multitude, the view of the city burst on Him, and He wept aloud over its crime and doom.

**6. M.** For many walk, of whom I have told you often, and now tell you even weeping, Phil. iii. 18.

The sorrows of humanity are caused mainly by its sins.

**7. Tu.** For He was a good man, and full of the Holy Ghost and of faith, Acts xi. 24.

Said Napoleon of Prince Charles of Austria: "He is a good man;" and that is everything for our own individual peace and blessedness.

**8. W.** Write, Blessed are the dead which die in the Lord: they rest from their labours, and their works do follow them, Rev. xiv. 13.

How few whose passage upon the earth has been marked by actions really good and useful!

**9. T.** Here is the patience of the saints, and they that keep the commandments of God, Rev. xiv. 12.

These heroes of silent charity, and expect nothing in the world. What are the common run of men?

**10. F.** And in their mouth was found no guile: for they are without fault before the throne of God, Rev. xiv. 5.

Ask what have I done in the world? wherein have I advantage need the general welfare?

**11. S.** These are they which follow the Lamb whithersoever He goeth, Rev. xiv. 4.

Said the ancient thinkers: "It is a hard struggle, and not so easy as it seems, to become good." They were right.

**12. Sun.** For he endured, as seeing Him who is invisible, Heb. xi. 27.

"He sees a hand you cannot see, which beckons him away; He hears a voice you cannot hear, which will not let him stay."

**13. M.** For he had respect unto the recompense of the reward, Heb. xi. 26.

Whence does the voice beckon us? From the malice, follies, littleness, the degraded religionisms, rancorous strifes, vain and vile hopes.

**14. Tu.** From men of the world, which have their portion in this life, Ps. xvii. 14.

Whence does the hand beckon us? To work for God and not for self, for the sake of the service and not of the reward.

**15. W.** If I will that he tarry till I come, what is that to thee? Follow thou Me, John xxi. 22.

Do you hear that sacred call? Does He tell you that you are following Him in His appointed way?

**16. T.** And to every man his work, Mark xiii. 34.

Let me not live and work for my own miserable self. Say, Thou hast work for me to do; let me do it.

**17. F.** Lord, what wilt thou have me to do? Acts ix. 6.

The last words of Dr. Arnold: "Let me labour to do God's will; yet not anxious that it should be done by me rather than others."

**18. S.** But in lowliness of mind let each esteem others better than themselves, Phil. ii. 3.

We remember that all we possess is the gift of God. How few follow this injunction!

**19. Sun.** Look not every man on his own things, but every man on the things of others, Phil. ii. 4.

It is always the individual that works for progress. The age poisoned Socrates, burnt Huss. The ages have been always the same.

**20. M.** My heart was hot within me, while I was musing the fire burned, Ps. xxxix. 3.

When the Divine Spirit speaks within, men devote themselves to some good and noble work.

**21. Tu.** The officers answered, Never man spake like this Man, John vii. 46.

Such denounce falsehood, robbery, and wrong. They plead the cause of oppressed humanity. What follows? A roar of execrations.

**22. W.** He that loveth his life shall lose it, John xii. 25.

The object of the teaching of Christ was to lead us to look to the eternal fruitfulness of all self-sacrifice in the cause of God, however complete the apparent failure.

**23. T.** And the Pharisees also, who were covetous, heard all these things; and they derided Him, Luke xvi. 14.

In all ages alike such selfish ones mock the unselfish. Every merit is denied them; they are fools, fanatics, and heretics.

**24. F.** Have any of the rulers of the Pharisees believed on Him? John vii. 48.

Such say of Christ, His aim is mischief, zeal pretence; He appeals to none but the ignorant and vulgar.

**25. S.** But this people who knoweth not the law are cursed, John vii. 49.

They meant the common people, the low. How little knew they where the folly and sin really lay!

**26. Sun.** Woe unto you, when all men shall speak well of you, Luke vi. 26.

In soft days like these, when religion walks in silver slippers, there seem to be some good men whom all praise, and enjoy a benediction which Christ never promised.

**27. M.** And as ye would that men should do to you, do ye also to them likewise, Luke vi. 31.

Do the right, and scorn the consequence. It was the motto of our bravest generals in the Indian Mutiny.

**28. Tu.** Holy, harmless, undefiled, separate from sinners, Heb. vii. 26.

"Assailed by scandal and the tongue of strife, His only answer was a blameless life."

**1. W.** I would hasten my escape from the windy storm and tempest, Ps. iv. 8.  
 How often has the same wish and resolve been sighed forth from human souls!

**2. T.** My heart is sore pained within me; and he terrors of death are fallen upon me, Ps. lv. 4.  
 The weariness and discouragement of the best and noblest of mankind.

**3. F.** Commit thy way unto the Lord; trust also in Him, Ps. xxxvii. 5.

The primal duties shine aloft like stars, and charities that soothe and heal and bless lie scattered at the feet of man like flowers.

**4. S.** Wherefore criest thou unto me? speak unto the children of Israel that they go forward, Exod. xiv. 15.  
 Sorrow may take from life its delights, but it cannot take away its duties.

**5. Sun.** Looking unto Jesus, the author and finisher of our faith, Heb. xii. 2.  
 Said Mendelssohn: "Let me work on; for me, too, the hour of rest will come."

**6. M.** When ye do well and suffer, ye take it patiently, 1 Peter ii. 20.  
 God is patient; He bears with man's falsehood, bitterness and disobedience. Cannot we wait? This is the remedy for all idle tears.

**7. Tu.** It is good that a man should both hope and quietly wait for the salvation of the Lord, Lam. iii. 26.  
 He makes no ado; faith looks up hopefully to God, and waits for His help.

**8. W.** Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God, Ps. xlii. 11.  
 There is a French proverb which says: The worst evils are those that never come.

**9. T.** And He saw the Spirit of God descending like a dove and lighting upon Him, Matt. iii. 16.  
 We cannot have the wings of a dove, but we can have in our hearts the Spirit of Christ, which is a dove-like spirit.

**10. F.** And God saw everything that He had made, and behold it was very good, Gen. i. 31.  
 The past of the earth. What was the perfection which man has marred?

**11. S.** For we know that the whole creation groaneth and travaileth in pain together until now, Rom. viii. 22.  
 The present of the earth. What is the punishment that humanity is enduring?

**12. Sun.** And there shall be no more curse: but the Lord God and the Lamb shall be in it, Rev. xxii. 3.  
 The future of the earth. What shall be the hope to which humanity looks?

**13. M.** They may by your good works, which they shall behold, glorify God, 1 Peter ii. 12.  
 The best conditions of true work for God are personal innocence and personal holiness.

**14. Tu.** For we are saved by hope: but hope that is seen is not hope, Rom. viii. 24.  
 The truest, the noblest, are they in whose souls there burns an indistinguishable hope of good for themselves and for the world.

**15. W.** But if ye bite and devour one another, take heed that ye be not consumed one of another, Gal. v. 15.  
 The Christian avoiding this fashionable and universal vice by thoughtfulness, by charity and unselfishness, and loving one another.

**16. T.** whatsoever things are honest, true, just, pure, and of good report, Phil. iv. 8.  
 By honesty, by self-reverence, and reverence for others, he obeys the golden rule of Christ.

**17. F.** Labour not for the meat which perisheth, John vi. 27.  
 Labour for God is the best cure for sorrow and the best occupation of life. Honest labour bears a lovely face.

**18. S.** Abhor that which is evil; cleave to that which is good, Rom. xii. 9.  
 We know that we are free, that God does not mock us, that we can detest evil and love good.

**19. Sun.** Be fruitful and multiply and replenish the earth, Gen. i. 28.  
 Man has done much to make the earth a worse place for himself, much to make it better, and may still do much more to make it better.

**20. M.** For Christ is the end of the law for righteousness to every one that believeth, Rom. x. 4.  
 Most of our miseries are due to our sins. Yet the remedy is close at hand; we have a Saviour.

**21. Tu.** Work out your own salvation with fear and trembling, Phil. ii. 12.  
 "Are you not afraid of neglecting your own soul and your labours for the Negroes?" asked one of Clarkson. "I leave God to take care of my soul while I do His work."

**22. W.** For I could wish that I myself were accursed (separated) from Christ for my brethren, Rom. ix. 3.  
 A heroic spirit of self-devotion and love, characteristic of all true followers of Christ.

**23. T.** I have great heaviness and continual sorrow in my heart, Rom. ix. 2.  
 George Whitefield said, "Let the name of George Whitefield perish if God be glorified."

**24. F.** Leaving us an example that we should follow His steps, 1 Peter ii. 21.  
 So strengthen us that never prayer keeps us back from works of love and works of love from prayer.

**25. S.** O Israel, thou hast destroyed thyself, but in Me is thine help, Hos. xiii. 9.  
 We suffer by mistaking and neglect. For every purpose of noble effort how much more might we make our life more gladsome!

**26. Sun.** There be many that say, Who will show us any good, Ps. iv. 6.  
 How many of us drink the deep draughts of joy which every sinner's soul may have from the rivers of God's pleasures!

**27. M.** Thou hast put gladness in my heart, Ps. iv. 7.  
 The blessedness which God had given him was far more valuable and precious than mere temporal wealth.

**28. Tu.** Who shall change our vile body that it may be fashioned like unto His glorious body, Phil. iii. 21.  
 Archbishop Whately, on his death bed. Some one read this. "Ah," said he, "that is it, as some one read. Who shall change our body of humiliation? Nothing that God has made is vile."

**29. W.** I will lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety, Ps. iv. 8.  
 At once, as soon as he lies down, in perfect safety. God alone gave this sense of security—and tumults and wars, serenity.

**30. T.** Thou hast put gladness in my heart, Ps. iv. 7.  
 "How happy is he, born and taught, who serveth not another's will; Whose armour is his honest thought, And simple truth his utmost skill."

**31. F.** I am the way, the truth, and the life, John xiv. 6.  
 It is that life of Christ which can alone make the soul noble and the body pure.

**1. S.** For where your treasure is, there will your heart be also, Matt. vi. 21.

That is, your highest good, your darling, that which, be it noble or vile, you have chosen to cling to as your chief good.

**2. Sun.** Lay not up for yourselves treasures upon earth, Matt. vi. 19.

Nothing yields so wide a rascation, or subjects so many souls to an abject servitude, as the love of money, and it is made the end of life.

**3. M.** For the children ought not to lay up for the parents, but the parents for the children, 2 Cor. xii. 14.

A certain kind of saving Paul commends. A reasonable thrift is not only commendable, but a duty.

**4. Tu.** And covetousness, which is idolatry, Col. iii. 5.

The sin of avarice assumes countless shapes, hides itself under many cloaks—diligence in business, foresight, and even a desire to be bountiful.

**5. W.** To an inheritance incorruptible and undecaying, that fadeth not away, 1 Pet. i. 4.

This is for us the true riches—riches towards God: on such Jesus would have us set our hearts.

**6. T.** For with Thee is the Fountain of Life: in Thy light we shall see light, Ps. xxxvi. 9.

Spiritual sight depends on its moral soundness, singleness, simplicity, and only to such is ability given to see clearly.

**7. F.** The eyes of your understanding be enlightened, Eph. i. 18.

So enlightened that they saw the riches of God's inheritance, the heavenly wealth destined for the children of God.

**8. S.** Is not the life more than meat, and the body than raiment? Matt. vi. 25.

On whom sits a dismal comrade, a black shadow, whose name is Care? The poor, the unfortunate, hard toilers—dark fears of want.

**9. Sun.** Therefore I say unto you, Take no thought for your life, Matt. vi. 25.

So thought divides, distracts, and fruitlessly distresses the mind, so as to destroy its peace. It is distrust of God.

**10. M.** I will send a famine in the land—but of hearing the words of the Lord, Amos viii. 11.

This is the Divine order. To those who will not listen may come a time when they will call, but no response. A picture vivid but true.

**11. Tu.** Judge not, that ye be not judged, Matt. vi. 1.

It is easy to condemn without the least reforming, and to set one's self up as a corrector in an arrogant or officious temper.

**12. W.** And with what measure ye mete, it shall be measured to you again, Matt. vii. 2.

You shall be paid back in your own coin. Faults are the sores of souls, so must deal gently with them.

**13. T.** Therefore judge nothing before the time until the Lord come, 1 Cor. iv. 5.

The best will have all the need of mercy shown to others. His final coming puts all right.

**14. F.** He that covereth a transgression seeketh love, Prov. xvii. 9.

It is no part of our duty to publish the faults of others. To refrain from so doing is an essential part of Christian love.

**15. S.** And above all things have fervent charity among yourselves, 1 Pet. iv. 3.

Have intense love, which will not induce you to magnify and judge, but in gentleness, forbearance, conceal as much as possible.

**16. Sun.** How wilt thou say to thy brother, Let me pull out the mote out of thine eye? Matt. vii. 4.

Like the devil reproving sin, so to mend another's fault needs a clear and most undistorted spiritual vision.

**17. M.** Cast out the beam out of thine own eye; and then shalt thou see clearly, Matt. vii. 5.

No task needs clearer motives, a truer insight, or more of that perfect fairness which can only come from love.

**18. Tu.** Physician, heal thyself, Luke iv. 23.

This very officiousness in well-doing, this arrogant setting up as a corrector of morals, this loveless meddling with others, is but the conceit of a fault-finder.

**19. W.** Give not that which is holy unto the dogs, Matt. vii. 6.

There are persons who, in the relations to the kingdom of God and his sacred blessings, are like the homeless, shameless dogs of an Oriental city; in their eyes the most sacred things are common.

**20. T.** Beware of dogs, beware of evil workers, Phil. iii. 2.

It is no breach of charity to recognise the incapacity of such for heavenly truths. It is a breach of prudence and reverence not to see it.

**21. F.** For without are dogs, and whosoever loveth and maketh a lie, Rev. xxii. 15.

You gain nothing by treating a dog as if it were not a dog. So with those who do not appreciate Divine truth.

**22. S.** A wise man's heart discerneth both time and judgment, Eccles. viii. 5.

To select fit occasions and the wise method of presenting truth, requires a nice tact, an indelible instinct.

**23. Sun.** And be ye kind one to another, tender-hearted, Eph. iv. 32.

For the failings of the weak we need the tenderness of sympathy: for the vices of the profane the tenderness of prudence.

**24. M.** Ask, and it shall be given you; seek, and ye shall find, Matt. vii. 7.

Prayer is the voice of dependence urged by need, and is the secret of spiritual improvement.

**25. Tu.** For every one that asketh receiveth; and he that seeketh findeth, Matt. vii. 8.

Ask with importunity and urgency for purity, lowliness, and wisdom.

**26. W.** Be not overcome of evil, but overcome evil with good, Rom. xiii. 21.

The continual presence of evil men is a constant provocation to the evil in your own heart, a temptation to retaliate. Be on your guard.

**27. T.** Therefore all things whatsoever ye would that men should do to you, do ye even so to them, Matt. vii. 12.

We have three leading rules for the conduct of life, in reference to God, our neighbour, and ourselves.

**28. F.** That men ought always to pray and not to faint, Luke xviii. 1.

The subject of prayer and unwearied perseverance in asking fills a large place in the teaching of Jesus Christ.

**29. S.** And it shall come to pass, that before they call I will answer, Isa. lxxv. 24.

God, whose generosity needs no spur, but waits only for a call to bless.

**30. Sun.** Who serve unto the example and shadow of heavenly things, Heb. viii. 5.

This is offered to our study in every well-ordered family, and is more than an analogy, it is an argument.

**1. M.** And why call ye Me Lord, Lord, and do not the things which I say, Luke vi. 45.

Heonly is a Christian who does what Jesus Christ bids him.

**2. Tu.** Hide Thy face from my sins, and blot out all mine iniquities, Ps. li. 9.

Homely and human, the cry of a sinful soul. How appropriate to all!

**3. W.** Thou wilt show me the path of life, Ps. xvi. 11.

The path of life begins in this world. That life is described in the latter part of the verse.

**4. T.** So He giveth His beloved sleep, Ps. cxxvii. 2.

A sweet, pleasant sight, a little weary child falling asleep. So, to the godly.

"Still on the favoured of His eyes  
 He bids sweet slumber freely wait."—KEBLE.

**5. F.** None can redeem his brother, or give to God a ransom, Ps. xlix. 7.

One on his death-bed who did not want to part with his wealth: "Where you are going your gold would melt if you could take it with you."

**6. S.** Simon Peter saith unto them, I go a fishing, John xxi. 3.

Next to the old work, that we may learn the true blessedness of toil and every impulse towards returning to God.

**7. Sun.** That they may rest from their labours; and their works do follow them, Rev. xiv. 13.

The most beautiful wreath that we can lay on the grave of our dead is the fruit-wreath of good deeds done to others.

**8. M.** In that He saith, a new covenant, He hath made the first old, Heb. viii. 13.

All the sacrifices of the old bore witness to man's need of a better covenant, and of its own inability to supply that need.

**9. T. i. Lo,** I come, to do Thy will, O God, Heb. x. 9.

This utterance announces the complete fulfilment of the Divine will.

**10. W.** I am come that they might have life, and that they might have it more abundantly, John x. 10.

One of the sweetest sentences that Christ ever uttered. Why He came, what life, to make the soul live.

**11. T.** If we love one another, God dwelleth in us, and His love is perfected in us, 1 John iv. 12.

"He prayeth best who loveth best  
 All things, both great and small."

**12. F.** And that they might have it more abundantly, John x. 10.

Who is most alive? The most merciful, pitiful, and charitable, who has fewest scandals on his tongue and least bitterness in his heart.

**13. S.** Whosoever will lose his life for My sake shall find it, Matt. xvi. 25.

The man most alive is he who puts to death his selfishness, vanity, and pride. He who kills these is most alive.

**14. Sun.** I live; yet not I, but Christ liveth in me, Gal. ii. 20.

He is most alive who daily puts to death the meaner, lower, selfish, in order that the spiritual, the merciful, the heavenly, may have abundance of life.

**15. M.** Yea, though I walk through the valley and shadow of death, Ps. xxiii. 4.

Most are sore afraid of that shadow. Across men's souls it lies like a bar of gloom, chill and cold, and they dread it.

**16. Tu.** I will fear no evil, Ps. xxiii. 4.

Jesus Christ speaks of death as the beginning of life. He touched the gloom, and made it all aglow, and lighted up the darkness.

**17. W.** That thou art neither cold nor hot, Rev. iii. 15.

We feel impatient with people half alive, with those who go creeping and crawling about the world.

**18. T.** But alive unto God through Jesus Christ our Lord, Rom. vi. 11.

If you live in this spiritual sense, the ends of faith are accomplished: you have security and promised eternal life.

**19. F.** Lord, now lettest thou Thy servant depart in peace, Luke ii. 29.

If you can say the damsel did before her death, "I have lived, I have loved," then you may say as Simeon.

**20. S.** Then took he him up in his arms, and blessed God, Luke ii. 28

What lovelier picture than that of the old man taking the little child, and thanking and blessing God?

**21. Sun.** Both young men, old men and children, Ps. cxlviii. 12.

Youth, large probabilities; old, speak experience. Can pour into his praise the history of his deliverance.

**22. M.** Let them praise the name of the Lord, for His name alone is excellent, Ps. cxlviii. 13.

A special reason for such praise is given. We can know and see His glory as the Redeemer.

**23. Tu.** The Lord preserveth the simple, Ps. cxvii. 6.

One of simple tastes, of few wants, and easily pleased. To such God grants all needed aid.

**24. W.** I remembered God and was troubled, Ps. lxxvii. 3.

No man has written a sentence that tells of such sorrow as that. After he had searched for God he was troubled. |

**25. T.** I call to remembrance my song in the night, Ps. lxxvii. 6.

That time of life when all was gladness, light, and plain a matter of praise; there was light and a song once.

**26. F.** Rejoice, O young man, in thy youth, Ecc. xi. 9.

The glory of a young life, growing better, sweeter, and holier cannot be won in old age.

**27. S.** Ought not this woman, being a daughter of Abraham, Luke xiii. 16.

Christ lifted this poor, stricken, bowed creature of infirmity into health, and placed her with the rest of Abraham's children.

**28. Sun.** To come to mourn with him and to comfort him, Job ii. 11.

There is nothing more lovely or more difficult than to be a comforter. It is done best by the tender-hearted and the strong.

**29. M.** There was neither hammer or any tool of iron heard in the house, while it was in building, 1 Kings vi. 7.

The love, affection, and self-denial displayed in building the Temple. Another house, not made with bands. May each of us be a living stone in that temple.

**30. Tu.** For which cause we faint not; but though our outward man perish, 2 Cor. iv. 16.

Ask, what method should you adopt to supply the inner waste?

**31. W.** Now faith is the substance of things hoped for, the evidence of things not seen, Heb. xi. 1.

The three essential elements of faith are assent, trust, and confidence.



SUN'S RISINGS AND SETTINGS.  
 1st d. 13th d. 25th d. 1st d. 13th d. 25th d.  
 3.51 3.44 3.46 8.4 8.15 8.19

of June.

MOON'S CHANGES.  
 F. M., 1st d., 8.32 A. N. M., 15th d., 6.33 A.  
 L. Q., 8th d., 5.9 A. F. Q., 23rd d., 6.1 A.

1. **T.** The thing that hath been, is that which shall be, Ecc. i. 9.

Man has a passion for something new, something that has not been.

2. **F.** And that which is done is that which shall be done, Ecc. i. 9.

This glorious repetition, this constant changeableness, is an element of success. Know what duties life can bring.

3. **S.** And there is no new thing under the sun, Ecc. i. 9.

Life will bring no new motives, fears, terrors, love or hatred, by all that is before him.

4. **SUN.** Yea, my heart had great experience of wisdom and knowledge, Ecc. i. 16.

Experience keeps a dear school, but fools will learn in no other. Experience keeps a good school, but the school fees are heavy.

5. **M.** We have a building of God, an house not made with hands, 2 Cor. v. 1.

The end of life is to build up such an house, to build character, more important than fame or fortune, then knows what shall be.

6. **TU.** Thou, which hast showed me great and sore troubles, Ps. lxxi. 20.

Old deliverances are the deliverances of the future. God, who did deliver in the olden time, will deliver now.

7. **W.** But Thou art the same, and Thy years shall not fail, Heb. i. 12.

The fixity of God and the uniformity of human experience not a weariness and vexation, but a comfort and joy.

8. **T.** It is a good thing to give thanks unto the Lord, Ps. cxli. 1.

It is a good thing to be thankful, for all acts that come out of true feeling deepen the feeling drawn from it.

9. **F.** O give thanks unto the Lord, for He is good, Ps. cvii. 1.

They who give most get most. The secret of wealth of such a soul is to spend.

10. **S.** Let the redeemed of the Lord say so, Ps. cvii. 2.

He who gives much love shall increase his store. In the gifts of God it is better to be a spendthrift than a miser.

11. **SUN.** By prayer and supplication with thanksgiving, let your requests be made known unto God, Phil. iv. 6.

Thanksgiving and gratitude are fine flowers. Some are so eager about the fruit that they are not thankful for the flowers.

12. **M.** Those things which ye have learned and received and heard and seen in Me, do, Phil. iv. 9.

They who are noble in conduct are always tender in heart.

13. **TU.** The Lord Jesus, the same night in which He was betrayed, took bread, 1 Cor. xi. 23.

There are nights and nights; this the night of deepest agony, when those we have loved turn false.

14. **W.** O, My Father, if it be possible let this cup pass from Me, not as I will, but Thou, Matt. xxvi. 39.

The cry of trust wins; it is the last. After that, He rose up and said:

15. **T.** Rise, let us be going; behold, he is at hand that doth betray Me, Matt. xxvi. 46.

Surrender to God lifts man up; so we may look into the face of death, and say the same thing.

16. **F.** For Herod feared John, knowing that he was a just man and a holy, Mark vi. 20.

John was a rare man, one of God's heroic ones, a true conqueror, one of the highest characters.

17. **S.** And observed Him, Mark vi. 20.

Cultivated his acquaintance, paid him marked attentions, did many things at his bidding, and gladly.

18. **SUN.** Therefore Herodias had a quarrel against him, Mark vi. 19.

She had an inward grudge. Like Jezebel, she was more daring in her wickedness than the partner of her guilt.

19. **M.** And the king was exceeding sorry, Mark vi. 26.

Herod was light-minded, unreliable, infirm of purpose. Murders have been performed too terrible for the ear.

20. **TU.** Who hath divided a watercourse for the overflowing of the waters, Job xxxviii. 25.

A bounteous God. Some make a little go a long way; all God's gifts are open, full-hearted.

21. **W.** To cause it to rain on the earth where no man is, Job xxxviii. 26.

A great lesson for us in utilities. What is the use? In dry times stores in the deep places.

22. **T.** Which turned the rock into a standing water, the flint into a fountain of waters, Ps. cxiv. 8.

These two miracles of water are chosen as the most conspicuous proofs of unlimited power, and of the grace which turns death into life.

23. **F.** Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake, Ps. cxv. 1.

He rests his plea, not on any sense of merit, but solely on God's mercy and faithfulness.

24. **S.** But I say to you, love your enemies, Matt. v. 44.

Jesus Christ fulfilled the law of love, widening it till it embraced all the world, and leaves no enemies to hate but sin and the devil.

25. **SUN.** That ye may be the children of your Father which is in heaven, Matt. v. 45.

That is like Him, as children resemble the parents. God loves His enemies, and is constantly pouring His blessings upon them.

26. **M.** For He maketh His sun to rise on the evil and on the good, Matt. v. 45.

God's great mercies are for all. They are not meant for rewards, but for the food of daily life.

27. **TU.** And sendeth rain on the just and on the unjust, Matt. v. 45.

God has given liberty to be bad or good, sunshine and rain to use or abuse, to be pious or wicked.

28. **W.** And be sure your sin will find you out, Num. xxxii. 23.

Sin always does find out, in diseased body, damaged, stained soul, in a deep moral and spiritual sense.

29. **T.** For he had respect unto the recompense of the reward, Heb. xi. 26.

The recompense is internal, not external—inward approval. He makes his conscience his friend and approver.

30. **F.** Behold, to obey is better than sacrifice and to hearken than the fat of rams, 1 Sam. xv. 22.

There is, in all true religion, a principle higher than prayer, deeper than feeling, more admirable than rapture—the ordinary and unvarying principle of obedience.

SUN'S RISING AND SETTING.  
 1st d. 13th d. 25th d. 1st d. 13th d. 25th d. }  
 3.49 4.0 4.15 8.18 8.11 7.58 }

July.

MOON'S CHANGES.  
 { F. M., 1st d., 6.8 M. N. M., 15th d., 7.1 M.  
 L. Q., 7th d., 9.51 A. F. Q., 23rd d., 10.17 M.  
 F. M., 30th d., 2.1 A. }

1. S. Therefore whether it were I or they, so we preach, and so ye believed, 1 Cor. xv. 11.

Paul affirms the perfect harmony existing between himself and the other apostles, the sameness of the teaching flowing out of the sameness of the grace given to them all.

2. Sun. I tell you that He will avenge them speedily, Luke xviii. 8.

The relief, which to man's impatience seems to tarry long, indeed arrives speedily. It could not, according to the far-seeing and loving counsels of God, have arrived a moment earlier.

3. M. Then certain of the Scribes and of the Pharisees answered saying, Master, we would see a sign from Thee, Matthew xii. 38.

Some greater token, intimation, than they had seen, one which no man could dare to set down to the power of Satan.

4. Tu. Let every man be fully persuaded in his own mind, Rom. xiv. 5.

In our common experience of life the need of this forces itself upon us. Many are acting from impulse, prejudice, half-informed minds.

5. W. He that eateth, eateth to the Lord, for he giveth God thanks, Rom. xiv. 6.

Such have principles dear to them as their life's blood, yet fair, teachable, ready to hear and be convinced, and make all just allowances for others.

6. T. Buy the truth, and sell it not, Prov. xxiii. 23.

They are likely to be most uncharitable towards error who have never learned by their own experience how hard it was to arrive at truth.

7. F. Happy is he that condemneth not himself in that thing which he alloweth, Rom. xiv. 22.

They who stand sure in their own faith can afford to be fair and just towards their opponents.

8. S. That the soul be without knowledge, it is not good, Prov. xix. 2.

It is a great error to fancy that ignorance and meekness go together, and that thought and wisdom make us proud.

9. Sun. And He went into the temple, and began to cast out them that sold therein, and them that bought, Luke xix. 45.

"Jesus Christ cleansed the temple: so do thou thy heart," is the expression of one of our best sacred poets.

10. M. Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves, Luke xix. 46.

In this respect God's house of prayer is changed into a den of thieves by evil passions. We should be true and just in all our dealings.

11. Tu. And said unto them, It is written, My house shall be called the house of prayer, Matt. xxi. 13.

Christian society is formed for God's glory, and is consecrated by Christ's presence. Sinfulness is a profanation.

12. W. And Jesus said, Are ye also yet without understanding? Matt. xv. 15.

A sad and strange thing that Christ's own followers should be in such a condition.

13. T. Soul, thou hast much goods laid up for many years, Luke xii. 19.

The pride and pleasure felt in the possession of ample wealth, the sense that it is our own to spend as we will—sense of security.

14. F. So is he that layeth up treasure for himself and is not rich toward God, Luke xii. 21.

There is no more beneficial, blessed sight than one that is rich towards God—the result of many prayers and struggles.

15. S. And God looked upon the earth, and behold, it was corrupt, Gen. vi. 12.

Whenever and wherever there is a condition like it, it must be the object of God's displeasure, and His judgment sooner or later will surely overtake it.

16. Sun. To write the same things to you, to me indeed is not grievous, but for you it is safe, Philip. iii. 1.

The truths of religion the same: human nature, its faults and dangers, the same; hence repetitions not irksome, but wholesome.

17. M. Teaching us that, denying ungodliness and worldly lusts, Titus ii. 12.

Self-denial is of value when it has taught us to know and love the higher pleasure of pleasing God.

18. Tu. That this night, before the cock crow, thou shalt deny Me thrice, Matt. xxvi. 34.

Our particular sins take the colour from the general character of our lives.

19. W. And he went out and wept bitterly, Matt. xxvi. 75.

How bitterly none can know but those whose habitual sense of sin and holiness has taught them to look on sin as God looks on it.

20. T. I am afflicted and ready to die from my youth up, Ps. lxxxviii. 15.

That God's judgments have always possessed his mind, that the fear of them has hung like a weight upon him; the sense of sin exceedingly painful.

21. F. Thy fierce wrath goeth over me; Thy terrors have cut me off, Ps. lxxxviii. 16.

The feeling of thinking lightly of sin is one which belongs to our times: all things about it are softened.

22. S. For whatsoever is not of faith is sin, Rom. xiv. 23.

Whatever we do carelessly, without faith in God that He approves of it, is sin; whatever is sanctified by a holy and careful intention is done to the glory of God.

23. Sun. And it was a cloud and darkness to them, but it gave light by night to these, Exod. xiv. 20.

God set His manifestations as a light, a blessing, and a glory to His people, but to the wicked a cloud and darkness.

24. M. But if Christ be in you, the body is dead because of sin, Rom. viii. 10.

The necessity of being like Christ, if we hope to be redeemed by Him; the words intended to give us a test whether Christ be in us or not.

25. Tu. I am crucified with Christ, Gal. ii. 20.

We must in some sort be dead, though alive; and the more dead the more alive.

26. W. I live; yet not I, but Christ liveth in me, Gal. ii. 20.

Two deaths we must die, one the death of the body, the other the death of our sins; both painful.

27. T. And the life which I now live in the flesh I live by the faith of the Son of God, Gal. ii. 20.

The vigour and the freshness of the Divine life, which the death of sins has given birth to; a death of all evil, a life of all good.

28. F. I will hear what God the Lord will speak: but let them not turn again to folly, Ps. lxxxv. 8.

Scripture represents God's mercies, describing them as things which must absolutely hinder us from sinning.

29. S. For He will speak peace unto His people, and to His saints, Ps. lxxxv. 8.

At other times the Bible points out the great wickedness in we do sin in spite of them and after them.

30. Sun. Surely His salvation is nigh them that fear Him, Ps. lxxxv. 9.

This is the substance of the message he hears, God will grant his deliverance and dwell among them.

31. M. That glory may dwell in our land, Ps. lxxxv. 9.

That is, the special presence of God—a promise that was fulfilled in the life and work of Jesus Christ.

SUN'S RISING AND SETTINGS.  
1st d. 13th d. 25th d. 1st d. 13th d. 25th d. }  
4.25 4.43 5.3 7.47 7.26 7.1 }

August.

MOON'S CHANGES.  
L. Q. 6th d., 4.13 M. F. Q. 22nd d., 0.51 M.  
N. M., 13th d., 9.10 A. F. M. 28th d., 9.18 A.

1. **Tu.** Then said Jesus unto the twelve, Will ye also go away? John vi. 67.

"I have accomplished the work of human redemption: I have purchased it. Will you despise it!"

2. **W.** Lord, to whom shall we go? Thou hast the words of eternal life, John vi. 68.

A noble and clear-sighted confession. To whom, indeed, can we go for grace, wisdom, and light?

3. **T.** O taste and see that the Lord is good, Ps. xxxiv. 8.

Having experienced God's goodness, we should call on others to make trial of it.

4. **F.** I have gone astray like a lost sheep; seek thy servant, Ps. cxix. 176.

A mixture of confession, of entreaty, and of holy resolution, which should always meet in our prayers.

5. **S.** And Jesus was moved with compassion: and He began to teach them many things, Mark vi. 34.

His teaching is the instruction of a merciful Saviour; its tone is tenderness and pity, its object is salvation.

6. **Sun.** He that entereth not by the door into the sheepfold, but climbeth up some other way, John x. 1.

The blessed consequence of a life of faith. The essence of this life begins at the true source of it.

7. **M.** Heaven and earth shall pass away; but My word shall not pass away, Mark xiii. 31.

What will pass away, and what will not! The perishableness of the one and the eternity of the other.

8. **Tu.** Now He that hath wrought us for the self same thing is God, 2 Cor. v. 5.

He who hath moulded us for this glorious consummation is God, who gives us the Divine Spirit as the pledge of future glory.

9. **W.** And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, Eph. iv. 30.

When you stop the work of the Spirit within you, and will not let Him deepen and widen the impressions of His seal.

10. **T.** That, we may present every man perfect in Christ Jesus, Col. i. 28.

This includes the improvement and formation of the entire character, as well as the furnishing the mind with truth.

11. **F.** And this I pray, that your love may abound yet more and more in knowledge and in all judgment, Phil. i. 9.

A correct estimate of circumstances as they arise. Love and sense united make the perfect man.

12. **S.** Gather up the fragments that remain, that nothing be lost, John vi. 12.

If Jesus Christ values the food of our bodies, still more does He value the food of our souls.

13. **Sun.** And be not faithless, but believing, John xx. 27.

Christ saw in Thomas more of weakness than sinfulness, else He would hardly have dealt thus gently with him.

14. **M.** For we which have believed do enter into rest, Heb. iv. 3.

There is a present divine rest for the soul which is the pledge of perfect and eternal rest.

15. **Tu.** These all died in faith, Heb. xi. 13.

The excellence of this faith, existing in spite of great difficulties. It is the great act of elevation and blessing of human life.

16. **W.** Then Jesus beholding him loved him, Mark x. 21.

Christ's eye is upon you with a loving anxiety, and an earnest desire that you may become wholly His.

17. **T.** One thing thou lackest, Mark x. 21.  
May be many things that we lack. There must at least be one.

18. **F.** Then said they unto Him, What shall we do, that we might work the works of God? John vi 28.

They seem to see that Christ speaks of a spiritual blessing, and that at once ask, What shall we do to gain it?

19. **S.** This is the work of God, that ye believe on Him whom He hath sent, John vi. 29.

Not work done by God, but work done for God—the work which God requires.

20. **Sun.** Lord, remember me when Thou comest into Thy kingdom, Luke xxiii. 42.

Wonderful faith! He sees Jesus helpless on the cross, and He addresses Him as a king, and prays to Him.

21. **M.** To-day shalt thou be with Me in paradise, Luke xxiii. 43.

He received more than He asked. He asked to be remembered; he received the promise of blessedness that very day.

22. **Tu.** Only take heed to thyself, and keep thy soul diligently, Deut. iv. 9.

We must consider ourselves as personally concerned, and bring home the application to ourselves.

23. **W.** Who shall deliver me from the body of this death? Rom. vii. 24.

A state of sin and death, and a state of deliverance. God in Christ frees us.

24. **T.** Because I live, ye shall live also, John xiv. 19.

One ever living, ever close to us, ever gracious to us—the Friend, Brother, and Saviour living.

25. **F.** At that day ye shall know that I am in My Father, and ye in Me, and I in you, John xiv. 20.

When we feel spiritual life within us, then our eyes are more and more opened, and we know where we are.

26. **S.** But if our Gospel be hid, it is hid to them that are lost, 2 Cor. iv. 3.

If a veil upon the glad tidings, it is through obduracy that such are in the way of spiritual ruin.

27. **Sun.** Because that which which may be known of God is manifest in them, Rom. i. 19.

The knowledge of God was given to them, and no excuse for not living according to it, and not rendering Him glory and service.

28. **M.** Be angry, and sin not: let not the sun go down upon thy wrath, Eph. iv. 26.

One who is never angry is like the Caspian Sea, which never ebbs or flows. Anger is in instances a duty.

29. **Tu.** Deceive not yourselves, Jer. xxxvii. 9.

Our liability to self-deception. Sin casts a veil over spiritual sight, so that we do not discern things aright.

30. **W.** Be not deceived, Gal. vi. 7.

In what we may deceive ourselves as to our state of mind, feelings, and relation to God and Christ.

31. **T.** Many will say, to Me in that day, Lord, Lord, Matt. vii. 22.

Many carry this self-deception to the day of judgment.

**1. F.** For they prophesy falsely unto you in My name; I have not sent them, saith the Lord, Jer. xxix. 8.

How may we avoid self-deception? By the light of Divine revelation, the influence of the Holy Spirit, and the power of Divine grace.

**2. S.** Then the Lord said unto me: The prophets prophesy lies in My Name, Jer. xiv. 14.

How may we know that we desire not ourselves? By obedience to the laws of God, dependence on Jesus Christ, and zeal for religion.

**3. Sun.** But speak the word only, and my servant shall be healed, Matt. viii. 8.

The laws of nature by which health and sickness come would obey His word of command, without rebellion and without delay.

**4. M.** For I am a man under authority, Matt. viii. 9.

Authority, subordination, discipline, and obedience: each knew his place, and did what he was told.

**5. Tu.** I have not found so great faith, not in Israel, Matt. viii. 10.

Jesus Christ speaks in terms of high commendation of the centurion's confidence, and gave him his reward.

**6. W.** And to another, Come, and he cometh; and to my servant, Do this, and he doeth it, Matt. viii. 9.

If you wish to govern, learn to obey. You never feel yourself so much a free man as when you are freely obeying.

**7. T.** Truly this was the Son of God, Matt. xxvii. 54.

Old legends say that his name was Longinus, and tell graceful tales of his after life which one would fain believe.

**8. F.** Called Cornelius, a centurion, a devout man, and one that feared God, Acts x. 1, 2.

These three men are singled out in the Bible to become famous in all time as the fruits of the heathen.

**9. S.** And inquire in the house of Judas for Saul, for behold, he prayeth, Acts ix. 11.

The announcement of a fact joyous; also an argument for Ananias' safety.

**10. Sun.** Now He that ministereth seed to the sower both minister bread for your food, and increase the fruits of your righteousness, 2 Cor. ix. 10.

God, who supplies the will and the means to be bountiful, will command a sure blessing upon the liberal soul.

**11. M.** For in that He Himself hath suffered being tempted, He is able to succour them that are tempted, Heb. ii. 18.

Christ is our Leader towards holiness. We have to struggle through a host of temptations in the same way that our Leader did.

**12. Tu.** Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, Jude 24.

We are kept by Christ; our stability is secured by our Divine Master.

**13. W.** Building up yourselves on your most holy faith, Jude 20.

By personal study and growth in knowledge, and earnest prayer for Divine aid.

**14. T.** Keep yourselves in the love of God, Jude 21.

The stress Jude lays on the personal share each believer needs to exercise in the work of his own sanctification and preservation.

**15. F.** Wherefore He is able also to save them to the uttermost that come unto God by Him, Heb. vii. 25.

Asserts Christ's ability to save those who make use of Him for salvation.

**16. S.** Who was delivered for our offences, and was raised again for our justification, Rom. iv. 25.

Jesus Christ was delivered up to the death upon the cross for our sins, and was raised that we might be justified.

**17. Sun.** And let not him which eateth not judge him that eateth, for God hath received him, Rom. xiv. 3.

He is God's servant, not yours; and God, who alone has any right to judge him, will mercifully keep and direct him rightly.

**18. M.** Who hath abolished death, 2 Tim. i. 10.

"No longer let the mourner weep,  
Nor call departed Christians dead:  
For death is swallowed into sleep,  
And every grave becomes a bed."

**19. Tu.** He is able to keep that which I have committed unto Him against that day, 2 Tim. i. 12.

The deposit lodged with Christ. You need have no anxiety as to its safety. He is both able and willing to keep it.

**20. W.** And now I commend you to God, and to the word of His grace, Acts xx. 32.

I commit you to a holier and better keeping—to His promise to protect and bless those who trust in Him.

**21. T.** Now unto Him that is able to do exceeding abundantly above all that we ask or think, Eph. iii. 20.

To encourage them under the difficulty of reaching so high a standard, he leads them to think of the power of God, not limited by the wishes or ideas of men.

**22. F.** Who shall change our vile body, that it may be fashioned like unto His glorious body, Phil. iii. 21.

That is, the body of our humiliation, of which the members are instruments of sin, and must see corruption.

**23. S.** According to the working whereby He is able even to subdue all things unto Himself, Phil. iii. 21.

However hard it may be for us to explain by what means the dead will be raised, His word is clear and certain as to the fact, and He is Lord of all.

**24. Sun.** Striving according to His working, which worketh in me mightily, Col. i. 29.

The working of Divine grace, ever increased according to the use made of it. It is never God who refuses to give; it is we who are slow to ask.

**25. M.** Then touched He their eyes, saying According to your faith be it unto you, Matt. ix. 29.

Here we have expressed the condition so constantly implied. Faith is the measure of our power to receive Divine gifts.

**26. Tu.** And He did not many mighty works there, because of their unbelief, Matt. xiii. 58.

So complete a hindrance is unbelief to the reception of God's blessings.

**27. W.** Pray without ceasing, 1 Thes. v. 17.

If we would do much for God we must ask much of God. Luther says three things make a preacher—prayer, meditation, and temptation.

**28. T.** In everything give thanks: for this is the will of God concerning you, 1 Thes. v. 18.

A spirit of thankfulness is the homage which God demands for Himself; to murmur is to doubt His power, or His justice or His love.

**29. F.** Prove all things; hold fast that which is good, 1 Thes. v. 21.

This is essential, and addressed to all. We all need to act on this.

**30. S.** Faithful is He that calleth you, who also will do it, 1 Thes. v. 24.

The conviction that it is God who keeps us from falling will not make us careless or presumptuous, but rather encourage prayer, and give us a cheerful confidence.

**1. Sun.** Who did no sin, neither was guile found in His mouth, 1 Pet. ii. 22.

If in Christ the highest human virtues are exalted to the highest pitch, this teaches us that in the Divine nature these virtues are still to be found.

**2. M.** Who, when He was reviled, reviled not again, 1 Pet. ii. 23.

If cruelty, caprice, revenge are out of place in Christ, they are equally out of place in God.

**3. Tu.** Believe on the Lord Jesus Christ, Acts xvi. 31.

To believe in the name of the Son is to believe that God is a moral Being, not of mere power, but of tender compassion, of boundless charity and tenderness.

**4. W.** I am the Way, the Truth, and the Life, John xiv. 6.

To believe in the name of Christ is to believe that no other approach to God exists, except through those same qualities of justice, truth, and love which make up the name of Christ.

**5. T.** And this shall be a sign unto you, Luke ii. 12.

The sign of humiliation—a most disappointing token to those who shared the current notions as to a royal Christ.

**6. F.** This Child is set for a sign which shall be spoken against, Luke ii. 34.

Simon foresaw the offence and scandal which His lowly birth and humble surroundings would cause.

**7. S.** I shall see Him, but not now; I shall behold Him, but not nigh, Num. xxiv. 17.

In that prediction is the blended light of suffering and triumph.

**8. Sun.** Who also hath given unto us the earnest of the Spirit, 2 Cor. v. 5.

Life consists of ventures. Running through all life are these earnest—love, power, and blessedness.

**9. M.** Charity never faileth, 1 Cor. xiii. 8.

As an element of moral and spiritual power, love sustains by appropriating the upholding promises; it is the inspiration and qualification for conflict.

**10. Tu.** Charly rejoiceth not in iniquity, but rejoiceth in the truth, 1 Cor. xiii. 6.

Love generates in the soul all the elements of spiritual joys—sets all the springs of life's lyre to music.

**11. W.** Now He that hath wrought us for the self-same thing is God, 2 Cor. v. 5.

The work of God. This is something produced by a Divine agent, of which man is the subject.

**12. T.** Hath shined into our hearts to give the light of the knowledge of the glory of God, 2 Cor. iv. 6.

The Holy Spirit enlightens, produces conviction of unfitness and need of pardon, the rays of truth beaming on the soul.

**13. F.** But their eyes were holden that they should not know Him, Luke xxiv. 16.

A suggestive word. It comes from ignorance, preoccupation. Only see what was, not what is the risen Christ.

**14. S.** Can there any good thing come out of Nazareth? Jno. i. 46.

Prejudice. Some, whose life consists in discussing the characters of others, see not the inner beauty of character.

**15. Sun.** Therefore, thou art inexcusable, O man, whoeover thou art that judgest, Rom. ii. 1.

Why should you dislike and condemn people because they don't come up to your whitewashed standard of small moralities?

**16. M.** For the love of Christ constraineth, 2 Cor. v. 14.

One of the sweetest holding comes from large love, which lays hold of the mind and enraptures the soul.

**17. Tu.** For whether we be beside ourselves, it is to God, 2 Cor. v. 13.

Men have done glorious acts because their eyes were holden. John Howard, when in Rome, saw only the poor prisoner whom he sought to bring back to life and hope.

**18. W.** For we know in part when that which is perfect is come, 1 Cor. xiii. 9, 10.

When anything is inexplicable, can't see the end to which it leads, wait for the perfect day.

**19. T.** Philip saith unto him, Come and see, John i. 46.

Philip cares not to answer the objection, that if once he sees Christ his guileless soul will be satisfied; and so it was.

**20. F.** Behold an Israelite indeed, in whom is no guile, John i. 47.

He was truthful, open, candid, and free from deceit—a real son of Abraham.

**21. S.** Blessed is the man in whose spirit there is no guile, Ps. xxxii. 2.

No attempt to stifle the voice of conscience, entire openness before God and man. Surrender to God, and then attain to this blessedness.

**22. Sun.** Open Thou mine eyes, that I may behold wondrous things out of Thy law, Ps. cxix. 18.

They who are taken up with themselves are forbidden to see anything but themselves.

**23. M.** Nathanael saith unto Him, Whence knowest Thou me? John i. 48.

How is it that Thou canst read my character so truly? How is it that Thou knowest anything about a stranger?

**24. Tu.** Before that Philip called thee, when thou wast under the fig-tree, I saw thee, John i. 48.

I could see thee, though out of sight; and I see thy heart now, not with natural sight, but by My Divine power.

**25. W.** Rabbi, Thou art the Son of God, Thou art the King of Israel, John i. 49.

Confesses his belief that Jesus is the Messiah. Compare this confession with Peter's, and the blessing pronounced upon it.

**26. T.** Hereafter ye shall see heaven open, John i. 51.

It is very hard to believe the unseen glories of our Christian state. We are standing on the very threshold of heaven.

**27. F.** But Jesus did not commit Himself unto them, because He knew all, John ii. 24.

He did not open His heart unto them because they would not open theirs to Him.

**28. S.** And needed not that any should testify of man; for He knew what was in man, John ii. 25.

He that created, shall He not know? So He knew Peter, and Paul, and Nathanael. So He knows all.

**29. Sun.** If we live in the Spirit, let us also walk in the Spirit, Gal. v. 25.

It is the life of the Spirit which can alone make the mind noble, the soul holy, and the body pure.

**30. M.** Let us not be desirous of vainglory, provoking one another, envying one another, Gal. v. 26.

Vaingloriousness, challenging each other in emulation, are works of the flesh, with which the new man must part.

**31. Tu.** Bear ye one another's burdens, and so fulfil the law of Christ, Gal. vi. 2.

Whether of sins, sorrows, or sufferings. The law of Christ is the law of mutual love.

1. W. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, Ps. i. 3.

The effect of his devotion to the holy law and will of God is seen in the transparent purity and integrity of his daily life.

2. T. His leaf also shall not wither, and whatsoever he doeth shall prosper, Ps. i. 3.

God's manifest blessing rests upon him, as upon Joseph in Egypt. Fecund with the life of God in his soul, he is a blessing to all around.

3. F. The ungodly are not so, but are like the chaff which the wind driveth away, Ps. i. 4.

They are not merely withered and unfruitful, but empty and unstable—the sport of temptation, with which they are carried away.

4. S. I am the Vine, and My Father is the Husbandman, John xv. 1.

Christ speaks of the stem and branches together, thus joining His people in a blessed oneness with Himself. God our Father is the Lord and owner of the vineyard.

5. Sun. The righteous shall flourish like the palm tree, Ps. xcii. 12.

The character named. Who are the righteous, and who the wicked? The righteous like the long-lived, fruitful date, large clusters of golden fruit.

6. M. And be found in Him, not having mine own righteousness, but that which is through the faith of Christ, Phil. iii. 9.

It is in our union with Christ that our faith consists. Of this union faith is the condition.

7. Tu. For He hath made Him sin for us, that we might be made the righteousness of God in Him, 2 Cor. v. 21.

God the Father accounted and treated Christ as sinful, that we, in union with Christ, might attain righteousness.

8. W. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, Luke i. 6.

Aiming at God's glory, and doing His will, and thus approving themselves before God.

9. T. He that doeth righteousness is righteous, even as He is righteous, 1 John iii. 7.

The plain meaning of the verse is to show the essential difference between a true Christian, the righteous child of a righteous Father, and a false one, who is a child of the devil.

10. F. Either make the tree good and his fruit good; for a tree is known by his fruit good; Matt. xii. 33.

The source of words and actions, and that which flows from the heart will depend upon its inward condition.

11. S. The righteous shall flourish like the palm, and grow like a cedar, Ps. xcii. 12.

A beautiful object, choice and pure soil. So godly, lofty, and holy lives.

12. Sun. And they came to Elim, where were twelve wells of water and threescore and ten palm trees, Exod. xv. 27.

The trees are a type of the servants of God, who are refreshed by the consolation of Divine grace in the midst of trial and temptation.

13. M. When the wicked spring as the grass, and when all the workers of iniquity do flourish, Ps. xcii. 7.

The apparent prosperity of the evil only for a short time, and fades away rapidly.

14. Tu. The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger, Job xvii. 9.

The godly will go from strength to strength, and amid all perils and sorrow rest in firm faith.

15. W. The Lord will give grace and glory, and no good thing will He withhold from them that walk uprightly, Ps. lxxxiv. 11.

Beauty and favour of character, every lawful aspiration of the soul, will be met; as nears home, his strength will be increased.

16. T. Those that be planted in the house of the Lord, shall flourish in the courts of our God Ps. xcii. 13.

The reason for this vigorous growth, God's house is like a garden, ministering to the life of the godly.

17. F. They shall still bring forth fruit in old age, Ps. xcii. 14.

They answer to the sacred soil, and put forth fresh powers of life, abundant fruit of good work to the end.

18. S. What man is he that desireth life, and loveth many days, Ps. xxxiv. 13.

There can be no doubt that a life of godliness has a tendency to prolong bodily life.

19. Sun. The soul of the sluggard desireth, and hath nothing, Prov. xiii. 4.

The idle is always wishing vainly for something to turn up, and save him the trouble of work. A godly man works and thrives.

20. M. To show that the Lord is upright, there is no unrighteousness in Him, Ps. xcii. 15.

Polycarp, when asked to deny Christ, said: "He has been a good Master to me these eighty years, and can I now forsake Him?"

21. Tu. He is my Rock, Ps. xcii. 15.

Faithfulness and firmness of God. He recognises and rejoices in the wisdom and goodness of God.

22. W. Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge, 2 Cor. ii. 14.

Having taken the apostle captive by His grace, makes him to prevail over the enemies of the Cross, and causes the knowledge of God, like sweetest incense, to flow forth from him into the world.

23. T. Surely goodness and mercy have followed me all the days of my life, Ps. xciii. 8.

God gave him the richest blessings and consolations in His life, and the hope of a more abiding blessedness in another life.

24. F. One thing have I desired of the Lord, and that will I seek after: to behold the beauty of the Lord, Ps. xxvii. 4.

That he may dwell perpetually in the presence, that he may meditate on the attractive loveliness of God.

25. S. I give unto them eternal life; and they shall never perish, John x. 28.

Words could not be stronger to express the perfect safety of Christ's true sheep. We are safe from all foes so long as we abide in Christ.

26. Sun. For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office, Rom. xi. 23.

What a great and honourable duty is laid on those who, like Paul, preach the gospel for the recovery of the lost!

27. M. That at that time ye were without Christ, having no hope, and without God in the world, Eph. ii. 12.

One would like to know what so striking a description of the sad condition of those persons makes on those who read it. So true and so terrible still.

28. Tu. Happy is that people that is in such a case, happy is that, people whose God is the Lord, Ps. cxliv. 15.

How dignified, blessed, and safe, and glorious the character of the godly! Have tokens of His love and favour.

29. W. Which of you intending to build a tower, sitteth not down first and counteth the cost, Luke xiv. 28.

The folly of commencing any work without knowing whether able to complete it. Consider the value, the issue, the result of making a profession of Christ.

30. T. Then answered Peter, and said unto him, Behold, we have forsaken all, Matt. xix. 27

The character of Christ's followers, the evils they renounce, all sinful practices, ungodly companions, and worldly attachments.

**1. F.** That ye put off concerning the former conversation the old man, which is corrupt, Eph. iv. 22.

The former way of life inherited. Its tendency is to grow worse. All the past must be abandoned.

**2. S.** And have followed Thee, Matt. xix. 27. The example all true disciples follow—Christ, as Teacher, Lord, Pattern, imitating Him.

**3. Sun.** What shall we have therefore? Matt. xix. 27.

Following Christ will secure our present welfare, temporal personal salvation, and eternal blessedness—a rich, full, and ample reward.

**4. M.** Therefore if any man be in Christ, he is a new creature, 2 Cor. v. 17.

One of the striking features of Christianity, on its introduction, was its novelty—a new thing.

**5. Tu.** May we know what this new doctrine, whereof Thou speakest, is, Acts xvii. 19.

They were strange things to the world; never entered into the minds of men to conceive; opposed to the general run of its thoughts, principles, and practices.

**6. W.** Either to tell, or to hear some new thing, Acts xvii. 21.

Christianity arrayed itself against much that was old—prejudice, cherished idolatries, vices which poisoned the hearts.

**7. T.** That the thoughts of many hearts may be revealed, Luke ii. 35.

Christianity came to expose much that had long been concealed. The teaching of Christ was a touchstone showing what was the disposition and character of those who heard.

**8. F.** For the word of God is quick, and powerful, and is a discerner of the thoughts and intents of the heart, Heb. iv. 12.

Christianity brought a message, speaking a word that was penetrating and powerful. The world was unaccustomed to anything of the kind.

**9. S.** For thou bringest certain strange things to our ears: we would know therefore what these things mean, Acts xvii. 20.

Novelty has its charms, when it falls in with the pursuits, objects, and tastes that we like.

**10. Sun.** And He that sat upon the throne said, Behold I make all things new, Rev. xxi. 5.

Christianity came to turn the world upside down; to present new objects, pursuits, and motives; to produce a new life.

**11. M.** Old things are passed away; behold, all things are become new, 2 Cor. v. 17.

What is meant by the reception of Christianity? It calls for the exercise of seldom-used powers, the reception of Christian truth into mind and heart.

**12. Tu.** If any man will do His will, he shall know of the doctrine, John vii. 17.

The reception of Christian truth depends on the disposition of the will, the affections. Not only perceive, but also love the truth.

**13. W.** Your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, 1 Thes. i. 3.

Faith works, love toils, hope waits. Faith finds its natural expression in love and works.

**14. T.** Set your affection on things above, not on things on the earth, Col. iii. 2.

Affections now directed to a different class of objects. First love these things, and then, as a matter of course, you will seek them.

**15. F.** But though our outward man perish, yet the inward man is renewed day by day, 2 Cor. iv. 16.

The souls regenerated are the subjects of daily renovation and the progress is real and destined to completion.

**16. S.** They shall obtain joy and gladness, and sorrow and sighing shall flee away, Isa. xxxv. 10.

Abstaining from the fashionable and universal vice of biting and devouring one another. By charity, unselfishness, and loving one another, they shall have these words fulfilled in themselves.

**17. Sun.** Whatsoever things are true, honest, just, and pure, Phil. iv. 8.

By truthfulness, by honesty, self-reverence, and reverence for others, by thoughtfulness, they shall find that the God of peace is with them.

**18. M.** For we are labourers together with God: ye are God's husbandry, God's building, 1 Cor. iii. 9.

Labour for God is the best cure for sorrow and the best occupation of life. "Honest labour bears a lovely face."

**19. Tu.** Stand fast in the liberty wherewith Christ hath made us free, Gal. v. 1.

We know that we are free, that Christ does not mock us We can abhor that which is evil, and cleave to that which is good.

**20. W.** Be fruitful, and multiply, and replenish the earth, Gen. i. 28.

Man has done much to make the earth a worse place; he has done much to make it better, and may still do much more.

**21. T.** If thou shalt confess with thy mouth the Lord Jesus, thou shalt be saved, Rom. x. 9.

Most of our miseries are due to our sins; yet we have a remedy for our sins, we have a Saviour close at hand.

**22. F.** My heart's desire and prayer to God for Israel is, that they might be saved, Rom. x. 1.

"Are you not afraid of neglecting your own soul amid your labours for the Negroes?" asked one of Clarkson. "I leave God to take care of my soul while I do His work." A noble reply.

**23. S.** I could wish that myself were accursed from Christ for my brethren, Rom. xix. 3.

Like Moses, Paul, in an heroic spirit of self-devotion and love, expresses the essence of the spirit of his Master-Christ.

**24. Sun.** But when the fulness of time was come, God sent forth His-Son, Gal. iv. 4.

When the appointed time was come, the Father sent His Son, born under a system of rules.

**25. M.** To redeem them that were under the law, that we might receive the adoption of sons, Gal. iv. 5.

The purpose, intent of His assuming human nature, to save and to bring us back to God, and make us His children.

**26. Tu.** To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins, Acts x. 43.

This sermon of Peter's embraces all the points of the Gospel—Christ's incarnation, His life, death, and resurrection, and salvation through Him.

**27. W.** No man hath seen God at any time; the only begotten Son, He hath declared Him, John i. 18.

The intimate knowledge of the Father's thought and character. Christ came to manifest the Father.

**28. T.** What is man that Thou shouldst magnify him? and that Thou shouldst set Thine heart upon Him? Job vii. 17.

God's carefulness and love for the human race. The highest proof is the gift of Christ.

**29. F.** Verily every man at his best state is altogether vanity, Ps. xxxix. 5.

A mere semblance of reality, brief time here, an unsubstantial shadow—all the stir and agitation of the world about things that have no reality.

**30. S.** I am a stranger with Thee, and a sojourner, as all my fathers were, Ps. xxxix. 12.

One who travels as a guest; the other, who settles for a time in a country—not a native. Such is our position. We are going home.

**31. Sun.** So teach us to number our days, that we may apply our hearts unto wisdom, Ps. xc. 12.

That we may bring home, cause to come to, wisdom. A wise heart is the fruit which we gather from constantly reminding ourselves of our end.

## BAPTIST CHAPELS IN AND AROUND LONDON.

**TIMES OF SERVICE:—**Lord's-day Morning at 11; Evening at half-past 6; Week Evenings at 7.

Acton ... ..	C. M. Longhurst, 3, Milton-villas, Acton
Addlestone ... ..	E. W. Tarbox, Addlestone
Alle-street, Little, Whitechapel. TH.	C. Masterton, 52, Grove road, Mile-end-road
" " Great, Zoar Chapel. TH.	E. Ashdown, Great Alle-street, E
Alperton, Sudbury. TH. ... ..	C. B. Chapman, 5, Monbrose-crescent, Sudbury, near Harrow
Arthur-street, Bagnigge-wells-road ... ..	W. Smith
Artillery-street, Bishopsgate-street ... ..	
Bagnigge-wells-road, Vernon Chapel. W. ... ..	C. B. Sawday, 2, Park-villas, Highgate
Barkham-terrace, Lambeth, Upton Chapel ... ..	W. Williams, 7, Crown villas, Kennington-road, S.E.
Barking, Queen's-road ... ..	
Barking-road ... ..	R. H. Gillespie, Abbey-terrace, Barking, E.
Barnes ... ..	F. J. Brown
Barnet, Town Hall ... ..	
Barnet, New ... ..	J. Matthews, Richmond-road, Barnet
Battersea, York-road ... ..	C. Kirtland, 9, Louvaline-road, New Wandsworth, S.W.
" " Lammas Hall ... ..	C. E. Stone
Battersea-park ... ..	T. Lardner, 6, Avenue-road, Clapham, S.W.
Battle-bridge, Belle Isle ... ..	J. Benson, Hilldrop-cottage, Hilldrop-road, N.
Bayswater, Westbourne grove ... ..	J. Tuckwell
" " Westbourne-park ... ..	J. Clifford, M.A., 51, Porchester-road, W.
" " Cornwall-road ... ..	R. H. Roberts, B.A., 12, Elgin-crescent, Notting-hill
" " Talbot-road ... ..	F. H. White, 10, Chepstow-villas, W.
Belvedere, Erith ... ..	W. Goodman, B.A., Heath-house, Belvedere, S.E.
Berkeley-road, Primrose-hill ... ..	J. H. Moore, 13, Ainger-road, N.W.
Bethnal-green, Hope Chapel, Norton-st. TH.	J. Griffith, 54, Lyall-road, North Bow
Bethnal-green-road ... ..	W. H. Smith, 32, Myrtle-street, Dalston
Bexley Heath ... ..	
Bexley, New ... ..	G. Smith, Albons-cottage, Church-road, New Bexley
Blackheath, Dacre-park. TH. ... ..	W. K. Dexter
Bloomsbury Chapel ... ..	J. P. Chown, 24, Marlborough-hill, N.W.
<b>BOROUGH—</b>	
Borough-road. W. ... ..	G. W. McCree, 16, Ampton-place, Regent-square
Surrey Tabernacle. W. ... ..	
Maze-pond, Kent-road. TH. ... ..	W. P. Cope, Pepys-road, New Cross, S.E.
Metropolitan Tabernacle, Newington. TH.	C. H. Spurgeon, Upper Norwood, S.E.
" " " "	Co-pastor, J. A. Spurgeon, Croydon
Bermondsey, Lynton-road. TH. ... ..	E. A. Lawrence, 21, Egmont-street, New Cross, S.E.
" " Abbey-street ... ..	J. M. Camp, 15, Clifton-crescent, Peckham.
" " Church-street. W. ... ..	J. L. Meeres, 2, Brandford-terrace, Spa-road
" " Drummond-road ... ..	E. Brigg, 4, Dockley-road, Bermondsey
Alfred-place, Old Kent-road. M. ... ..	T. A. Judd, 207, East-street, Walworth
Bow, Old Ford. TH. ... ..	G. T. Edgley, 26, Mornington-road, Bow
" " Botolph-road ... ..	
" " Farnell-road ... ..	C. F. Vernon, Leytonstone-road, E.
" " Bow-common, Blackthorne-street ... ..	J. Cox, 13, Addington-road, E.
Brentford, Park Chapel ... ..	W. A. Blake, 4, Trafalgar-square, W.C., and the Butts, Brentford, W.
" " " "	Co-pastor, A. F. Brown, 3, Cleopatra-terrace, Hamilton-road, Brentford
" " New North-road ... ..	J. Parsons, 66, Baling Road
Brixton, North, Russell-street ... ..	C. Cornwell, 50, Crawshay-road, S.E.
" " New-park-road. TH. ... ..	D. Jones, B.A., 37, Upper Tulse-hill
" " Cornwall-road ... ..	E. P. Barrett, Cornwall-road, Brixton, S.W.
" " Barrington-road ... ..	John T. Swift, 92, Kennington-park-road
" " Wynne-road ... ..	J. C. Brown, 4, Wynne-road, Brixton, S.W.
Bromley, Kent ... ..	A. Tessier, Madras Cottage, Bromley, S.E.
Brompton, Onslow Chapel. TH. ... ..	S. A. Swaine, 14, Bramerton-street, King's-road, Chelsea, S.W.
Brondesbury ... ..	J. C. Thompson
Buckhurst-hill ... ..	H. Cousins, Queen's-road, Buckhurst-hill
Bushey ... ..	
Circus-street, Marylebone ... ..	W. H. Russell, 27, Cambridge-street
Camberwell, Denmark-place. TH. ... ..	C. Stanford, D.D., 26, DeCrespigny-park, Camberwell
" " Charles-street, New-road. TH. ... ..	J. A. Griffin, 61, Lothian-road, S.E.
" " Cottage-green. TH. ... ..	J. Sears, 26, Addington-square, Camberwell
" " John's-terrace, Edmund-street. ... ..	J. D. Orange
" " Mansion House Chapel ... ..	G. W. Linneear, 143, Kimberley-road, S.E.
" " Wyndham-road ... ..	J. S. Hockey



Camden-road, Upper Holloway	...	...	F. J. Tucker, B.A., 29, Hilldrop-road, Camden-road
Camden-town, Great College-street	...	...	W. H. Evans, 4, Rochester-terrace, Camden Town
Castle-street, Oxford-street	...	...	...
Catford	...	...	T. Greenwood, Lachaire, Stanstead-road, Forest-hill
Chadwell Heath	...	...	D. Taylor, 87, New-road, Commercial-road, E.
Chadwell-street, St. John-street-road.	TH	...	J. Hazelton, 87, Chapel-street, Pentonville
Chelsea, Lower Sloane-street.	TH	...	W. H. J. Page, 20, Shawfield-street, King's-road, Chelsea
Chiswick	...	...	W. E. Lynn, Chiswick, W.
Clapham-common, W.	...	...	R. Webb, 10, Grafton-square, Clapham, S.W.
" Courland-grove.	TH	...	T. Chivers, 61, Larkhall-Lane, S.W.
" Wirtemberg-street	...	...	H. Hall, Manor-street, Clapham
" Lynn-road	...	...	...
Clapton, the Downs	...	...	T. Y. Tymms, 16, Southwold-road, Upper Clapton, E
Clapton-park...	...	...	J. Langford, 24, Trelawney-road, Hackney
Commercial-road	...	...	J. Fletcher, 322, Commercial-road, E.
Cranford	...	...	...
Crayford	...	...	E. M. Le Riche, Crayford, Kent
Crouch-hill	...	...	H. Dowson, The Firs, West Heath, Basingstoke
Croydon, Windmill road	...	...	...
" West	...	...	J. A. Spurgeon, 33, White Horse-road, Croydon
" Derby-road	...	...	T. Thurston, Croydon, S.E.
Dalston, Queen's-road.	TH	...	W. Miall, 71, Richmond-road, Dalston
" Forest-road	...	...	...
" Junction.	TH	...	W. H. Burton, 83, Farleigh-road, Stoke Newington
Dartford	...	...	A. Sturge, 1, Highfield-villas, Dartford
Deptford, Florence-place...	...	...	J. S. Anderson, 171, Manor-road, New Cross, S.E.
" Midway, Lower-road.	W.	...	F. Joseph
" Octavius-street	...	...	D. Honour, 5, Alpha-road, New Cross
Devonshire-square, Kingsland-road	...	...	W. T. Henderson, Stoke Newington-road
Dulwich, Lordship-lane	...	...	J. A. Soper, Henslowe-road, East Dulwich
Ealing, Dean	...	...	A. Fergusson, 18, Argyll-road, Castle-hill
" Haven-green	...	...	C. Clarke, Ealing, W.
East London Tabernacle	...	...	A. G. Brown, 22, Bow-road, E.
East-road, City-road	...	...	...
Edmonton, Lower	...	...	D. Russell, 8, Queen's-road-villas, Lower Edmonton
Eldon-street, Finsbury, Welsh.	W.	...	...
Enfield	...	...	G. W. White, Sydney-road, Enfield
" Highway	...	...	W. Townsend, Clifton-villas, Enfield Highway
" Putney-road	...	...	...
Esher	...	...	J. L. Thompson
Finchley, North-end	...	...	J. Chadwick, Acerington House, North Finchley, N.
" East-end...	...	...	R. B. Finch, 21, Station-road, Finchley, N.
Finsbury park, Gillespie-road	...	...	J. Whitteridge, 16, Union-square, New North-road
Foot's Cray	...	...	R. E. Sears, Ebenezer-villa, Hatherley-road, Sidcup
Forest-hill	...	...	W. C. H. Anson, 3, Derby-villas, Dartmouth-road
Fulham-road...	...	...	A. Brandon, 5, Camera-street, Chelsea
Goodman's Fields, Mill Yard. (Seventh Day)	...	...	W. M. Jones, Chapel House, Mill-yard
Goswell-hall, Goswell-street	...	...	R. May, 27, Barbican
Goswell-street-road, Charles-street.	W.	...	P. Gast, 12, Noel-street, Islington
Gower-street.	TH	...	...
Greenwich, Lewisham-road.	W.	...	A. C. Gray, 5, Circus-street, Greenwich
" South-street	...	...	C. Spurgeon, 16, The Circus, Greenwich
Gunnersbury	...	...	W. Frith, The Manse, Gunnersbury
Hackney, Mare-street.	TH	...	S. R. Aldridge, LL.B., 19, Navarino-road, Dalston
" Oval	...	...	H. Myerson, 36, Bonner-road, Victoria-park
" Hampden Chapel, Lauriston-road.	...	...	John Hillman, 19, St. Thomas's-road, South Hackney
Hackney-road, Shoreditch Tabernacle	...	...	W. Cuff, 5, Palestine-place, Cambridge Heath
Hammersmith, West-end	...	...	W. Page, B.A., 36, Shaftesbury-rd., Hammersmith, W.
" Avenue-road (Union)	...	...	C. Graham, 2, Loftus-road, Shepherd's-bush
Hampstead.	TH	...	W. Brock, Manners-road, Hampstead
" New-end.	W.	...	J. Foreman, 10, New-court, Farringdon-street, E.O.
" Child's-hill	...	...	W. Rickard, The Willows, Finchley-road
Hanwell (Union)	...	...	G. R. Lowden, Hanwell, W.
Harington	...	...	W. Crick, Harington
Harrow-on-the-Hill	...	...	R. S. Sole, Harrow
Harrow, Station-end	...	...	...
Harrow-road	...	...	J. Munns, 79, Harrow-road, W.
" St. Peter's park	...	...	J. M. Cox, 68, Elgin-road, St. Peter's-park, W.
Hendon	...	...	G. D. Hooper, 12, Brent-terrace, Hendon
Henrietta-street, Brunswick-square.	TH	...	...
Henry-street, Gray's-inn-road	...	...	G. Horsley, Chapel House
Highbury-hill	...	...	W. H. King, 88, Drayton-park, Highbury
Highgate, Southwood-lane.	TH	...	J. H. Barnard, North-hill, Highgate
Highgate-hill-road	...	...	J. Stephens, M.A., 4, Dartmouth-park-road, N.W.

Hill-street, Dorset-square. W. ... ..	G. W. Shepherd, 7, Acacia-road, St. John's-wood
Holborn, Kingsgate-street. W. ... ..	T. Henson, 114, Hemmingford-road, N.
Holloway, Upper ... ..	J. E. Wood, 56, St. John's-park, Holloway, N.
" Wedmore-street. TH. ... ..	
Homerton-row. TH. ... ..	
Hornsey, Campsborne-road ... ..	J. S. Bruce, 9, Hornsey-park-road, N.
" Crouch-end ... ..	C. Starling
Hornsey Rise ... ..	
" Duncombe-road ... ..	F. M. Smith, 4, Cheverton-road, Hornsey Rise, N.
Hounslow, Zoar ... ..	J. Curtis, Ealing, W.
" Providence Chapel ... ..	J. S. Stanion, Spring-grove, Isleworth
Hoxton, High-street. TH. ... ..	
Ilford ... ..	J. Young
Islington, Providence-place. W. ... ..	P. Reynolds, 3, Hainault-street
" Copenhagen-street ... ..	J. Bennett, 40, Albion-grove, N.
" Cross-street. F. ... ..	F. A. Jones, 21, Canonbury-park
" Baxter-street ... ..	A. Bax, 13, Mildmay-road, N.
" Richmond-road ... ..	T. D. C. Cramp
James-street, St. Luke's ... ..	E. J. Farley, 59, City-road, E. C.
John-street, Bedford-row. TH. ... ..	T. Harley, 24, Amwell-street, Claremont-square
John-street, Edgware-road ... ..	J. O. Fellowes, 14, Priory-park-road, Kilburn
Kensington, Hornon-street ... ..	J. Hawes, 5, Edwardes-place, Kensington
Kentish-town, Hawley-road ... ..	E. White, 3, Tufnell-park, Holloway
" Bassett-street ... ..	M. H. Wilkin, Hampstead, N.W.
Keppel-street, Russell-square. TH. ... ..	W. J. Styles, 27, College-street, Islington, N.
Kilburn, Canterbury-road... ..	C. Gomin, 30, Barnsdale-road, St. Peter's park, W.
" Queen's-park ... ..	T. Hall, Chippensham-gardens, Kilburn-park, N.W.
Kingston-on-Thames ... ..	H. Bayley, Hampton Wick,
Lambeth, Regent-street. TH. ... ..	T. C. Page, 92, Newington-butts, S.E.
Langham-place, Regent-street. W. ... ..	J. Adams, 66, Lisson-grove, W.
Lee, Bromley-road ... ..	J. Levinsohn, 1, Penshurst-road, Hackney, E.
" High-road ... ..	B. H. Marten, B.A., 53, Blessington-road, Lee
Lessness-heath, Kent ... ..	Thomas Avery, Lessness-heath
Lewisham, College-park ... ..	W. Hazellon
Leyton-manor-road ... ..	J. S. Morris, 5, Bridgewater-terrace, Leyton
Leytonstone ... ..	J. Bradford, Hainault-terrace, Leytonstone
Little Wild-street. TH. ... ..	G. Hatton, 12, Ampton-place, Regent-square
Loughton ... ..	W. H. Vivian, Loughton
Malden, New ... ..	G. Simmonds, The Manse, New Malden
Mintern-street, Dorchester-hall ... ..	W. Crowhurst, 23, Balmes-ter., De Beauvoir-town, N.
New-cross, Brockley-road... ..	J. T. Wigner, Brockhurst-road, St. John's, S.E.
New North-road, Wilton-street. TH. ... ..	W. Flack, 137, Church-road
New Southgate ... ..	D. Gracey, Severn-villa, New Southgate
Norwood, Westow-hill. TH. ... ..	S. A. Tipple, Talavera-road, Upper Norwood
" Gipsy-road ... ..	J. Hobbs, 8, Zingari-terrace, Gipsy-road, Norwood
" Chatworth-road ... ..	W. F. Gooch, 4, Bloom-grove, Lower Norwood
Notting-hill. TH. ... ..	
" St. James's-square ... ..	H. Varley, 32, Clarendon-road, Notting-hill
" Norland Chapel ... ..	J. H. Topping, 1, Grange-gardens, Shepherd's-bush
" Kensington-place ... ..	H. Brown, 19, Winborne-street, New North-road
Old Kent-road, Thornton-street ... ..	
Paddington, Church-street. W. ... ..	R. P. Cook, 32, Grove-road, N.W.
" Praed-street ... ..	W. J. Avery, 54, Shirland-road, W.
Peckham, Arthur-street ... ..	W. Watkins
" Park-road ... ..	H. Knee, Hanover-park, Rye-lane, Peckham
" James's-grove ... ..	J. S. Dann
" Heaton-road ... ..	J. Clark, 3, Sefus-road, Peckham
" Eye-lane. W. ... ..	J. T. Briscoe, Mersey Villa, Talfourd-road, S.E.
" Gordon-road ... ..	T. H. Court, 33, Sutherland-square, Walworth
Peckham-road ... ..	C. M. Day, 2, Eldon-villas, Peckham
Peckham-rye, Underhill-road. TH. ... ..	May, W. J., 3, Minard-villas, Hindman's-road, Peckham-rye, S.E.
Penge, Maple-road ... ..	J. W. Bond, Penge, S.E.
Pimlico, Westbourne-street. W. ... ..	
" Princess-row. TH. ... ..	J. Hand, 27, Pulross-road, Brixton, S.W.
Pinner ... ..	J. Jones, Pinner, Middlesex
Plumstead ... ..	W. H. Lee, 7, Elmshurst-terrace
" Conduit-st reet. TH. ... ..	G. E. Arnold, Woodville, Welling, Kent
Ponder's-end ... ..	A. J. Cotton, Napier-road, Ponder's-end
Poplar, Cotton-street. TH. ... ..	B. Preece, 2, Agnes-street, Limehouse
" Folkestone-terrace. TH. ... ..	
" High-street. TU. ... ..	
" Brunswick-road ... ..	W. T. Lambourne, 2, Avenue-road, Bow, E.
Potter's Bar ... ..	J. Hart, Potter's Bar
Putney, Wenter-road ... ..	W. Thomas, 3, Charlwood-road
" (Union) ... ..	R. A. Redford, M.A., 7, Ravenna-road, Putney, S.W.

Regent's-park, late Diorama ... ..	W. Landels, D.D., 135, King Henry's-road, N.W.
Richmond, Duke-street ... ..	J. H. Cooke, 6, Spring-terrace, Richmond, S.W.
"    The Baths ... ..	
"    Rehoboth ... ..	
Romford ... ..	J. M. Steven, Romford
Shacklewell, Wellington-road ... ..	G. H. Ellis, Wellington-road, N.
Shepherd's-bush, Goldhawk-road ... ..	W. P. Williamson, 11, Gordon-place, W.
"    Oakland Chapel (Union) ... ..	W. Sanders, 5, Percy-road, Shepherd's-bush, W.
Shooter's-hill-road ... ..	R. Chettlebrough
Shouldham-street. TH. ... ..	W. Carpenter, 40, Nettlewood-street, Kilburn, N.W.
Soho Chapel, Oxford-street. W. ... ..	J. Box, Denbigh-villa, Grove-lane, Camberwell
Speldhurst-road, South Hackney ... ..	C. W. Banks, 9, Banbury-road, Hackney
Spitalfields, German Church ... ..	
St. John's-wood, Abbey-road ... ..	W. Stott, 16, Abbey-road, St. John's Wood
St. Luke's, Golden-lane ... ..	W. J. Orsman, Milton House, Shacklewell, N.
Stepney, Wellesley-street ... ..	T. Stead, 21, Gardom-street, Commercial-road
Stockwell ... ..	E. Maclean, 3, Burnley-road, Stockwell
Stoke Newington ... ..	G. Stevens, 232, Well-street, Hackney
Stratford-grove. TH. ... ..	J. Banfield, 1, Keach-road, Water-lane, Stratford
Stratford, Forest-lane ... ..	J. H. Lynn, 5, Osborne-road, Forest-gate
Streatham ... ..	A. M. Caige
Sutton, Surrey ... ..	J. M. Bergin, Sutton, Surrey
Tottenham, High-road. TH. ... ..	R. Wallace, Chapel House
"    Wood-green ... ..	
"    West-green ... ..	G. Turner, Cambridge House, West-green, Tottenham, N.
Twickenham ... ..	E. H. Brown, 14, Apsley-villas, Twickenham
Upper Tooting, Nottingham-road ... ..	S. B. Rees
Vauxhall, Kennington-lane ... ..	
Victoria-park, Grove-road. W. ... ..	W. J. Inglis, 10, Penschurst-road, South Hackney
Victoria Dock ... ..	J. Foster, Hazel House, Plaistow, E.
Waltham Abbey ... ..	W. Jackson, The Manse, Paradise-row, Waltham Abbey
Walthamstow, Wood-street ... ..	H. Varley
"    Markhouse-common ... ..	T. Breewood, 11, Albert-terrace, Pembroke-road, Walthamstow
"    Zion ... ..	J. Copeland
Walworth, East-street. TH. ... ..	W. Alderson, 120, Boyson-road, Walworth
"    Arthur-street. W. ... ..	
"    Road. TH. ... ..	
"    "    York-street ... ..	J. Chislett, 3, Albion-terrace, Walworth
Wandsworth, East-hill ... ..	J. Harcourt, 17, Spencer-road, New Wandsworth, S.W.
"    West-hill ... ..	
"    Chatham-road ... ..	
Wandsworth-road ... ..	E. Henderson, 43, Stormont-road, Clapham, S.W.
West Drayton ... ..	A. Edwards, Keyworth Lodge, Southall
Westminster, Romney-street. TH. ... ..	
Whitechapel, Commercial-street. TH. ... ..	C. Stovel, 56, Philpot-street, Commercial-road, E.
Willesden ... ..	J. Davis
Wimbledon ... ..	A. Halford, 2, Leigh-villas, South Wimbledon
Wood Green ... ..	J. L. Bennett
Woolwich ... ..	
"    Elm Grove-street ... ..	J. Murphy
"    High-street. W. ... ..	W. K. Squirrel
"    Queen-street. TU. ... ..	T. Jones, 5, Unity-place, Samuel-street, Woolwich
"    Anglesea-road. TU. ... ..	
"    Parson's-hill ... ..	J. Wilson, 24, North Kent-terrace, Woolwich

\* In the event of change of residence, Ministers will oblige by forwarding an early notice.

## CHANGES IN THE PASTORATE.

PLACE.	NAME.	WHENCE.	PLACE.	NAME.	WHENCE.
Ashley, Lymington, A. Hall, Newbury.			Clayton, W. Hambley, Rawdon College.		
Burton Latimer, D. Llewellyn, Bristol College.			Chatteris, A. B. Hall, Bilston.		
Barnsley, J. Young, Rawdon College.			Consett, R. Richards, Wem.		
Birmingham, Aston, G. Samuel, Penge.			Carlton, J. King, Grear Grausden.		
Burnley, J. Kemp, Bures, Suffolk.			Caerwent, S. H. Jenkins, Llanvihangel.		
Bowden, H. Mowbray, Liverpool.			Coalville, T. Hagen, Yarmouth.		
Bures, G. Monk, Thetford.			Caerphilly, W. Morgan, Maesycwmner.		
Bethany Craig, S. T. Jones.			Cardigan, G. Hughes, Ernwood.		
Bradford-on-Avon, W. Sutton, Oakham.			Creak, Grey Street, J. Broadbridge, Tynemouth.		
Builth Wells, Brecon, H. V. Thomas, Pontypool College.			Cwmgarw Ognure, G. Jones, Penny Craig.		
Blakeney, G. R. Samwell, Woodchester.			Cheamam, T. Armstrong, Pastors' College.		
Blair Athole, James Stewart, Fraserburg.			Countesthorpe, E. Yemm, Measham.		
			Clay Cross, J. A. Ward, Pastors' College.		

PLACE.	NAME.	WHENCE.
Darlington,	R. P. MacMaster,	Bradford.
Dolton, Devon,	H. J. Dyer,	Wandsworth.
Derby, Mary's Gate,	T. R. Stevenson,	Ceylon.
Diss, Norfolk,	G. W. Pope.	
Exeter, South Street,	E. C. Pike,	Birmingham.
Eastbourne,	W. Osborne,	Bristol.
Eye, Suffolk,	J. Hollinshead,	Rattlesdean.
Folkestone,	R. Jeffery,	Kingsgate Street.
Forest Dean,	J. Johnston,	St. Helier's.
Forfar, J. Downie,	Dumarton.	
Great Yarmouth,	St. George's Park,	M. Hardy,
B.A.,	Regent's Park College.	
Glasgow,	J. Paterson.	
Girlington,	J. K. Knight,	Upper Tooting.
Galashiels,	J. Kay,	Scotch Ministers' Institute.
Great Grimsby,	W. Orton,	Bourne.
Grantown,	J. Duncan,	M.A., Leith.
Harristown,	near Pontypool,	A. Davies, Swan-
sea.		
Harrow-on-the-Hill,	R. T.,	Sole.
Haven Green,	C. Clarke,	Melbourne.
Hinckley,	J. Salisbury,	Higglescote.
Hanbury, Stourbridge,	W. Wallace,	Sunderland.
Ireland, Brannoxtown,	J. Stubbs,	India.
Isle of Wight, Ryde,	W. S. Davies,	Huntingdon.
Kilmarnock,	H. J. Dyer,	Gainsborough.
Kingsbridge,	E. D. Wilks,	Oswestry.
Lancashire, Southport,	S. Vincent,	Great Yar-
mouth.		
Lydney,	J. Davis,	Bristol.
Langrui, D. O. Davies,	Manchester College.	
Leeds, H. R. Brown,	Blackheath.	
Leeds, J. Kitchener,	Liskeard.	
Leith, J. P. Clarke,	M.A., Fife.	
Luton, G. Hawke,	Neath.	
Langham, G. H. Kemp,	Alford.	
Long Eaton, J. Wrigley,	Rawdon College.	
Leominster, J. Griffiths,	Pontypool College.	
Llangollen, G. Williams,	Pontypridd.	
Leeds, North Street,	W. Stone,	Chilwell College.
London: Bermondsey,	B. Brigg,	Pastors' College.
Church Street,	Edgware Road,	R. P. Cook,
Nantwich.		
Blackheath, R. Chettleborough,	Peckham.	
Holborn, Kingsgate,	T. Henson,	Long Buck-
ley.		
London: Brondesbury,	Kilburn,	J. C. Thompson,
Paisley.		

PLACE.	NAME.	WHENCE.
Peckham, G. J. Dann,	Pastors' College.	
Bayswater, J. Tuckwell,	Luton.	
South Hackney, J. Hillman,	Leeds.	
Stoke Newington, B. H. Ellis,	Pastors' College.	
Lee, Dacre Park,	W. F. Dexter,	Grundia-
burgh.		
Gray's Inn Road,	W. Smith,	Cullingworth.
Maryport, H. C. Bailey,	Padham.	
Macclesfield, J. T. Down,	Bootle.	
Nottingham, G. H. James,	Regent's Park Col-	lege.
Newquay, F. Hughes,	Gravesend.	
Newcastle-on-Tyne, J. Blake,	Darwen.	
Nottingham, R. Silby,	West Retford.	
Newton, J. W. Williams,	Derby.	
Ogden, W. S. Llewellyn,	Bowden.	
Princes Risboro', W. George,	Bristol College.	
Preston, Pole Street,	G. Goodchild,	Pastors'
College.		
Preston, J. K. Scott,	Farsley.	
Poole, R. Walker,	Mayport.	
Paisley, R. Steel,	Forfar.	
Penge, J. W. Bend,	Siam.	
Reading, F. G. Benskin,	Stroud.	
St. Alban's, W. G. Lewis,	Westbourne Park.	
Sittingbourne, J. Doubleday,	Pastors' College.	
Sutton-on-Trent, H. Channer,	Sarratt.	
Sandown, A. Bird,	Penzance.	
Swansea, T. William,	St. Helen's.	
Stogumber, S. Maine,	Rawdon College.	
Stalybridge, C. Rushly.		
Stoke-on-Trent, S. Hirst,	Rawdon College.	
Selby Park, A. H. Collins,	Milton.	
Townhope, J. W. Townsend,	Winstone.	
Tamworth, A. G. Bridge.		
Thrapstone, A. James,	R.A., Regent's Park	College.
Trowbridge, W. H. Ibberson,	Hebden Bridge.	
Totterdown, G. Garman,	Loughborough.	
Tooting, Upper, S. B. Rees,	Perth.	
Tunbridge Wells, J. Smith,	Leeds.	
Vale, W. Staines.		
Walsham-le-Willow, A. Knell,	Ridgmount,	Knell,
Beds.		
Wisbech, G. Bently,	Allerton, Bradford.	
Widnes, T. A. Carver,	Pastors' College.	
Wolverhampton, T. F. Jones,	Paddington.	
Walsingham, G. Fring,	Middlesborough.	

**NEW CHAPELS.**

Alloa.	Knap Hill.	Walthamstow.
Broadwoodwiger.	Leicester.	Willenden.
Berthwyd.	Leominster.	Newton Montgomery.
Blackwood.	Liverpool.	Outgate.
Chatham.	Liverpool, Tue Brook.	Richmond.
Clydach Vale.	London—	Ross.
Deal.	Bethnal Green Road.	Rugby.
Earstown.	Camberwell.	Swansea.
Ealing (Haven Green).	Clapham.	St. Alban's.
Greenhill.	Hornsey Rise.	Totterdown.
Hereford.	Poplar.	Worthing.
Henfield.	Ponder's End.	Watford (New Bushey).
Horley.	Stratford.	

**COLLEGES.**

BRISTOL.—Founded 1770. President and Theological Tutor, Rev. F. W. Gotch, LL.D. Secretary, Rev. R. Glover. Treasurer, E. S. Robinson, Esq. Number of Students, twenty-one.

BAPTIST THEOLOGICAL INSTITUTION, BRIGHTON-GROVE (Manchester).—Founded June, 1866.

President and Tutor, Rev. E. Parker. General Literature, Rev. J. T. Marshall, M.A. Treasurers, George Shepherd, Esq., and William Watson, Esq. Hon. Secretaries, Number of Students, twenty.

**RAWDON (near Leeds).**—Founded at Bradford, 1804; removed to Rawdon, 1859. President, Rev. T. G. Rooke, LL.B. Classical Tutor, Rev. W. Medley, M.A. Treasurer, John Barran, Esq., M.P., Leeds. Hon. Secretary, Number of Theological Students, eighteen.

**REGENT'S PARK.**—Founded 1810. Number of Students, forty-four. President, Rev. J. Angus, D.D. Classical Tutor, Rev. S. W. Green, M.A. Mathematical Tutor, Rev. Dr. Newth. Treasurer, E. B. Underhill, Esq., LL.B. Secretary, Rev. G. W. Fishbourne.

**PONTYPOOL.**—President, Rev. W. Edwards, B.A. Founded 1807; removed to Pontypool, 1836. Students, thirty-one. Theology, Rev. D. Thomas, B.A. Treasurer, D. Davies, Esq. Secretary, Rev. T. Lewis.

**HAVERRFORDWEST.**—Founded 1839. Students, twenty-four. President, Rev. T. Davies, D.D. Classical and Mathematical Tutor, Rev. T. W. Davies, B.A. Secretary, Rev. James Jenkins. Treasurer, Richard Cory, Esq. The College Term begins on the Third Wednesday in November, and ends on the First Wednesday in September.

**CHILWELL (near Nottingham).**—Instituted in 1797, and conducted successively in London, Wisbeach, Loughborough, Leicester, and Nottingham; removed to Chilwell, 1861. Present number of Students, thirteen. Theological Tutor and President, Rev. T. Goadby, B.A. Classical Tutor, Rev. C. Clark, B.A., Nottingham. Secretary, R. W. Evans, Leicester. Treasurer, Mr. T. W. Marshall, Bankhouse, Loughborough.

**PASTORS' COLLEGE, METROPOLITAN TABERNACLE.**—Instituted at Camberwell, 1856; removed to Tabernacle, 1861; and to College-buildings, Temple-street, Southwark, 1874. President, C. H. Spurgeon; Vice-President, Rev. J. A. Spurgeon; Lecturer on Natural Science, W. R. Selway, Esq.; Tutors, Revs. A. Ferguson, D. Gracey, and F. G. Marchant. Tutors of Evening Classes, Mr. Ferguson and Mr. S. Johnson. Present number of Students, 110. Students in the Evening Classes, 300. Amount required annually, £7,000.

**LLANGOLLEN, OR NORTH WALES.**—Instituted at Llangollen, 1862. Present number of Students, eighteen. President, Rev. Hugh Jones, M.A., D.D. Classical Tutor, Rev. G. Davies, B.A. Treasurer, Thomas Hughes, Esq., Vrondeg, Llangollen. Secretaries, Rev. H. C. Williams and Rev. E. D. Wilks.

**SCOTLAND.—THEOLOGICAL INSTITUTION** (in connection with the Baptist Union of Scotland—formerly connected with the Association). Instituted 1856. Number of Students, nineteen. Theological Tutors, Revs. J. Coats, M.A., A. Wylie, M.A., O. Flett, and Dr. Culross (taking Bib. Criticism and Exegesis, Systematic Theology, Apologetics, Church History, Pastoral Theology, and Homiletics). During the winter months the Students take the Art Classes in a Scotch University. The Theological Session is for two months during the summer. Candidates for the Institution to apply to Rev. Oliver Flett, Paisley, Convener of Committee.

*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.

## RELIGIOUS AND BENEVOLENT SOCIETIES.

**BAPTIST MISSIONARY SOCIETY.**—Joseph Tritton, Esq., Treasurer; Hon. Sec., Dr. E. B. Underhill, and A. H. Baynes, Esq., F.R.S., Secretary; Association Secretary, Rev. J. B. Myers. Mission House, 19, Castle-street, Holborn.

**YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION** is in aid of the Baptist Missionary Society, by forming Sunday-school and other Juvenile Auxiliaries. President, H. M. Bompas, Esq., Q.C. Treasurer, A. H. Baynes, Esq., F.R.G.S. Secretary, Mr. H. Capern, 19, Castle-street, Holborn.

**GENERAL BAPTIST MISSIONARY SOCIETY** was formed in 1816, to carry on Missionary work on the principles of the New Connection of General Baptists. Treasurer, W. B. Bembridge, Esq., Ripley. Secretary, Rev. W. Hill, Derby.

**BIBLE TRANSLATION SOCIETY** has for its object—"To aid in printing and circulating those translations of the Holy Scripture 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." Treasurer, E. B. Underhill, Esq., LL.D. Secretary, Rev. Alfred Powell, 19, Castle-street, Holborn.

**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. S. Macmaster, Esq. Secretary, Rev. G. Simmons. Editor, Rev. J. T. Briscoe. Depot, Castle-street, Holborn, W.C.

**BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND.** (Chiefly for the Highlands and Islands).—Formed 1816. Object.—"The dissemination of the Gospel of Christ in Scotland." Hon. Treasurer, Charles Anderson, Esq., 21, Royal Terrace, Edinburgh. Hon. Secretary, Dr. Macnair, 65, Ferry-road, Leith. Superintendent, Rev. W. Tulloch, Glasgow; Collector, H. W. Hunter, Lasswade, Edinburgh. The General Committee consists of members of churches in the principal towns of Scotland. Twenty-four Missionaries are supported, in whole or in part, by this Society.

**BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.**—Formed 1842. Secretary, Rev. J. Dunlop. Offices, 86, Great Russell-street, Bloomsbury, W.C.

**BRITISH AND FOREIGN SAILORS' SOCIETY, SAILORS' INSTITUTE.** Mercers'-street, Shadwell, E. Established 1818. Treasurer, Thomson Hankey, Esq. Secretary, Rev. E. W. Matthews. Over forty agents in home and foreign ports.

**BRITISH AND IRISH BAPTIST HOME MISSION.**—Office, 19, Castle-street, Holborn, W.C. Secretary, Rev. W. Sampson. Treasurer,

**GENERAL BAPTIST HOME MISSION.**—President, Richard Johnson, Esq., Hitchin. Treasurer, T. H. Harrison, Esq., Greenhill, Derby. Secretary, Rev. J. Clifford, M.A., LL.B., 51, Porchester-road, W. Assistant Secretary, Rev. J. Fletcher, 322, Commercial-road, E.

**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 the Baptist Churches and Institutions throughout the world; to prepare annual Reports of its proceedings, and of the state of the Denomination. It fully recognises 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. Secretary, Rev. W. Sampson, 19, Castle-street, Holborn.

**BAPTIST BUILDING FUND** assists by gifts, or loans without interest, in the building, enlargement, and repair of Baptist Chapels. Treasurer, James Benham, Esq., 50, Wigmore-street, W. Honorary Secretary, Mr. Alfred T. Bowser. Secretary, Rev. W. Bentley. Offices, 19, Castle-street, Holborn. Hon. Solicitor, S. Watson, Esq.

**THE GENERAL BAPTIST BUILDING FUND.**—Formed 1865. Treasurer, Charles Roberts, Esq., Jun., Peterboro'. Secretary, Rev. W. Bishop, Leicester.

**BAPTIST BUILDING FUND FOR WALES.**—This Fund was established in connection with the commemoration in 1862 of the Ejected Ministers of 1662 to assist in paying for the Baptist Chapels of the Principality. Henry Lewis, Esq., Treasurer; Rev. J. G. Phillips, Hon. Secretary; with 24 Committee-men selected from all parts of the Principality.

**LONDON BAPTIST ASSOCIATION.**—Treasurer, Esq. Secretary, Rev. R. H. Martin, B.A. The object of this Association is the extension of the Denomination in the metropolis and its suburbs, the Committee having pledged themselves to build a Chapel every year.

**METROPOLITAN TABERNAACLE COLPORTAGE ASSOCIATION.**—President, Rev. C. H. Spurgeon. Treasurer, Mr. E. Boustead. Secretary, Rev. W. C. Jones. Hon. Secretary, Mr. C. Gregory. Trade Manager, Mr. C. Waters. The object of this association—the increased circulation of religious literature—is carried out in a twofold manner: 1st. By means of colporteurs, whose whole time is devoted to the work, and who are paid by a fixed salary. 2nd. By book agents, who canvass for orders for periodicals, and supply them month by month; these receive a liberal percentage on the sales to remunerate them for their trouble.

**THE BAPTIST MAGAZINE FUND** is for the benefit of the Widows of Baptist Ministers, recommended by the contributors. Treasurer, Joseph Tritton, Esq., 54, Lombard-street. Secretary, Mr. Gilbert Bligh, 12, Castle-street, Holborn.

**THE SELECTION HYMN-BOOK FUND** is applied to the relief of Widows and Orphans of Baptist Ministers and Missionaries. Treasurer, J. H. Tritton, Esq., 54, Lombard-street. Secretary, Rev. W. G. Lewis, 1, 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, Sir Robert Lush, Rev. S. H. Booth, and J. J. Smith, Esq. Secretary, Mr. R. Grace, 2, Tudor-villas, Lyndhurst-road, S.E.

**THE BAPTIST WESTERN SOCIETY FOR AGED OR INFIRM BAPTIST MINISTERS** for affording Ministerial relief, managed chiefly by residents in the Provinces. Treasurer, Rev. F. W. Gotch. Secretaries, Rev. G. W. Humphreys and Mr. G. Ashmead, 19, Small-street, Bristol.

**THE BOARD OF EDUCATION.**—Formed 1866. Object: "To aid the Ministers of both Sections of the Baptist Denomination, with limited incomes, in the education of their children." Treasurer, J. P. Bacon, Esq., 69, Fleet-street, London, E.C. Secretary, Rev. Samuel Green, Hammersmith.

**GERMAN BAPTIST MISSION.**—Committee, for the distribution of funds sent out from Great Britain: Pastor, J. G. Oncken, Hamburg, Chairman; Mr. P. W. Bickel, Treasurer; Pastor Wiehler, of Beet; Pastor Keimnitz, of Templin; Pastor Willms, of Ihrhove; Pastor Beyebach, of Hersfeld; Mr. Harting, of Hamburg; Mr. Pielstick, of Hamburg, Secretary. Treasurer for Great Britain, Mr. M. H. Wilkin, Hampstead, N.W. Travelling Representative in Great Britain, Rev. F. H. Newton, 45, St. Mark's-road, Leeds.

**WARD'S TRUST.**—John Ward, LL.D., Professor in Gresham College in 1754, left £1,200 Bank Stock for the education of two young men for the ministry at a Scotch University, preference being given to Baptists. Trustees, Rev. Dr. Steane, Rev. Dr. Angus, J. J. Smith, Esq., Joseph Tritton, Esq. Secretary, Rev. S. H. Booth.

**THE BAPTIST UNION PASTORS' INCOME AUGMENTATION SOCIETY.**—Object: "The increase of the income of well-accredited pastors, according to the claim that may be presented, and the means that may be supplied." Treasurer, Mr. S. E. Pattison, 50, Lombard-street, London. Secretary, Rev. W. Sampson, 19, Castle-street, Holborn.

**BAPTIST TOTAL ABSTINENCE ASSOCIATION.**—President, W. S. Caine, Esq., M.P. Treasurer, J. P. Meredith, Esq., Wandsworth. Hon. Secretaries, Revs. S. H. Booth, John Clifford, M.A., LL.B., Mr. James T. Sears, 232, Southampton-street, Camberwell, S.E. This Association was formed to utilize to the greatest advantage the Total Abstinence power existing in the churches of the Denomination.

## GENERAL SOCIETIES

### IN WHICH BAPTISTS ARE MORE OR LESS INTERESTED.

**AGED PILGRIMS' FRIEND SOCIETY.**—Asylum, Westmoreland-place, Peckham. Secretary, Mr. J. E. Hazeldon, 83, Finsbury-pavement. Treasurer, J. Abbas, Esq.

**APPRENTICESHIP SOCIETY.**—Formed 1829. Secretary, Rev. J. Marchant. Office, Memorial Hall, Farringdon-street.

**ARMY SCRIPTURE READERS' AND SOLDIERS' FRIEND SOCIETY.**—Object: "To spread a saving knowledge of Christ amongst our soldiers, without denominationalism." President, General Sir A. J. Lawrence, K.C.B. Treasurer, V. G. W. Holt, Esq., Whitehall-place. Bankers, National Provincial Bank of England, 212, Piccadilly, W.C. Secretary, Rev. W. A. Blake, Hon. Secretary, Colonel Sandwith.

**ASYLUM FOR FATHERLESS CHILDREN,** Reedham, near Croydon.—Instituted 1844. Treasurer, H. Spicer, Esq. Hon. Secretary, Rev. Thomas Aveling, B.D. Sub-Secretary, Mr. G. Stancliff. Office, 6, Finsbury-place, E.C.

**BRITISH AND FOREIGN SCHOOL SOCIETY,** Normal School, Borough-road.—Formed 1808. Treasurer, J. G. Barclay, Esq. Secretary, Rev. A. Bourne. Central School, Borough-road, S.E.

**HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES,** Blackheath, S.E.—Established 1842. Treasurer, H. W. Dobell, Esq., Jun. Secretary, A. H. Baines, Esq.

**INSTITUTE FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES,** Walthamstow, N.E. Minute Hon. Secretary, Mrs. Pye Smith. Treasurer, T. Gardner, Esq., Buckhurst-hill.

**LADY HEWLEY'S CHARITY.**—Secretary, G. A. Crowder, Esq. 55, Lincoln's-inn-fields.

**MILL-HILL SCHOOL,** Hendon, N.W.—Treasurer, Thomas Scrutton, Esq. Hon. Secretary, Rev. R. H. Marten, B.A. Head Master, R. F. Weymouth, Esq., M.A., LL.D.

**ORPHAN WORKING SCHOOL,** Haverstock-hill.—Instituted 1785.—Treasurer, J. K. Welch, Esq. Secretary, Mr. J. Finch. Office, 73, Cheapside.

**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, Lord Ebury. Treasurer, A. Sperling, Esq. Secretary, Mr. W. A. Blake, 4, Trafalgar-square, W.C.

**RELIGIOUS TRACT SOCIETY,** 56, Paternoster-row, E.C.—Formed 1799. Treasurer, Joseph Gurney, Esq. Hon. Secretaries, The Rev. Canon Fleming and Rev. John Stoughton, D.D. Secretaries, Rev. Lewis Borrett White, M.A.

**ROBINSON'S RETREAT,** 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. G. B. Woolley, E. Viney, E. C. Searle, and J. Carter.

**ROBINSON'S RELIEF FUND.**—For Calvinistic Ministers, Baptist or Independent, resident in England and Wales. Ebenezer Viney, Esq., Treasurer, Upper Norwood. Two-thirds are to be Independents, and one-third Baptists. The grants are £10 per annum. The trustees are the same as "Robinson's Retreat." Present number of recipients, thirty-two.

**STOCKWELL ORPHANAGE FOR FATHERLESS BOYS,** Clapham-road, London, S.W.—Trustees, Rev. C. H. Spurgeon, Rev. J. A. Spurgeon, T. Greenwood, Esq., Wm. Higgs, Esq., Wm. Olney, Esq., W. C. Murrell, Esq., Joseph Passmore, Esq., T. R. Phillips, Esq., Wm. Mills, Esq., Thomas Olney, Esq. Master, Rev. V. J. Charlesworth. Secretary, Mr. H. Hibbert. Fatherless boys between the ages of six and ten are received, irrespective of creed and locality, but sons of Baptist Ministers are considered specially by the Trustees. Applications giving full particulars, should be addressed in writing to the Secretary or Master.

**SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSIDENTING MINISTERS.**—Formed 1818. Treasurer, P. Cadby, Esq. Secretary, Rev. G. Rogers, 117, Camberwell-road, S.E.

**SOCIETY FOR THE RELIEF OF NECESSITOUS WIDOWS AND CHILDREN OF PROTESTANT DISSIDENTING MINISTERS.**—Formed 1733. Treasurer, W. Edwards, Esq. Secretary, Mr. C. T. Jones, 96, Grove-lane, Camberwell, S.E.

**SURREY MISSION.**—Established 1797. Treasurer, J. Tritton, Esq. Secretary, Rev.

**SUNDAY-SCHOOL UNION,** 56, Old Bailey, E.C.—Formed 1803. Secretaries, Messrs. A. Benham, F. J. Hartley, J. E. Tresidder, and J. Towers. Trade Manager, Mr. Cauldwell.

**TRINITARIAN BIBLE SOCIETY,** 96, Newgate street, E.C. Secretary, Rev. E. W. Bullinger. Hon. Secretary, H. C. Nisbet, Esq.

## RECENT DEATHS.

1. **REV. SAMUEL MANNING, LL.D.** His death took place at his residence, Ladbroke-grove, on Tuesday, September 13. Dr. Manning was born in 1821, at Leicester. His father was for many years Churchwarden of St. Martin's, the clergyman of which, the Rev. E. T. Vaughan, father of the present master of the Temple, was his honoured friend. He subsequently left the Church of England, and with his family attended the ministry of the Rev. J. P. Mursell, at Leicester. Ultimately through impressions received under the preaching of the latter, he and most of the members of his family became members of the Church at Harvey-lane, in this town. His eldest son was baptized by the Rev. C. M. Birrell, of Liverpool. Being encouraged to enter the ministry, he gave up commercial pursuits in which he had previously been successfully engaged, and in 1840 entered as a student at Bristol College. Having passed through the senior classes there, he entered Glasgow University, where he carried off high honours in logic and metaphysics. In 1846 he settled at Sheppard's Barton, Frome, in succession to John Foster, Dr. Murch, and Mr. W. Jones, the venerable John Sheppard being the senior deacon. To provide for the rapid increase in the congregation the chapel had to be rebuilt at the end of his first year there, and was several times enlarged during his fifteen years' ministry. During his pastorate at Frome he contributed largely to denominational literature as well as to other periodicals. He likewise edited the *Baptist Magazine* for some years, prepared an edition of the prose works of John Milton, and wrote several anonymous works, which still enjoy a large circulation. He had for nearly twenty years past held the chief editorial position in connection with the Religious Tract Society. He was especially successful in his books of travel, covering Switzerland, Spain, Italy, Egypt, and Palestine. As a secretary, more than ordinarily mindful of the happiness and comfort of all in the House, his loss will be deeply felt. Dr. Manning frequently refused an offer of the degree of Doctor of Divinity, but a few years ago he accepted the diploma of LL.D. from the University of Chicago. He leaves a family of three sons and three daughters.

2. **REV. HENRY MORGAN**, the faithful pastor for thirty-eight years of the Baptist church at Dolgelly, slept in Jesus on Lord's Day morning, April 10, having reached his seventy-second year. The Sunday previous he was well enough to preach, and occupied his old pulpit at Dolgelly, morning and evening, from the words, "And have fought a good fight, and have finished my course;" and "He that believeth shall not make haste." The next day he was seized with a severe illness, from which he died the Sunday following. Though he had not been in a good state of health for the last two or three years, still when the news of his death spread, a wave of sorrow passed over the town and neighbourhood, as well as the churches of North Wales in general; for he was a very well-known preacher, and possessed certain qualities which made him very popular amongst all the section of the people. There was no kinder man living, and his sympathetic nature secured for him a warm welcome in many circles. His enemies were nowhere, but his friends were everywhere. Much respect was shown to his memory on the day of his funeral, as all places of business were closed throughout the town, and a large concourse of people followed his remains to the Baptist cemetery. A short funeral service was held, which was taken part in by Revs. J. Meredith, H. C. Williams, E. Parry, I. James, O. T. Williams, E. Evans, R. Williams, J. Mathias. Sermons were again delivered in the evening to a large congregation by Revs. H. C. Williams, and J. A. Morris, and on the following Sunday by Mr. Morris, and Rev. I. James. Mr. Morgan leaves a widow and four children.

3. **REV. DANIEL GOULD**, of Dunstable, died on June 29. Mr. Gould was born at Harlow, in Essex, March 24, 1801, and consequently had reached his eighty-first year. His conversion took place while usher at a school under Church of England influences, and many friends sought to persuade him to enter the ministry of that denomination; but his principles were always steadily Nonconformist, and he was shortly afterwards baptized, though at the time in fellowship with a Congregational church. When he had determined to devote himself to the Baptist ministry, he entered as a student at Stepney College, and in 1823 began his work as pastor of the church at Lincoln. Towards the close of the year 1825 he paid his first visit to Dunstable, and in March, 1826, accepted the oversight of the church. There are few pastoral relationships indeed of such a length as this, and none perhaps was ever discharged with greater faithfulness and assiduity. After the completion of fifty years of service at Dunstable, the jubilee was celebrated in the month of May, 1876, many ministers and friends from all parts of the country who had made Mr. Gould's acquaintance during his long and honourable public life being present to testify their respect and esteem, and a handsome testimonial was presented to him. Soon afterwards the church obtained for him the services of an assistant minister, Rev. J. Wheatley, but Mr. Gould still continued to preach with all his accustomed vigour at least once every Sunday (except on those rare occasions when prevented by illness) almost up to the time of his death, his last sermon being delivered on Sunday morning, June 12. The funeral took place last Tuesday, July 5. Mr. Gould's high Christian character had so long ensured for him the esteem of his fellow-townsmen that most of the places of business were closed at the hour of interment, and all classes joined in manifestations of sympathy and respect. The mayor, Mr. W. H. Hambling, and all the ministers of the town, were present, and among other visitors from a distance were Mr. W. Willis, Q.C., M.P.; Mr. E. S. Wiles, mayor of St. Albans; Revs. J. H. Blake and T. L. Edwards, of Luton, and G. Durrell, of Leighton Buzzard. The service in the chapel was conducted by Rev. Alfred Walker, pastor of the church at Houghton Regis, who, after the reading of passages of Scripture, delivered a short address. Rev. J. H. Blake, of Luton, offered prayer, and then the procession started for the cemetery, the deacons of the church, the ministers and visitors, and a great number of inhabitants, following the mourning-coaches, as they had done on the way to the chapel. In the cemetery the remaining portions of the service were gone through, and after the coffin had been lowered into the grave the concluding prayer was offered by Rev. Samuel Brown, superintendent Wesleyan minister of the town, and then the large concourse slowly dispersed, feeling that the remains of a truly revered and honoured pastor had been borne to their last resting-place. The funeral sermon was preached on Lord's Day (July 10), by Rev. Samuel Newman, of Edinburgh, one of Mr. Gould's former students.



4. REV. F. W. BOSWORTH, M.A., until recently and for some years the pastor of the church at South-street, Exeter, departed this life August 4. Mr. Bosworth had not long retired, through ill-health, from the permanent ministry, and up to the time of his decease, had served the church by occasionally preaching and always presiding at the communion services. Mr. Bosworth was educated at Montreal in 1841, and spent a considerable part of his life in Canada. His age at the time of death was sixty-seven. He was very greatly esteemed throughout the denomination. His funeral was held at the new cemetery, Exeter, when addresses were delivered by his successor, Rev. E. C. Pike; S. Bowser, now of Birkenhead, but for two years formerly his assistant; B. Bird, of Plymouth; and others. Touching allusion was made to his massive strength of mind, his keen intellect, his ripe scholarship, as well as to his wonderful tenderness. His ministry partook emphatically of the character of Scriptural teaching. A very large concourse of persons assembled to pay their last respect to his memory.

5. REV. W. A. GILLSON, formerly minister of the High-street Baptist Church, Saffron Walden, died on June 14, in his 68th year. He was born at Wareham, Dorsetshire, in the year 1814, his father being an independent minister in that town. At an early age he was sent to the Lewisham Congregational School, and after further qualifying himself by private study, was engaged for nearly ten years in tuition. He at first united himself in church fellowship with the Independents, but on accepting the doctrine of believers' baptism, he was baptized in 1837, and two years after entered Steney College as a student for the ministry. In 1843 Mr. Gillson entered upon his public ministry, and after labouring at Kingsbridge and Devonport, Devonshire, he removed in 1846 to York-street Chapel, Bath, where he remained for about seven years. In 1853 Mr. Gillson became pastor of the church at Saffron Walden, which office he held till 1874, when failing health compelled him to relinquish his work, on June 23, 1874. His illness was a long and painful one, but was borne with exemplary patience, sustained by an unwavering faith in the doctrines he had preached, and by the blessed hope which they inspired. The funeral took place in Saffron Walden Cemetery, on June 20. The service was previously held in the High-street Chapel, where a large number of the inhabitants of the town and neighbourhood connected with the various religious communities met to show their respect for the departed and their sympathy with Mrs. Gillson and the family. Amongst the ministers present were Revs. F. Edwards, B.A., E. Ault, J. Hutchin, R. Layzell, D. Grigsby, H. Pepper, J. A. Brinkworth, W. H. Cooper, and H. Roe. The service was conducted by Rev. A. Rollason, the present minister of the church, who read the Scriptures, Rev. H. Pepper (Independent) offered prayer, and Rev. F. Edwards, B.A., delivered an address. The coffin, which was borne by members of the church and congregation, was followed by the family, the deacons of the church, and a great number of the members of the congregation and residents of the town and neighbourhood. On Sunday, June 26, the funeral sermons were preached, by Rev. A. Rollason in the morning, from John xi. 25, 26, and in the evening by Rev. J. T. Wigner.

6. REV. JOHN ROBERTS was born 1844, in Rhosllanerchrugog, North Wales, where his parents still reside. After attending during his childhood one of the elementary schools in the neighbourhood, where he showed a desire and an aptitude to learn, his parents and friends perceiving that he was quick to learn, he was sent to the Grammar School at Ruabon, about three miles from the Rhos. Here he remained for a considerable time, making the best use of his time, so that he left the school an excellent scholar; having also formed the important habit of study, which he never relinquished. When quite young, he was brought to a knowledge of saving truth, and was baptized by the Rev. W. Roberts, of Rhos, and joined the church of which Mr. Roberts was pastor. It was not long before the brotherhood saw that the young man, John Roberts, possessed qualifications for preaching the Gospel. In the year 1861 he entered the Baptist College, Pontypool. He received an invitation in the year 1865 from York-road Church, Leeds. His pastorate in Leeds was not a long one. Not being strong physically, the cold and uncongenial climate of the north soon told upon his health, so that he was compelled to leave the charge of his first love at the end of his third, or in the fourth year of his pastorate. In 1872, the church at Upton Chapel, London, gave Mr. Roberts an invitation to the pastorate. Desirous of being more extensively useful in the Lord's work, after much devout consideration he accepted the call. For the first years of his ministry in London he was able to discharge his duties with regularity and efficiency, but for at least two years of his life in the metropolis he experienced a terrible struggle between his ministerial work and his great physical weakness; at length his health completely gave way, so that he was compelled to resign the church and return home once more. He was buried on Wednesday, September 7, in the Wern Church burying-ground, Rhos. Several hundreds of friends were present to pay him their last tribute of respect by following his remains to the grave. Rev. D. Rhys Jenkins, of Wrexham, a fellow-student of Mr. Roberts, delivered an address to a large congregation in the Rhos Chapel on the occasion.

7. REV. THOMAS HOE was the son of a Baptist minister. He devoted himself at an early age to the work of the ministry, and was educated at the academy at Loughborough, then under the care of Rev. Thos. Stevenson, sen. On leaving college he took charge of the church at Spalding, and for thirteen years he filled the pulpit with signal ability and growing acceptance. Owing to failing health, however, he was compelled to relinquish his charge, and to retire from the ministry. Subsequently he took the care of the church at Broughton and Hose, in 1852, for about four years. Ultimately, his health not improving much, he retired wholly from pastoral duties, and, having private resources, lived quietly first in the village of Woodhouse Eaves, and after that at Wymeswold. Mr. Hoe was gifted with more than ordinary talents. He had a most retentive memory, a large store of varied knowledge, a cultured literary taste, and much originality of mind. His attachment to our denominational principles and practices was peculiarly strong, and his delight in evangelical doctrine very deep and constant. From his temperament he was exceedingly reserved, and especially on matters of personal religious experience. But during his last illness, talking to his daughter, he said, "It is a good thing to have a good hope through grace, is it not?" and when asked, "You have that hope?" he replied firmly and joyfully, "Yes, I have." Thus he passed from the quiet sphere he occupied here into the higher, more active, and blessed service above, on February 12, 1881, aged 77.

## PUBLICATIONS.

## WEEKLY.

*The Baptist.* One Penny. Stock, Paternoster Row.  
*The Freeman.* One Penny. Yates and Alexander, Castle Street, Chancery Lane.

## ANNUAL.

*Baptist Hand-book.* One Shilling and Sixpence. Yates and Alexander, Church Passage, Chancery Lane.  
 ——— *Almanack.* Twopence. Banks, Raquet Court, Fleet Street.

## MONTHLY MAGAZINES.

*Baptist Magazine.* Fourpence. Yates and Alexander.  
 ——— *Messenger.* One Penny. E. Stock, 61, Paternoster Row.  
*The Church.* One Penny. E. Stock, Paternoster Row.  
*General Baptist Magazine.* Twopence. Marlborough and Co.  
*Earthen Vessel.* Twopence. Banks, Raquet Court, Fleet Street.  
*Missionary Herald.* One Penny. Marlborough, Old Bailey.  
*Juvenile Missionary Herald.* One Halfpenny. Marlborough, Old Bailey.  
*Gospel Herald.* Twopence. E. Stock, Paternoster Row.  
*The Young Men's Missionary Advocate.* The Journal of the Young Men's Auxiliaries to the Baptist Missionary Society. One Penny. Marlborough, Old Bailey.

## 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, Duke of Edinburgh, born August 6th, 1844.—5. Princess Helena Augusta Victoria, born May 25th, 1846 (married to Prince Christian of Augustenberg, July, 1866).—6. Princess Louisa Carolina Alberta, born March 18th, 1848 (married John, Marquis of Lorne, March 21, 1871).—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 Feodore, born April 14th, 1857.

George William Frederick Charles, Duke of Cambridge, cousin to the Queen, born 26th March, 1819.

George Frederick Alexander, Duke of Cumberland, cousin to the Queen, born May 27th, 1819.

Princess Augusta Caroline of Cambridge (Duchess of Mecklenburg-Strelitz), born July 19th, 1822.

Princess Mary Adelaide of Cambridge, born 27th November, 1835, married to Prince Teck, June, 1860.

## POST-OFFICE REGULATIONS.

## Rates of Postage—

To and from all parts of the United Kingdom, for prepaid letters not exceeding

1 oz.....	1d.	4 oz.....	2d.	8 oz.....	3d.
2 oz.....	1½d.	6 oz.....	2½d.	10 oz.....	3½d.
		12 oz.....	4d.		

Any letter exceeding the weight of 12 ozs. will be liable to a postage of One Penny for every ounce, or fraction of an ounce, beginning with the first ounce. A letter, for example, weighing between 14 and 16 ounces must be prepaid fifteen-pence. A letter posted unpaid will be charged on delivery with double postage, and a letter posted insufficiently prepaid will be charged with double the deficiency.

An Inland Letter must not exceed one foot six inches in length, nine inches in width, nor six inches in depth.

**Inland Book-Post.**—The Book-post rate is One Halfpenny for every 2 ozs. or fraction of 2 ozs. A Book-Packet may contain not only books, paper, or other substance in ordinary use for writing or printing, whether plain or written or printed upon (to the exclusion of any written letter or communication of the nature of a letter), photographs, when not on glass or in frames containing glass or any like substance, and anything usually appertaining to such articles in the way of binding and mounting, or necessary for their safe transmission by post, but also *Circulars* when these are wholly or in great part printed, engraved, or lithographed.

Every Book-packet must be posted either without a cover or in a cover open at both ends, and in such a manner as to admit of the contents being easily withdrawn for examination; otherwise it will be treated as a letter.

Any Book-Packet which may be found to contain a letter or communication of the nature of a letter, not being a circular letter or not wholly printed, or any enclosure sealed or in any way closed

against inspection, or any other enclosure not allowed by the regulations of the Book-Post, will be treated as a letter, and charged with double the deficiency of the letter postage.

A packet posted wholly unpaid will be charged with double the Book-Postage; and if posted partially prepaid, with double the deficiency.

No Book-Packet may exceed 5 lbs. in weight, or one foot six inches in length, nine inches in width, and six inches in depth.

**Post Cards.**—Post Cards, available for transmission between places in the United Kingdom only, bearing an impressed halfpenny stamp, can be obtained at all Post Offices, at the rate of 7d. per doz. A thicker Card is also issued at 8d. per doz.

**Postage on Inland Registered Newspapers.**—*Prepaid Rates.*—For each Registered Newspaper, whether posted singly or in a packet—One Halfpenny; but a packet containing two or more Registered Newspapers is not chargeable with a higher rate of postage than would be chargeable on a Book-packet of the same weight, viz., One Halfpenny for every 2 ozs., or fraction of 2 ozs.

*Unpaid Rates.*—A Newspaper posted unpaid; or a packet of Newspapers posted either unpaid or insufficiently paid, will be treated as an unpaid or insufficiently paid Book-Packet of the same weight.

The postage must be prepaid either by an adhesive stamp, or by the use of a stamped wrapper. Every Newspaper or packet of Newspapers must be posted either without a cover or in a cover open at both ends, and in such a manner as to admit of easy removal for examination; if this rule be infringed, the Newspaper or packet will be treated as a letter.

No Newspaper, whether posted singly or in a packet, may contain any enclosure except the supplement or supplements belonging to it. If it contain any other, it will be charged as a letter.

No packet of Newspapers may exceed 14 lbs. in weight, or two feet in length by one foot in width or depth.

## STAMP DUTIES, ETC.

**RECEIPTS.**—For sums of 2l. 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.

**DRAFT BILLS, ETC.**—*Draft*, or *Order* for the payment of any sum of money to the bearer, or to order, on demand, including bankers' cheques..... 1d.

*Inland Bill*, *Draft*, or *Order* payable otherwise than on demand—

	£	£	s.	d.	£	£	s.	
Not exceeding .....	5	0	0	1	500	and not exceeding	750	0 7
Exceeding ( £5, and not exceeding	10	0	0	2	750	"	1,000	0 10
( 10, "	25	0	0	3	1,000	"	1,500	0 15
( 25, "	50	0	0	6	1,500	"	2,000	1 0
( 50, "	75	0	0	9	2,000	"	3,000	1 10
( 75, "	100	0	1	0	3,000	"	4,000	2 0
and 1s. for every £100 up to £500					Exceeding	For every additional £1,000.....		0 10

**HOUSE DUTY.**—Inhabited house, of the value of £20 or upwards..... 9d. in the 1l. If occupied as a farmhouse by a tenant or farm-servant, or for purposes of business, 6d.

## POST-OFFICE SAVINGS BANK REGULATIONS.

1. Open every day, Sundays excepted.—2. Even shillings to any amount, from one shilling upwards, may be put in; but no more than 30l. in a year, nor more than 150l. altogether.—3. No charge made for depositors' books (except when lost), then 1s. will be charged for replacing.—4. Interest 2½ per cent.—i.e., ¼d per pound per month, direct Government security.—5. Friendly and Charity Societies and Penny Banks may deposit to any amount.—6. Other savings banks (not being post-office savings banks) may be required to transfer accounts to this post-office savings bank.—7. This post-office savings bank may be required to transfer accounts to other savings banks, which are not post-office savings banks.—8. Persons opening an account at one bank may take their books and make deposits at any other post-office savings banks, or withdraw deposits.—9. No charge made for the postage of correspondence with the chief savings bank at the London post-office.—10. All or any part of the amount deposited can be withdrawn in a few days after application.—11. Provision is made for deposits by trustees, minors, and married women.—12. Officers of the post-office are strictly prohibited against disclosing the name of any depositor, or any amount paid in or taken out.